



Catena Aurea The Golden Chain

Compiled by

St Thomas
Aquinas

St Matthew

St Mark

St Luke

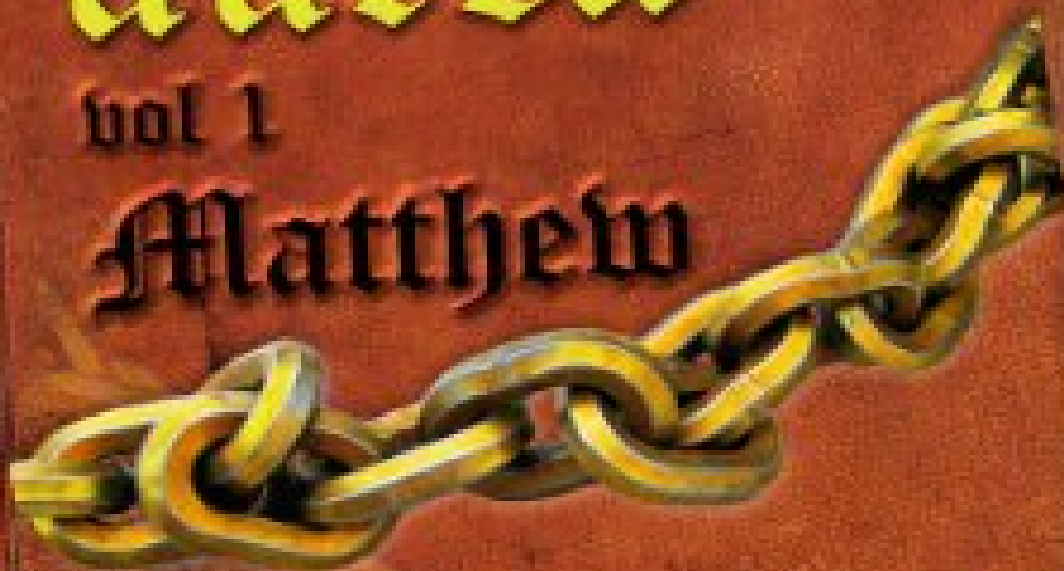
St John

the

catena aurea

vol 1

Matthew



st. thomas aquinas

Catena Aurea

COMMENTARY

ON THE

FOUR GOSPELS,

COLLECTED OUT OF THE

WORKS OF THE FATHERS

BY

S. THOMAS AQUINAS

VOL. I. PART 1, 2 AND 3

ST. MATTHEW

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PREFACE

BY a CATENA PATRUM is meant a string or series of passages selected from the writings of various Fathers, and arranged for the elucidation of some portion of Scripture, as the Psalms or the Gospels. Catenas seem to have originated in the short scholia or glosses which it was customary in MSS. of the Scriptures to introduce between the lines or on the margin, perhaps in imitation of the scholiasts on the profane authors. These, as time went on, were gradually expanded, and passages from the Homilies or Sermons of the Fathers upon the same Scriptures added to them.

The earliest commentaries on Scripture had been of this discursive nature, being addresses by word of mouth to the people, which were taken down by secretaries, and so preserved. While the traditionary teaching of the Church still preserved the vigour and vividness of its Apostolical origin, and spoke with an exactness and cogency which impressed an adequate image of it upon the mind of the Christian Expositor, he was able to allow himself free range in handling the sacred text, and to admit into the comment his own particular character of mind, and his spontaneous and individual ideas, in the full security, that, however he might follow the leadings of his own thoughts in unfolding the words of Scripture, his own deeply fixed views of Catholic truth would bring him safe home, without overstepping the limits of truth and sobriety. Accordingly, while the early Fathers manifest a most remarkable agreement in the principles and the substance of their interpretation, they have at the same time a distinctive spirit and manner, by which each may be known from the rest. About the vith or viith century this originality disappears; the oral or traditionary teaching, which allowed scope to the individual teacher, became hardened into a written tradition, and henceforward there is a uniform invariable character as well as substance of Scripture interpretation. Perhaps we should not err in putting Gregory the Great as the last of the original Commentators; for though very numerous commentaries on every book of Scripture continued to be written by the most eminent doctors in their own names, probably not one interpretation of any importance would be found in them which could not be traced to some older source. So that all later comments are in fact Catenas or selections from the earlier Fathers, whether they present themselves expressly in the form of citations from their volumes, or are lections upon the Lesson or Gospel for the day, extempore indeed in form, but as to their materials drawn from the previous studies

and stores of the expositor. The latter would be better adapted for the general reader, the former for the purposes of the theologian.

Commentaries of both classes are very numerous. Fabricius ^a speaks of several hundred MS. Catenas in the Royal Library of France. According to Wolf and Cramer

LIST OF AUTHORS

USED IN THE CATENA ON ST. MATTHEW,

With the Editions of their Works referred to in the Translation.

- Origen, Presbyter of Alexandria, A.D. 230. *Ed. Ben. Par.* 1753.
Pseudo-Origen *Homiliae sex ex diversis locis collectæ. Merlin, Par.* 1512.
S. Cyprian, Bishop of Carthage, A.D. 248. *Oxford Translation*, 1839.
Eusebius, Archbishop of Cæsarea, A.D. 315. *Oxford*, 1838.
S. Athanasius, Archbishop of Alexandria, A.D. 326. *Ed. Ben. Par.* 1698.
Pseudo-Dionysius the Areopagite, A.D. 340–530. *Paris*, 1615.
S. Hilary, Bishop of Poitiers, A.D. 354. *Ed. Ben. Par.* 1693.
S. Gregory of Nazianzus, Abp. of Constantinople, A.D. 370. *Col.* 1680.
S. Gregory, Bishop of Nyssa, A.D. 370. *Paris*, 1615.
S. Ambrose, Archbishop of Milan, A.D. 374. *Ed. Ben. Par.* 1686.
S. Jerome, Presbyter and Monk of Bethlehem, A.D. 378. *Verona*, 1735.
Nemesius, A.D. 380. *Apud Bibl. Patr. Græc. Paris*, 1624.
S. Augustine, Bishop of Hippo, A.D. 396. *Ed. Ben. Par.* 1679–1700.
S. John Chrysostom, Abp. of Constantinople, A.D. 398. *Ed. Ben. Par.* 1718–38.
S. Cyril, Archbishop of Alexandria, A.D. 412. *Paris*, 1638.
S. Maximus, Bishop of Turin, A.D. 422. *Paris*, 1614.
Cassian, Presbyter and Monk of Marseilles, A.D. 424. *Bibl. Patr.*
S. Peter Chrysologus, Archbishop of Ravenna, A.D. 433. *Col.* 1618.
Council of Ephesus, Canons of, A.D. 431. *ap. Labbe Concilia, Par.* 1671.
Theodotus of Ancyra, A.D. 431. *ap. Labbe Concilia, Par.* 1671.

S. Leo I. Pope, A.D. 440. *Venice*, 1783.
Gennadius, Presbyter of Marseilles, A.D. 495. *Hamb.* 1614.
S. Gregory I. Pope, A.D. 590. *Ed. Ben. Paris*, 1705.
S. Isidore, Archbishop of Seville, A.D. 595. *Col.* 1617.
Bede, Venerable, Presbyter and Monk of Yarrow, A.D. 700. *Col.* 1612.
S. John, Presbyter of Damascus, A.D. 730. *Paris*, 1712.
Rabanus Maurus, Archbishop of Mayence, A.D. 847. *Col.* 1626.
Ilaymo, Bishop of Halberstadt, A.D. 853. *Works not printed.*
Remigius, Presbyter and Monk of Anxerre, A.D. 880. *Works not printed.*
Glossa Ordinaria, in ninth century. *Lugd.* 1589.
Paschasius Radbertus, A.D. 850. *Bibl. Patr.*
Lanfranc, Archbishop of Canterbury, A.D. 1080. *Bibl. Patr.*
S. Anselm, Archbishop of Canterbury, A.D. 1093. *Col.* 1612.
Glossa Interlinearis, in twelfth century. *Lugd.* 1589.

PREFACE

TO THE GOSPEL ACCORDING TO

ST. MATTHEW

ISAIAH. 40:9

*Go up to the top of the mountain, thou that preachest glad tidings in Sion;
lift up thy voice with might, thou that preachest in Jerusalem: cry aloud,
fear not: say to the cities of Judah, Behold your God! Lo, the Lord God
shall come with power, and His arm shall have dominion; Lo, His
reward is with Him.*

THE Prophet Isaiah, a manifest preacher of the Gospel, briefly expressing the loftiness, the name, and the substance of the Gospel doctrine, addresses the evangelic teacher in the person of the Lord, saying, *Go up to the top of the mountain, &c.*

But to make our beginning with the title, The Gospel.

AUGUSTINE. (contra Faust. ii. 2.) The word ‘Evangelium,’ (Gospel,) is rendered in Latin ‘bonus nuntius,’ or ‘bona annuntiatio,’ (good news.) It may indeed be used on all occasions whenever any good is announced; but it has come to be appropriated to the announcement of the Saviour.

GLOSS. Those who have related the birth, deeds, words, and sufferings of the Lord Jesus Christ, are properly styled Evangelists.

CHRYSOSTOM. (Homil. in Matt. i. 2.) For what is there that can equal these good tidings? God on earth, man in heaven; that long war ceased, reconciliation made between God and our nature, the devil overthrown, death abolished, paradise opened. These things, so far beyond our merits, are given us with all fulness; not for our own toil or labour, but because we are beloved of God.

AUGUSTINE. (de vera relig. c. 16.) Whereas God in many ways heals the souls of men, according to the times and the seasons which are ordained by His marvellous wisdom, yet has He in no way more beneficently provided for the human race, than when the Very Wisdom of God, the Only Son of one substance and coeternal with the Father, stooped to take upon Him perfect man, and the Word was made flesh and dwelt among us. Hereby He made manifest how high a place among creatures had human nature, in that He appeared to men as Very Man.

PSEUDO-AUGUSTINE. (Serm. de Nativ. Serm. ix.) God was made man, that man might be made God.

GLOSS. This part of the glad tidings that should be preached, the Prophet foretells saying, *Behold, your God, &c.*

LEO. (Epist. ad Flavian. xxviii. 3.) Pope; For this emptying of himself, by which the Invisible made Himself Visible, and the Creator and Lord of all things chose to become one of us mortal creatures, was a stooping of His mercy, not a failing of His power.

GLOSS. Therefore that the Lord should not be supposed to be present in such a way as that there should be any thing lost of His power, the Prophet adds, *The Lord shall come with power.*

AUGUSTINE. (de doct. Christ. i. 12.) *Come*, not by passing through the regions of space, but by shewing Himself to men in the flesh.

LEO. (Serm. in Nativ. s. xix. 3.) By the unspeakable power of God, it was wrought, that while very Man was in the inviolable God, and very God in passible flesh, there was bestowed upon man, glory through shame, immortality through punishment, life through death.

AUGUSTINE. (de Peccatorum Meritis, ii. 30.) For blood that was without sin being shed, the bond of all men's sins was done away, by which men were before held captive by the Devil.

GLOSS. Therefore because men, having been delivered from sin by virtue of Christ suffering, became the servants of God, it follows, *And His arm shall have dominion.*

LEO. (Ubi sup.) In Christ then was given us this wonderful deliverance, that on our passible nature the condition of death should not abide, which His impassible essence had admitted, and that by that which could not die, that which was dead might be brought to life.

GLOSS. And thus through Christ is opened to us the entrance of immortal glory, concerning which it follows, *Lo, His reward is with Him;* that, namely, of which Himself speaks, *Your reward is abundant in heaven.* (Matt. 5:12.)

AUGUSTINE. (contra Faust. iv. 2.) The promise of eternal life, and the kingdom of heaven belongs to the New Testament; in the Old Testament are contained promises of temporal things.

GLOSS. So then evangelic teaching delivers to us four things concerning Christ; the Divinity that takes upon it, the Humanity that is taken upon it, His Death by which we are delivered from bondage, His Resurrection by which the entrance of a glorious life is opened to us. On this account it is represented in Ezekiel under the figure of the four animals.

GREGORY. (in Ezek. Hom. iv.) The Only-begotten Son of God was Himself verily made Man; Himself condescended to die as the sacrifice of our redemption as a Calf; He rose again through the power of His might, as a Lion; and as an Eagle He ascended aloft into heaven.

GLOSS. In which ascension He shewed manifestly His Divinity; Matthew then is denoted by the Man, because he dwells chiefly on the humanity of Christ; Mark by the Lion, because he treats of His Resurrection; Luke by

the Calf, because he insists on His Priesthood; John by the Eagle, because he describes the sacraments of His Divinity.

AMBROSE. (Comm. in Luc. pref.) And it has happened well that we set out with delivering the opinion that the Gospel according to Matthew is of a moral kind, for morals are the peculiar province of man. The figure of a Lion is ascribed to Mark, because he begins with an assertion of His Divine power, saying, *The beginning of the Gospel of Jesus Christ the Son of God*. The figure of the Eagle is given to John, because he has described the miracles of the Divine Resurrection.

GREGORY. (Ubi sup.) These things the commencement of each of the Gospel books testifies. Because he opens with Christ's human generation, Matthew is rightly designated by a Man; Mark by a Lion, because he begins with the crying in the desert; Luke by a Calf, because he begins with a sacrifice; because he takes his beginning from the divinity of the Word, John is worthily signified by an Eagle.

AUGUSTINE. (de Consensu Evang. i. 6.) Or, Matthew who has chiefly represented the regal character of Christ, is designated by a Lion; Luke by a Calf, because of the Priest's victim; Mark, who chose neither to relate the royal nor the priestly lineage ^a, and yet is clearly busied about His human nature, is designated by the figure of a Man. These three animals, the Lion, the Man, the Calf, walk on the earth, whence these three Evangelists are mostly employed about those things which Christ wrought in the flesh. But John, as the Eagle, soars on high, and with most keen eyes of the heart beholds the light of unchangeable Truth. From which we may understand, that the other three Evangelists are occupied about the active, and John about the contemplative, life. The Greek Doctors by the Man understood Matthew, because he has deduced the Lord's lineage according to the flesh; by the Lion, John, because as the lion, strikes terror into the other beasts by his roaring, so John struck terror into all heretics; by the Calf, they understood Luke, because the calf was the victim of the Priests, and he is much employed concerning the Temple and the Priesthood; and by the Eagle they understood Mark, because the eagle in the Divine Scripture is used to denote the Holy Spirit, who spake by the mouths of the Prophets; and Mark begins with a citation from the Prophets.

JEROME. (Prolog. in Evan. Matt. ad Euseb.) Concerning the number of the Evangelists, it should be known, that there were many who had written Gospels, as the Evangelist Luke witnesses, saying, *Forasmuch as many have taken in hand, &c.* (Luke 1:1) and as books remaining to the present time declare which divers authors have set forth, therein laying the foundation of many heresies; such as the Gospel according to the Egyptians, according to Thomas, Matthias, and Bartholomew ^b; that of the twelve Apostles, and Basilides, and Apelles, and others whom it would be long to reckon up. But the Church, which is founded by the Lord's word upon the rock, sending forth, like Paradise, its four streams, has four corners and four rings, by which as the ark of the covenant, and the guardian of the Law of the Lord, it is carried about on moveable ^c staves.

AUGUSTINE. (de cons. Evan. i. 2.) Or, Because there are four quarters of the world, through the whole of which Christ's Church is extended. In learning and preaching they had a different order from that they had in writing. In learning and preaching they ranked first who followed the Lord present in the flesh, heard Him teaching, saw Him acting, and by His mouth were sent to preach the Gospel; but in penning the Gospel, an order which we must suppose to have been fixed by Heaven, the first place, and the last place were filled out of the number of those whom the Lord chose before His passion, the first by Matthew, the last by John; so that the other two, who were not of that number, but who yet followed Christ speaking in them, were embraced as sons, and placed in the middle between the other two, so as to be supported by them on both sides.

REMIGIUS. Matthew wrote in Judæa in the time of the Emperor Caius Caligula; Mark in Italy, at Rome, in the time of Nero or Claudius, according to Rabanus; Luke in the parts of Achaia and Bæotia, at the request of Theophilus; John at Ephesus, in Asia Minor, under Nerva.

BEDE. But though there were four Evangelists, yet what they wrote is not so much four Gospels, as one true harmony of four books. (non occ.) For as two verses having the same substance, but different words and different metre, yet contain one and the same matter, so the books of the Evangelists, though four in number, yet contain one Gospel, teaching one doctrine of the Catholic faith.

CHRYSTOSTOM. (Ubi sup.) It had indeed been enough that one Evangelist should have written all; but whereas four speak all things as with one mouth, and that neither from the same place nor at the same time, nor having met and discoursed together, these things are the greatest test of truth. It is also a mark of truth, that in some small matters they seem to disagree. For had their agreement been complete throughout, adversaries might have supposed that it was by a human collusion that this was brought about. Indeed in essentials which pertain to direction of life, and preaching the faith, they do not differ in the least thing. And if in their accounts of miracles, one tells it in one way, another in another, let not this disturb you; but think that if one had told all, the other three would have been a needless superfluity; had they all written different things, there would have been no room for proof of their harmony. And if their account differs in times or modes, this does not hinder the truth of the facts themselves which they relate, as shall be shewn below.

AUGUSTINE. (Ubi sup.) Though each seems to have followed an order of narration of his own, yet we do not find any one of them writing as if in ignorance of his predecessor, or that he left out some things which he did not know, which another was to supply; but as each had inspiration, he gave accordingly the cooperation of his own not unnecessary labour.

GLOSS. (Ubi sup.) But the sublimity of the Gospel doctrine consists, first, in its preeminent authority.

AUGUSTINE. For among all the Divine instruments which are contained in Holy Writ, the Gospel has justly the most excellent place; its first preachers were the Apostles who had seen the Lord and Saviour Jesus Christ present in the flesh; and some of them, that is, Matthew and John, published each a book of such things as seemed good to be published concerning Him. And that it should not be supposed, that, as far as relates to receiving and preaching the Gospel, it makes any difference whether it is announced by those who followed Him during His sojourn in the flesh, or by those who faithfully believed what they heard from others, it is provided by Divine Providence through the Holy Spirit ^d, that a commission, as well of writing as of preaching the Gospel, should be bestowed on some out of the number of those that followed the first Apostles.

GLOSS. And thus it is clear that the sublimity of the authority of the Gospel is derived from Christ; this is proved by the words of the Prophet cited above, *Go up to the top of the mountain*. For Christ is that Mountain of whom the same Isaiah speaks, *And there shall be in the last days a mountain prepared, the house of the Lord in the top of the mountains*; that is, upon all the saints who from Christ the Mountain are also called mountains; (Is. 2:2) for of His fulness have we all received. And rightly is that, *Go thou up upon a high mountain*, addressed to Matthew, who, as had been foretold, in his own person saw the deeds of Christ, and heard His doctrine.

AUGUSTINE. (de cons. Evan. i. 7.) This should be considered which to many presents a great difficulty, why the Lord Himself wrote nothing, so that we are obliged to give our belief to others who wrote of Him.

GLOSS. But we ought not to say that He wrote nothing, seeing His members have written those things which they learned by the dictation of their Head. For whatever He would have us to read concerning His actions or His words, that He enjoined upon them to write as His own hands.

GLOSS. Secondly, the Evangelic doctrine has sublimity of strength; whence the Apostle says, *The Gospel is the power of God to the salvation of all that believe*. (Rom. 1:16.) The Prophet also shews this in the foregoing words, *Lift up thy voice with might*; which further marks out the manner of evangelic teaching, by that raising the voice which gives clearness to the doctrine.

AUGUSTINE. (ad Volus. Ep. 3.) For the mode in which Holy Scripture is put together, is one accessible to all, but thoroughly entered into by few. The things it shews openly, it doth as a familiar friend without guile speaking to the heart of the unlearned, as the learned. The things it veils in mysteries, it does not deck out in lofty speech, to which a slow and unlearned soul would not dare to approach, as a poor man would not to a rich; but in lowly phrase it invites all, whom it not only feeds with plain truth, but exercises in hidden knowledge; for it has matter of both. But that its plain things might not be despised, these very same things it again withholds; being withheld they become as new; and thus become new they are again pleasingly expressed. Thus all tempers have here what is meet for them; the bad are corrected, the weak are strengthened, the strong are gratified.

GLOSS. But because the voice when raised on high is heard further off, by the raising of the voice may be denoted the publication of the Gospel doctrine; because it is given to be preached not to one nation only, but to all nations. The Lord speaks, *Preach the Gospel to every creature*.

GREGORY. (Matt. 16:15. Homil. in Evan. 28.) By every creature may be meant the Gentiles.

GLOSS. The Evangelic doctrine has, thirdly, the loftiness of liberty.

AUGUSTINE. (con. Adver. Legis et Proph. i. 17.) Under the Old Testament because of the promise of temporal goods and the threatening of temporal evils, the temporal Jerusalem begets slaves; but under the New Testament, where faith requires love, by which the Law can be fulfilled not more through fear of punishment, than from love of righteousness, the eternal Jerusalem begets freemen.

GLOSS. This excellence of the Gospel doctrine the Prophet describes when he says, *Cry aloud, fear not*.

It remains to see to whom, and for what purpose, this Gospel was written.

JEROME. (Prolog. ad Euseb.) Matthew published his Gospel in Judæa, in the Hebrew tongue, for the sake of those of the Jews who believed in Jerusalem.

GLOSS. (Ordinaria.) For having first preached the Gospel in Judæa, being minded to pass to the Gentiles, he first put in writing a Gospel in Hebrew, and left it as a memorial to those brethren from whom he was departing. For as it was necessary that the Gospel should be preached for confirmation of the faith, so was it necessary that it should be written to oppose heretics.

PSEUDO-CHRYSOSTOM. (Comm. in Matt. Prolog.) Matthew has arranged his narrative in a regular series of events. First, the birth, secondly, the baptism, thirdly, the temptation, fourthly, the teachings, fifthly, the miracles, sixthly, the passion, seventhly, the resurrection, and lastly, the ascension of Christ; desiring by this not only to set forth the history of Christ, but to teach the order of evangelic life. It is nought that we are born of our parents, if we be not reborn again of God by water and the Spirit. After baptism we must resist the Devil. Then being as it were superior to all temptation, he is made

fit to teach, and if he be a priest let him teach, and commend his teaching, as it were, by the miracles of a good life; if he be lay, let him teach faith by his works. In the end we must take our departure from the stage of this world, and there remains that the reward of resurrection and glory follow the victory over temptation.

GLOSS. From what has been said then, we understand the title Gospel, the substance of the Gospel doctrine, the emblems of the writers of the Gospel, their number, their time, language, discrepancy and arrangement; the sublimity of the Gospel doctrine; to whom this Gospel is addressed, and the method of its arrangement.

COMMENTARY ON THE GOSPEL ACCORDING TO ST. MATTHEW

CHAP. 1

1:1

Ver. 1. The book of the generation of Jesus Christ, the Son of David, the Son of Abraham.

JEROME. (Prolog. in Comm. in Matt.) ‘The face of a man’ (in Ezekiel’s vision [Ez. 1:5]) signifies Matthew, who accordingly opens his Gospel with the human genealogy of Christ.

RABANUS. By this exordium he shews that it is the birth of Christ according to the flesh that he has undertaken to narrate.

PSEUDO-CHRYSOSTOM. (Homil. in Matt. Hom. i.) Matthew wrote for the Jews, and in Hebrew ^a; to them it was unnecessary to explain the divinity

which they recognized; but necessary to unfold the mystery of the Incarnation. John wrote in Greek for the Gentiles who knew nothing of a Son of God. They required therefore to be told first, that the Son of God was God, then that this Deity was incarnate.

RABANUS. Though the genealogy occupies only a small part of the volume, he yet begins thus, *The book of the generation*. For it is the manner of the Hebrews to name their books from that with which they open; as Genesis.

GLOSS. (Ordinaria.) The full expression would be *This is the book of the generation*; but this is a usual ellipse; e.g. *The vision of Isaiah*, for, ‘This is the vision.’ *Generation*, he says in the singular number, though there be many here given in succession, as it is for the sake of the one generation of Christ that the rest are here introduced.

CHRYSOSTOM. (Hom. in Matt. Hom. ii.) *Or* he therefore entitles it, *The book of the generation*, because this is the sum of the whole dispensation, the root of all its blessings; viz. that God became man; for this once effected, all other things followed of course.

RABANUS. He says, *The book of the generation of Jesus Christ*, because he knew it was written, ‘The book of the generation of Adam.’ He begins thus then, that he may oppose book to book, the new Adam to the old Adam, for by the one were all things restored which had been corrupted by the other.

JEROME. (Comm. in Matt. ch. 1.) We read in Isaiah, *Who shall declare His generation?* (Is. 53:8.) But it does not follow that the Evangelist contradicts the Prophet, or undertakes what he declares impossible; for Isaiah is speaking of the generation of the Divine nature; St. Matthew of the incarnation of the human.

CHRYSOSTOM. And do not consider this genealogy a small thing to hear: for truly it is a marvellous thing that God should descend to be born of a woman, and to have as His ancestors David and Abraham.

REMIGIUS. Though any affirm that the prophet (Isaiah) does speak of His human generation, we need not answer to his enquiry, *Who shall declare it?* “No man;” but, “Very few;” because Matthew and Luke have.

RABANUS. By saying, *of Jesus Christ*, he expresses both the kingly and priestly office to be in Him, for Jesus, who first bore this name, was after

Moses, the first who was leader of the children of Israel; and Aaron, anointed by the mystical ointment, was the first priest under the Law.

HILARY. (Quæst. Nov. et Vet. Test. q. 49.) What God conferred on those, who, by the anointing of oil were consecrated as kings or priests, this the Holy Spirit conferred on the Man Christ; adding moreover a purification. The Holy Spirit cleansed that which taken of the Virgin Mary was exalted into the Body of the Saviour, and this is that anointing of the Body of the Saviour's flesh whence He was called Christ ^b. Because the impious craft of the Jews denied that Jesus was born of the seed of David, he adds, *The son of David, the son of Abraham*.

CHRYSOSTOM. But why would it not have been enough to name one of them, David alone, or Abraham alone? Because the promise had been made to both of Christ to be born of their seed. To Abraham, *And in thy seed shall all the nations of the earth be blessed*. (Gen. 22:18.) To David, *Of the fruit of thy body will I set upon thy seat*. (Ps. 132:11.) He therefore calls Christ the Son of both, to shew that in Him was fulfilled the promise to both. Also because Christ was to have three dignities; King, Prophet, Priest; but Abraham was prophet and priest; priest, as God says to him in Genesis, *Take an heifer*; (Gen. 15:9.) Prophet, as the Lord said to Abimelech concerning him, *He is a prophet, and shall pray for thee*. (Gen. 20:7.) David was king and prophet, but not priest. Thus He is expressly called the son of both, that the threefold dignity of His forefathers might be recognized by hereditary right in Christ.

AMBROSE. (in Luc. c. iii.) He therefore names specially two authors of His birth—one who received the promise concerning the kindreds of the people, the other who obtained the oracle concerning the generation of Christ; and though he is later in order of succession is yet first named, inasmuch as it is greater to have received the promise concerning Christ than concerning the Church, which is through Christ; for greater is He who saves than that which is saved.

JEROME. The order of the names is inverted, but of necessity; for had he written Abraham first, and David afterwards, he would have to repeat Abraham again to preserve the series of the genealogy.

PSEUDO-CHRYSTOSTOM. Another reason is that royal dignity is above natural, though Abraham was first in time, yet David in honour.

GLOSS. But since from this title it appears that the whole book is concerning Jesus Christ, it is necessary first to know what we must think concerning Him; for so shall be better explained what this book relates of Him.

AUGUSTINE. (de Hær. 8, et 10.) Cerinthus then and Ebion made Jesus Christ only man; Paul of Samosata, following them, asserted Christ not to have had an existence from eternity, but to have begun to be from His birth of the Virgin Mary; he also thought Him nothing more than man. This heresy was afterwards confirmed by Photinus.

PSEUDO-ATHANASIUS. (Vigil. Tapsens. [*Athan. Ed. Ben.* vol. ii. p. 646.]) The Apostle John, seeing long before by the Holy Spirit this man's madness, rouses him from his deep sleep of error by the preaching of his voice, saying, *In the beginning was the Word.* (John 1:1.) He therefore, who in the beginning was with God, could not in this last time take the beginning of His being from man. He says further, (let Photinus hear his words,) *Father, glorify Me with that glory which I had with Thee before the world was.* (John 17:5.)

AUGUSTINE. (de Hæres. 19.) The error of Nestorius was, that he taught that a man only was born of the Blessed Virgin Mary, whom the Word of God received not into Unity of person and inseparable fellowship; a doctrine which Catholic ears could not endure.

CYRIL OF ALEXANDRIA. (Ep. i. ad Monachos Egypti.) Saith the Apostle of the Only-begotten, *Who being in the form of God, thought it no robbery to be equal with God* (Phil. 2:6). Who then is this who is in the form of God? or how emptied He Himself, and humbled Himself to the likeness of man? If the above-mentioned heretics dividing Christ into two parts, i.e. the Man and the Word, affirm that it was the Man that was emptied of glory, they must first shew what form and equality with the Father are understood to be, and did exist, which might suffer any manner of emptying. But there is no creature, in its own proper nature, equal with the Father; how then can any creature be said to be emptied? or from what eminence to descend to become man? Or how can he be understood to have taken upon Him, as

though He had not at first, the form of a servant? But, they say, the Word being equal with the Father dwelt in Man born of a woman, and this is the emptying. I hear the Son truly saying to the Holy Apostles, *If any man love Me, he will keep My saying; and My Father will love him, and We will come unto him, and make Our abode with him.* (John 14:23.) Hear how He saith that He and the Father will dwell in them that love Him. Do you then suppose that we shall grant that He is there emptied of His glory, and has taken upon Him the form of a servant, when He makes His abode in the hearts of them that love Him? Or the Holy Spirit, does He fulfil an assumption of human flesh, when He dwells in our hearts?

ISIDORE OF PELEUSIUM. (Epist. lib. iv. 166.) But not to mention all arguments, let us bring forward that one to which all arguments point, that, for one who was God to assume a lowly guise both has an obvious use, and is an adaptation and in nothing contradicts the course of nature. But for one who is man to speak things divine and supernatural is the highest presumption; for though a king may humble himself a common soldier may not take on him the state of an emperor. So, if He were God made man, all lowly things have place; but if mere man, high things have none.

AUGUSTINE. (de Hæres. 41.) Sabellius they say was a disciple of Noetus, who taught that the same Christ was one and the same Father and Holy Spirit.

PSEUDO-ATHANASIUS. (Vigil. Tapsens. [*ibid.* p. 644.]) The audaciousness of this most insane error I will curb by the authority of the heavenly testimonies, and demonstrate the distinct personality of the proper substance, of the Son. I shall not produce things which are liable to be, explained away as agreeable to the assumption of human nature; but shall offer such passages as all will allow to be decisive in proof of His divine nature. In Genesis we find God saying, *Let Us make man in Our own Image.* By this plural number shewing, that there was some other person to whom He spoke. Had He been one, He would have been said to have made Him in His own Image, but there is another; and He is said to have made man in the Image of that other.

GLOSS. (non occ.) Others denied the reality of Christ's human nature. Valentinus said, that Christ sent from the Father, carried about a spiritual or celestial body, and took nothing of the Virgin, but passed through her as

through a channel, taking nothing of her flesh. But we do not therefore believe Him to have been born of the Virgin, because by no other means He could have truly lived in the flesh, and appeared among men; but because it is so written in the Scripture, which if we believe not we cannot either be Christians, or be saved. But even a body taken of spiritual, or ethereal, or clayey substance, had He willed to change into the true and very quality of human flesh, who will deny His power to do this? The Manichæans said that the Lord Jesus Christ was a phantasm, and could not be born of the womb of a woman. But if the body of Christ was a phantasm, He was a deceiver, and if a deceiver, then He was not the truth. But Christ is the Truth; therefore His Body was not a phantasm.

GLOSS. (non occ.) And as the opening both of this Gospel, and of that according to Luke, manifestly proves Christ's birth of a woman, and hence His real humanity, they reject the beginning of both these Gospels.

AUGUSTINE. (cont. Faust. ii. 1.) Faustus affirms, that "the Gospel both begins, and begins to be so called, from the preaching of Christ ^c, in which He no where affirms Himself to have been born of men. Nay, so far is this genealogy from being part of the Gospel, that the writer does not venture so to entitle it; beginning, 'The book of the generation,' not 'The book of the Gospel.' Mark again, who cared not to write of the generation, but only of the preaching of the Son of God, which is properly The Gospel, begins thus accordingly, *The Gospel of Jesus Christ the Son of God*. Thus then, all that we read in Matthew before the words, *Jesus began to preach the Gospel of the kingdom*, (Matt. 4:17) is a part of the genealogy, not of the Gospel. I therefore betook myself to Mark and John, with whose prefaces I had good reason to be satisfied, as they introduce neither David, nor Mary, nor Joseph." To which Augustine replies, What will he say then to the Apostle's words, *Remember the resurrection of Jesus Christ of the seed of David according to my Gospel*. (2 Tim. 2:8.) But the Gospel of the Apostle Paul was likewise that of the other Apostles, and of all the faithful, as he says, *Whether I, or they, thus have we preached the Gospel*.

AUGUSTINE. (de Hær. 49.) The Arians will not have the Father, Son, and Holy Spirit, to be of one and the same substance, nature, and existence; but that the Son is a creature of the Father, and the Holy Spirit a creature of a creature, i.e. created by the Son; further, they think that Christ took the flesh without a soul.

AUGUSTINE. (de Trin. i. 6.) But John declares the Son to be not only God, but even of the same substance as the Father; for when he had said, *The Word was God*, he added, *all things were made by Him*; whence it is clear that He was not made by Whom all things were made; and if not made, then not created; and therefore of one substance with the Father, for all that is not of one substance with the Father is creature.

AUGUSTINE. (cont. Fel. 13.) I know not what benefit the person of the Mediator has conferred upon us, if He redeemed not our better part, but took upon Him our flesh only, which without the soul cannot have consciousness of the benefit. But if Christ came to save that which had perished, the whole man had perished, and therefore needs a Saviour; Christ then in coming saves the whole man, taking on Him both soul and body.

AUGUSTINE. (Lib. 83. Quæst. q. 80.) How too do they answer innumerable objections from the Gospel Scriptures, in which the Lord speaks so many things manifestly contrary to them? as is that, *My soul is sorrowful even unto death*, (Matt. 26:38.) and, *I have power to lay down My life*; (John 10:18.) and many more things of the like kind. Should they say that He spoke thus in parables, we have at hand proofs from the Evangelists themselves, who in relating His actions, bear witness as to the reality of His body, so of His soul, by mention of passions which cannot be without a soul; as when they say, *Jesus wondered, was angry*, and others of like kind.

AUGUSTINE. (de Hæres. 55.) The Apollinarians also as the Arians affirmed that Christ had taken the human flesh without the soul. But overthrown on this point by the weight of Scripture proof, they then said that that part which is the rational soul of man was wanting to the soul of Christ, and that its place was filled by the Word itself. But if it be so, then we must believe that the Word of God took on Him the nature of some brute with a human shape and appearance. But even concerning the nature of Christ's body, there are some who have so far swerved from the right faith, as to say, that the flesh and the Word were of one and the same substance, most perversely insisting on that expression, *The Word was made flesh*; which they interpret that some portion of the Word was changed into flesh, not that He took to Him flesh of the flesh of the Virgin ^d.

CYRIL OF ALEXANDRIA. (Ep. ad Joan. Antioch. tom. 6. Ep. 107.) We account those persons mad who have suspected that so much as the shadow of

change could take place in the nature of the Divine Word; it abides what it ever was, neither is nor can be changed.

LEO. (Epist. 59. ad Const. Id. Ep. 83. ad Palest.) We do not speak of Christ as man in such a sort as to allow that any thing was wanting to Him, which it is certain pertains to human nature, whether soul, or rational mind, or flesh, and flesh such as was taken of the Woman, not gained by a change or conversion of the Word into flesh. These three several errors, that thrice false heresy of the Apollinarists has brought forward. Eutyches also chose out this third dogma of Apollinaris, which denying the verity of the human body and soul, maintained that our Lord Jesus Christ was wholly and entirely of one nature, as though the Divine Word had changed itself into flesh and soul, and as though the conception, birth, growth, and such like, had been undergone by that Divine Essence, which was incapable of any such changes with the very and true flesh; for such as is the nature of the Only-begotten, such is the nature of the Father, and such is the nature of the Holy Ghost, both impassible and eternal. But if to avoid being driven to the conclusion that the Godhead could feel suffering and death, he departs from the corruption of Apollinaris, and should still dare to affirm the nature of the incarnate Word, that is of the Word and the flesh, to be the same, he clearly falls into the insane notions of Manichæus and Marcion, and believes that the Lord Jesus Christ did all His actions with a false appearance, that His body was not a human body, but a phantasm, which imposed on the eyes of the beholders.

LEO. (Ep. 35. ad Julian.) But what Eutyches ventured to pronounce as an episcopal decision, that in Christ before His incarnation were two natures, but after His incarnation only one, it behoved that he should have been urgently pressed to give the reason of this his belief. I suppose that in using such language he supposed the soul which the Saviour took, to have had its abode in heaven before it was born of the Virgin Mary ^e. This Catholic hearts and ears endure not, for that the Lord when He came down from heaven shewed nothing of the condition of human nature, nor did He take on Him any soul that had existed before, nor any flesh that was not taken of the flesh of His mother. Thus what was justly condemned in Origen ^f, must needs be rebuked in Eutyches, to wit, that our souls before they were placed in our bodies had actions not only wonderful but various.

REMIGIUS. These heresies therefore the Apostles overthrow in the opening of their Gospels, as Matthew in relating how He derived His descent from the kings of the Jews proves Him to have been truly man and to have had true flesh. Likewise Luke, when he describes the priestly stock and person; Mark when he says, *The beginning of the Gospel of Jesus Christ the Son of God*; and John when he says, *In the beginning was the Word*; both shew Him to have been before all ages God, with God the Father.

1:2

2. Abraham begat Isaac; and Isaac begat Jacob; and Jacob begat Judas and his brethren.

AUGUSTINE. (De Cons. Evan. ii. 1.) Matthew, by beginning with Christ's genealogy, shews that he has undertaken to relate Christ's birth according to the flesh. But Luke, as rather describing Him as a Priest for the atonement of sin, gives Christ's genealogy not in the beginning of his Gospel, but at His baptism, when John bare that testimony, *Lo, He that taketh away the sins of the world*. (John 1:29.) In the genealogy of Matthew is figured to us the taking on Him of our sins by the Lord Christ; in the genealogy of Luke, the taking away of our sins by the same; hence Matthew gives them in a descending, Luke in an ascending, series. But Matthew, describing Christ's human generation in descending order, begins his enumeration with Abraham.

AMBROSE. (in Luc. cap. 3. lib. iii. n. 7, 8.) For Abraham was the first who deserved the witness of faith; *He believed God, and it was accounted to him for righteousness*. It behoved therefore that he should be set forth as the first in the line of descent, who was the first to deserve the promise of the restoration of the Church, *In thee shall all the nations of the earth be blessed*. And it is again brought to a period in David, for that Jesus should be called his Son; hence to him is preserved the privilege, that from him should come the beginning of the Lord's genealogy.

CHRYSOSTOM. (Hom. iii.) Matthew then, desiring to preserve in memory the lineage of the Lord's humanity through the succession of His parents, begins with Abraham, saying, *Abraham begat Isaac*. Why does he not mention Ismael, his first-born? And again, *Isaac begat Jacob*; why does he

not speak of Esau his first-born? Because through them he could not have come down to David.

GLOSS. Yet he names all the brethren of Judah with him in the lineage. Ismael and Esau had not remained in the worship of the true God; but the brethren of Judah were reckoned in God's people.

CHRYSTOM. (Hom. iii.) Or, he names all the twelve Patriarchs that he may lower that pride which is drawn from a line of noble ancestry. For many of these were born of maidservants, and yet were Patriarchs and heads of tribes.

GLOSS. But Judah is the only one mentioned by name, and that because the Lord was descended from him only. But in each of the Patriarchs we must note not their history only, but the allegorical and moral meaning to be drawn from them; allegory, in seeing whom each of the Fathers foreshewed; moral instruction in that through each one of the Fathers some virtue may be edified in us either through the signification of his name, or through his example^g. Abraham is in many respects a figure of Christ, and chiefly in his name, which is interpreted the Father of many nations, and Christ is Father of many believers. Abraham moreover went out from his own kindred, and abode in a strange land; in like manner Christ, leaving the Jewish nation, went by His preachers throughout the Gentiles.

PSEUDO-CHRYSTOM. Isaac is interpreted 'laughter,' but the laughter of the saints is not the foolish convulsion of the lips, but the rational joy of the heart, which was the mystery of Christ. For as he was granted to his parents in their extreme age to their great joy, that it might be known that he was not the child of nature, but of grace, thus Christ also in this last time came of a Jewish mother to be the joy of the whole earth; the one of a virgin, the other of a woman past the age, both contrary to the expectation of nature.

REMIGIUS. Jacob is interpreted 'supplanter,' and it is said of Christ, *Thou hast cast down beneath Me them that rose up against Me.* (Ps. 18:43.)

PSEUDO-CHRYSTOM. Our Jacob in like manner begot the twelve Apostles in the Spirit, not in the flesh; in word, not in blood. Judah is interpreted 'confessor,' for he was a type of Christ who was to be the confessor of His Father, as He spake, *I confess to Thee, Father, Lord of heaven and earth.*

GLOSS. Morally; Abraham signifies to us the virtue of faith in Christ, as an example himself, as it is said of him, *Abraham believed God, and it was accounted unto Him for righteousness*. Isaac may represent hope; for Isaac is interpreted ‘laughter,’ as he was the joy of his parents; and hope is our joy, making us to hope for eternal blessings and to joy in them. *Abraham begat Isaac*, and faith begets hope. Jacob signifies ‘love,’ for love embraces two lives; active in the love of our neighbour, contemplative in the love of God; the active is signified by Leah, the contemplative by Rachel. For Leah is interpreted. ‘labouring ^h,’ for she is active in labour; Rachel ⁱ ‘having seen the beginning,’ because by the contemplative, the beginning, that is God, is seen. Jacob is born of two parents, as love is born of faith and hope; for what we believe, we both hope for and love.

1:3–6

3–6. And Judas begat Phares and Zara of Thamar; and Phares begat Esrom; and Esrom begat Aram; and Aram begat Aminadab; and Aminadab begat Naasson; and Naasson begat Salmon; and Salmon begat Booz of Rachab; and Booz begat Obed of Ruth; and Obed begat Jesse; and Jesse begat David the king.

GLOSS. Passing over the other sons of Jacob, the Evangelist follows the family of Judah, saying, *But Judah begat Phares and Zara of Thamar*.

AUGUSTINE. (de Civ. Dei, xv. 15.) Neither was Judah himself a first-born, nor of these two sons was either his first-born; he had already had three before them. So that he keeps in that line of descent, by which he shall arrive at David, and from him whither he purposed.

JEROME. It should be noted, that none of the holy women are taken into the Saviour’s genealogy, but rather such as Scripture has condemned, that He who came for sinners being born of sinners might so put away the sins of all; thus Ruth the Moabite follows among the rest.

AMBROSE. (in Luc. c. 3.) But Luke has avoided the mention of these, that he might set forth the series of the priestly race immaculate. But the plan of St. Matthew did not exclude the righteousness of natural reason; for when he wrote in his Gospel, that He who should take on Him the sins of all, was born in the flesh, was subject to wrongs and pain, he did not think it any

detraction from His holiness that He did not refuse the further humiliation of a sinful parentage. Nor, again, would it shame the Church to be gathered from among sinners, when the Lord Himself was born of sinners; and, lastly, that the benefits of redemption might have their beginning with His own forefathers: and that none might imagine that a stain in their blood was any hindrance to virtue, nor again any pride themselves insolently on nobility of birth.

CHRYSTOM. Besides this, it shews that all are equally liable to sin; for here is Thamar accusing Judah of incest, and David begat Solomon with a woman with whom he had committed adultery. But if the Law was not fulfilled by these great ones, neither could it be by their less great posterity, and so all have sinned, and the presence of Christ is become necessary.

AMBROSE. (ubi sup.) Observe that Matthew does not name both without a meaning; for though the object of his writing only required the mention of Phares, yet in the twins a mystery is signified; namely, the double life of the nations, one by the Law, the other by Faith.

PSEUDO-CHRYSTOM. By Zarah is denoted the people of the Jews, which first appeared in the light of faith, coming out of the dark womb of the world, and was therefore marked with the scarlet thread of the circumciser, for all supposed that they were to be God's people; but the Law was set before their face as it had been a wall or hedge. Thus the Jews were hindered by the Law, but in the times of Christ's coming the hedge of the Law was broken down that was between Jews and Gentiles, as the Apostle speaks, *Breaking down the middle wall of partition*; (Eph. 2:14.) and thus it fell out that the Gentiles, who were signified by Phares, as soon as the Law was broken through by Christ's commandments, first entered into the faith, and after followed the Jews.

GLOSS. Judah begat Phares and Zarah before he went into Egypt, whither they both accompanied their father. In Egypt, *Phares begat Esrom; and Esrom begat Aram; Aram begat Aminadab; Aminadab begat Naasson*; and then Moses led them out of Egypt. Naasson was head of the tribe of Judah under Moses in the desert, where he begat Salmon; and this Salmon it was who, as prince of the tribe of Judah, entered the land of promise with Joshua.

PSEUDO-CHRYSTOM. But as we believe that the names of these Fathers were given for some special reason under the providence of God, it follows, but *Naasson begat Salmon*. This Salmon after his father's death entered the promised land with Joshua as prince of the tribe of Judah. He took a wife of the name of Rahab. This Rahab is said to have been that Rahab the harlot of Jericho who entertained the spies of the children of Israel, and hid them safely. For Salmon being noble among the children of Israel, inasmuch as he was of the tribe of Judah, and son of the prince thereof, beheld Rahab so ennobled through her great faith, that she was worthy whom he should take to wife. Salmon is interpreted 'receive a vessel ^k,' perhaps as if invited in God's providence by his very name to receive Rahab a vessel of election.

GLOSS. This Salmon in the promised land begat Booz of this Rahab. Booz begat Obeth of Ruth.

PSEUDO-CHRYSTOM. How Booz took to wife a Moabitess whose name was Ruth, I thought it needless to tell, seeing the Scripture concerning them is open to all. We need but say thus much, that Ruth married Booz for the reward of her faith, for that she had cast off the gods of her forefathers, and had chosen the living God. And Booz received her to wife for reward of his faith, that from such sanctified wedlock might be descended a kingly race.

AMBROSE. (ubi sup.) But how did Ruth who was an alien marry a man that was a Jew? and wherefore in Christ's genealogy did His Evangelist so much as mention a union, which in the eye of the law was bastard? Thus the Saviour's birth of a parentage not admitted by the law appears to us monstrous, until we attend to that declaration of the Apostle, *The Law was not given for the righteous, but for the unrighteous*. (1 Tim. 1:9.) For this woman who was an alien, a Moabitess, a nation with whom the Mosaic Law forbade all intermarriage, and shut them totally out of the Church, how did she enter into the Church, unless that she were holy and unstained in her life above the Law? Therefore she was exempt from this restriction of the Law, and deserved to be numbered in the Lord's lineage, chosen from the kindred of her mind, not of her body. To us she is a great example, for that in her was prefigured the entrance into the Lord's Church of all of us who are gathered out of the Gentiles.

JEROME. Ruth the Moabitess fulfils the prophecy of Isaiah, *Send forth, O Lord, the Lamb that shall rule over the earth, out of the rock of the desert to*

the mount of the daughter of Sion. (Is. 16:1.)

GLOSS. Jesse, the father of David, has two names, being more frequently called Isai. But the Prophet says, *There shall come a rod from the stem of Jesse;* (Is. 11:1.) therefore to shew that this prophecy was fulfilled in Mary and Christ, the Evangelist puts Jesse.

REMIGIUS. It is asked, why this epithet King is thus given by the holy Evangelist to David alone? Because he was the first king in the tribe of Judah. Christ Himself is Phares ‘the divider,’ as it is written, *Thou shalt divide the sheep from the goats;* (Mat. 25:33.) He is Zaram ^l, ‘the east,’ *Lo the man, the east is His name;* (Zech. 6:12.) He is Esrom ^m, ‘an arrow,’ *He hath set me as a polished shaft.* (Is. 49:2.)

RABANUS. Or following another interpretation, according to the abundance of grace, and the width of love. He is ⁿ Aram the chosen, according to that, *Behold my Servant whom I have chosen.* (Is. 42:1.) He is Aminadab, that is ‘willing ^o,’ in that He says, *I will freely sacrifice to Thee.* (Is. 54:6.) Also He is Naasson ^p, i.e. ‘augury,’ as He knows the past, the present, and the future; or, ‘like a serpent,’ according to that, *Moses lifted up the serpent in the wilderness.* (John 3:14.) He is ^q Salmon, i.e. ‘that feeleth,’ as He said, *I feel that power is gone forth out of me.* (Luke 8:46.)

GLOSS. Christ Himself espouses Rahab, i.e. the Gentile Church; for Rahab ^r is interpreted either ‘hunger,’ or ‘breadth,’ or ‘might;’ for the Church of the Gentiles hungers and thirsts after righteousness, and converts philosophers and kings by the might of her doctrine. Ruth is interpreted either ‘seeing’ or ‘hastening ^s’ and denotes the Church which in purity of heart sees God, and hastens to the prize of the heavenly call.

REMIGIUS. Christ is also Booz ^t, because He is strength, for, *When I am lifted up, I will draw all men unto Me.* (John 12:32.) He is Obeth. ‘a servant ^u,’ for, *the Son of man came not to be ministered unto, but to minister.* (Mat. 20:28.) He is Jesse, or ‘burnt ^x,’ for, *I am come to send fire on earth.* (Luke 12:49.) He is David ^y, ‘mighty in arm,’ for, *the Lord is great and powerful;* (Ps. 24:8.) ‘desirable,’ for, *He shall come, the Desire of all nations;* (Hag. 2:7.) ‘beautiful to behold,’ according to that, *Beautiful in form before the sons of men.* (Ps. 45:3.)

GLOSS. Let us now see what virtues they be which these fathers edify in us; for faith, hope, and charity are the foundation of all virtues; those that follow are like additions over and above them. Judah is interpreted 'confession,' of which there are two kinds, confession of faith, and of sin. If then, after we be endowed with the three forementioned virtues, we sin, confession not of faith only but of sin is needful for us. Phares is interpreted 'division,' Zamar 'the east,' and Thamar 'bitterness ^z.' Thus confession begets separation from vice, the rise of virtue, and the bitterness of repentance. After Phares follows Esron, 'an arrow,' for when one is separated from vice and secular pursuits, he should become a dart wherewith to slay by preaching the vices of others. Aram is interpreted 'elect' or 'lofty ^a,' for as soon as one is detached from this world, and profiteth for another, he must needs be held to be elect of God, famous amongst men, high in virtue. Naasson is 'augury,' but this augury is of heaven, not of earth. It is that of which Joseph boasted when he said, *Ye have taken away the cup of my Lord, where with He is wont to divine.* (Gen. 44:5.) The cup is the divine Scripture wherein is the draught of wisdom; by this the wise man divines, since in it he sees things future, that is, heavenly things. Next is Salomon ^b, 'that perceiveth,' for he who studies divine Scripture becomes perceiving, that is, he discerns by the taste of reason, good from bad, sweet from bitter. Next is Booz, that is 'brave,' for who is well taught in Scripture becomes brave to endure all adversity.

PSEUDO-CHRYSOSTOM. This brave one is the son of Rahab, that is, of the Church; for Rahab signifies 'breadth' or 'spread out,' for because the Church of the Gentiles was called from all quarters of the earth, it is called 'breadth.'

GLOSS. Then follows Obeth, i.e. 'servitude,' for which none is fit but he who is strong; and this servitude is begotten of Ruth, that is 'haste,' for it behoves a slave to be quick, not slow.

PSEUDO-CHRYSOSTOM. They who look to wealth and not temper, to beauty and not faith, and require in a wife such endowments as are required in harlots, will not beget sons obedient to their parents or to God, but rebellious to both; that their children may be punishment of their ungodly wedlock. Obeth begat Jesse, that is 'refreshment,' for whoever is subject to God and his parents, begets such children as prove his 'refreshment.'

GLOSS. Or Jesse may be interpreted ‘incense .’ For it we serve God in love and fear, there will be a devotion in the heart, which in the heat and desire of the heart offers the sweetest incense to God. But when one is become a fit servant, and a sacrifice of incense to God, it follows that he becomes David, (i.e. ‘of a strong hand,’) who fought mightily against his enemies, and made the Idumeans tributary. In like manner ought he to subdue carnal men to God by teaching and example.

1:6–8

6–8. David the king begat Solomon of her that had been the wife of Urias; and Solomon begat Roboam; and Roboam begat Abia; and Abia begat Asa; and Asa begat Josaphat.

The Evangelist has now finished the first fourteen generations, and is come to the second, which consists of royal personages, and therefore beginning with David, who was the first king in the tribe of Judah, he calls him *David the king*.

AUGUSTINE. (De Cons. Ev. ii. 4.) Since in Matthew’s genealogy is shewed forth the taking on Him by Christ of our sins, therefore he descends from David to Solomon, in whose mother David had sinned. Luke ascends to David through Nathan, for through Nathan the prophet God punished David’s sin; because Luke’s genealogy is to shew the putting away of our sins.

AUGUSTINE. (Lib. Retract. ii. 16.) That is it, must be said, through a prophet of the same name, for it was not Nathan the son of David who reprov’d him, but a prophet of the same name.

REMIGIUS. Let us enquire why Matthew does not mention Bathsheba by name as he does the other women. Because the others, though deserving of much blame, were yet commendable for many virtues. But Bathsheba was not only consenting in the adultery, but in the murder of her husband, hence her name is not introduced in the Lord’s genealogy.

GLOSS. Besides, he does not name Bathsheba, that, by naming Urias, he may recal to memory that great wickedness which she was guilty of towards him.

AMBROSE. (ubi sup.) But the holy David is the more excellent in this, that he confessed himself to be but man, and neglected not to wash out with the tears of repentance the sin of which he had been guilty, in so taking away Urias' wife. Herein shewing us that none ought to trust in his own strength, for we have a mighty adversary whom we cannot overcome without God's aid. And you will commonly observe very heavy sins befalling to the share of illustrious men, that they may not from their other excellent virtues be thought more than men, but that you may see that as men they yield to temptation.

PSEUDO-CHRYSOSTOM. Solomon is interpreted 'peacemaker,' because having subdued all the nations round about, and made them tributary, he had a peaceful reign. Roboam is interpreted 'by a multitude of people,' for multitude is the mother of sedition; for where many are joined in a crime, that is commonly unpunishable. But a limit in numbers is the mistress of good order.

1:8–11

8–11. And Josaphat begat Joram; and Joram begat Ozias; and Ozias begat Joatham; and Joatham begat Achaz; and Achaz begat Ezekias; and Ezekias begat Manasses; and Manasses begat Amon; and Amon begat Josias; and Josias begat Jechonias and his brethren, about the time they were carried away to Babylon.

JEROME. In the fourth book of Kings we read, that Ochozias was the son of Joram. On his death, Josabeth, sister of Ochozias and daughter of Joram, took Joash, her brother's son, and preserved him from the slaughter of the royal seed by Athalias. To Joash succeeded his son Amasias; after him his son Azarias, who is called Ozias; after him his son Joatham. Thus you see according to historical truth there were three intervening kings, who are omitted by the Evangelist. Joram, moreover, begot not Ozias, but Ochozias, and the rest as we have related. But because it was the purpose of the Evangelist to make each of the three periods consist of fourteen generations, and because Joram had connected himself with Jezebel's most impious race, therefore his posterity to the third generation is omitted in tracing the lineage of the holy birth.

HILARY. Thus the stain of the Gentile alliance being purged, the royal race is again taken up in the fourth following generation.

PSEUDO-CHRYSOSTOM. What the Holy Spirit testified through the Prophet, saying, that He would cut off every male from the house of Ahab, and Jezebel, that Jehu the son of Nausi fulfilled, and received the promise that his children to the fourth generation should sit on the throne of Israel. As great a blessing then as was given upon the house of Ahab, so great a curse was given on the house of Joram, because of the wicked daughter of Ahab and Jezebel, that his sons to the fourth generation should be cut out of the number of the Kings. Thus his sin descended on his posterity as it had been written, *I will visit the sins of the fathers upon the children unto the third and fourth generation.* (Exod. 20:5.) Thus see how dangerous it is to marry with the seed of the ungodly.

AUGUSTINE. (Hilar. Amast. V. et N. Test. q. 85.) Or, Ochozias, Joash, and Amasias, were excluded from the number, because their wickedness was continuous and without interval. For Solomon was suffered to hold the kingdom for his father's deserts, Roboam for his son's. But these three doing evil successively were excluded. This then is an example how a race is cut off when wickedness is shewn therein in perpetual succession. *And Ozias begat Joatham; and Joatham begat Achaz; and Achaz begat Ezekias.*

GLOSS. This Ezekias was he to whom, when he had no children, it was said, *Set thy house in order, for thou shalt die.* (Is. 38:1.) He wept, not from desire of longer life, for he knew that Solomon had thereby pleased God, that he had not asked length of days; but he wept, for he feared that God's promise should not be fulfilled, when himself, being in the line of David of whom Christ should come, was without children. *And Ezekias begat Manasses; and Manasses begat Amon; and Amon begat Josias.*

PSEUDO-CHRYSOSTOM. But the order in the Book of Kings (2 Kings 23.) is different, thus namely; Josias begot Eliakim, afterwards called Joakim; Joakim begot Jechonias. But Joakim is not reckoned among the Kings in the genealogy, because God's people had not set him on the throne, but Pharaoh by his might. For if it were just that only for their intermixture with the race of Ahab, three kings should be shut out of the number in the genealogy, was it not just that Joakim should be likewise shut out, whom Pharaoh had set up as king by hostile force? And thus Jechonias, who is the son of Joakim,

and the grandson of Josiah, is reckoned among the kings as the son of Josiah, in place of his father who is omitted.

JEROME. Otherwise, we may consider the first Jeconias to be the same as Joakim, and the second to be the son not the father, the one being spelt with k and m, the second by ch and n. This distinction has been confounded both by Greeks and Latins, by the fault of writers and the lapse of time.

AMBROSE. (In Luc. cap. 2.) That there were two kings of the name of Joakim, is clear from the Book of Kings. *And Joakim slept with his fathers, and Joachin his son reigned, in his stead.* (2 Kings 24:6.) This son is the same whom Jeremiah calls Jeconias. And rightly did St. Matthew purpose to differ from the Prophet, because he sought to shew therein the great abundance of the Lord's mercies. For the Lord did not seek among men nobility of race, but suitably chose to be born of captives and of sinners, as He came to preach remission of sin to the captives. The Evangelist therefore did not conceal either of these; but rather shewed them both, inasmuch as both were called Jeconias.

REMIGIUS. But it may be asked, why the Evangelist says they were born in the carrying away, when they were born before the carrying away. He says this because they were born for this purpose, that they should be led captive, from the dominion of the whole nation, for their own and others' sins. And because God foreknew that they were to be carried away captive, therefore he says, they were born in the carrying away to Babylon. But of those whom the holy Evangelist places together in the Lord's genealogy, it should be known, that they were alike in good or ill fame. Judas and his brethren were notable for good, in like manner Phares and Zara, Jechonias and his brethren, were notable for evil.

GLOSS. Mystically, David is Christ, who overcame Golias, that is, the Devil. Urias, i.e. God is my light, is the Devil who says, *I will be like the Highest.* (Is. 14:14.) To Him the Church was married, when Christ on the Throne of the majesty of His Father loved her, and having made her beautiful, united her to Himself in wedlock. Or Urias is the Jewish nation who through the Law boasted of their light. From them Christ took away the Law, having taught it to speak of Himself. Bersabee is 'the well of satiety,' that is, the abundance of spiritual grace.

REMIGIUS. Bersabee is interpreted ‘the seventh well,’ or ‘the well of the oath ^c;’ by which is signified the grant of baptism, in which is given the gift of the sevenfold Spirit, and the oath against the Devil is made. Christ is also Solomon, i.e. the peaceful, according to that of the Apostle, *He is our peace*. (Eph. 2:14.) Roboam ^d is, ‘the breadth of the people,’ according to that, *Many shall come from the East and from the West*.

RABANUS. Or; ‘the might of the people,’ because he quickly converts the people to the faith.

REMIGIUS. He is also Abias, that is, ‘the Lord Father,’ according to that, *One is your Father who is in heaven*. (Mat. 23:9.) And again, *Ye call me Master and Lord*. (John 13:13.) He is also Asa ^e, that is, ‘lifting up,’ according to that, *Who taketh away the sins of the world*. (John 1:29.) He is also Josaphat, that is, ‘judging,’ for, *The Father hath committed all judgment unto the Son*. (John 5:22.) He is also Joram, that is, ‘lofty,’ according to that, *No man hath ascended up to heaven, but He that came down from heaven*. (John 3:13.) He is also Ozias, that is, ‘the Lord’s strength,’ for *The Lord is my strength and my praise*. (Ps. 118:14.) He is also Jotham ^f, that is, ‘completed,’ or ‘perfected,’ for *Christ is the end of the Law*. (Rom. 10:4.) He is also Ahaz ^g, that is, ‘turning,’ according to that, *Be ye turned to Me*. (Zech. 1:3.)

RABANUS. Or, ‘embracing,’ because *None knoweth the Father but the Son*. (Matt. 11:27.)

REMIGIUS. He is also Ezekias, that is, ‘the strong Lord,’ or, ‘the Lord shall comfort,’ according to that, *Be of good cheer, I have overcome the world*. (John 16:33.) He is also Manasses, that is, ‘forgetful,’ or, ‘forgotten,’ according to that, *I will not remember your sins any more*. (Ezek. 28.) He is also Aaron ^h, that is, ‘faithful,’ according to that, *The Lord is faithful in all His words*. (Ps. 145:17.) He is also Josias, that is, ‘the incense of the Lord ⁱ,’ as, *And being in an agony, He prayed more earnestly*. (Luke 22:44.)

RABANUS. And that incense signifies prayer, the Psalmist witnesses, saying, *Let my prayer come up as incense before Thee*. (Ps. 141:2.) Or, ‘The salvation of the Lord,’ according to that, *My salvation is for ever*. (Is. 55.)

REMIGIUS. He is Jechonias ^k, that is, ‘preparing,’ or ‘the Lord’s preparation,’ according to that, *If I shall depart, I will also prepare a place for you*. (John

14:3.)

GLOSS. Morally; After David follows Solomon, which is interpreted, 'peaceful.' For one then becomes peaceful, when unlawful motions being composed, and being as it were already set in the everlasting rest, he serves God, and turns others to Him. Then follows Roboam, that is 'the breadth of the people.' For when there is no longer any thing to overcome within himself, it behoves a man to look abroad to others, and to draw with him the people of God to heavenly things. Next is Abias, that is, 'the Lord Father,' for these things premised, He may proclaim Himself the Son of God, and then He will be Asa, that is, 'raising up,' and will ascend to His Father from virtue to virtue: and He will become Josaphat, that is, 'judging,' for He will judge others, and will be judged of none. Thus he becomes Joram, that is, 'lofty,' as it were dwelling on high; and is made Oziah, that is, 'the strong One of the Lord,' as attributing all his strength to God, and persevering in his path. Then follows Jotham, that is, 'perfect,' for he groweth daily to greater perfection. And thus he becomes Ahaz, that is, 'embracing,' for by obedience knowledge is increased according to that, *They have proclaimed the worship of the Lord, and have understood His doings*. Then follows Ezekias, that is, 'the Lord is strong,' because he understands that God is strong, and so turning to His love, he becomes Manasses, 'forgetful,' because he gives up as forgotten all worldly things; and is made thereby Amon, that is, 'faithful,' for whoso despises all temporal things, defrauds no man of his goods. Thus he is made Josias, that is, 'in certain hope of the Lord's salvation;' for Josias is interpreted 'the salvation of the Lord.'

1:12–15

12–15. And after they were brought to Babylon, Jechonias begat Salathiel; and Salathiel begat Zorobabel; and Zorobabel begat Abiud; and Abiud begat Eliakim; and Eliakim begat Azor; and Azor begat Sadoc; and Sadoc begat Achim; and Achim begat Eliud; and Eliud begat Eleazar; and Eleazar begat Matthan; and Matthan begat Jacob.

PSEUDO-CHRYSTOM. (ubi sup.) After the carrying away, he sets Jeconiah again, as now become a private person.

AMBROSE. Of whom Jeremiah speaks. *Write this man dethroned; for there shall not spring of his seed one sitting on the throne of David.* (Jer. 22:30.)

How is this said of the Prophet, that none of the seed of Jeconias should reign? For if Christ reigned, and Christ was of the seed of Jeconiah, then has the Prophet spoken falsely. But it is not there declared that there shall be none of the seed of Jeconiah, and so Christ is of his seed; and that Christ did reign, is not in contradiction to the prophecy; for He did not reign with worldly honours, as He said, *My kingdom is not of this world.* (John 18:36.)

PSEUDO-CHRYSOSTOM. Concerning Salathiel ^l, we have read nothing either good or bad, but we suppose him to have been a holy man, and in the captivity to have constantly besought God in behalf of afflicted Israel, and that hence he was named Salathiel, ‘the petition of God ^m.’ *Salathiel begot Zorobabel*, which is interpreted, ‘flowing postponed,’ or, ‘of the confusion,’ or here, ‘the doctor of Babylon ⁿ.’ I have read, but know not whether it be true, that both the priestly line and the royal line were united in Zorobabel; and that it was through him that the children of Israel returned into their own country. For that in a disputation held between three, of whom Zorobabel was one, each defending his own opinion, Zorobabel’s sentence, that Truth was the strongest thing, prevailed; and that for this Darius granted him that the children of Israel should return to their country; and therefore after this providence of God, he was rightly called Zorobabel, ‘the doctor of Babylon.’ For what doctrine greater than to shew that Truth is the mistress of all things?

GLOSS. But this seems to contradict the genealogy which is read in Chronicles (1 Chron. 3:17.). For there it is said, that Jeconias begot Salathiel and Phadaias, and Phadaias begot Zorobabel, and Zorobabel Mosollah, Ananias, and Salomith their sister. But we know that many parts of the Chronicles have been corrupted by time, and error of transcribers. Hence come many and controverted questions of genealogies which the Apostle bids us avoid (1 Tim. 1:4.). Or it may be said, that Salathiel and Phadaias are the same man under two different names. Or that Salathiel and Phadaias were brothers, and both had sons of the same name, and that the writer of the history followed the genealogy of Zorobabel, the son of Salathiel. From Abiud down to Joseph, no history is found in the Chronicles; but we read that the Hebrews had many other annals, which were called the Words of the Days, of which much was burned by Herod, who was a foreigner, in order to confound the descent of the royal line. And perhaps Joseph had read in them the names of his ancestors, or knew them

from some other source. And thus the Evangelist could learn the succession of this genealogy. It should be noted, that the first Jeconiah is called the resurrection of the Lord, the second, the preparation of the Lord. Both are very applicable to the Lord Christ, who declares, *I am the resurrection, and the life*; (John 11:25.) and, *I go to prepare a place for you*. (John 14:2.) Salathiel, i.e. ‘the Lord is my petition,’ is suitable to Him who said, *Holy Father, keep them whom Thou hast given Me*. (John 17:11.)

REMIGIUS. He is also Zorobabel, that is, ‘the master of confusion,’ according to that, *Your Master eateth with publicans and sinners*. (Matt. 9:11.) He is Abiud, that is, ‘He is my Father,’ according to that, *I and the Father are One*. (John 10:30.) He is also Eliacim °, that is, ‘God the Reviver,’ according to that, *I will revive him again in the last day*. (John 6:54.) He is also Azor, that is, ‘aided,’ according to that, *He who sent Me is with Me*. (John 8:29.) He is also Sadoch, that is, ‘the just,’ or, ‘the justified,’ according to that, *He was delivered, the just for the unjust*. (1 Pet. 3:18.) He is also Achim, that is, ‘my brother is He,’ according to that, *Whoso doeth the will of My Father, he is My brother*. (Matt. 12:50.) He is also Eliud, that is, ‘He is my God,’ according to that, *My Lord, and my God*. (John 20:28.)

GLOSS. He is also Eleazar, i.e. ‘God is my helper,’ as in the seventeenth Psalm, *My God, my helper*. He is also Mathan, that is, ‘giving,’ or, ‘given,’ for, *He gave gifts for men*; (Eph. 4:8.) and, *God so loved the world, that He gave His only begotten Son*. (John 3:16.)

REMIGIUS. He is also Jacob, ‘that supplanteth,’ for not only hath He supplanted the Devil, but hath given His power to His faithful people; as, *Behold I have given you power to tread upon serpents*. (Luke 10:19.) He is also Joseph, that is, ‘adding,’ according to that, *I came that they might have life, and that they might have it abundantly*. (John 10:10.)

RABANUS. But let us see what moral signification these names contain. After Jeconias, which means ‘the preparation of the Lord,’ follows Salathiel, i.e. ‘God is my petition,’ for he who is rightly prepared, prays not but of God. Again, he becomes Zorobabel, ‘the master of Babylon,’ that is, of the men of the earth, whom he makes to know concerning God, that He is their Father, which is signified in Abiud. Then that people rise again from their vices, whence follows Eliacim, ‘the resurrection;’ and thence rise to good works, which is Azor, and becomes Sadoch, i.e. ‘righteous;’ and then

they are taught the love of their neighbour. He is my brother, which is signified in Achim; and through love to God he says of Him, 'My God,' which Eliud signifies. Then follows Eleazar, i.e. 'God is my helper;' he recognizes God as his helper. But whereto he tends is shewn in Matthan, which is interpreted 'gift,' or 'giving;' for he looks to God as his benefactor; and as he wrestled with and overcame his vices in the beginning, so he does in the end of life, which belongs to Jacob, and thus he reaches Joseph, that is, 'The increase of virtues.'

1:16

16. And Jacob begat Joseph the husband of Mary, of whom was born Jesus, who is called Christ.

GLOSS. In the last place, after all the patriarchs, he sets down Joseph the husband of Mary, for whose sake all the rest are introduced, saying, *But Jacob begot Joseph.*

JEROME. This passage is objected to us by the Emperor Julian in his Discrepancy of the Evangelists. Matthew calls Joseph the son of Jacob, Luke makes him the son of Heli. He did not know the Scripture manner, one was his father by nature, the other by law. For we know that God commanded by Moses, that if a brother or near kinsman died without children, another should take his wife, to raise up seed to his brother or kinsman. (Deut. 25.) But of this matter Africanus the chronologist ^p, and Eusebius of Cæsarea, have disputed more fully.

EUSEBIUS. (Hist. Eccles. 1.7.) For Matthan and Melchi at different periods had each a son by one and the same wife Jesca. Matthan, who traced through Solomon, first had her, and died leaving one son, Jacob by name. As the Law forbade not a widow, either dismissed from her husband, or after the death of her husband, to be married to another, so Melchi, who traced through Matthan, being of the same tribe but of another race, took this widow to his wife, and begat Heli his son. Thus shall we find Jacob and Heli, though of a different race, yet by the same mother, to have been brethren. One of whom, namely Jacob, after Heli his brother was deceased without issue, married his wife, and begat on her the third, Joseph, by nature indeed and reason his own son; whereupon also it is written, *And Jacob begat Joseph.* But by the Law, he was the son of Heli; for Jacob,

being his brother, raised up seed to him. Thus the genealogy, both as recited by Matthew, and by Luke, stands right and true; Matthew saying, *And Jacob begot Joseph*; Luke saying, *Which was the son, as it was supposed*, (for he adds this withal,) *of Joseph, which was the son of Heli, which was the son of Melchi*. Nor could he have more significantly or properly expressed that way of generation according to the Law, which was made by a certain adoption that had respect to the dead, carefully leaving out the word *begetting* throughout even to the end.

AUGUSTINE. (De Cons. Evang. ii. 2.) He is more properly called his son, by whom he was adopted, than had he been said to have been begotten of him of whose flesh he was not born. Wherefore Matthew, in saying *Abraham begot Isaac*, and continuing the same phrase throughout down to *Jacob begot Joseph*, sufficiently declares that he gives the father according to the order of nature, so as that we must hold Joseph to have been begotten, not adopted, by Jacob. Though even if Luke had used the word *begotten*, we need not have thought it any serious objection; for it is not absurd to say of an adopted son that he is begotten, not after the flesh, but by affection.

EUSEBIUS. (ubi sup.) Neither does this lack good authority; nor has it been suddenly devised by us for this purpose. For the kinsmen of our Saviour according to the flesh, either out of desire to shew forth this their so great nobility of stock, or simply for the truth's sake, have delivered it unto us.

AUGUSTINE. (De Cons. Evang. ii. 4.) And suitably does Luke, who relates Christ's ancestry not in the opening of his Gospel, but at his baptism, follow the line of adoption, as thus more clearly pointing Him out as the Priest that should make atonement for sin. For by adoption we are made the sons of God, by believing in the Son of God. But by the descent according to the flesh which Matthew follows, we rather see that the Son of God was for us made man. Luke sufficiently shews that he called Joseph the son of Heli, because he was adopted by Heli, by his calling Adam the son of God, which he was by grace, as he was set in Paradise, though he lost it afterwards by sinning.

CHRYSOSTOM. (Hom. iv.) Having gone through all the ancestry, and ended in Joseph, he adds, *The husband of Mary*, thereby declaring that it was for her sake that he was included in the genealogy.

JEROME. When you hear this word *husband*, do not straight bethink you of wedlock, but remember the Scripture manner, which calls persons only betrothed husband and wife.

GENNADIUS. (De Eccles. Dog. 2.) The Son of God was born of human flesh, that is of Mary, and not by man after the way of nature, as Ebion says; and accordingly it is significantly added, *Of her Jesus was born*.

AUGUSTINE. (De Hæres. ii.) This is said against Valentinus, who taught that Christ took nothing of the Virgin Mary, but passed through her as through a channel or pipe.

AUGUSTINE. Wherefore it pleased Him to take flesh of the womb of a woman, is known in His own secret counsels; whether that He might confer honour on both sexes alike, by taking the form of a man, and being born of a woman, or from some other reason which I would not hastily pronounce on.

HILARY. (Quæst. Nov. et Vet. Test. q. 49.) What God conveyed by the anointing of oil to those who were anointed to be kings, this the Holy Spirit conveyed upon the man Christ, adding thereto the expiation; wherefore when born He was called Christ; and thus it proceeds, *who is called Christ*.

AUGUSTINE. (De Cons. Evang. ii. 1.) It was not lawful that he should think to separate himself from Mary for this, that she brought forth Christ as yet a Virgin. And herein may the faithful gather, that if they be married, and preserve strict continence on both sides, yet may their wedlock hold with union of love only, without carnal; for here they see that it is possible that a son be born without carnal embrace.

AUGUSTINE. (De Nupt. et Concup. i. 11.) In Christ's parents was accomplished every good benefit of marriage, fidelity, progeny, and a sacrament. The progeny we see in the Lord Himself; fidelity, for there was no adultery; sacrament, for there was no divorce.

JEROME. The attentive reader may ask, Seeing Joseph was not the father of the Lord and Saviour, how does his genealogy traced down to him in order pertain to the Lord? We will answer, first, that it is not the practice of Scripture to follow the female line in its genealogies; secondly, that Joseph and Mary were of the same tribe, and that he was thence compelled to take

her to wife as a kinsman, and they were enrolled together at Bethlehem, as being come of one stock.

AUGUSTINE. (ubi sup.) Also, the line of descent ought to be brought down to Joseph, that in wedlock no wrong might be done to the male sex, as the more worthy, provided only nothing was taken away from the truth; because Mary was of the seed of David.

AUGUSTINE. (Id. non occ.) Hence then we believe that Mary was in the line of David; namely, because we believe the Scripture which affirms two things, both that Christ was of the seed of David according to the flesh, and that He should be conceived of Mary not by knowledge of man, but as yet a virgin.

THE COUNCIL OF EPHESUS. Herein we must beware of the error of Nestorius, who thus speaks; “When Divine Scripture is to speak either of the birth of Christ which is of the Virgin Mary, or His death, it is never seen to put God, but either, Christ, or Son, or Lord; since these three are significative of the two natures, sometimes of this, sometimes of that, and sometimes of both this and that together. And here is a testimony to this, *Jacob begot Joseph the husband of Mary, of whom was born Jesus, who is called Christ.* For God the Word needed not a second birth of a woman.”

PSEUDO-AUGUSTINE. (Vigil. Cont. Fel. 12. ap. Aug. t. 8. p. 45.) But not one was the Son of God, and another the son of a man; but the same Christ was the Son of both God and man. And as in one man, the soul is one and the body is another, so in the mediator between God and man, the Son of God was one, and the son of man another; yet of both together was one Christ the Lord. Two in distinction of substance, one in unity of Person. But the heretic objects; “how can you teach Him to have been born in time whom you say was before coeternal with His Father? For birth is as it were a motion of a thing not in being, before it be born, bringing about this, that by benefit of birth it come into being. Whence it is concluded, that He who was in being cannot be born; if He could be born He was not in being.” (To this it is replied by Augustine;) Let us imagine, as many will have it, that the universe has a general soul, which by some unspeakable motion gives life to all seeds, so as that itself is not mixed up with the things it produces. When this then passes forth into the womb to form passible matter to its own uses, it makes one with itself the person of that thing which it is clear

has not the same substance. And thus, the soul being active and the matter passive, of two substances is made one man, the soul and the flesh being distinct; thus it is that our confession is, that that soul is born of the womb which in coming to the womb we say conferred life on the thing conceived. He, I say, is said to be born of His mother, who shaped to Himself a body out of her, in which He might be born; not as though before He was born, His mother might, as far as pertained to Him, not have been in being. In like manner, yea in a manner yet more incomprehensible and sublime, the Son of God was born, by taking on Him perfect manhood of his Mother. He who by his singular almighty power is the cause of their being born to all things that are born.

1:17

17. So all the generations from Abraham to David are fourteen generations; and from David until the carrying away into Babylon are fourteen generations; and from the carrying away into Babylon unto Christ are fourteen generations.

PSEUDO-CHRYSTOM. Having enumerated the generations from Abraham to Christ, he divides them into three divisions of fourteen generations, because three times at the end of fourteen generations the state of the people of the Jews was changed. From Abraham to David they were under Judges; from David to the carrying away into Babylon under Kings; from the carrying away to Christ under the High Priests. What he would shew then is this; like as ever at the end of fourteen generations the state of men has changed, so there being fourteen generations completed from the carrying away to Christ, it must needs be that the state of men be changed by Christ. And so since Christ all the Gentiles have been made under one Christ Judge, King, and Priest. And for that Judges, Kings, and Priests prefigured Christ's dignity, their beginnings were always in a type of Christ; the first of the Judges was Joshua the son of Nave; the first of the Kings, David; the first of the Priests, Jesus son of Josedech. That this was typical of Christ none doubts.

CHRYSTOM. Or he divided the whole genealogy into three parts, to shew that not even by the change of their government were they made better, but under Judges, Kings, High Priests, and Priests, held the same evil course.

For which cause also he mentions the captivity in Babylon, shewing that neither by this were they corrected. But the going down into Egypt is not mentioned, because they were not still in terror of the Egyptians as they were of the Assyrians or Parthians; and because that was a remote, but this a recent event; and because they had not been carried thither for sin as they had to Babylon.

AMBROSE. (in Luc. c. 3.) Let us not think this is to be overlooked, that though there were seventeen Kings of Judæa between David and Jeconiah, Matthew only recounts fourteen. We must observe that there might be many more successions to the throne than generations of men; for some may live longer and beget children later; or might be altogether without seed; thence the number of Kings and of generations would not coincide.

GLOSS. Or we may say, that there are three Kings overlooked, as was said above.

AMBROSE. (ubi sup.) Again, from Jeconiah to Joseph are computed twelve generations; yet he afterwards calls these also fourteen. But if you look attentively, you will be able to discover the method by which fourteen are reckoned here. Twelve are reckoned including Joseph, and Christ is the thirteenth; and history declares that there were two Joakims, that is two Jeconiahs, father and son. The Evangelist has not passed over either of these, but has named them both. Thus, adding the younger Jeconiah, fourteen generations are computed.

PSEUDO-CHRYSOSTOM. Or, the same Jeconiah is counted twice in the Gospel, once before the carrying away, and again after the carrying away. For this Jeconiah being one person had two different conditions; before the carrying away he was King, as being made King by the people of God; but he became a private man at the carrying away; hence he is reckoned once among the Kings before the carrying away; and after the carrying away once among private men.

AUGUSTINE. (De Cons. Ev. ii. 4.) Or, one of Christ's forefathers is counted twice, because in him, Jeconiah to wit, there was made a passing off to strange nations since he was carried to Babylon. Wherever a series turns out of the right line to go in any other direction there is an angle made, and that part that is in the angle is reckoned twice. Thus here is a figure of Christ,

who passes from the circumcision to the uncircumcision, and is made a cornerstone.

REMIGIUS. He made fourteen generations, because the ten denotes the decalogue, and the four the four books of the Gospel; whence this shews the agreement of the Law and the Gospel. And he put the fourteen three times over, that he might shew that the perfection of law, prophecy, and grace, consists in the faith of the Holy Trinity.

GLOSS. Or in this number is signified the sevenfold grace of the Holy Spirit. The number is made up of seven, doubled, to shew that the grace of the Holy Spirit is needed both for soul and body to salvation. Also the genealogy is divided into three portions of fourteen thus. The first from Abraham to David, so as that David is included in it; the second from David to the carrying away, in which David is not included, but the carrying away is included; the third is from the carrying away to Christ, in which if we say that Jeconiah is included, then the carrying away is included. In the first are denoted the men before the Law, in which you will find some of the men of the Law of nature, such as Abraham, Isaac, and Jacob, all as far as Solomon. In the second are denoted the men under the Law; for all who are included in it were under the Law. In the third are found the men of grace; for it is finished in Christ, who was the giver of grace; and because in it was the deliverance from Babylon, signifying the deliverance from captivity that was made by Christ.

AUGUSTINE. (ubi sup.) After having divided the whole into three periods of fourteen generations, he does not sum them all up and say, The sum of the whole is forty and two; because one of those fathers, that is Jeconiah, is reckoned twice; so that they do not amount to forty-two, as three times fourteen does, but because one is reckoned twice over, there are only forty-one generations. Matthew therefore, whose purpose was to draw out Christ's kingly character, counts forty successions in the genealogy exclusive of Christ. This number denotes the time for which we must be governed by Christ in this world, according to that painful discipline which is signified by the iron rod of which it is written in the Psalms, *Thou shalt rule them with a rod of iron*. That this number should denote this our temporal life, a reason offers at hand, in this, that the seasons of the year are four, and that the world itself is bounded by four sides, the east, and west,

the north, and the south. But forty contains ten four times. Moreover, ten itself is made up by a number proceeding from one to four.

GLOSS. Or, the ten refers to the decalogue, the four to this life present, which passes through four seasons; or by the ten is meant the Old Testament, by the four the New.

REMIGIUS. But if any, maintaining that it is not the same Jeconiah, but two different persons, make the number forty and two, we then shall say that the Holy Church is signified; for this number is the product of seven, and six; (for six times seven make forty-two;) the six denotes labour, and the seven rest.

1:18

18. Now the birth of Jesus Christ was on this wise: When as His mother Mary was espoused to Joseph, before they came together, she was found with child of the Holy Ghost.

PSEUDO-CHRYSTOM. Having said above, *And Jacob begat Joseph*, to whom Mary being espoused bare Jesus; that none who heard should suppose that His birth was as that of any of the forementioned fathers, he cuts off the thread of his narrative, saying, *But Christ's generation was thus*. As though he were to say, The generation of all these fathers was as I have related it; but Christ's was not so, but as follows, *His mother Mary being espoused*.

CHRYSTOM. He announces that he is to relate the manner of the generation, shewing therein that he is about to speak some new thing; that you may not suppose when you hear mention of Mary's husband, that Christ was born by the law of nature.

REMIGIUS. Yet it might be referred to the foregoing in this way, The generation of Christ was, as I have related, thus, *Abraham begat Isaac*.

JEROME. But why is He conceived not of a Virgin merely, but of a Virgin espoused? First, that by the descent of Joseph, Mary's family might be made known; secondly, that she might not be stoned by the Jews as an adulteress; thirdly, that in her flight into Egypt she might have the comfort of a husband. The Martyr Ignatius (vid. Ign. ad Eph. 19.) adds yet a fourth

reason, namely, that his birth might be hid from the Devil, looking for Him to be born of a wife and not of a virgin.

PSEUDO-CHRYSOSTOM. Therefore both espoused and yet remaining at home; for as in her who should conceive in the house of her husband, is understood natural conception; so in her who conceives before she be taken to her husband, there is suspicion of infidelity.

JEROME. (cont. Helvid. in princ.) It is to be known, that Helvidius, a certain turbulent man, having got matter of disputation, takes in hand to blaspheme against the Mother of God. His first proposition was, Matthew begins thus, *When she was espoused*. Behold, he says, you have her espoused, but, as ye say, not yet committed; but surely not espoused for any other reason than as being to be married.

ORIGEN. (non occ.) She was indeed espoused to Joseph, but not united in wedlock; that is to say, His mother immaculate, His mother incorrupt, His mother pure. His mother! Whose mother? The mother of God, of the Only-begotten, of the Lord, of the King, of the Maker of all things, and the Redeemer of all.

CYRIL OF ALEXANDRIA. (Epist. ad Monach. Egypt. [Ep. p. 7.]) What will any one see in the Blessed Virgin more than in other mothers, if she be not the mother of God, but of Christ, or the Lord, as Nestorius says? For it would not be absurd should any one please to name the mother of any anointed person, the mother of Christ. Yet she alone and more than they is called the Holy Virgin, and the mother of Christ. For she bare not a simple man as ye say, but rather the Word incarnate, and made man of God the Father. But perhaps you say, Tell me, do you think the Virgin was made the mother of His divinity? To this also we say, that the Word was born of the very substance of God Himself, and without beginning of time always coexisted with the Father. But in these last times when He was made flesh, that is united to flesh, having a rational soul, He is said to be born of a woman after the flesh. Yet is this sacrament in a manner brought out like to birth among us; for the mothers of earthly children impart to their nature that flesh that is to be perfected by degrees in the human form; but God sends the life into the animal. But though these are mothers only of the earthly bodies, yet when they bear children, they are said to bear the whole animal, and not a part of it only. Such do we see to have been done in the

birth of Emmanuel; the Word of God was born of the substance of His Father; but because He took on Him flesh, making it His own, it is necessary to confess that He was born of a woman according to the flesh. Where seeing He is truly God, how shall any one doubt to call the Holy Virgin the Mother of God?

CHRYSOLOGUS. (Serm. 148.) If you are not confounded when you hear of the birth of God, let not His conception disturb you, seeing the pure virginity of the mother removes all that might shock human reverence. And what offence against our awe and reverence is there, when the Deity entered into union with purity that was always dear to Him, where an Angel is mediator, faith is bridemaid, where chastity is the giving away, virtue the gift, conscience the judge, God the cause; where the conception is inviolateness, the birth virginity, and the mother a virgin ^q.

CYRIL OF ALEXANDRIA. (Epist. ad Joan Antioch [Ep. p. 107.]) But if we were to say that the holy Body of Christ came down from heaven, and was not made of His mother, as Valentinus does, in what sense could Mary be the Mother of God?

GLOSS. The name of His Mother is added, *Mary*.

BEDE. (in Luc. c. 3.) Mary is interpreted, ‘Star of the Sea,’ after the Hebrew; ‘Mistress,’ after the Syriac; as she bare into the world the Light of salvation, and the Lord ^r.

GLOSS. And to whom she was betrothed is shewn, Joseph.

PSEUDO-CHRYSOSTOM. Mary was therefore betrothed to a carpenter, because Christ the Spouse of the Church was to work the salvation of all men through the wood of the Cross.

CHRYSOSTOM. What follows, *Before they came together*, does not mean before she was brought to the bridegroom’s house, for she was already within. For it was a frequent custom among the ancients to have their betrothed wives home to their house before marriage; as we see done now also, and as the sons-in-law of Lot were with him in the house.

GLOSS. But the words denote carnal knowledge.

PSEUDO-CHRYSOSTOM. That He should not be born of passion, of flesh and blood, who was therefore born that He might take away all passion of flesh and blood.

AUGUSTINE. (De Nupt. et Concup. i. 12.) There was no carnal knowledge in this wedlock, because in sinful flesh this could not be without carnal desire which came of sin, and which He would be without, who was to be without sin; and that hence He might teach us that all flesh which is born of sexual union is sinful flesh, seeing that Flesh alone was without sin, which was not so born.

PSEUDO-AUGUSTINE. (in App. 122 et al.) Christ was also born of a pure virgin, because it was not holy that virtue should be born of pleasure, chastity of self-indulgence, incorruption of corruption. Nor could He come from heaven but after some new manner, who came to destroy the ancient empire of death. Therefore she received the crown of virginity who bare the King of chastity. Farther, our Lord sought out for Himself a virgin abode, wherein to be received, that He might shew us that God ought to be borne in a chaste body. Therefore He that wrote on tables of stone without an iron pen, the same wrought in Mary by the Holy Spirit; *She was found with child of the Holy Ghost.*

JEROME. And found by none other than by Joseph, who knew all, as being her espoused husband.

PSEUDO-CHRYSOSTOM. For, as a not incredible account relates, Joseph was absent when the things were done which Luke writes. For it is not easy to suppose that the Angel came to Mary and said those words, and Mary made her answer when Joseph was present. And even if we suppose thus much to have been possible, yet it could not be that she should have gone into the hill country, and abode there three months when Joseph was present, because he must needs have enquired the causes of her departure and long stay. And so when after so many months he returned from abroad, he found her manifestly with child.

CHRYSOSTOM. He says exactly *was found*, for so we use to say of things not thought of. And that you should not molest the Evangelist by asking in what way was this birth of a virgin, he clears himself shortly, saying, *Of the Holy*

Ghost. As much as to say, it was the Holy Ghost that wrought this miracle. For neither Gabriel nor Matthew could say any further.

GLOSS. (ap. Anselm.) Therefore the words, *Is of the Holy Ghost*, were set down by the Evangelist, to the end, that when it was said that she was with child, all wrong suspicion should be removed from the minds of the hearers.

PSEUDO-AUGUSTINE. (Serm. 236. in App.) But not, as some impiously think, are we to suppose, that the Holy Spirit was as seed, but we say that He wrought with the power and might of a Creator ^s.

AMBROSE. (De Spir. Sanct. ii. 5.) That which is of any thing is either of the substance or the power of that thing; of the substance, as the Son who is of the Father; of the power, as all things are of God, even as Mary was with child of the Holy Spirit.

AUGUSTINE. (Enchir c. 40.) Furthermore, this manner in which Christ was born of the Holy Spirit suggests to us the grace of God, by which man without any previous merits, in the very beginning of his nature, was united with the Word of God into so great unity of person, that he was also made son of God. (c. 38.). But inasmuch as the whole Trinity wrought to make this creature which was conceived of the Virgin, though pertaining only to the person of the Son, (for the works of the Trinity are indivisible,) why is the Holy Spirit only named in this work? Must we always, when one of the Three is named in any work, understand that the whole Trinity worked in that?

JEROME. (Cont. Helvid. in princip.) But says Helvidius; Neither would the Evangelist have said *Before they came together*, if they were not to come together afterwards; as none would say, Before dinner, where there was to be no dinner. As if one should say, Before I dined in harbour, I set sail for Africa, would this have no meaning in it, unless he were at some time or other to dine in the harbour? Surely we must either understand it thus,—that *before*, though it often implies something to follow, yet often is said of things that follow only in thought; and it is not necessary that the things so thought of should take place, for that something else has happened to prevent them from taking place.

JEROME. Therefore it by no means follows that they did come together afterwards; Scripture however shews not what did happen.

REMIGIUS. Or the word *come together* may not mean carnal knowledge, but may refer to the time of the nuptials, when she who was betrothed begins to be wife. Thus, *before they came together*, may mean before they solemnly celebrated the nuptial rites.

AUGUSTINE. (De Cons. Evang. ii. 5.) How this was done Matthew omits to write, but Luke relates after the conception of John, *In the sixth month the Angel was sent*; and again, *The Holy Ghost shall come upon thee*. This is what Matthew relates in these words, *She was found with child of the Holy Ghost*. And it is no contradiction that Luke has described what Matthew omits; or again that Matthew relates what Luke has omitted; that namely which follows, from *Now Joseph her husband being a just man*, to that place where it is said of the Magi, that *They returned into their own country another way*. If one desired to digest into one narrative the two accounts of Christ's birth, he would arrange thus; beginning with Matthew's words, *Now the birth of Christ was on this wise*; (Luke 1:5.) then taking up with Luke, from *There was in the days of Herod*, to, *Mary abode with her three months, and returned to her house*; then taking up again Matthew, add, *She was found with child of the Holy Ghost*. (Mat. 1:10.)

1:19

19. Then Joseph her husband, being a just man, and not willing to make her a public example, was minded to put her away privily.

CHRYSOSTOM. The Evangelist having said that she was found with child of the Holy Ghost, and without knowledge of man, that you should not herein suspect Christ's disciple of inventing wonders in honour of his Master, brings forward Joseph confirming the history by his own share in it; *Now Joseph her husband, being a just man*.

PSEUDO-AUGUSTINE. (Serm. in App. s. 195.) Joseph, understanding that Mary was with child, is perplexed that it should be thus with her whom he had received from the temple of the Lord, and had not yet known, and resolved within himself, saying, What shall I do? Shall I proclaim it, or shall I overlook it? If I proclaim it, I am indeed not consenting to the adultery; but I am running into the guilt of cruelty, for by Moses' law she must be stoned. If I overlook it, I am consenting to the crime, and take my

portion with the adulterers. Since then it is an evil to overlook the thing, and worse to proclaim the adultery, I will put her away from being my wife.

AMBROSE. (in Luc. ii. 5.) St. Matthew has beautifully taught how a righteous man ought to act, who has detected his wife's disgrace; so as at once to keep himself guiltless of her blood, and yet pure from her defilements; therefore it is he says, *Being a just man*. Thus is preserved throughout in Joseph the gracious character of a righteous man, that his testimony may be the more approved; for, the tongue of the just speaketh the judgment of truth.

JEROME. But how is Joseph thus called *just*, when he is ready to hide his wife's sin? For the Law enacts, that not only the doers of evil, but they who are privy to any evil done, shall be held to be guilty.

CHRYSOStOM. But it should be known, that *just* here is used to denote one who is in all things virtuous. For there is a particular justice, namely, the being free from covetousness; and another universal virtue, in which sense Scripture generally uses the word justice. Therefore being *just*, that is kind, merciful, he *was minded to put away privily* her who according to the Law was liable not only to dismissal, but to death. But Joseph remitted both, as though living above the Law. For as the sun lightens up the world, before he shews his rays, so Christ before He was born caused many wonders to be seen.

AUGUSTINE. Otherwise; if you alone have knowledge of a sin that any has committed against you, and desire to accuse him thereof before men, you do not herein correct, but rather betray him. But Joseph, *being a just man*, with great mercy spared his wife, in this great crime of which he suspected her. The seeming certainty of her unchastity tormented him, and yet because he alone knew of it, he was willing not to publish it, but to send her away privily; seeking rather the benefit than the punishment of the sinner.

JEROME. Or this may be considered a testimony to Mary, that Joseph, confident in her purity, and wondering at what had happened, covered in silence that mystery which he could not explain.

RABANUS. He beheld her to be with child, whom he knew to be chaste; and because he had read, *There shall come a Rod out of the stem of Jesse*, (Is. 11:1.) of which he knew that Mary was come ^s, and had also read, *Behold, a*

virgin shall conceive, (Is. 7:14.) he did not doubt that this prophecy should be fulfilled in her.

ORIGEN. But if he had no suspicion of her, how could he be a just man, and yet seek to put her away, being immaculate? He sought, to put her away, because he saw in her a great sacrament, to approach which he thought himself unworthy.

GLOSS. (ap. Anselm.) Or, in seeking to put her away, he was just; in that he sought it privily, is shewn his mercy, defending her from disgrace; *Being a just man, he was minded to put her away*; and being unwilling to expose her in public, and so to disgrace her, he sought to do it privily.

AMBROSE. (in Luc. ii. 1.) But as no one puts away what he has not received; in that he was minded to put her away, he admits to have received her.

GLOSS. (part ap. Anselm. part in Ord.) Or, being unwilling to bring her home to his house to live with him for ever, *he was minded to put her away privily*; that is, to change the time of their marriage. For that is true virtue, when neither mercy is observed without justice, nor justice without mercy; both which vanish when severed one from the other. Or he was just because of his faith, in that he believed that Christ should be born of a virgin; wherefore he wished to humble himself before so great a favour.

1:20

20. But while he thought on these things, behold, the angel of the Lord appeared unto him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife: for that which is conceived in her is of the Holy Ghost.

REMIGIUS. Because Joseph was minded, as has been said, to put Mary away privily, which if he had done, there would have been few who would not rather have thought her a harlot than a virgin, therefore this purpose of Joseph was changed by Divine revelation, whence it is said, *While he thought on these things*.

GLOSS. (ap. Ans.) In this is to be noted the wise soul that desires to undertake nothing rashly.

CHRYSTOM. Also observe the mercifulness of Joseph, that he imparted his suspicions to none, not even to her whom he suspected, but kept them within himself.

PSEUDO-AUGUSTINE. (Serm. in App. 195.) Yet though Joseph think on these things, let not Mary the daughter of David be troubled; as the word of the Prophet brought pardon to David, so the Angel of the Saviour delivers Mary. Behold, again appears Gabriel the bridesman of this Virgin; as it follows, *Behold the Angel of the Lord appeared to Joseph.*

AMBROSE. In this word *appeared* is conveyed the power of Him that did appear, allowing Himself to be seen where and how He pleases.

RABANUS. How the Angel appeared to Joseph is declared in the words, *In his sleep*; that is, as Jacob saw the ladder offered by a kind of imagining to the eyes of his heart.

CHRYSTOM. He did not appear so openly to Joseph as to the Shepherds, because he was faithful; the shepherds needed it, because they were ignorant. The Virgin also needed it, as she had first to be instructed in these mighty wonders. In like manner Zacharias needed the wonderful vision before the conception of his son.

GLOSS. (part Int. part Anselm.) The Angel appearing calls him by name, and adds his descent, in order to banish fear, *Joseph, son of David*; Joseph, as though he were known to him by name and his familiar friend.

PSEUDO-CHRYSTOM. By addressing him as son of David, he sought to recal to his memory the promise of God to David, that of his seed should Christ be born.

CHRYSTOM. But by saying, *Be not afraid*, he shews him to be in fear that he had offended God, by having an adulteress; for only as such would he have ever thought of putting her away.

CHRYSOLOGUS. As her betrothed husband also he is admonished not to be afraid; for the mind that compassionates has most fear; as though he were to say, Here is no cause of death, but of life; she that brings forth life, does not deserve death.

PSEUDO-CHRYSTOM. Also by the words, *Fear not*, he desired to shew that he knew the heart; that by this he might have the more faith in those good things to come, which he was about to speak concerning Christ.

AMBROSE. (in Luc. ii. 5.) Be not troubled that he calls her his wife; for she is not herein robbed of her virginity, but her wedlock is witnessed to, and the celebration of her marriage is declared.

JEROME. But we are not to think that she ceased to be betrothed, because she is here called wife, since we know that this is the Scripture manner to call the man and woman, when espoused, husband and wife; and this is confirmed by that text in Deuteronomy, *If one find a virgin that is betrothed to a man in the field, and offer violence to her, and lie with her, he shall die, because he hath humbled his neighbour's wife.* (Deut. 22:23.)

CHRYSTOM. He says, *Fear not to take unto thee*; that is, to keep at home; for in thought she was already dismissed.

RABANUS. Or, *to take her*, that is, in marriage union and continual converse.

PSEUDO-CHRYSTOM. There were three reasons why the Angel appeared to Joseph with this message. First, that a just man might not be led into an unjust action, with just intentions. Secondly, for the honour of the mother herself, for had she been put away, she could not have been free from evil suspicion among the unbelievers. Thirdly, that Joseph, understanding the holy conception, might keep himself from her with more care than before. He did not appear to Joseph before the conception, that he should not think those things that Zacharias thought, nor suffer what he suffered in falling into the sin of unbelief concerning the conception of his wife in her old age. For it was yet more incredible that a virgin should conceive, than that a woman past the age should conceive.

CHRYSTOM. Or, The Angel appeared to Joseph when he was in this perplexity, that his wisdom might be apparent to Joseph, and that this might be a proof to him of those things that he spoke. For when he heard out of the mouth of the Angel those very things that he thought within himself, this was an undoubted proof, that he was a messenger from God, who alone knows the secrets of the heart. Also the account of the Evangelist is beyond suspicion, as he describes Joseph feeling all that a husband was likely to feel. The Virgin also by this was more removed from suspicion, in that her

husband had felt jealousy, yet took her home, and kept her with him after her conception. She had not told Joseph the things that the Angel had said to her, because she did not suppose that she should be believed by her husband, especially as he had begun to have suspicions concerning her. But to the Virgin the Angel announced her conception before it took place, lest if he should defer it till afterwards she should be in straits. And it behoved that Mother who was to receive the Maker of all things to be kept free from all trouble. Not only does the Angel vindicate the Virgin from all impurity, but shews that the conception was supernatural, not removing his fears only, but adding matter of joy; saying, *That which is born in her is of the Holy Spirit.*

GLOSS. (ord.) To be *born in her*, and *born of her*, are two different things; to be born of her is to come into the world; to be born in her, is the same as to be conceived. Or the word *born* is used according to the foreknowledge of the Angel which he has of God, to whom the future is as the past.

PSEUDO-AUGUSTINE. (Hil. Quæst. N. et V. Test. qu. 52.) But if Christ was born by the agency of the Holy Ghost, how is that said, *Wisdom hath built herself an house?* (Prov. 9:1.) That house may be taken in two meanings. First, the house of Christ is the Church, which He built with His own blood; and secondly, His body may be called His house, as it is called His temple. But the work of the Holy Spirit, is also the work of the Son of God, because of the unity of their nature and their will; for whether it be the Father, or the Son, or the Holy Spirit, that doeth it, it is the Trinity that works, and what the Three do, is of One God.

AUGUSTINE. (Enchir. 38.) But shall we therefore say that the Holy Spirit is the Father of the man Christ, that as God the Father begot the Word, so the Holy Spirit begot the man? This is such an absurdity, that the ears of the faithful cannot bear it.

How then do we say that Christ was born by the Holy Spirit, if the Holy Spirit did not beget Him? Did He create Him? For so far as He is man He was created, as the Apostle speaks; *He was made of the seed of David according to the flesh.* (Rom. 1:3.) For though God made the world, yet is it not right to say that it is the Son of God, or born by Him, but that it was made, or created, or formed by Him. But seeing that we confess Christ to have been born by the Holy Spirit, and of the Virgin Mary, how is He not

the Son of the Holy Spirit, and is the Son of the Virgin? It does not follow, that whatever is born by any thing, is therefore to be called the son of that thing; for, not to say that of man is born in one sense a son, in another a hair, or vermin, or a worm, none of which are his son, certainly those that are born of water and the Spirit none would call sons of water; but sons of God their Father, and their Mother the Church. Thus Christ was born of the Holy Spirit, and yet is the Son of God the Father, not of the Holy Spirit.

1:21

21. And she shall bring forth a Son, and thou shalt call His name Jesus: for He shall save His people from their sins.

CHRYSTOSTOM. What the Angel thus told Joseph, was beyond human thought, and the law of nature, therefore he confirms his speech not only by revealing to him what was past, but also what was to come; *She shall bring forth a Son.*

GLOSS. (ap. Anselm.) That Joseph should not suppose that he was no longer needed in this wedlock, seeing the conception had taken place without his intervention, the Angel declares to him, that though there had been no need of him in the conception, yet there was need of his guardianship; for the Virgin should bear a Son, and then he would be necessary both to the Mother and her Son; to the Mother to screen her from disgrace, to the Son to bring Him up and to circumcise Him. The circumcision is meant when he says, *And thou, shalt call His name Jesus*; for it was usual to give the name in circumcision.

PSEUDO-CHRYSTOSTOM. He said not, *Shall bear thee a Son*, as to Zacharias, *Behold, Elisabeth thy wife shall bear thee a son*. For the woman who conceives of her husband, bears the son to her husband, because he is more of him than of herself; but she who had not conceived of man, did not bear the Son to her husband, but to herself.

CHRYSTOSTOM. Or, he left it unappropriated, to shew that she bare Him to the whole world.

RABANUS. *Thou shalt call His name*, he says, and not, “shalt give Him a name,” for His name had been given from all eternity.

CHRYSOLOGUS. This further shews that this birth should be wonderful, because it is God that sends down His name from above by His Angel; and that not any name, but one which is a treasure of infinite good. Therefore also the Angel interprets it, suggesting good hope, and by this induces him to believe what was spoken. For we lean more easily to prosperous things, and yield our belief more readily to good fortune.

JEROME. Jesus is a Hebrew word, meaning Saviour. He points to the etymology of the name, saying, *For He shall save His people from their sins*.

REMIGIUS. He shews the same man to be the Saviour of the whole world, and the Author of our salvation. He saves indeed not the unbelieving, but His people; that is, He saves those that believe on Him, not so much from visible as from invisible enemies; that is, from their sins, not by fighting with arms, but by remitting their sins.

CHRYSOLOGUS. Let them approach to hear this, who ask, Who is He that Mary bare? *He shall save His people*; not any other man's people; from what? *from their sins*. That it is God that forgives sins, if you do not believe the Christians so affirming, believe the infidels, or the Jews who say, *None can forgive sins but God only*. (Luke 5:21)

1:22–23

22. Now all this was done, that it might be fulfilled which was spoken of the Lord by the prophet, saying,

23. Behold, a Virgin shall be with child, and shall bring forth a Son, and they shall call His Name Emmanuel, which being interpreted is, God with us.

REMIGIUS. It is the custom of the Evangelist to confirm what he says out of the Old Testament, for the sake of those Jews who believed on Christ, that they might recognize as fulfilled in the grace of the Gospel, the things that were foretold in the Old Testament; therefore he adds, *Now all this was done*.

Here we must enquire why he should say *all this was done*, when above he has only related the conception. It should be known that he says this to shew, that in the presence of God *all this was done* before it was done among men. Or he says, *all this was done*, because he is relating past events; for when he wrote, it was all done.

GLOSS. (ap. Anselm.) Or, he says, *all this was done*, meaning, the Virgin was betrothed, she was kept chaste, she was found with child, the revelation was made by the Angel, that it might be fulfilled which was spoken. For that the Virgin should conceive and should bring forth would never have been fulfilled, had she not been espoused that she should not be stoned; and had not her secret been disclosed by the Angel, and so Joseph taken her unto him, that she was not dismissed to disgrace and to perish by stoning. So had she perished before the birth, that prophecy would have been made void which says, *She shall bring forth a Son*. (Isa. 7:14.)

GLOSS. (non occ.) Or it may be said, that the word *that* does not here denote the cause; for the prophecy was not fulfilled merely because it was to be fulfilled. But it is put consecutively, as in Genesis, *He hung the other on the gallows, that the truth of the interpreter might be proved*; (Gen. 40:22.) since by the weighing of one, truth is established. So also in this place we must understand it as if it were, that which was foretold being done, the prophecy was accomplished.

CHRYSOStOM. Otherwise; the Angel seeing the depths of the Divine mercy, the laws of nature broken through and reconciliation made, He who was above all made lower than all; all these wonders, all this he comprises in that one saying, *Now all this hath happened*; as though he had said, Do not suppose that this is newly devised of God, it was determined of old. And he rightly cites the Prophet not to the Virgin, who as a maiden was untaught in such things, but to Joseph, as to one much versed in the Prophets. And at first he had spoken of Mary as *thy wife*, but now in the words of the Prophet he brings in the word “Virgin,” that he might hear this from the Prophet, as a thing long before determined. Therefore to confirm what he had said, he introduces Isaiah, or rather God; for he does not say, Which was spoken by Isaiah, but, *Which was spoken of the Lord by the Prophet*.

JEROME. (In Is. 7:14.) Since it is introduced in the Prophet by the words, *The Lord Himself shall give you a sign*, it ought to be something new and

wonderful. But if it be, as the Jews will have it, a young woman, or a girl shall bring forth, and not a virgin, what wonder is this, since these are words signifying age and not purity? Indeed the Hebrew word signifying *Virgin* (Bethula) is not used in this place, but instead the word 'Halma^a,' which except the LXX all render 'girl.' But the word 'Halma' has a twofold meaning; it signifies both 'girl,' and 'hidden;' therefore 'Halma' denotes not only 'maiden' or 'virgin,' but 'hidden,' 'secret;' that is, one never exposed to the gaze of men, but kept under close custody by her parents. In the Punic tongue also, which is said to be derived from Hebrew sources, a virgin is properly called 'Halma.' In our tongue also 'Halma' means holy; and the Hebrews use words of nearly all languages; and as far as my memory will serve me, I do not think I ever met with Halma used of a married woman, but of her that is a virgin, and such that she be not merely a virgin, but in the age of youth; for it is possible for an old woman to be a maid. But this was a virgin in years of youth, or at least a virgin, and not a child too young for marriage.

JEROME. (In loc.) For that which Matthew the Evangelist says, *Shall have in her womb*, the Prophet who is foretelling something future, writes, *shall receive*. The Evangelist, not foretelling the future but describing the past, changes *shall receive*, into *shall have*; but he who has, cannot after receive that he has. He says, *Lo, a Virgin shall have in her womb, and shall bear a Son*.

LEO. (Serm. xxiii. 1.) The conception was by the Holy Spirit within the womb of the Virgin; who, as she conceived in perfect chastity, in like manner brought forth her Son.

PSEUDO-AUGUSTINE. (in App. s. 123.) He, who by a touch could heal the severed limbs of others, how much more could He, in His own birth, preserve whole that which He found whole? In this parturition, soundness of the Mother's body was rather strengthened than weakened, and her virginity rather confirmed than lost.

THEODOTUS. (Hom. 1 and 2. in Conc. Eph. ap. Hard. t. i. pp. 1643. 1655.) Inasmuch as Photinus affirms that He that was now born was mere man, not allowing the divine birth, and maintains that He who now issued from the womb was the man separate from the God; let him shew how it was possible that human nature, born of the Virgin's womb, should have

preserved the virginity of that womb uncorrupted; for the mother of no man ever yet remained a virgin. But forasmuch as it was God the Word who was now born in the flesh, He shewed Himself to be the Word, in that He preserved His mother's virginity. For as our word when it is begot does not destroy the mind, so neither does God the Word in choosing His birth destroy the virginity.

CHRYSOSTOM. As it is the manner of Scripture to convey a knowledge of events under the form of a name, so here, *They shall call His name Emmanuel*, means nothing else than, They shall see God among men. Whence he says not, 'Thou shalt call,' but, *They shall call*.

RABANUS. First, Angels hymning, secondly, Apostles preaching, then Holy Martyrs, and lastly, all believers.

JEROME. (in Is. 7:14.) The LXX and three others translate, 'Thou shalt call,' instead of which we have here, *They shall call*, which is not so in the Hebrew; for the word 'Charathi^b,' which all render *Thou shalt call*, may mean, 'And she shall call,' that is, The Virgin that shall conceive and shall bear Christ, shall call His name Emmanuel, which is interpreted, 'God with us.'

REMIGIUS. It is a question, who interpreted this name? The Prophet, or the Evangelist, or some translator? It should be known then, that the Prophet did not interpret it; and what need had the Holy Evangelist to do so, seeing he wrote in the Hebrew tongue? Perhaps that was a difficult and rare word in Hebrew, and therefore needed interpretation. It is more probable that some translator interpreted it, that the Latins might not be perplexed by an unintelligible word. In this name are conveyed at once the two substances, the Divinity and Humanity in the one Person of the Lord Jesus Christ. He who before all time was begot in an unspeakable manner by God the Father, the same in the end of time was made *Emmanuel*, that is, *God with us*, of a Virgin Mother. This *God with us* may be understood in this way. He was made with us, passible, mortal, and in all things like unto us without sin; or because our frail substance which He took on Him, He joined in one Person to His Divine substance.

JEROME. (ubi sup.) It should be known, that the Hebrews believe this prophecy to refer to Ezekias the son of Ahaz, because in his reign Samaria

was taken; but this cannot be established. Ahaz son of Jotham reigned over Judæa and Jerusalem sixteen years, and was succeeded by his son Ezekias, who was twenty-three years old, and reigned over Judæa and Jerusalem twenty-nine years; how then can a prophecy prophesied in the first year of Ahaz refer to the conception and birth of Ezekias, when he was already nine years of age? Unless perhaps the sixth year of the reign of Ezekias, in which Samaria was taken, they think is here called his infancy, that is, the infancy of his reign, not of his age; which even a fool must see to be hard and forced. A certain one of our interpreters contends, that the Prophet Isaiah had two sons, Jashub and Emmanuel; and that Emmanuel was born of his wife the Prophetess as a type of the Lord and Saviour. But this is a fabulous tale.

PETRUS ALFONSUS. (Dial. tit. 7.) For we know not that any man of that day was called Emmanuel. But the Hebrew objects, How can it be that this was said on account of Christ and Mary, when many centuries intervened between Ahaz and Mary? But though the Prophet was speaking to Ahaz, the prophecy was yet not spoken to him only or of his time only; for it is introduced, *Hear, O house of David*; (Isa. 7:13.) not, 'Hear, O Ahaz.' Again, *The Lord Himself shall give you a sign*; meaning He, and none other; from which we may understand that the Lord Himself should be the sign. And that he says *to you*, (plur.) and not 'to thee,' shews that this was not spoken to Ahaz, or on his account only.

JEROME. (ubi sup.) What is spoken to Ahaz then is to be thus understood. This Child, that shall be born of a Virgin of the house of David, shall now be called Emmanuel, that is, God with us, because the events (perhaps delivery from the two hostile kings) will make it appear that you have God present with you. But after He shall be called Jesus, that is, Saviour, because He shall save the whole human race. Wonder not, therefore, O house of David, at the newness of this thing, that a Virgin should bring forth a God, seeing He has so great might that though yet to be born after a long while, He delivers you now when you call upon Him.

AUGUSTINE. (Cont. Faust. 12. 45, and 13. 7.) Who so mad as to say with Manichæus, that it is a weak faith not to believe in Christ without a witness; whereas the Apostle says, *How shall they believe on Him of whom they have not heard? Or how shall they hear without a preacher?* (Rom. 10:14.) That those things which were preached by the Apostles might not be

contemned, nor thought to be fables, they are proved to have been foretold by the Prophets. For though attested by miracles, yet there would not have been wanting men to ascribe them all to magical power, had not such suggestions been overcome by the additional testimony of prophecy. For none could suppose that long before He was born, He had raised up by magic prophets to prophesy of Him. For if we say to a Gentile, Believe on Christ that He is God, and he should answer, Whence is it that I should believe on Him? we might allege the authority of the Prophets. Should he refuse assent to this, we establish their credit from their having foretold things to come, and those things having truly come to pass. I suppose he could not but know how great persecutions the Christian religion has formerly suffered from the Kings of this world; let him now behold those very Kings submitting to the kingdom of Christ, and all nations serving the same; all which things the Prophets foretold. He then hearing these things out of the Scriptures of the Prophets, and beholding them accomplished throughout the whole earth, would be moved to faith.

GLOSS. (ap. Anselm.) This error then is barred by the Evangelist saying, *That it might be fulfilled which was spoken of the Lord by the Prophet.* Now one kind of prophecy is by the preordination of God, and must needs be fulfilled, and that without any free choice on our part. Such is that of which we now speak; wherefore he says, *Lo*, to shew the certainty of prophecy. There is another kind of prophecy which is by the foreknowledge of God, and with this our free will is mixed up; wherein by grace working with us we obtain reward, or if justly deserted by it, torment. Another is not of foreknowledge, but is a kind of threat made after the manner of men; as that, *Yet forty days, and Nineveh shall be overthrown:* (Jonah 3.) understanding, unless the Ninevites amend themselves.

1:24–25

24. Then Joseph being raised from sleep did as the angel of the Lord had bidden him, and took unto him his wife:

25. And knew her not till she had brought forth her first-born Son: and he called his name JESUS.

REMIGIUS. Life returned by the same entrance through which death had entered in. By Adam's disobedience we were ruined, by Joseph's obedience we all begin to be recalled to our former condition; for in these words is commended to us the great virtue of obedience, when it is said, *And Joseph rising from sleep, did as the Angel of the Lord had commanded him.*

GLOSS. (ord. et ap. Anselm ex Beda cit.) He not only did what the Angel commanded, but as he commanded it. Let each one who is warned of God, in like manner, break off all delays, rise from sleep, and do that which is commanded him.

PSEUDO-CHRYSOSTOM. *Took unto him*, not took home to him; for he had not sent her away; he had put her away in thought only, and now took her again in thought.

REMIGIUS. Or, Took her so far, as that the nuptial rites being complete, she was called his wife; but not so far as to lie with her, as it follows, *And knew her not.*

JEROME. (Cont. Helvid. c. 5.) Helvidius is at much superfluous trouble to make this word *know* refer to carnal knowledge rather than to acquaintance, as though any had ever denied that; or as if the follies to which he replies had ever occurred to any person of common understanding. He then goes on to say, that the adverb 'until' denotes a fixed time when that should take place, which had not taken place before; so that here from the words, *He knew her not until she had brought forth her first-born Son*, it is clear, he says, that after that he did know her. And in proof of this he heaps together many instances from Scripture. To all this we answer, that the word 'until' is to be understood in two senses in Scripture. And concerning the expression, *knew her not*, he has himself shewn, that it must be referred to

carnal knowledge, none doubting that it is often used of acquaintance, as in that, *The child Jesus tarried behind in Jerusalem, and His parents knew not of it.* (Luke 2:43.) In like manner ‘until’ often denotes in Scripture, as he has shewn, a fixed period, but often also an infinite time, as in that, *Even to your old age I am He.* (Isa. 46:4.) Will God then cease to be when they are grown old? Also the Saviour in the Gospel, *Lo, I am with you always, even to the end of this world.* (Mat. 28:20.) Will He then leave His disciples at the end of the world? Again, the Apostle says, *He must reign till He has put His enemies under His feet.* (1 Cor. 15:25.) Be it understood then, that that which if it had not been written might have been doubted of, is expressly declared to us; other things are left to our own understanding ^c. So here the Evangelist informs us, in that wherein there might have been room for error, that she was not known by her husband until the birth of her Son, that we might thence infer that much less was she known afterwards.

PSEUDO-CHRYSOSTOM. As one might say, ‘He told it not so long as he lived;’ would this imply that he told it after his death? Impossible. So it were credible that Joseph might have known her before the birth, while he was yet ignorant of the great mystery; but after that he understood how she had been made a temple of the Only-begotten of God, how could he occupy that? The followers of Eunomius think, as they have dared to assert this, that Joseph also dared to do it, just as the insane think all men equally mad with themselves.

JEROME. (cont. Helvid. 8.) Lastly, I would ask, Why then did Joseph abstain at all up to the day of birth? He will surely answer, Because of the Angel’s words, *That which is born in her, &c.* He then who gave so much heed to a vision as not to dare to touch his wife, would he, after he had heard the shepherds, seen the Magi, and known so many miracles, dare to approach the temple of God, the seat of the Holy Ghost, the Mother of his Lord?

PSEUDO-CHRYSOSTOM. It may be said, that *know* here signifies simply, to understand; that whereas before he had not understood how great her dignity, after the birth he then *knew* that she had been made more honourable and worthy than the whole world, who had carried in her womb Him whom the whole world could not contain.

GLOSS. Otherwise; On account of the glorification of the most holy Mary, she could not be known by Joseph until the birth; for she who had the Lord

of glory in her womb, how should she be known? If the face of Moses talking with God was made glorious, so that the children of Israel could not look thereon, how much more could not Mary be known, or even looked upon, who bare the Lord of glory in her womb? After the birth she was known of Joseph to the beholding of her face, but not to be approached carnally.

JEROME. From the words, *her firstborn Son*, some most erroneously suspect that Mary had other sons, saying that first-born can only be said of one that has brethren. But this is the manner of Scripture, to call the first-born not only one who is followed by brethren, but the first-birth of the mother.

JEROME. (Cont. Helvid. 10.) For if he only was first-born who was followed by other brethren, then no first-birth could be due to the Priests, till such time as the second birth took place.

GLOSS. (Ord.) Or; He is *first-born* among the elect by grace; but by nature the Only-begotten of God the Father, the only Son of Mary. *And called His name Jesus*, on the eighth day on which the circumcision took place, and the Name was given.

REMIGIUS. It is clear that this Name was well known to the Holy Fathers and the Prophets of God, but to him above all, who spake, *My soul fainted for Thy salvation*; (Ps. 119:81.) and, *My soul hath rejoiced in Thy salvation*. Also to him who spake, *I will joy in God my Saviour*. (Ps. 13:5, Hab. 3:18.)

CHAP. 2

2:1–2

1. Now when Jesus was born in Bethlehem of Judæa in the days of Herod the king, behold, there came wise men from the east to Jerusalem,

2. Saying, Where is He that is born King of the Jews? for we have seen His star in the east, and are come to worship Him.

AUGUSTINE. (non occ.) After the miraculous Virgin-birth, a God-man having by Divine power proceeded from a virgin womb; in the obscure shelter of such a cradle, a narrow stall, wherein lay Infinite Majesty in a body more narrow, a God was suckled and suffered the wrapping of vile rags—amidst all this, on a sudden a new star shone in the sky upon the earth, and driving away the darkness of the world, changed night into day; that the day-star should not be hidden by the night. Hence it is that the Evangelist says, *Now when Jesus was born in Bethlehem.*

REMIGIUS. In the beginning of this passage of the Gospel he puts three several things; the person, *When Jesus was born*, the place, *in Bethlehem of Judæa*, and the time, *in the days of Herod the king*. These three circumstances verify his words.

JEROME. We think the Evangelist first wrote, as we read in the Hebrew, ‘Judah,’ not ‘Judæa.’ For in what other country is there a Bethlehem, that this needs to be distinguished as in ‘Judæa?’ But ‘Judah’ is written, because there is another Bethlehem in Galilee.

GLOSS. (ord. Josh. 19:15.) There are two Bethlehems; one in the tribe of Zabulon, the other in the tribe of Judah, which was before called Ephrata.

AUGUSTINE. (De Cons. Evang. 2. 15.) Concerning the place, Bethlehem, Matthew and Luke agree; but the cause and manner of their being there, Luke relates, Matthew omits. Luke again omits the account of the Magi, which Matthew gives.

PSEUDO-CHRYSOSTOM. Let us see to what serves this designation of time. *In the days of Herod the king*. It shews the fulfilment of Daniel’s prophecy, wherein he spake that Christ should be born after seventy weeks of years. For from the time of the prophecy to the reign of Herod, the years of seventy weeks were accomplished. Or again, as long as Judæa was ruled by Jewish princes, though sinners, so long prophets were sent for its amendment; but now, whereas God’s law was held under the power of an unrighteous king, and the righteousness of God enslaved by the Roman rule, Christ is born; the more desperate sickness required the better physician.

RABANUS. Otherwise, he mentions the foreign king to shew the fulfilment of the prophecy. *The Sceptre shall not depart from Judah, nor a Lawgiver from*

between his feet, until Shiloh come. (Gen. 49:10.)

AMBROSE. (in Luc. iii. 41.) It is said, that some Idumæan robbers coming to Ascalon, brought with them among other prisoners Antipater ^a. He was instructed in the law and customs of the Jews, and acquired the friendship of Hyrcanus, king of Judæa, who sent him as his deputy to Pompey. He succeeded so well in the object of his mission, that he laid claim to a share of the throne. He was put to death, but his son Herod was under Antony appointed king of Judæa, by a decree of the Senate; so it is clear that Herod sought the throne of Judæa without any connection or claim of birth.

CHRYSTOSTOM. *Herod the king*, mentioning his dignity, because there was another Herod who put John to death.

PSEUDO-CHRYSTOSTOM. *When He was born ... behold wise men*, that is, immediately on His birth, shewing that a great God existed in a little one of man.

RABANUS. The Magi are men who enquire into the nature of things philosophically, but common speech uses Magi for wizards. In their own country, however, they are held in other repute, being the philosophers of the Chaldæans, in whose lore kings and princes of that nation are taught, and by which themselves knew the birth of the Lord.

AUGUSTINE. (Serm. 202.) What were these Magi but the first fruits of the Gentiles? Israelitish shepherds, gentile Magians, one from far, the other from near, hastened to the one Corner-stone.

AUGUSTINE. (Serm. 200.) Jesus then was manifested neither to the learned nor the righteous; for ignorance belonged to the shepherds, impiety to the idolatrous Magi. Yet does that Corner-stone attract them both to Itself, seeing He came to choose the foolish things of this world to confound the wise, and not to call the righteous, but sinners; that nothing great should exalt himself, none weak should despair.

GLOSS. These Magi were kings, and though their gifts were three, it is not to be thence inferred that themselves were only three in number, but in them was prefigured the coming to the faith of the nations sprung from the three sons of Noah. Or, the princes were only three, but each brought a large company with him. They came not after a year's end, for He would then

have been found in Egypt, not in the manger, but on the thirteenth day. To shew whence they came it is said, *from the East*.

REMIGIUS. It should be known, that opinions vary respecting the Magi. Some say they were Chaldæans, who are known to have worshipped a star as God; thus their fictitious Deity shewed them the way to the true God. Others think that they were Persians; others again, that they came from the utmost ends of the earth. Another and more probable opinion is, that they were descendants of Balaam, who having his prophecy, *There shall rise a Star out of Jacob*, (Numb. 24:17.) as soon as they saw the star, would know that a King was born.

JEROME. They knew that such a star would rise by the prophecy of Balaam, whose successors they were. But whether they were Chaldæans, or Persians, or came from the utmost ends of the earth, how in so short a space of time could they arrive at Jerusalem?

REMIGIUS. Some used to answer, ‘No marvel if that boy who was then born could draw them so speedily, though it were from the ends of the earth.’

GLOSS. Or, they had dromedaries and Arabian horses, whose great swiftness brought them to Bethlehem in thirteen days.

PSEUDO-CHRYSOSTOM. Or, they had set out two years before the Saviour’s birth, and though they travelled all that time, neither meat nor drink failed in their srips.

REMIGIUS. Or, if they were the descendants of Balaam, their kings are not far distant from the land of promise, and might easily come to Jerusalem in that so short time. But why does he write *from the East*? Because surely they came from a country eastward of Judæa. But there is also great beauty in this, *They came out of the East*, seeing all who come to the Lord, come from Him and through Him; as it is said in Zechariah, *Behold the Man whose name is the East*. (Zech. 6:12.)

PSEUDO-CHRYSOSTOM. Or, whence the day springs, thence came the first-fruits of the faith; for faith is the light of the soul. Therefore they came from the East, but to Jerusalem.

REMIGIUS. Yet was not the Lord born there; thus they knew the time but not the place of His birth. Jerusalem being the royal city, they believed that

such a child could not be born in any other. Or it was to fulfil that Scripture, *The Law shall go out of Sion, and the word of the Lord from Jerusalem.* (Isa. 2:3.) And there Christ was first preached. Or it was to condemn the backwardness of the Jews.

PSEUDO-AUGUSTINE. (Append. Serm. 132.) Many kings of Judæa had been born and died before, yet had Magi ever sought out any of them for adoration? No, for they had not been taught that any of these spoke from heaven. To no ordinary King of Judæa had these men, aliens from the land of Judæa, ever thought such honour due. But they had been taught that this Child was one, in worshipping whom they would certainly secure that salvation which is of God. Neither His age was such as attracts men's flattery; His limbs not robed in purple, His brow not crowned with a diamond, no pompous train, no awful army, no glorious fame of battles, attracted these men to Him from the remotest countries, with such earnestness of supplication. There lay in a manger a Boy, newly born, of infantine size, of pitiable poverty. But in that small Infant lay hid something great, which these men, the first-fruits of the Gentiles, had learned not of earth but of heaven; as it follows, *We have seen His star in the east.* They announce the vision and ask, they believe and enquire, as signifying those who walk by faith and desire sight.

GREGORY. (in Evang. i. 10. n. 4.) It should be known that the Priscillianists, heretics who believe every man to be born under the aspect of some planet, cite this text in support of their error; the new star which appeared at the Lord's birth they consider to have been his fate.

AUGUSTINE. (vid. contr. Faust. ii. 1.) And, according, to Faustus this introduction of the account of the star would lead us rather to call this part of the history, 'The Nativity,' than 'The Gospel.'

GREGORY. (Sup. 2.) But far be it from the hearts of the faithful to call any thing, 'fate.'

AUGUSTINE. (de Civ. Dei, v. 1.) For by the word 'fate,' in common acceptation, is meant the disposition of the stars at the moment of a person's birth or conception; to which some assign a power independent of the will of God. These must be kept at a distance from the ears of all who desire to be worshippers of Gods of any sort. But others think the stars have this

virtue committed to them by the great God; wherein they greatly wrong the skies, in that they impute to their splendid host the decreeing of crimes, such as should any earthly people decree, their city should in the judgment of mankind deserve to be utterly destroyed.

PSEUDO-CHRYSOSTOM. If then any should become an adulterer or homicide through means of the planets, how great is the evil and wickedness of those stars, or rather of Him who made them? For as God knows things to come, and what evils are to spring from those stars; if He would not hinder it, He is not good; if He would but could not, He is weak. Again, if it be of the star that we are either good or bad, we have neither merit nor demerit, as being involuntary agents; and why should I be punished for sin which I have done not wilfully, but by necessity? The very commands of God against sin, and exhortations to righteousness, overthrow such folly. For where a man has not power to do, or where he has not power to forbear, who would command him either to do or to forbear?

GREGORY OF NYSSA. How vain moreover is prayer for those who live by fate; Divine Providence is banished from the world together with piety, and man is made the mere instrument of the sidereal motions. For these they say move to action, not only the bodily members, but the thoughts of the mind. In a word, they who teach this, take away all that is in us, and the very nature of a contingency; which is nothing less than to overturn all things. For where will there be free will? but that which is in us must be free.

AUGUSTINE. (de Civ. Dei, v. 6.) It cannot be said to be utterly absurd to suppose that sidereal afflatus should influence the state of the body, when we see that it is by the approach and departure of the sun that the seasons of the year are varied, and that many things, as shells and the wonderful tides of the Ocean, increase or decrease as the moon waxes or wanes. But not so, to say that the dispositions of the mind are subject to sidereal impulse. Do they say that the stars rather foreshew than effect these results? how then do they explain, that in the life of twins, in their actions, their successes, professions, honours, and all other circumstances of life, there will often be so great diversity, that men of different countries are often more alike in their lives than twins, between whose birth there was only a moment's, and between whose conception in the womb there was *not* a moment's, interval. And the small interval between their births is not enough to account for the great difference between their fates. Some give the name of fate not only to

the constitution of the stars, but to all series of causes, at the same time subjecting all to the will and power of God. This sort of subjection of human affairs and fate is a confusion of language which should be corrected, for fate is strictly the constitution of the stars. The will of God we do not call 'fate,' unless indeed we will derive the word from 'speaking;' as in the Psalms, *God hath spoken once, twice have I heard the same.* (Ps. 62:11.) There is then no need of much contention about what is merely a verbal controversy.

AUGUSTINE. (cont. Faust. ii. 5.) But if we will not subject the nativity of any man to the influence of the stars, in order that we may vindicate the freedom of the will from any chain of necessity; how much less must we suppose sidereal influences to have ruled at His temporal birth, who is eternal Creator and Lord of the universe? The star which the Magi saw, at Christ's birth according to the flesh, did not rule His fate, but ministered as a testimony to Him. Further, this was not of the number of those stars, which from the beginning of the creation observe their paths of motion according to the law of their Maker; but a star that first appeared at the birth, ministering to the Magi who sought Christ, by going before them till it brought them to the place where the infant God the Word was. According to some astrologers such is the connexion of human fate with the stars, that on the birth of some men stars have been known to leave their courses, and go directly to the new-born. The fortune indeed of him that is born they suppose to be bound up with the course of the stars, not that the course of the stars is changed after the day of any man's birth. If then this star were of the number of those that fulfil their courses in the heavens, how could it determine what Christ should do, when it was commanded at His birth only to leave its own course? If, as is more probable, it was first created at His birth, Christ was not therefore born because it arose, but the reverse; so that if we must have fate connected with the stars, this star did not rule Christ's fate, but Christ the stars.

CHRYSOSTOM. The object of astrology is not to learn from the stars the fact of one's birth; but from the hour of their nativity to forecast the fate of those that are born. But these men knew not the time of the nativity to have forecast the future from it, but the converse.

GLOSS. (interlin.) 'His star,' i.e. the star He created for a witness of Himself.

GLOSS. (ord.) To the Shepherds, Angels, and the Magians, a star points out Christ; to both speaks the tongue of Heaven, since the tongue of the Prophets was mute. The Angels dwell in the heavens, the stars adorn it, to both therefore *the heavens declare the glory of God*.

GREGORY. (Hom. in Ev. Lib. i. Hom. 10.) To the Jews who used their reason, a rational creature, i.e. an Angel, ought to preach. But the Gentiles who knew not to use their reason are brought to the knowledge of the Lord, not by words, but by signs; to the one prophecy, as to the faithful; to the other signs, as to the unbelievers. One and the same Christ is preached, when of perfect age, by Apostles; when an infant, and not yet able to speak, is announced by a star to the Gentiles; for so the order of reason required; speaking preachers proclaimed a speaking Lord, mute signs proclaimed a mute infant.

LEO. (Serm. xxxiii. 2.) Christ Himself, the expectation of the nations, that innumerable posterity once promised to the most blessed patriarch Abraham, but to be born not after the flesh, but by the Spirit; therefore likened to the stars for multitude, that from the father of all nations, not an earthly but an heavenly progeny might be looked for. Thus the heirs of that promised posterity, marked out in the stars, are roused to the faith by the rise of a new star, and where the heavens had been at first called in to witness, the aid of Heaven is continued.

CHRYSOStOM. This was manifestly not one of the common stars of Heaven. First, because none of the stars moves in this way, from east to south, and such is the situation of Palestine with respect to Persia. Secondly, from the time of its appearance, not in the night only, but during the day. Thirdly, from its being visible and then again invisible; when they entered Jerusalem it hid itself, and then appeared again when they left Herod. Further, it had no stated motion, but when the Magi were to go on, it went before them; when to stop, it stopped like the pillar of cloud in the desert. Fourthly, it signified the Virgin's delivery, not by being fixed aloft, but by descending to earth, shewing herein like an invisible virtue formed into the visible appearance of a star.

REMIGIUS. Some affirm this star to have been the Holy Spirit; He who descended on the baptized Lord as a dove, appearing to the Magi as a star. Others say it was an Angel, the same who appeared to the shepherds.

GLOSS. (ord.) *In the east*. It seems doubtful whether this refers to the place of the star, or of those that saw it; it might have risen in the east, and gone before them to Jerusalem.

AUGUSTINE. (Serm. 374. 1.) Will you ask, from whom had they learned that such an appearance as a star was to signify the birth of Christ? I answer from Angels, by the warning of some revelation. Do you ask, was it from good or ill Angels? Truly even wicked spirits, namely the dæmons, confessed Christ to be the Son of God. But why should they not have heard it from good Angels, since in this their adoration of Christ their salvation was sought, not their wickedness condemned? The Angels might say to them, ‘The Star which ye have seen is the Christ. Go ye, worship Him, where He is now born, and see how great is He that is born.’

LEO. (Serm. xxxiv. 3.) Besides that star thus seen with the bodily eye, a yet brighter ray of truth pierced their hearts; they were enlightened by the illumination of the true faith.

PSEUDO-AUGUSTINE. (Hill. Quæst. V. and N. Test. q. 63.) They might think that a king of Judæa was born, since the birth of temporal princes is sometimes attended by a star. These Chaldean Magi inspected the stars, not with malevolence, but with the true desire of knowledge; following, it may be supposed, the tradition from Balaam; so that when they saw this new and singular star, they understood it to be that of which Balaam had prophesied, as marking the birth of a King of Judæa.

LEO. (ubi sup.) What they knew and believed might have been sufficient for themselves, that they needed not to seek to see with the bodily eye, what they saw so clearly with the spiritual. But their earnestness and perseverance to see the Babe was for our profit. It profited us that Thomas, after the Lord’s resurrection, touched and felt the marks of his wounds, and so for our profit the Magians’ eyes looked on the Lord in His cradle.

PSEUDO-CHRYSOSTOM. Were they then ignorant that Herod reigned in Jerusalem? Or that it is a capital treason to proclaim another King while one yet lives? But while they thought on the King to come, they feared not the king that was; while as yet they had not seen Christ, they were ready to die for Him. O blessed Magi! who before the face of a most cruel king, and before having beheld Christ, were made His confessors.

2:3–6

3. When Herod the king had heard these things, he was troubled, and all Jerusalem with him.

4. And when he had gathered all the Chief Priests and Scribes of the people together, he demanded of them where Christ should be born.

5. And they said unto him, In Bethlehem of Judæa: for thus it is written by the prophet,

6. And thou Bethlehem, in the land of Juda, art not the least among the princes of Juda: for out of thee shall come a Governor, that shall rule my people Israel.

AUGUSTINE. (non occ.) As the Magi seek a Redeemer, so Herod fears a successor.

GLOSS. (ord.) *The King*, he is called, though in comparison with him whom they are seeking he is an alien and a foreigner.

PSEUDO-CHRYSOSTOM. Herod *was troubled* when he heard that a King was born of Jewish lineage, lest, himself being an Idumæan, the kingdom should return again to native princes, and himself be expelled, and his seed after him. Great station is ever obnoxious to great fears, as the boughs of trees planted in high ground move when never so little wind blows, so high men are troubled with little rumours; while the lowly, like trees in the valley, remain at peace.

AUGUSTINE. (Serm. 200. 2.) If His birth as an infant makes proud kings tremble, what will His tribunal as a Judge do? Let princes fear Him sitting at the right hand of His Father, whom this impious king feared while He hanged yet on His mother's breast.

LEO. (ubi sup.) Thou art troubled, Herod, without cause. Thy nature cannot contain Christ, nor is the Lord of the world content with the narrow bounds of thy dominion. He, whom thou wouldest not should reign in Judæa, reigns every where.

GLOSS. (ord.) Perhaps he was troubled not on his own account, but for fear of the displeasure of the Romans. They would not allow the title of King or of God to any without their permission.

GREGORY. (Hom. in Evang. i. 10.) At the birth of a King of Heaven, a king of earth is troubled; surely, earthly greatness is confounded, when heavenly greatness shews itself.

LEO. (Serm. xxxvi. 2.) Herod represents the Devil; who as he then instigated him, so now he unweariedly imitates him. For he is grieved by the calling of the Gentiles, and by the daily ruin of his power.

PSEUDO-CHRYSOSTOM. Both have their own causes of jealousy, both fear a successor in their kingdom; Herod an earthly successor, the Devil a spiritual. Even Jerusalem is troubled, which should have rejoiced at that news, when a Jewish King was said to be risen up. But they were troubled, for the wicked cannot rejoice at the coming of the good. Or perhaps it was in fear that Herod should wreak his wrath against a Jewish King on his race.

GLOSS. (ord.) *Jerusalem was troubled with him*, as willing to favour him whom it feared; the vulgar always pay undue honour to one who tyrannizes over it. Observe the diligence of his enquiry. If he should find him, he would do to him as he shewed afterwards his disposition; if he should not, he would at least be excused to the Romans.

REMIGIUS. They are called Scribes, not from the employment of writing, but from the interpretation of the Scriptures, for they were doctors of the law. Observe, he does not enquire where Christ is born, but where He should be born; the subtle purpose of this was to see if they would shew pleasure at the birth of their King. He calls Him Christ, because he knew that the King of the Jews was anointed.

PSEUDO-CHRYSOSTOM. Why does Herod make this enquiry, seeing he believed not the Scriptures? Or if he did believe, how could he hope to be able to kill Him whom the Scriptures declared should be King? The Devil instigated him, who believed that Scripture lies not; such is the faith of devils, who are not permitted to have perfect belief, even of that which they do believe. That they do believe, it is the force of truth constrains them; that they do not believe, it is that they are blinded by the enemy. If they had

perfect faith, they would live as about to depart from this world soon, not as to possess it for ever.

LEO. (Serm. xxxi. 2.) The Magi, judging as men, sought in the royal city for Him, whom they had been told was born a King. But He who took the form of a servant, and came not to judge but to be judged, chose Bethlehem for His birth, Jerusalem for His death.

THEODOTUS. (Serm. 1. ap. Conc. Eph.) Had He chosen the mighty city of Rome, it might have been thought that this change of the world had been wrought by the might of her citizens; had He been the son of the emperor, his power might have aided Him. But what was His choice? All that was mean, all that was in low esteem, that in this transformation of the world, divinity might at once be recognized. Therefore He chose a poor woman for His mother, a poor country for His native country; He has no money, and this stable is His cradle.

GREGORY. (Hom. in. Evang. viii. 1.) Rightly is He born in Bethlehem, which signifies the house of bread, who said, *am the living bread, who came down from heaven*.

PSEUDO-CHRYSOSTOM. When they should have kept secret the mystery of the King appointed of God, especially before a foreign king, straightway they became not preachers of the word of God, but revealers of His mystery. And they not only display the mystery, but cite the passage of the prophet, viz. Micah.

GLOSS. (ord.) He quotes this prophecy as they quote who give the sense and not the words.

JEROME. (Epist. 57.) The Jews are here blamed for ignorance; for whereas the prophecy says, *Thou Bethlehem Ephrata*; they said, 'Bethlehem in the land of Judah.'

PSEUDO-CHRYSOSTOM. By cutting short the prophecy, they became the cause of the murder of the Innocents. For the prophecy proceeds, *From thee shall go forth a King who shall feed My people Israel, and His day shall be from everlasting*. Had they cited the whole prophecy, Herod would not have raged so madly, considering that it could not be an earthly King whose days were spoken of as *from everlasting*.

JEROME. (in Mich. v. 2.) The following is the sense of the prophecy. Thou, Bethlehem, of the land of Judah, or Ephrata, (which is added to distinguish it from another Bethlehem in Galilee,) though thou art a small village among the thousand cities of Judah, yet out of thee shall be born Christ, who shall be the Ruler of Israel, who according to the flesh is of the seed of David, but was born of Me before the worlds; and therefore it is written, *His goings forth are of old. In the beginning was the Word.*

GLOSS. (non occ.) This latter half of the prophecy the Jews dropped; and other parts they altered, either through ignorance, (as was said above,) or for perspicuity, that Herod who was a foreigner might better understand the prophecy; thus for *Ephrata*, they said, *land of Judah*; and for *little among the thousands of Judah*, which expresses its smallness contrasted with the multitude of the people, they said, *not the least among the princes*, willing to shew the high dignity that would come from the birth of the Prince. As if they had said, *Thou art great among cities from which princes have come.*

REMIGIUS. Or the sense is; though little among cities that have dominion, yet art thou not the least, for *out of thee shall come the Ruler, who shall rule My people Israel*; this Ruler is Christ, who rules and guides His faithful people.

CHRYSOSTOM. Observe the exactness of the prophecy; it is not He shall be in Bethlehem, but shall come out of Bethlehem; shewing that He should be only born there. What reason is there for applying this to Zorobabel, as some do? For his goings forth were not from everlasting; nor did he go forth from Bethlehem, but was born in Babylonia. The expression, *art not the least*, is a further proof, for none but Christ could make the town where He was born illustrious. And after that birth, there came men from the utmost ends of the earth to see the stable and manger. He calls Him not ‘the Son of God,’ but (*he Ruler who shall govern My people Israel*); for thus He ought to condescend at the first, that they should not be scandalized, but should preach such things as more pertained to salvation, that they might be gained. *Who shall rule My people Israel*, is said mystically, for those of the Jews who believed; for if Christ ruled not all the Jews, theirs is the blame. Meanwhile he is silent respecting the Gentiles, that the Jews might not be scandalized. Mark this wonderful ordinance; Jews and Magi mutually instruct each other; the Jews learn of the Magi that a star had proclaimed Christ in the east, the Magi from the Jews that the Prophets had spoken of

Him of old. Thus confirmed by a twofold testimony, they would look with more ardent faith for One whom the brightness of the star and the voice of the Prophets equally proclaimed.

AUGUSTINE. (Serm. 374. 2. 373. 4.) The star that guided the Magi to the spot where was the Infant God with His Virgin Mother, might have conducted them straight to the town; but it vanished, and shewed not itself again to them till the Jews themselves had told them *the place where Christ should be born*; Bethlehem of Judæa. Like in this to those who built the ark for Noah, providing others with a refuge, themselves perished in the flood; or like to the stones by the road that shew the miles, but themselves are not able to move. The enquirers heard and departed; the teachers spake and remained still. Even now the Jews shew us something similar; for some Pagans, when clear passages of Scripture are shewn them, which prophesy of Christ, suspecting them to be forged by the Christians, have recourse to Jewish copies. Thus they leave the Jews to read unprofitably, and go on themselves to believe faithfully.

2:7–9

7. Then Herod, when he had privily called the wise men, enquired of them diligently what time the star appeared.

8. And he sent them to Bethlehem, and said, Go and search diligently for the young Child; and when ye have found Him, bring me word again, that I may come and worship Him also.

9. When they had heard the king, they departed.

PSEUDO-CHRYSOSTOM. As soon as Herod had heard the answer, though doubly authenticated, both by the authority of the Priests, and the passage from the Prophets, he yet turned not to worship the King that was to be born, but sought how he might put Him to death by subtilty. He saw that the Magi were neither to be won by flattery, nor awed by threats, nor bribed by gifts, to consent to this murder; he sought therefore to deceive them; *he privily called the wise men*; that the Jews, whom he suspected, might not know of it. For he thought they would incline the rather to a King of their own nation.

REMIGIUS. *Diligently enquired*; craftily, for he feared they would not return to him, and then he should know how he should do to put the young Child to death.

PSEUDO-AUGUSTINE. (Serm. in App. 131. 3.) The star had been seen, and with great wonder, nearly two years before. We are to understand that it was signified to them whose the star was, which was visible all that time till He, whom it signified, was born. Then as soon as Christ was made known to them they set out, and came and worshipped Him in thirteen days from the east ^a.

CHRYSOSTOM. Or, the star appeared to them long time before, because the journey would take up some time, and they were to stand before Him immediately on His birth, that seeing Him in swaddling clothes, He might seem the more wonderful.

GLOSS. (non occ.) According to others, the star was first seen on the day of the nativity, and having accomplished its end, ceased to be. Thus Fulgentius says, "The Boy at His birth created a new star." (Serm. de Epiph.) Though they now knew both time and place, he still would not have them ignorant of the person of the Child, *Go*, he says, *and enquire diligently of the young Child*; a commission they would have executed even if he had not commanded it.

CHRYSOSTOM. *Concerning the young Child*, he says, not 'of the King;' he envies Him the regal title.

PSEUDO-CHRYSOSTOM. To induce them to do this, he put on the colour of devotion, beneath which he whetted the sword, hiding the malice of his heart under colour of humility. Such is the manner of the malicious, when they would hurt any one in secret, they feign meekness and affection.

GREGORY. (Hom. in Ev. i. 10. 3.) He feigns a wish of worshipping Him only that he may discover Him, and put Him to death.

REMIGIUS. The Magi obeyed the King so far as to seek the Lord, but not to return to Herod. Like in this to good hearers; the good they hear from wicked preachers, that they do; but do not imitate their evil lives.

9. And, lo, the star, which they saw in the east, went before them, till it came and stood over where the young Child was.

PSEUDO-CHRYSOSTOM. This passage shews, that when the star had brought the Magi nearly to Jerusalem, it was hidden from them, and so they were compelled to ask in Jerusalem, *where Christ should be born?* and thus to manifest Him to them; on two accounts, first, to put to confusion the Jews, inasmuch as the Gentiles instructed only by sight of a star sought Christ through strange lands, while the Jews who had read the Prophets from their youth did not receive Him, though born in their country. Secondly, that the Priests, when asked where Christ should be born, might answer to their now condemnation, and while they instructed Herod, they were themselves ignorant of Him. *The star went before them*, to shew them the greatness of the King.

AUGUSTINE. To perform its due service to the Lord, it advanced slowly, leading them to the spot. It was ministering to Him, and not ruling His fate; its light shewed the suplicants and filled the inn, shed over the walls and roof that covered the birth; and thus it disappeared.

PSEUDO-CHRYSOSTOM. What wonder that a divine star should minister to the Sun of righteousness about to rise. It stood over the Child's head, as it were, saying, 'This is He;' proving by its place what it had no voice to utter.

GLOSS. (Anselm.) It is evident that the star must have been in the air, and close above the house where the Child was, else it would not have pointed out the exact house.

AMBROSE. (in Luc. ii. 45.) The star is the way, and the way is Christ; and according to the mystery of the incarnation, Christ is a star. He is a blazing and a morning-star. Thus where Herod is, the star is not seen; where Christ is, there it is again seen, and points out the way.

REMIGIUS. Or, the star figures the grace of God, and Herod the Devil. He, who by sin puts himself in the Devil's power, loses that grace; but if he return by repentance, he soon finds that grace again which leaves him not till it have brought him to the young Child's house, i.e. the Church.

GLOSS. (ord.) Or, the star is the illumination of faith, which leads him to the nearest aid; while they turn aside to the Jews, the Magi lose it; so those who

seek counsel of the bad, lose the true light.

2:10–11

10. When they saw the star, they rejoiced with exceeding great joy.

11. And when they were come into the house, they saw the young Child with Mary His mother, and fell down, and worshipped Him: and when they had opened their treasures, they presented unto Him gifts; gold, and frankincense, and myrrh.

GLOSS. This service of the star is followed by the rejoicing of the Magi.

REMIGIUS. And it was not enough to say, *They rejoiced*, but *they rejoiced with exceeding great joy*.

PSEUDO-CHRYSOSTOM. They rejoiced, because their hopes were not falsified but confirmed, and because the toil of so great travel had not been undertaken in vain.

GLOSS. (ord.) He rejoices indeed who rejoices on God's account, who is the true joy. *With great joy*, he says, for they had great cause.

PSEUDO-CHRYSOSTOM. By the mystery of this star they understood that the dignity of the King then born exceeded the measure of all worldly kings.

REMIGIUS. He adds *greatly*, shewing that men rejoice more over what they have lost than over what they possess.

LEO. (Serm. in Epiph. s. 4. 3.) Though in stature a babe, needing the aid of others, unable to speak, and different in nothing from other infants, yet such faithful witnesses, shewing the unseen Divine Majesty which was in Him, ought to have proved most certainly that that was the Eternal Essence of the Son of God that had taken upon Him the true human nature.

PSEUDO-CHRYSOSTOM. *Mary His mother*, not crowned with a diadem or laying on a golden couch; but with barely one garment, not for ornament but for covering, and that such as the wife of a carpenter when abroad might have. Had they therefore come to seek an earthly king, they would have been more confounded than rejoiced, deeming their pains thrown away. But now they looked for a heavenly King; so that though they saw nought of

regal state, that star's witness sufficed them, and their eyes rejoiced to behold a despised Boy, the Spirit shewing Him to their hearts in all His wonderful power, they fell down and worshipped, seeing the man, they acknowledged the God.

RABANUS. Joseph was absent by Divine command, that no wrong suspicions might occur to the Gentiles.

GLOSS. (Anselm.) In these offerings we observe their national customs, gold, frankincense, and various spices abounding among the Arabians; yet they intended thereby to signify something in mystery.

GREGORY. (Hom. in Evang. i. 106.) Gold, as to a King; frankincense, as sacrifice to God; myrrh, as embalming the body of the dead.

AUGUSTINE. (non occ.) Gold, as paid to a mighty King; frankincense, as offered to God; myrrh, as to one who is to die for the sins of all.

PSEUDO-CHRYSTOM. And though it were not then understood what these several gifts mystically signified, that is no difficulty; the same grace that instigated them to the deed, ordained the whole.

REMIGIUS. And it is to be known that each did not offer a different gift, but each one the three things, each one thus proclaiming the King, the God, and the man.

CHRYSTOM. Let Marcion and Paul of Samosata then blush, who will not see what the Magi saw, those progenitors of the Church adoring God in the flesh. That He was truly in the flesh, the swaddling clothes and the stall prove; yet that they worshipped Him not as mere man, but as God, the gifts prove which it was becoming to offer to a God. Let the Jews also be ashamed, seeing the Magi coming before them, and themselves not even earnest to tread in their path.

GREGORY. (ubi sup.) Something further may yet be meant here. Wisdom is typified by gold; as Solomon saith in the Proverbs, *A treasure to be desired is in the mouth of the wise*. (Prov. 21:20.) By frankincense, which is burnt before God, the power of prayer is intended, as in the Psalms, *Let my speech come before thee as incense*. (Ps. 141:2.) In myrrh is figured mortification of the flesh. To a king at his birth we offer gold, if we shine in his sight with the light of wisdom; we offer frankincense, if we have power

before God by the sweet savour of our prayers; we offer myrrh, when we mortify by abstinence the lusts of the flesh.

GLOSS. (Anselm.) The three men who offer, signify the nations who come from the three quarters of the earth. They open their treasures, i.e. manifest the faith of their hearts by confession. Rightly *in the house*, teaching that we should not vain-gloriously display the treasure of a good conscience. They bring *three* (vid. sup. note g, p. 18.) gifts, i.e. the faith in the Holy Trinity. Or opening the stores of Scripture, they offer its threefold sense, historical, moral, and allegorical; or Logic, Physic, and Ethics, making them all serve the faith.

2:12

12. And being warned of God in a dream that they should not return to Herod, they departed into their own country another way.

AUGUSTINE. (non occ.) The wicked Herod, now made cruel by fear, will needs do a deed of horror. But how could he ensnare him who had come to cut off all fraud? His fraud is escaped as it follows, *And being warned*.

JEROME. They had offered gifts to the Lord, and receive a warning corresponding to it. This warning (in the Greek ‘having received a response’) is given not by an Angel, but by the Lord Himself, to shew the high privilege granted to the merit of Joseph.

GLOSS. (ord.) This warning is given by the Lord Himself; it is none other that now teaches these Magi the way they should return, but He who said, *I am the way*. (John 14.) Not that the Infant actually speaks to them, that His divinity may not be revealed before the time, and His human nature may be thought real. But he says, *having received an answer*, for as Moses prayed silently, so they with pious spirit had asked what the Divine will bade. *By another way*, for they were not to be mixed up with the unbelieving Jews.

CHRYSOStOM. (Hom. viii.) See the faith of the Magi; they were not offended, nor said within themselves, What need now of flight? or of secret return, if this Boy be really some great one? Such is true faith; it asks not the reason of any command, but obeys.

PSEUDO-CHRYSOSTOM. Had the Magi sought Christ as an earthly King, they would have remained with Him when they had found Him; but they only worship, and go their way. After their return, they continued in the worship of God more steadfast than before, and taught many by their preaching. And when afterwards Thomas reached their country, they joined themselves to him, and were baptized, and did according to his preaching ^b.

GREGORY. (Hom. in Ev. i. 10. 7.) We may learn much from this return of the Magi another way. Our country is Paradise, to which, after we have come to the knowledge of Christ we are forbidden to return the way we came. We have left this country by pride, disobedience, following things of sight, tasting forbidden food; and we must return to it by repentance, obedience, by contemning things of sight, and overcoming carnal appetite.

PSEUDO-CHRYSOSTOM. It was impossible that they, who left Herod to go to Christ, should return to Herod. They who have by sin left Christ and passed to the devil, often return to Christ; for the innocent, who knows not what is evil, is easily deceived, but having once tasted the evil he has taken up, and remembering the good he has left, he returns in penitence to God. He who has forsaken the devil and come to Christ, hardly returns to the devil; for rejoicing in the good he has found, and remembering the evil he has escaped, with difficulty returns to that evil.

2:13–15

13. And when they were departed, behold, the angel of the Lord appeareth to Joseph in a dream, saying, Arise, and take the young Child and His mother, and flee into Egypt, and be thou there until I bring thee word; for Herod will seek the young Child to destroy Him.

14. When he arose, he took the young Child and His mother by night, and departed into Egypt:

15. And was there until the death of Herod: that it might be fulfilled which was spoken of the Lord by the prophet, saying, Out of Egypt have I called my Son.

RABANUS. Here Matthew omits the day of purification when the first-born must be presented in the Temple with a lamb, or a pair of turtle doves, or pigeons. Their fear of Herod did not make them bold to transgress the Law, that they should not present the Child in the temple. As soon then as the rumour concerning the Child begins to be spread abroad, the Angel is sent to bid Joseph carry Him into Egypt.

REMIGIUS. By this that the Angel appears always to Joseph in sleep, is mystically signified that they who rest from mundane cares and secular pursuits, deserve angelic visitations.

HILARY. The first time when he would teach Joseph that she was lawfully espoused, the Angel called the Virgin his espoused *wife*; but after the birth she is only spoken of as the Mother of Jesus. As wedlock was rightfully imputed to her in her virginity, so virginity is esteemed venerable in her as the mother of Jesus.

PSEUDO-CHRYSOSTOM. He says not, 'the Mother and her young Child,' but, *the young Child and His mother*; for the Child was not born for the mother, but the mother prepared for the Child. How is this that the Son of God flies from the face of man? or who shall deliver from the enemy's hand, if He Himself fears His enemies? First; He ought to observe, even in this, the law of that human nature which He took on Him; and human nature and infancy must flee before threatening power. Next, that Christians when persecution makes it necessary should not be ashamed to fly. But why into Egypt? The Lord, *who keepeth not His anger for ever*, remembered the woes He had brought upon Egypt, and therefore sent His Son thither, and gives it this sign of great reconciliation, that with this one remedy He might heal the ten plagues of Egypt, and the nation that had been the persecutor of this first-born people, might be the guardian of His first-born Son. As formerly they had cruelly tyrannized, now they might devoutly serve; nor go to the Red Sea to be drowned, but be called to the waters of baptism to receive life.

AUGUSTINE. (Serm. 218. App.) Hear the sacrament of a great mystery. Moses before had shut up the light of day from the traitors the Egyptians; Christ by going down thither brought back light to them that sate in darkness. He fled that he might enlighten them, not that he might escape his foes.

AUGUSTINE. The miserable tyrant supposed that by the Saviour's coming he should be thrust from his royal throne. But it was not so; Christ came not to hurt others' dignity, but to bestow His own on others.

HILARY. Egypt full of idols; for after this enquiry for Him among the Jews, Christ leaving Judæa goes to be cherished among nations given to the vainest superstitions.

JEROME. When he takes the Child and His mother to go into Egypt, it is in the night and darkness, when to return into Judæa, the Gospel speaks of no light, no darkness.

PSEUDO-CHRYSTOM. The straitness of every persecution may be called night—the relief from it in like manner, day.

RABANUS. For when the true light withdraws, they who hate the light are in darkness, when it returns they are again enlightened.

CHRYSTOM. See how immediately on His birth the tyrant is furious against Him, and the mother with her Child is driven into foreign lands. So should you in the beginning of your spiritual career seem to have tribulation, you need not to be discouraged, but bear all things manfully, having this example.

BEDE. (Hom. in. Nat. Innocent.) The flight into Egypt signifies that the elect are often by the wickedness of the bad driven from their homes, or sentenced to banishment. Thus He, who, we shall see below, gave the command to His own, *When they shall persecute you in one city, flee ye to another*, first practised what He enjoined, as a man flying before the face of man on earth. He whom but a little before a star had proclaimed to the Magi to be worshipped as from heaven.

REMIGIUS. Isaiah had foretold this flight into Egypt. *Lo! the Lord shall ascend on a light cloud, and shall come into Egypt, and shall scatter the idols of Egypt.* (Is. 19:1.) It is the practice of this Evangelist to confirm all he says; and that because he is writing to the Jews, therefore he adds, *that it might be fulfilled, &c.*

JEROME. (Epist. 57.7.) This is not in the LXX; but in Osee according to the genuine Hebrew text we read; *Israel is my child, and I have loved him, and,*

from Egypt have I called my Son; where the LXX render, Israel is my child, and I have loved him, and called my sons out of Egypt.

JEROME. (In Osee 11:2.) The Evangelist cites this text, because it refers to Christ typically. For it is to be observed, that in this Prophet and in others, the coming of Christ and the call of the Gentiles are foreshewn in such a manner, that the thread of history is never broken.

CHRYSTOSTOM. It is a law of prophecy, that in a thousand places many things are said of some and fulfilled of others. As it is said of Simeon and Levi, *I will divide them in Jacob, and scatter them in Israel;* (Gen. 49:7.) which was fulfilled not in themselves, but in their descendants. So here Christ is by nature the Son of God, and so the prophecy is fulfilled in Him.

JEROME. Let those who deny the authenticity of the Hebrew copies, shew us this passage in the LXX, and when they have failed to find it, we will shew it them in the Hebrew. We may also explain it in another way, by considering it as quoted from Numbers, *God brought him out of Egypt; his glory is as it were that of a unicorn.* (Num. 23:22.)

REMIGIUS. In Joseph is figured the order of preachers, in Mary Holy Scripture; by the Child the knowledge of the Saviour; by the cruelty of Herod the persecution which the Church suffered in Jerusalem; by Joseph's flight into Egypt the passing of the preachers to the unbelieving Gentiles, (for Egypt signifies darkness;) by the time that he abode in Egypt the space of time between the ascension of the Lord and the coming of Anti Christ; by Herod's death the extinction of jealousy in the hearts of the Jews.

2:16

16. Then Herod, when he saw that he was mocked of the wise men, was exceeding wroth, and sent forth, and slew all the children that were in Bethlehem, and in all the coasts thereof, from two years old and under, according to the time which he had diligently enquired of the wise men.

PSEUDO-CHRYSTOSTOM. When the infant Jesus had subdued the Magi, not by the might of His flesh, but the grace of His Spirit, Herod *was exceeding wrath*, that they whom he sitting on his throne had no power to move, were obedient to an Infant lying in a manger. Then by their contempt of him the

Magi gave further cause of wrath. For when kings' wrath is stirred by fear for their crowns, it is a great and inextinguishable wrath. But what did he? *He sent and slew all the children.* As a wounded beast rends whatsoever meeteth it as if the cause of its smart, so he mocked by the Magi spent his fury on children. He said to himself in his fury, 'Surely the Magi have found the Child whom they said should be King;' for a king in fear for his crown fears all things, suspects all. Then he sent and slew all those infants, that he might secure one among so many.

AUGUSTINE. (non occ.) And while he thus persecutes Christ, he furnished an army (of martyrs) clothed in white robes of the same age as the Lord.

AUGUSTINE. (Serm. 220. App.) Behold how this unrighteous enemy never could have so much profited these infants by his love, as he did by his hate; for as much as iniquity abounded against them, so much did the grace of blessing abound on them.

AUGUSTINE. (Serm. 373. 3.) O blessed infants! He only will doubt of your crown in this your passion for Christ, who doubts that the baptism of Christ has a benefit for infants. He who at His birth had Angels to proclaim Him, the heavens to testify, and Magi to worship Him, could surely have prevented that these should not have died for Him, had He not known that they died not in that death, but rather lived in higher bliss. Far be the thought, that Christ who came to set men free, did nothing to reward those who died in His behalf, when hanging on the cross He prayed for those who put Him to death.

RABANUS. He is not satisfied with the massacre at Bethlehem, but extends it to the adjacent villages; sparing no age from the child of one night old, to that of two years.

AUGUSTINE. (Serm. 132. App.) The Magi had seen this unknown star in the heavens, not a few days, but two years before, as they had informed Herod when he enquired. This caused him to fix *two years old and under*; as it follows, *according to the time he had enquired of the Magi.*

AUGUSTINE. (Gloss. ord.) Or because he feared that the Child to whom even stars ministered, might transform His appearance to greater or under that of His own age, or might conceal all those of that age: hence it seems to be that he slew all from one day to two years old.

AUGUSTINE. (de Cons. Ev. ii. 11.) Or, disturbed by pressure of still more imminent dangers, Herod's thoughts are drawn to other thoughts than the slaughter of children, he might suppose that the Magi, unable to find Him whom they had supposed born, were ashamed to return to him. So the days of purification being accomplished, they might go up in safety to Jerusalem. And who does not see that that one day they may have escaped the attention of a King occupied with so many cares, and that afterwards when the things done in the Temple came to be spread abroad, then Herod discovered that he had been deceived by the Magi, and then sent and slew the children.

BEDE. (Hom. in Nat. Innocent.) In this death of the children the precious death of all Christ's martyrs is figured; that they were infants signifies, that by the merit of humility alone can we come to the glory of martyrdom; that they were slain in Bethlehem and the coasts thereof, that the persecution shall be both in Jerusalem whence the Church originated, and throughout the world; in those of two years old are figured the perfect in doctrine and works; those under that age the neophytes; that they were slain while Christ escaped, signifies that the bodies of the martyrs may be destroyed by the wicked, but that Christ cannot be taken from them.

2:17–18

17. Then was fulfilled that which was spoken by Jeremy the prophet, saying,

18. In Rama was there a voice heard, lamentation, and weeping, and great mourning, Rachel weeping for her children, and would not be comforted, because they are not.

CHRYSTOSTOM. (Hom. ix.) The Evangelist by this history of so bloody a massacre, having filled the reader with horror, now again soothes his feelings, shewing that these things were not done because God could not hinder, or knew not of them; but as the Prophet had foretold.

JEROME. (In Hierem. 31:15.) This passage of Jeremiah has been quoted by Matthew neither according to the Hebrew nor the LXX version. This shews that the Evangelists and Apostles did not follow any one's translation, but

according to the Hebrew manner expressed in their own words what they had read in Hebrew.

JEROME. By Ramah we need not suppose that the town of that name near Gibeah is meant; but take it as signifying ‘high.’ A voice was heard ‘aloft,’ that is, spread far and wide.’

PSEUDO-CHRYSOSTOM. Or, it was heard on high, because uttered for the death of the innocent, according to that, *The voice of the poor entereth into the heavens.* (Ecclus. 35:21.) The ‘weeping’ means the cries of the children; ‘lamentation,’ refers to the mothers. In the infants themselves their death ends their cries, in the mothers it is continually renewed by the remembrance of their loss.

JEROME. Rachel’s son was Benjamin, in which tribe Bethlehem is not situated. How then does Rachel weep for the children of Judah as if they were her own? We answer briefly. She was buried near Bethlehem in Ephrata, and was regarded as the mother, because her body was there entertained. Or, as the two tribes of Judah and Benjamin were contiguous, and Herod’s command extended to the coasts of Bethlehem as well as to the town itself, we may suppose that many were slain in Benjamin.

PSEUDO-AUGUSTINE. (Hil. Quæst. N. and V. Test. 9. 62.) Or, The sons of Benjamin, who were akin to Rachel, were formerly cut off by the other tribes, and so extinct both then and ever after. (see Judg. 20.) Then therefore Rachel began to mourn her sons, when she saw those of her sister cut off in such a cause, that they should be heirs of eternal life; for he who has experienced any misfortune, is made more sensible of his losses by the good fortune of a neighbour.

REMIGIUS. The sacred Evangelist adds, to shew the greatness of the mourning, that even the dead Rachel was roused to mourn her sons, and *would not be comforted because they were not.*

JEROME. This may be understood in two ways; either she thought them dead for all eternity, so that no consolation could comfort her; or, she desired not to receive any comfort for those who she knew had gone into life eternal.

HILARY. It could not be that they *were not* who seemed now dead, but by glorious martyrdom they were advanced to eternal life; and consolation is

for those who have suffered loss, not for those who have reaped a gain. Rachel affords a type of the Church long barren now at length fruitful. She is heard weeping for her children, not because she mourned them dead, but because they were slaughtered by those whom she would have retained as her first-born sons.

RABANUS. Or, The Church weeps the removal of the saints from this earth, but wishes not to be comforted as though they should return again to the struggles of life, for they are not to be recalled into life.

GLOSS. (ord.) She *will not be comforted* in this present life, for that they are not, but transfers all her hope and comfort to the life to come.

RABANUS. Rachel is well set for a type of the Church, as the word signifies ‘a sheep’ or ‘seeing;’ (vid. note i, p. 19.) her whole thought being to fix her eye in contemplation of God; and she is the hundredth sheep that the shepherd layeth on his shoulder.

2:19–20

19. But when Herod was dead, behold, an Angel of the Lord appeareth in a dream to Joseph in Egypt,

20. Saying, Arise, and take the young Child and His mother, and go into the land of Israel; for they are dead which sought the young Child’s life.

EUSEBIUS. (Eccles. Hist. i. 8.) For the sacrilege which Herod had committed against the Saviour, and his wicked slaughter of the infants of the same age, the Divine vengeance hastened his end; and his body, as Josephus relates, was attacked by a strange disease; so that the prophets declared that they were not human ailments, but visitations of Divine vengeance. Filled with mad fury, he gives command to seize and imprison the heads and nobles out of all parts of Judæa; ordering that as soon as ever he should breathe his last, they should be all put to death, that so Judæa though unwillingly might mourn at his decease. Just before he died he murdered his son Antipater, (besides two boys put to death before, Alexander and Aristobulus.) Such was the end of Herod, noticed in those words of the Evangelist, *when Herod was dead*, and such the punishment inflicted.

JEROME. Many here err from ignorance of history, supposing the Herod who mocked our Lord on the day of His passion, and the Herod whose death is here related, were the same. But the Herod who was then made friends with Pilate was son of this Herod and brother to Archelaus; for Archelaus was banished to Lyons in Gaul, and his father Herod made king in his room, as we read in Josephus.

PSEUDO-DIONYSIUS. (De Cæl. Hierarch. 4.) See how Jesus Himself, though far above all celestial beings, and coming unchanged to our nature, shunned not that ordinance of humanity which He had taken on Him, but was obedient to the dispositions of His Father made known by Angels. For even by Angels is declared to Joseph the retreat of the Son into Egypt, so ordained of the Father, and His return again to Judæa.

PSEUDO-CHRYSOSTOM. See how Joseph was set for ministering to Mary; when she went into Egypt and returned, who would have fulfilled to her this so needful ministry, had she not been betrothed? For to outward view Mary nourished and Joseph defended the Child; but in truth the Child supported His mother and protected Joseph. *Return into the land of Israel*; for He went down into Egypt as a physician, not to abide there, but to succour it sick with error. But the reason of the return is given in the words, *They are dead, &c.*

JEROME. From this we see that not Herod only, but also the Priests and Scribes had sought the Lord's death at that time.

REMIGIUS. But if they were many who sought his destruction, how came they all to have died in so short a time? As we have related above, all the great men among the Jews were slain at Herod's death.

PSEUDO-CHRYSOSTOM. And that is said to have been done by the counsel of God for their conspiring with Herod against the Lord; as it is said, *Herod was troubled, and all Jerusalem with him.*

REMIGIUS. Or the Evangelist uses a figure of speech, by which the plural is used for the singular. These words, *the Child's life*, (or *soul*, i.e. the Apollinarians.) overthrow those heretics who taught that Christ did not take a soul, but had His Divinity in place of a soul.

BEDE. (Hom. in Nat. Innoc.) This slaughter of the infants for the Lord's sake, the death of Herod soon after, and Joseph's return with the Lord and his mother to the land of Israel, is a figure shewing that all the persecutions moved against the Church will be avenged by the death of the persecutor, peace restored to the Church, and the saints who had concealed themselves return to their own places. Or the return of Jesus to the land of Israel on the death of Herod shews, that, at the preaching of Enoch and Elijah °, the Jews, when the fire of modern jealousy shall be extinguished, shall receive the true faith.

2:21–23

21. And he arose, and took the young Child and His mother, and came into the land of Israel.

22. But when he heard that Archelaus did reign in Judæa in the room of his father Herod, he was afraid to go thither: notwithstanding, being warned of God in a dream, he turned aside into the parts of Galilee:

23. And he came and dwelt in a city called Nazareth: that it might be fulfilled which was spoken by the prophets, He shall be called a Nazarene.

GLOSS. Joseph was not disobedient to the angelic warning, but *he arose, and took the young Child and his mother, and came into the land of Israel*. The Angel had not fixed the particular place, so that while Joseph hesitates, the Angel returns, and by the often visiting him confirms his obedience.

JOSEPHUS. Herod had nine wives, by seven of whom he had a numerous issue. By Josida, his first born Antipater—by Mariamine, Alexander and Aristobulus—by Mathuca, a Samaritan woman, Archelaus—by Cleopatra of Jerusalem, Herod, who was afterwards tetrarch, and Philip. The three first were put to death by Herod; and after his death, Archelaus seized the throne by occasion of his father's will, and the question of the succession was carried before Augustus Cæsar. After some delay, he made a distribution of the whole of Herod's dominions in accordance with the Senate's advice. To Archelaus he assigned one half, consisting of Idumæa and Judæa, with the title of tetrarch, and a promise of that of king if he shewed himself deserving of it. The rest he divided into two tetrarchates,

giving Galilee to Herod the tetrarch, Ituræa and Trachonitis to Philip. Thus Archelaus was after his father's death a duarch, which kind of sovereignty is here called a kingdom.

AUGUSTINE. (De Con. Evan. ii. 10.) Here it may be asked, How then could his parents go up every year of Christ's childhood to Jerusalem, as Luke relates, if fear of Archelaus now prevented them from approaching it? This difficulty is easily solved. At the festival they might escape notice in the crowd, and by returning soon, where in ordinary times they might be afraid to live. So they neither became irreligious by neglecting the festival, nor notorious by dwelling continually in Jerusalem. Or it is open to us to understand Luke when he says, they *went up every year*, as speaking of a time when they had nothing to fear from Archelaus, who, as Josephus relates, reigned only nine years. There is yet a difficulty in what follows; *Being warned in a dream, he turned aside into the parts of Galilee*. If Joseph was afraid to go into Judæa because one of Herod's sons, Archelaus, reigned there, how could he go into Galilee, where another of his sons Herod was tetrarch, as Luke tells us? As if the times of which Luke is speaking were times in which there was any longer need to fear for the Child, when even in Judæa things were so changed, that Archelaus no longer ruled there, but Pilate was governor.

GLOSS. (ord.) But then we might ask, why was he not afraid to go into Galilee, seeing Archelaus ruled there also? He could be better concealed in Nazareth than in Jerusalem, which was the capital of the kingdom, and where Archelaus was constantly resident.

CHRYSOSTOM. And when he had once left the country of His birth, all the occurrences passed out of mind; the rage of persecution had been spent in Bethlehem and its neighbourhood. By choosing Nazareth therefore, Joseph both avoided danger, and returned to his country.

AUGUSTINE. (De Con. Evan. ii. 9.) This may perhaps occur to some, that Matthew says His parents went with the Child Jesus to Galilee because they feared Archelaus, when it should seem most probable that they chose Galilee because Nazareth was their own city, as Luke has not forgot to mention. We must understand, that when the Angel in the vision in Egypt said to Joseph, *Go into the land of Israel*, Joseph understood the command to be that he should go straight into Judæa, that being properly *the land of*

Israel. But finding Archelaus ruling there, he would not court the danger, as *the land of Israel* might be interpreted to extend to Galilee, which was inhabited by children of Israel. Or we may suppose His parents supposed that Christ should dwell no where but in Jerusalem, where was the temple of the Lord, and would have gone thither had not the fear of Archelaus hindered them. And they had not been commanded from God to dwell positively in Judæa, or Jerusalem, so as that they should have despised the fear of Archelaus, but only in the land of Israel generally, which they might understand of Galilee.

HILARY. But the figurative interpretation holds good any way. Joseph represents the Apostles, to whom Christ is entrusted to be borne about. These, as though Herod were dead, that is, his people being destroyed in the Lord's passion, are commanded to preach the Gospel to the Jews; they are sent to the lost sheep of the house of Israel. But finding the seed of their hereditary unbelief still abiding, they fear and withdraw; admonished by a vision, to wit, seeing the Holy Ghost poured upon the Gentiles, they carry Christ to them.

RABANUS. Or, we may apply it to the last times of the Jewish Church, when many Jews having turned to the preaching of Enoch and Elijah, the rest filled with the spirit of Antichrist shall fight against the faith. So that part of Judæa where Archelaus rules, signifies the followers of Antichrist; Nazareth of Galilee, whither Christ is conveyed, that part of the nation that shall embrace the faith. Galilee means 'removal;' Nazareth, 'the flower of virtues;' for the Church the more zealously she removes from the earthly to the heavenly, the more she abounds in the flower and fruit of virtues.

GLOSS. To this he adds the Prophet's testimony, saying, *That it might be fulfilled which was spoken by the Prophets, &c.*

JEROME. Had he meant to quote a particular text, he would not have written 'Prophets,' but 'the Prophet.' By thus using the plural he evidently does not take the words of any one passage in Scripture, but the sense of the whole. Nazarene is interpreted 'Holy^d,' and that the Lord would be Holy, all Scripture testifies. Otherwise we may explain that it is found in Isaiah (c. 11:1.) rendered to the strict letter of the Hebrew. *There shall come a Rod out of the stem of Jesse, and a Nazarene shall grow out of His roots^e.*

PSEUDO-CHRYSOSTOM. They might have read this in some Prophets who are not in our canon, as Nathan or Esdras. That there was some prophecy to this purport is clear from what Philip says to Nathanael. *Him of whom Moses in the Law and the Prophets did write, Jesus of Nazareth.* (John 1:15.) Hence the Christians were at first called Nazarenes, at Antioch their name was changed to that of ‘Christians.’

AUGUSTINE. (De Con. Evan. ii. 5.) The whole of this history, from the account of the Magi inclusively, Luke omits. Let it be here noticed once for all, that each of the Evangelists writes as if he were giving a full and complete history, which omits nothing; where he really passes over any thing, he continues his thread of history as if he had told all. Yet by a diligent comparison of their several narratives, we can be at no loss to know where to insert any particular that is mentioned by one and not by the other.

CHAP. 3

3:1–3

1. In those days came John the Baptist, preaching in the wilderness of Judæa,

2. And saying, Repent ye: for the kingdom of heaven is at hand.

3. For this is he that was spoken of by the Prophet Esaias, saying, The voice of one crying in the wilderness, Prepare ye the way of the Lord, make His paths straight.

PSEUDO-CHRYSOSTOM. The Sun as he approaches the horizon, and before he is yet visible, sends out his rays and makes the eastern sky to glow with light, that Aurora going before may herald the coming day. Thus the Lord at His birth in this earth, and before He shews Himself, enlightens John by the rays of His Spirit’s teaching, that he might go before and announce the Saviour that was to come. Therefore after having related the birth of Christ,

before proceeding to His teaching and baptism, (wherein he received such testimony,) he first premises somewhat of the Baptist and forerunner of the Lord. *In those days, &c.*

REMIGIUS. In these words (ver. 1.) we have not only time, place, and person, respecting St. John, but also his office and employment. First the time, generally; *In those days.*

AUGUSTINE. (De Con. Evan. ii. 6.) Luke describes the time by the reigning sovereigns. (Luke 3:1.) But Matthew must be understood to speak of a wider space of time by the phrase ‘those days,’ than the fifteenth year of Tiberius. Having related Christ’s return from Egypt, which must be placed in early boyhood or even infancy, to make it agree with what Luke has told of His being in the temple at twelve years old, he adds directly, *In those days*, not intending thereby only the days of His childhood, but all the days from His birth to the preaching of John.

REMIGIUS. The man is mentioned in the words *came John*, that is, shewed himself, having abode so long in obscurity.

CHRYSTOSTOM. (non occ.) But why must John thus go before Christ with a witness of deeds preaching Him? First; that we might hence learn Christ’s dignity, that He also, as the Father has, has prophets, in the words of Zacharias, *And thou, Child, shalt be called the Prophet of the Highest.* (Luke 1:76.) Secondly; That the Jews might have no cause for offence; as He declared, *John came neither eating nor drinking, and they say, He hath a devil. The Son of Man came eating and drinking, and they say, Behold a gluttonous man.* (Luke 7:33.) It needeth moreover that the things concerning Christ should be told by some other first, and not by Himself; or what would the Jews have said, who after the witness of John made complaint, *Thou bearest witness of thyself, thy witness is not true.* (John 8:13.)

REMIGIUS. (ap. Anselm.) His office; *the Baptist*; in this he prepared the way of the Lord, for had not men been used to be baptized, they would have shunned Christ’s baptism. His employment; *Preaching*;

RABANUS. For because Christ was to preach, as soon as it seemed the fit time, that is, about thirty years of age, he began by his preaching to make ready the way for the Lord.

REMIGIUS. The place; *the desert of Judæa*.

MAXIMUS. (Hom. in Joan. Bap. nat. 1.) Where neither a noisy mob would interrupt his preaching, and whither no unbelieving hearer would retire; but those only would hear, who sought to his preaching from motives of divine worship.

JEROME. (In. Is. 40:3.) Consider how the salvation of God, and the glory of the Lord, is preached not in Jerusalem, but in the solitude of the Church, in the wilderness to multitudes.

HILARY. Or, he came to Judæa, desert by the absence of God, not of population, that the place of preaching might witness the few to whom the preaching was sent.

GLOSS. (ap. Anselm.) The desert typically means a life removed from the temptations of the world, such as befits the penitent.

AUGUSTINE. (Serm.) Unless one repent him of his former life, he cannot begin a new life.

HILARY. He therefore preaches repentance when the Kingdom of Heaven approaches; by which we return from error, we escape from sin, and after shame for our faults, we make profession of forsaking them.

PSEUDO-CHRYSTOM. In the very commencement he shews himself the messenger of a merciful Prince; he comes not with threats to the offender, but with offers of mercy. It is a custom with kings to proclaim a general pardon on the birth of a son, but first they send throughout their kingdom officers to exact severe fines. But God willing at the birth of His Son to give pardon of sins, first sends His officer proclaiming, *Repent ye*. O exaction which leaves none poor, but makes many rich! For even when we pay our just debt of righteousness we do God no service, but only gain our own salvation. Repentance cleanses the heart, enlightens the sense, and prepares the human soul for the reception of Christ, as he immediately adds, *For the Kingdom of Hearen is at hand*.

JEROME. John Baptist is the first to preach the Kingdom of Heaven, that the forerunner of the Lord may have this honourable privilege.

CHRYSOStOM. And he preaches what the Jews had never heard, not even from the Prophets, Heaven, namely, and the Kingdom that is there, and of the kingdoms of the earth he says nothing. Thus by the novelty of those things of which he speaks, he gains their attention to Him whom he preaches.

REMIgiUS. *The Kingdom of Heaven* has a fourfold meaning. It is said, of Christ, as *The Kingdom of God is within you*. (Luke 17:21.) Of Holy Scripture, as, *The Kingdom of God shall be taken from you, and shall be given to a nation bringing forth the fruits thereof*. (Mat. 21:43.) Of the Holy Church, as, *The Kingdom of Heaven is like unto ten virgins*. (Mat. 25.) Of the abode above, as, *Many shall come from the East and the West, and shall sit down in the Kingdom of Heaven*. (Mat. 8:11.) And all these significations may be here understood.

GLOSS. (ord.) *The Kingdom of Heaven* shall come nigh you; for if it approached not, none would be able to gain it; for weak and blind they had not the way, which was Christ.

AUGUSTINE. (De Cons. Ev. ii. 12.) The other Evangelists omit these words of John. What follows, *This is He, &c.* it is not clear whether the Evangelist speaks them in his own person, or whether they are part of John's preaching, and the whole from *Repent ye, to Esaias the prophet*, is to be assigned to John. It is of no importance that he says, *This is he*, and not, *I am he*; for Matthew speaking of himself says, *He found a man sitting at the toll-office*; (Mat. 9:9.) not *He found me*. Though when asked what he said of himself, he answered, as is related by John the Evangelist, *I am the voice of one crying in the wilderness*.

GREGORY. (Hom. in Ev. i. 7. 2.) It is well known that the Only-begotten Son is called the Word of the Father; as in John, *In the beginning was the Word*. (John 1:1.) But it is by our own speech that we are known; the voice sounds that the words may be heard. Thus John the forerunner of the Lord's coming is called, *The voice*, because by his ministry the voice of the Father is heard by men.

PSEUDO-CHRYSOStOM. The voice is a confused sound, discovering no secret of the heart, only signifying that he who utters it desires to say somewhat; it is the word that is the speech that openeth the mystery of the heart. Voice is

common to men and other animals, word peculiar to man. John then is called the voice and not the word, because God did not discover His counsels through him, but only signified that He was about to do something among men; but afterwards by His Son he fully opened the mystery of his will.

RABANUS. He is rightly called, *The voice of one crying*, on account of the loud sound of his preaching. Three things cause a man to speak loud; when the person he speaks to is at a distance, or is deaf, or if the speaker be angry; and all these three were then found in the human race.

GLOSS. (ord.) John then is, as it were, the voice of the word crying. The word is heard by the voice, that is, Christ by John.

BEDE. (Gloss. ord. in cap. iv. 1.) In like manner has He cried from the beginning through the voice of all who have spoken aught by inspiration. And yet is John only called, *The voice*; because that Word which others shewed afar off, he declares as nigh.

GREGORY. (Hom. in Ev. i. 7. 2.) *Crying in the desert*, because he shews to deserted and forlorn Judæa the approaching consolation of her Redeemer.

REMIGIUS. Though as far as historical fact is concerned, he chose the desert, to be removed from the crowds of people. What the purport of his cry was is insinuated, when he adds, *Make ready the way of the Lord*.

PSEUDO-CHRYSTOM. As a great King going on a progress is preceded by couriers to cleanse what is foul, repair what is broken down; so John preceded the Lord to cleanse the human heart from the filth of sin, by the besom of repentance, and to gather by an ordinance of spiritual precepts those things which had been scattered abroad.

GREGORY. (Hom. in Ev. i. 20. 3.) Every one who preacheth right faith and good works, prepares the Lord's way to the hearts of the hearers, and makes His paths straight, in cleansing the thoughts by the word of good preaching.

GLOSS. (interlin.) Or, faith is the way by which the word reaches the heart; when the life is amended the paths are made straight.

Ver. 4. And the same John had his raiment of camel's hair, and a leathern girdle about his loins; and his meat was locusts and wild honey.

PSEUDO-CHRYSOSTOM. Having said that he is the voice of one crying in the desert, the Evangelist well adds, *John had his clothing of camel's hair*; thus shewing what his life was; for he indeed testified of Christ, but his life testified of himself. No one is fit to be another's witness till he has first been his own.

HILARY. For the preaching of John no place more suitable, no clothing more useful, no food more fitted.

JEROME. His raiment of camel's hair, not of wool—the one the mark of austerity in dress, the other of a delicate luxury.

PSEUDO-CHRYSOSTOM. It becomes the servants of God to use a dress not for elegant appearance, or for cherishing of the body, but for a covering of the nakedness. Thus John wears a garment not soft and delicate, but hairy, heavy, rough, rather wounding the skin than cherishing it, that even the very clothing of his body told of the virtue of his mind. It was the custom of the Jews to wear girdles of wool; so he desiring something less indulgent wore one of skin.

JEROME. Food moreover suited to a dweller in the desert, no choice viands, but such as satisfied the necessities of the body.

RABANUS. Content with poor fare; to wit, small insects and honey gathered from the trunks of trees. In the sayings of Arnulphus ^a, Bishop of Gaul, we find that there was a very small kind of locust in the deserts of Judæa, with bodies about the thickness of a finger and short; they are easily taken among the grass, and when cooked in oil form a poor kind of food. He also relates, that in the same desert there is a kind of tree, with a large round leaf, of the colour of milk and taste of honey, so friable as to rub to powder in the hand, and this is what is intended by wild honey.

REMIGIUS. In this clothing and this poor food, he shews that he sorrows for the sins of the whole human race.

RABANUS. His dress and diet express the quality of his inward conversation. His garment was of an austere quality, because he rebuked the sinner's life.

JEROME. His girdle of skin, which Elias also bare, is the mark of mortification.

RABANUS. He ate locusts and honey, because his preaching was sweet to the multitude, but was of short continuance; and honey has sweetness, locusts a swift flight but soon fall to the ground.

REMIGIUS. In John (which name is interpreted ‘the grace of God,’) is figured Christ who brought grace into the world; in his clothing, the Gentile Church.

HILARY. The preacher of Christ is clad in the skins of unclean beasts, to which the Gentiles are compared, and so by the Prophets’ dress is sanctified whatever in them was useless or unclean. The girdle is a thing of much efficacy to every good work, that we may be girt for every ministry of Christ. For his food are chosen locusts, which fly the face of man, and escape from every approach, signifying ourselves who were borne away from every word or speech of good by a spontaneous motion of the body, weak in will, barren in works, fretful in speech, foreign in abode, are now become the food of the Saints, chosen to fill the Prophets’ desire, furnishing our most sweet food not from the hives of the law, but from the trunks of wild trees.

3:5–6

5. Then went out to him Jerusalem, and all Judæa, and all the region round about Jordan,

6. And were baptized of him in Jordan, confessing their sins.

PSEUDO-CHRYSTOM. Having described the preaching of John, he goes on to say, *There went out to him*, for his severe life preached yet more loudly in the desert than the voice of his crying.

CHRYSTOM. For it was wonderful to see such fortitude in a human body; this it was that chiefly attracted the Jews, seeing in him the great Elias. It also contributed to fill them with wonder that the grace of Prophecy had long failed among them, and now seemed to have at length revived. Also the manner of his preaching being other than that of the old prophets had

much effect; for now they heard not such things as they were wont to hear, such as wars, and conquests of the king of Babylon, or of Persia; but of Heaven and the Kingdom there, and the punishment of hell.

GLOSS. (interlin.) This baptism was only a forerunning of that to come, and did not forgive sins ^d.

REMIGIUS. The baptism of John bare a figure of the catechumens. As children are only catechized that they may become meet for the sacrament of Baptism; so John baptized, that they who were thus baptized might afterwards by a holy life become worthy of coming to Christ's baptism. He baptized in Jordan, that the door of the Kingdom of Heaven might be there opened, where an entrance had been given to the children of Israel into the earthly kingdom of promise.

PSEUDO-CHRYSTOM. Compared with the holiness of John, who is there that can think himself righteous? As a white garment if placed near snow would seem foul by the contrast; so compared with John every man would seem impure; therefore they confessed their sins. Confession of sin is the testimony of a conscience fearing God. And perfect fear takes away all shame. But there is seen the shame of confession where there is no fear of the judgment to come. But as shame itself is a heavy punishment, God therefore bids us confess our sins that we may suffer this shame as punishment; for that itself is a part of the judgment.

RABANUS. Rightly are they who are to be baptized said to go out to the Prophet; for unless one depart from sin, and renounce the pomp of the Devil, and the temptations of the world, he cannot receive a healing baptism. Rightly also in Jordan, which means their descent, because they descended from the pride of life to the humility of an honest confession. Thus early was an example given to them that are to be baptized of confessing their sins and professing amendment.

3:7–10

7. But when he saw many of the Pharisees and Sadducees come to his baptism, he said unto them, O generation of vipers, who hath warned you to flee from the wrath to come?

8. Bring forth therefore fruits meet for repentance:

9. And think not to say within yourselves, We have Abraham to our father: for I say unto you, that God is able of these stones to raise up children unto Abraham.

10. And now also the axe is laid unto the root of the trees: therefore every tree which bringeth not forth good fruit is hewn down, and cast into the fire.

GREGORY. (De Cur. Past. iii. in prol.) The words of the teachers should be fitted to the quality of the hearers, that in each particular it should agree with itself and yet never depart from the fortress of general edification.

GLOSS. (non occ.) It was necessary that after the teaching which he used to the common people, the Evangelist should give an example of the doctrine he delivered to the more advanced; therefore he says, *Seeing many of the Pharisees, &c.*

ISIDORE. (Orig. viii. 4.) The Pharisees and Sadducees opposed to one another; Pharisee in the Hebrew signifies 'divided;' because choosing the justification of traditions and observances they were 'divided' or 'separated' from the people by this righteousness. Sadducee in the Hebrew means 'just;' for these laid claim to be what they were not, denied the resurrection of the body, and taught that the soul perished with the body; they only received the Pentateuch, and rejected the Prophets.

GLOSS. (non occ.) When John saw those who seemed to be of great consideration among the Jews come to his baptism, he said to them, *O generation of vipers, &c.*

REMIGIUS. The manner of Scripture is to give names from the imitation of deeds, according to that of Ezekiel, *Thy father was an Amorite*; (Ezek. 16:3.) so these from following vipers are called *generation of vipers*.

PSEUDO-CHRYSOSTOM. As a skilful physician from the colour of the skin infers the sick man's disease, so John understood the evil thoughts of the Pharisees who came to him. They thought perhaps, We go, and confess our sins; he imposes no burden on us, we will be baptized, and get indulgence for sin. Fools! if ye have eaten of impurity, must ye not needs take physic?

So after confession and baptism, a man needs much diligence to heal the wound of sin; therefore he says, *Generation of vipers*. It is the nature of the viper as soon as it has bit a man to fly to the water, which, if it cannot find, it straightway dies; so this *progeny of vipers*, after having committed deadly sin, ran to baptism, that, like vipers, they might escape death by means of water. Moreover it is the nature of vipers to burst the insides of their mothers, and so to be born. The Jews then are therefore called *progeny of vipers*, because by continual persecution of the prophets they had corrupted their mother the Synagogue. Also vipers have a beautiful and speckled outside, but are filled with poison within. So these men's countenances wore a holy appearance.

REMIGIUS. When then he asks, *who will shew you to flee from the wrath to come*,—‘except God’ must be understood.

PSEUDO-CHRYSOSTOM. Or *who hath shewed you*? Was it Esaias? Surely no; had he taught you, you would not put your trust in water only, but also in good works; he thus speaks, *Wash you, and be clean; put your wickedness away from your souls, learn to do well*. (Is. 1:16.) Was it then David? who says, *Thou shall wash me, and I shall be whiter than snow*; (Ps. 51:7.) surely not, for he adds immediately, *The sacrifice of God is a broken spirit*. If then ye had been the disciples of David, ye would have come to baptism with mournings.

REMIGIUS. But if we read, *shall shew*, in the future, this is the meaning, ‘What teacher, what preacher, shall be able to give you such counsel, as that ye may escape the wrath of everlasting damnation?’

AUGUSTINE. (De Civ. Dei, ix. 5.) God is described in Scripture, from some likeness of effects, not from being subject to such weakness, as being angry, and yet is He never moved by any passion. The word ‘wrath’ is applied to the effects of his vengeance, not that God suffers any disturbing affection.

GLOSS. If then ye would escape this wrath, *Bring forth fruits meet for repentance*.

GREGORY. (Hom. in Ev. xx. 8.) Observe, he says not merely *fruits of repentance*, but *fruits meet for repentance*. For he who has never fallen into things unlawful, is of right allowed the use of all things lawful; but if any hath fallen into sin, he ought so far to put away from him even things

lawful, as far as he is conscious of having used unlawful things. It is left then to such man's conscience to seek so much the greater gains of good works by repentance, the greater loss he has brought on himself by sin. The Jews who gloried in their race, would not own themselves sinners because they were Abraham's seed. *Say not among yourselves we are Abraham's seed.*

CHRYSOSTOM. (Hom. xi.) He does not forbid them to *say* they are his, but to trust in that, neglecting virtues of the soul.

PSEUDO-CHRYSOSTOM. What avails noble birth to him whose life is disgraceful? Or, on the other hand, what hurt is a low origin to him who has the lustre of virtue? It is fitter that the parents of such a son should rejoice over him, than he over his parents. So do not you pride yourselves on having Abraham for your father, rather blush that you inherit his blood, but not his holiness. He who has no resemblance to his father is possibly the offspring of adultery. These words then only exclude boasting on account of birth.

RABANUS. Because as a preacher of truth he wished to stir them up, to *bring forth fruit meet for repentance*, he invites them to humility, without which no one can repent.

REMIGIUS. There is a tradition, that John preached at that place of the Jordan, where the twelve stones taken from the bed of the river had been set up by command of God. He might then be pointing to these, when he said, *Of these stones.*

JEROME. He intimates God's great power, who, as he made all things out of nothing, can make men out of the hardest stone.

GLOSS. (ord.) It is faith's first lesson to believe that God is able to do whatever He will.

CHRYSOSTOM. That men should be made out of stones, is like Isaac coming from Sarah's womb; *Look into the rock*, says Isaiah, *whence ye were hewn*. Reminding them thus of this prophecy, he shews that it is possible that the like might even now happen.

RABANUS. Otherwise; the Gentiles may be meant who worshipped stones.

PSEUDO-CHRYSOSTOM. Stone is hard to work, but when wrought to some shape, it loses it not; so the Gentiles were hardly brought to the faith, but once brought they abide in it for ever.

JEROME. *These stones* signify the Gentiles because of their hardness of heart. See Ezekiel, *I will take away from you the heart of stone, and give you the heart of flesh*. Stone is emblematic of hardness, flesh of softness.

RABANUS. Of stones there were sons raised up to Abraham; forasmuch as the Gentiles by believing in Christ, who is Abraham's seed, became his sons to whose seed they were united.

PSEUDO-CHRYSOSTOM. The axe is that most sharp fury of the consummation of all things, that is to hew down the whole world. But if it be already laid, how hath it not yet cut down? Because these trees have reason and free power to do good, or leave undone; so that when they see the axe laid to their root, they may fear and bring forth fruit. This denunciation of wrath then, which is meant by the laying of the axe to the root, though it have no effect on the bad, yet will sever the good from the bad.

JEROME. Or, the preaching of the Gospel is meant, as the Prophet Jeremiah also compares the Word of the Lord to an axe cleaving the rock. (Jer. 23:29.)

GREGORY. (Hom. in Ev. xx. 9.) Or, the axe signifies the Redeemer, who as an axe of haft and blade, so consisting of the Divine and human nature, is held by His human, but cuts by His Divine nature. And though this axe be laid at the root of the tree waiting in patience, it is yet seen what it will do; for each obstinate sinner who here neglects the fruit of good works, finds the fire of hell ready for him. Observe, the axe is laid to the root, not to the branches; for that when the children of wickedness are removed, the branches only of the unfruitful tree are cut away. But when the whole offspring with their parent is carried off, the unfruitful tree is cut down by the root, that there remain not whence the evil shoots should spring up again.

CHRYSOSTOM. By saying *Every*, he cuts off all privilege of nobility: as much as to say, Though thou be the son of Abraham, if thou abide fruitless thou shalt suffer the punishment.

RABANUS. There are four sorts of trees; the first totally withered, to which the Pagans may be likened; the second, green but unfruitful, as the hypocrites; the third, green and fruitful, but poisonous, such are heretics; the fourth, green and bringing forth good fruit, to which are like the good Catholics.

GREGORY. *Therefore every tree that bringeth not forth good fruit shall be cut down, and cast into the fire*, because he who here neglects to bring forth the fruit of good works finds a fire in hell prepared for him.

3:11–12

11. I indeed baptize you with water unto repentance: but He that cometh after me is mightier than I, Whose shoes I am not worthy to bear: He shall baptize you with the Holy Ghost, and with fire:

12. Whose fan is in His hand, and He will thoroughly purge His floor, and gather His wheat into the garner; but He will burn up the chaff with unquenchable fire.

GLOSS. (non occ.) As in the preceding words John had explained more at length what he had shortly preached in the words, *Repent ye*, so now follows a more full enlargement of the words, *The kingdom of heaven is at hand*.

GREGORY. (Hom. in Ev. vii. 3.) John baptizes not with the Spirit but with water, because he had no power to forgive sins; he washes the body with water, but not at the same time the soul with pardon of sin.

CHRYSOSTOM. (Hom. x. 1.) For while as yet the sacrifice had not been offered, nor remission of sin sent, nor the Spirit had descended on the water, how could sin be forgiven? But since the Jews never perceived their own sin, and this was the cause of all their evils, John came to bring them to a sense of them by calling them to repentance.

GREGORY. (ubi sup.) Why then does he baptize who could not remit sin, but that he may preserve in all things the office of forerunner? As his birth had preceded Christ's birth, so his baptism should precede the Lord's baptism.

PSEUDO-CHRYSOSTOM. Or, John was sent to baptize, that to such as came to his baptism he might announce the presence among them of the Lord in the flesh, as himself testifies in another place, *That He might be manifested to Israel, therefore am I come to baptise with water.* (John 1:31.)

AUGUSTINE. (in Joann. Tract. v. 5.) Or, he baptizes, because it behoved Christ to be baptized. But if indeed John was sent only to baptize Christ, why was not He alone baptized by John? Because had the Lord alone been baptized by John, there would not have lacked who should insist that John's baptism was greater than Christ's, inasmuch as Christ alone had the merit to be baptized by it.

RABANUS. Or, by this sign of baptism he separates the penitent from the impenitent, and directs them to the baptism of Christ.

PSEUDO-CHRYSOSTOM. Because then he baptized on account of Christ, therefore to them who came to him for baptism he preached that Christ should come, signifying the eminence of His power in the words, *He who cometh after me is mightier than I.*

REMIGIUS. There are five points in which Christ comes after John, His birth, preaching, baptism, death, and descent into hell. A beautiful expression is that, *mightier than I*, because he is mere man, the other is God and man.

RABANUS. As though he had said, I indeed am mighty to invite to repentance, He to forgive sins; I to preach the kingdom of heaven, He to bestow it; I to baptize with water, He with the Spirit.

CHRYSOSTOM. When you hear *for He is mightier than I*, do not suppose this to be said by way of comparison, for I am not worthy to be numbered among his servants, that I might undertake the lowest office.

HILARY. Leaving to the Apostles the glory of bearing about the Gospel, to whose beautiful feet was due the carrying the tidings of God's peace.

PSEUDO-CHRYSOSTOM. Or, by the feet of Christ we may understand Christians, especially the Apostles, and other preachers, among whom was John Baptist; and the shoes are the infirmities with which he loads the preachers. These shoes all Christ's preachers wear; and John also wore them; but declares himself unworthy, that he might shew the grace of Christ, and be greater than his deserts.

JEROME. In the other Gospels it is, *whose shoe latchet I am not worthy to loose*. Here his humility, there his ministry is intended; Christ is the Bridegroom, and John is not worthy to loose the Bridegroom's shoe, that his house be not called according to the Law of Moses and the example of Ruth, *The house of him that hath his shoe loosed*. (Deut. 25:10.)

PSEUDO-CHRYSOSTOM. But since no one can give a benefit more worthy than he himself is, nor to make another what himself is not, he adds, *He shall baptize you with the Holy Ghost and with fire*. John who is carnal cannot give spiritual baptism; he baptizes with water, which is matter; so that he baptizes matter with matter. Christ is Spirit, because He is God; the Holy Ghost is Spirit, the soul is spirit; so that Spirit with Spirit baptizes our spirit. The baptism of the Spirit profits as the Spirit enters and embraces the mind, and surrounds it as it were with an impregnable wall, not suffering fleshly lusts to prevail against it. It does not indeed prevail that the flesh should not lust, but holds the will that it should not consent with it. And as Christ is Judge, He baptizes in fire, i.e. temptation; mere man cannot baptize in fire. He alone is free to tempt, who is strong to reward. This baptism of tribulation burns up the flesh that it does not generate lust, for the flesh does not fear spiritual punishment, but only such as is carnal. The Lord therefore sends carnal tribulation on his servants, that the flesh fearing its own pains, may not lust after evil. See then how the Spirit drives away lust, and suffers it not to prevail, and the fire burns up its very roots.

JEROME. Either the Holy Ghost Himself is a fire, as we learn from the Acts, when there sat as it were fire on the tongues of the believers; and thus the word of the Lord was fulfilled who said, *I am come to send fire on the earth, I will that it burn*. (Luke 12:49.) Or, we are baptized now with the Spirit, hereafter with fire; as the Apostle speaks, *Fire shall try every man's work, of what sort it is* ^e. (1 Cor. 3:13.)

CHRYSOSTOM. He does not say, shall give you the Holy Ghost, but *shall baptize you in the Holy Ghost*, shewing in metaphor the abundance of the grace. ^f This further shews, that even under the faith there is need of the will alone for justification, not of labours and toilings; and even as easy a thing as it is to be baptized, even so easy a thing it is to be changed and made better. By fire he signifies the strength of grace which cannot be overcome, and that it may be understood that He makes His own people at once like to the great and old prophets, most of the prophetic visions were by fire.

PSEUDO-CHRYSOSTOM. It is plain then that the baptism ^g of Christ does not undo the baptism of John, but includes it in itself; he who is baptized in Christ's name hath both baptisms, that of water and that of the Spirit. For Christ is Spirit, and hath taken to Him the body that He might give both bodily and spiritual baptism. John's baptism does not include in it the baptism of Christ, because the less cannot include the greater. Thus the Apostle having found certain Ephesians baptized with John's baptism, baptized them again in the name of Christ, because they had not been baptized in the Spirit: thus Christ baptized a second time those who had been baptized by John, as John himself declared he should, *I baptize you with water; but He shall baptize you with the Spirit*. And yet they were not baptized twice but once; for as the baptism of Christ was more than that of John, it was a new one given, not the same repeated.

HILARY. He marks the time of our salvation and judgment in the Lord; those who are baptized in the Holy Ghost it remains that they be consummated by the fire of judgment.

RABANUS. By the fan is signified the separation of a just trial; that it is in the Lord's hand, means, 'in His power,' as it is written, *The Father hath committed all judgment to the Son*.

PSEUDO-CHRYSOSTOM. *The floor*, is the Church, *the barn*, is the kingdom of heaven, *the field*, is the world. The Lord sends forth His Apostles and other teachers, as reapers to reap all nations of the earth, and gather them into the floor of the Church. Here we must be threshed and winnowed, for all men are delighted in carnal things as grain delights in the husk. But whoever is faithful and has the marrow of a good heart, as soon as he has a light tribulation, neglecting carnal things runs to the Lord; but if his faith be feeble, hardly with heavy sorrow; and he who is altogether void of faith, however he may be troubled, passes not over to God. The wheat when first thrashed lies in one heap with chaff and straw, and is after winnowed to separate it; so the faithful are mixed up in one Church with the unfaithful; but persecution comes as a wind, that, tossed by Christ's fan, they whose hearts were separate before, may be also now separated in place. He shall not merely cleanse, but *thoroughly cleanse*; therefore the Church must needs be tried in many ways till this be accomplished. And first the Jews winnowed it, then the Gentiles, now the heretics, and after a time shall Antichrist thoroughly winnow it. For as when the blast is gentle, only the

lighter chaff is carried off, but the heavier remains; so a slight wind of temptation carries off the worst characters only; but should a greater storm arise, even those who seem steadfast will depart. There is need then of heavier persecution that the Church should be cleansed.

REMIGIUS. This His floor, to wit, the Church, the Lord cleanses in this life, both when by the sentence of the Priests the bad are put out of the Church, and when they are cut off by death.

RABANUS. The cleansing of the floor will then be finally accomplished, when the Son of Man shall send His Angels, and shall gather all offences out of His kingdom.

GREGORY. (Mor. xxxiv. 5.) After the threshing is finished in this life, in which the grain now groans under the burden of the chaff, the fan of the last judgment shall so separate between them, that neither shall any chaff pass into the granary, nor shall the grain fall into the fire which consumes the chaff.

HILARY. The wheat, i.e. the full and perfect fruit of the believer, he declares, shall be laid up in heavenly barns; by the chaff he means the emptiness of the unfruitful.

RABANUS. There is this difference between the chaff and the tares, that the chaff is produced of the same seed as the wheat, but the tares from one of another kind. The chaff therefore are those who enjoy the sacraments of the faith, but are not solid; the tares are those who in profession as well as in works are separated from the lot of the good.

REMIGIUS. The unquenchable fire is the punishment of eternal damnation; either because it never totally destroys or consumes those it has once seized on, but torments them eternally; or to distinguish it from purgatorial fire which is kindled for a time and again extinguished.

AUGUSTINE. (de Cons. Ev. ii. 12.) If any asks which were the actual words spoken by John, whether those reported by Matthew, or by Luke, or by Mark, it may be shewn, that there is no difficulty here to him who rightly understands that the sense is essential to our knowledge of the truth, but the words indifferent. And it is clear we ought not to deem any testimony false, because the same fact is related by several persons who were present in

different words and different ways. Whoever thinks that the Evangelists might have been so inspired by the Holy Ghost that they should have differed among themselves neither in the choice, nor the number, nor the order of their words, he does not see that by how much the authority of the Evangelists is preeminent, so much the more is to be by them established the veracity of other men in the same circumstances. But the discrepancy may seem to be in the thing, and not only in words, between, *I am not worthy to bear His shoes*, and, *to loose His shoe-latchet*. Which of these two expressions did John use? He who has reported the very words will seem to have spoken truth; he who has given other words, though he have not hid, or been forgetful, yet has he said one thing for another. But the Evangelists should be clear of every kind of falseness, not only that of lying, but also that of forgetfulness. If then this discrepancy be important, we may suppose John to have used both expressions, either at different times, or both at the same time. But if he only meant to express the Lord's greatness and his own humility, whether he used one or the other the sense is preserved, though any one should in his own words repeat the same profession of humility using the figure of the shoes; their will and intention does not differ. This then is a useful rule and one to be remembered, that it is no lie, when one fairly represents his meaning whose speech one is recounting, though one uses other words; if only one shews our meaning to be the same with his. Thus understood it is a wholesome direction, that we are to enquire only after the meaning of the speaker.

3:13–15

13. Then cometh Jesus from Galilee to Jordan unto John, to be baptized of him.

14. But John forbad Him, saying, I have need to be baptized of Thee, and comest Thou to me?

15. And Jesus answering said unto him, Suffer it to be so now: for thus it becometh us to fulfil all righteousness. Then he suffered Him.

GLOSS. (non occ.) Christ having been proclaimed to the world by the preaching of His forerunner, now after long obscurity will manifest Himself

to men.

REMIGIUS. In this verse is contained person, place, time, and office. Time, in the word *Then*.

RABANUS. That is, when He was thirty years old, shewing that none should be ordained priest, or even to preach till He be of full age. Joseph at thirty years was made governor of Egypt; David began to reign, and Ezekiel his prophesying at the same age.

CHRYSOSTOM. (Hom. x. 1.) Because after His baptism Christ was to put an end to the Law, He therefore came to be baptized at this age, that having so kept the Law, it might not be said that He cancelled it, because He could not observe it.

PSEUDO-CHRYSOSTOM. *Then*, that is when John preached, that He might confirm his preaching, and Himself receive his witness. But as when the morning-star has risen, the sun does not wait for that star to set, but rising as it goes forward, gradually obscures its brightness; so Christ waited not for John to finish his course, but appeared while he yet taught.

REMIGIUS. The Persons are described in the words, *came Jesus to John*; that is, God to man, the Lord to His servant, the King to His soldier, the Light to the lamp. The Place, *from Galilee to Jordan*. Galilee means 'transmigration.' Whoso then will be baptized, must pass from vice to virtue, and humble himself in coming to baptism, for Jordan means 'descent.'

AMBROSE. (Ambrosiaster. Sermon. x. 5.) Scripture tells of many wonders wrought at various times in this river; as that, among others, in the Psalms, *Jordan, was driven backwards*; (Ps. 114:3.) before the water was driven back, now sins are turned back in its current; as Elijah divided the waters of old, so Christ the Lord wrought in the same Jordan the separation of sin.

REMIGIUS. The office to be performed; *that He might be baptized of him*; not baptism to the remission of sins, but to leave the water sanctified for those after to be baptized.

AUGUSTINE. (non occ. cf. Ambrosiast. Sermon. xii. 4.) The Saviour willed to be baptized not that He might Himself be cleansed, but to cleanse the water for us ^h. From the time that Himself was dipped in the water, from that time

has He washed away all our sins in water. And let none wonder that water, itself corporeal substance, is said to be effectual to the purification of the soul; it is so effectual, reaching to and searching out the hidden recesses of the conscience. Subtle and penetrating in its own nature, made yet more so by Christ's blessing, it touches the hidden springs of life, the secret places of the soul, by virtue of its all-pervading dew. The course of blessing is even yet more penetrating than the flow of waters. Thus the blessing which like a spiritual river flows on from the Saviour's baptism, hath filled the basins of all pools, and the courses of all fountains.

PSEUDO-CHRYSOSTOM. He comes to baptism, that He who has taken upon Him human nature, may be found to have fulfilled the whole mystery of that nature; not that He is Himself a sinner, but He has taken on Him a nature that is sinful. And therefore though He needed not baptism Himself, yet the carnal nature in others needed it.

AMBROSE. (Ambrosiaster. Sermon. xii. 1.) Also like a wise master inculcating His doctrines as much by His own practice, as by word of mouth, He did that which He commanded all His disciples to do.

AUGUSTINE. (in Joann. Tract. v. 3.) He deigned to be baptized of John that the servants might see with what readiness they ought to run to the baptism of the Lord, when He did not refuse to be baptized of His servant.

JEROME. Also that by being Himself baptized, He might sanction the baptism of John.

CHRYSOSTOM. (Hom. xii.) But since John's baptism was to repentance, and therefore shewed the presence of sin, that none might suppose Christ's coming to the Jordan to have been on this account, John cried to Him, *I have need to be baptized of Thee, and comest Thou to me?* As if he had said,

PSEUDO-CHRYSOSTOM. That Thou shouldest baptize me there is good cause, that I may be made righteous and worthy of heaven; but that I should baptize Thee, what cause is there? Every good gift comes down from heaven upon earth, not ascends from earth to heaven.

HILARY. John rejects Him from baptism as God; He teaches him, that it ought to be performed on Him as man.

JEROME. Beautifully said is that *now*, to shew that as Christ was baptized with water by John, so John must be baptized by Christ with the Spirit. Or, suffer now that I who have taken the form of a servant should fulfil all that low estate; otherwise know that in the day of judgment thou must be baptized with my baptism. Or, the Lord says, ‘Suffer this now; I have also another baptism wherewithal I must be baptized; thou baptizest Me with water, that I may baptize thee for Me with thy own blood.’

PSEUDO-CHRYSOSTOM. In this he shews that Christ after this baptized John; which is expressly told in some apocryphal books ⁱ. Suffer now that I fulfil the righteousness of baptism in deed, and not only in word; first submitting to it, and then preaching it; for *so it becometh us to fulfil all righteousness*. Not that by being baptized He fulfils all righteousness, but *so*, in the same manner, that is, as He first fulfilled the righteousness of baptism by His deeds, and after preached it, so He might all other righteousness, according to that of the Acts, *All things that Jesus began both to do and to teach*. (Acts 1:1.) Or thus, *all righteousness*, according to the ordinance of human nature; as He had before fulfilled the righteousness of birth, growth, and the like.

HILARY. For by Him must all righteousness have been fulfilled, by whom alone the Law could be fulfilled.

JEROME. *Righteousness*; but he adds neither ‘of the Law;’ nor ‘of nature,’ that we may understand it of both.

REMIGIUS. Or thus; *It becometh us to fulfil all righteousness*, that is, to give an example of perfect justification in baptism, without which the gate of the kingdom of heaven is not opened. Hence let the proud take an example of humility, and not scorn to be baptized by My humble members when they see Me baptized by John My servant. That is true humility which obedience accompanies; as it continues, *then he suffered Him*, that is, at last consented to baptize Him.

3:16

16. And Jesus, when He was baptized, went up straightway out of the water: and, lo, the heavens were opened unto Him, and He saw the Spirit of God descending like a dove, and lighting upon Him.

AMBROSE. (Ambrosiaster. Serm. xii. 4.) For, as we have said, when the Saviour was washed, then the water was cleansed for our baptism, that a laver might be ministered to the people who were to come. Moreover, it behoved that in Christ's baptism should be signified those things which the faithful obtain by baptism.

PSEUDO-CHRYSOSTOM. This action of Christ's has a figurative meaning pertaining to all who were after Him to be baptized; and therefore he says, *straightway He ascended*, and not simply *He ascended*, for all who are worthily baptized in Christ, straightway ascend from the water; that is, make progress in virtues, and are carried on towards a heavenly dignity. They who had gone down to the water carnal and sinful sons of Adam, straightway ascend from the water spiritual sons of God. But if some by their own faults make no progress after baptism, what is that to the baptism?

RABANUS. As by the immersion of His body He dedicated the laver of baptism, He has shewn that to us also after baptism received the entrance to heaven is open, and the Holy Spirit is given, as it follows, *and the heavens were opened*.

JEROME. Not by an actual cleaving of the visible element, but to the spiritual eye, as Ezekiel also in the beginning of his book relates that he saw them.

PSEUDO-CHRYSOSTOM. For had the actual creation of the heavens been opened, he would not have said *were opened to Him*, for a physical opening would have been open to all. But some one will say, What, are the heavens then closed to the eye of the Son of God, who even when on earth is present in heaven? But it must be known, that as He was baptized according to the ordinance of humanity that He had taken on Him, so the heavens were opened to His sight as to His human nature, though as to His divine He was in heaven.

REMIGIUS. But was this then the first time that the heavens were opened to Him according to His human nature? The faith of the Church both believes and holds that the heavens were no less open to Him before than after. It is therefore said here, that the heavens were opened, because to all them who are born again the door of the kingdom of heaven is opened.

PSEUDO-CHRYSOSTOM. Perhaps there were before some unseen obstacles which hindered the souls of the dead from entering the skies. I suppose that since Adam's sin no soul had mounted the skies, but the heavens were continually closed. When, lo! on Christ's baptism they were again opened; after He had overcome by the Cross the great tyrant death, henceforward the heaven, never more to be closed, needed not gates, so that the Angels say not, 'Open ye gates,' for they were open, but *take away the gates*. (Ps. 24:7.) Or the heavens are opened to the baptized, and they see those things which are in heaven, not by seeing them with the bodily eye, but by believing with the spiritual eye of faith. Or thus; The heavens are the divine Scriptures, which all read but all do not understand, except they who have been so baptized as to receive the Holy Spirit. Thus the Scriptures of the Prophets were at the first sealed to the Apostles, but after they had received the Holy Spirit, all Scripture was opened to them. However, in whatever way we interpret, the heavens were opened to Him, that is to all, on His account; as if the Emperor were to say to any one preferring a petition for another, This boon I grant not to him but to you; that is, to him, for your sake.

GLOSS. (non occ.) Or, so bright a glory shone round about Christ, that the blue concave seemed to be actually cloven.

CHRYSOSTOM. But though you see it not, be not therefore unbelieving, for in the beginnings of spiritual matters sensible visions are always offered, for their sakes who can form no idea of things that have no body; which if they occur not in later times, yet faith may be established by those wonders once wrought.

REMIGIUS. As to all those who by baptism are born again, the door of the kingdom of heaven is opened, so all in baptism receive the gifts of the Holy Spirit.

AUGUSTINE. (App. Sermon. 135. 1.) Christ after He had been once born among men, is born a second time in the sacraments, that as we adore Him then born of a pure mother, so we may now receive Him immersed in pure water. His mother brought forth her Son, and is yet virgin; the wave washed Christ, and is holy. Lastly, that Holy Spirit which was present to Him in the womb, now shone round Him in the water, He who then made Mary pure, now sanctifies the waters.

PSEUDO-CHRYSOSTOM. The Holy Ghost took the likeness of a dove, as being more than other animals susceptible of love. All other forms of righteousness which the servants of God have in truth and verity, the servants of the Devil have in spurious imitation; the love of the Holy Spirit alone an unclean spirit cannot imitate. And the Holy Ghost has therefore reserved to Himself this special manifestation of love, because by no testimony is it so clearly seen where He dwells as by the grace of love.

RABANUS. (ap. Anselm.) Seven excellencies in the baptized are figured by the dove. The dove has her abode near the rivers, that when the hawk is seen, she may dive under water and escape; she chooses the better grains of corn; she feeds the young of other birds; she does not tear with her beak; she lacks a gall; she has her rest in the caverns of the rocks; for her song she has a plaint. Thus the saints dwell beside the streams of Divine Scripture, that they may escape the assaults of the Devil; they choose wholesome doctrine, and not heretical for their food; they nourish by teaching and example, men who have been the children of the Devil, i.e. the imitators; they do not pervert good doctrine by tearing it to pieces as the heretics do; they are without hate irreconcilable; they build their nest in the wounds of Christ's death, which is to them a firm rock, that is their refuge and hope; as others delight in song, so do they in groaning for their sin.

CHRYSOSTOM. It is moreover an allusion to ancient history; for in the deluge this creature appeared bearing an olive-branch, and tidings of rest to the world. All which things were a type of things to come. For now also a dove appears pointing out to us our liberator, and for an olive-branch bringing the adoption of the human race.

AUGUSTINE. (de Trin. ii. 5.) It is easy to understand how the Holy Ghost should be said to be sent, when as it were a dove in visible shape descended on the Lord; that is, there was created a certain appearance for the time in

which the Holy Spirit might be visibly shewn. And this operation thus made visible and offered to mortal view, is called the mission of the Holy Spirit, not that His invisible substance was seen, but that the hearts of men might be roused by the external appearance to contemplate the unseen eternity. Yet this creature in the shape of which the Spirit appeared, was not taken into unity of person, as was that human shape taken of the Virgin. For neither did the Spirit bless the dove, nor unite it with Himself for all eternity, in unity of person. Further, though that dove is called the Spirit, so far as to shew that in this dove was a manifestation of the Spirit, yet can we not say of the Holy Spirit that He is God and dove, as we say of the Son that He is God and man; and yet it is not as we say of the Son that He is *the Lamb of God*, as not only has John Baptist declared, but as John the Evangelist saw the vision of the Lamb slain in the Apocalypse. For this was a prophetic vision, not put before the bodily eyes in bodily shape, but seen in the Spirit in spiritual images. But concerning this dove none ever doubted that it was seen with the bodily eye; not that we say the Spirit is a dove as we say Christ is a Rock; (for *that Rock was Christ*.) (1 Cor. 10:4.) For that Rock already existed as a creature, and from the resemblance of its operation was called by the name of Christ, (whom it figured;) not so this dove, which was created at the moment for this single purpose. It seems to me to be more like the flame which appeared to Moses in the bush, or that which the people followed in the wilderness, or to the thunderings and lightnings which were when the Law was given from the mount. For all these were visible objects intended to signify something, and then to pass away. For that such forms have been from time to time seen, the Holy Spirit is said to have been sent; but these bodily forms appeared for the time to shew what was required, and then ceased to be.

JEROME. It sate on the head of Jesus, that none might suppose the voice of the Father spoken to John, and not to the Lord.

3:17

17. And lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased.

AUGUSTINE. (non occ.) Not as before by Moses and the Prophets, neither in type or figure did the Father teach that the Son should come, but openly

shewed Him to be already come, *This is my Son*.

HILARY. Or, that from these things thus fulfilled upon Christ, we might learn that after the washing of water the Holy Spirit also descends on us from the heavenly gates, on us also is shed an unction of heavenly glory, and an adoption to be the sons of God, pronounced by the Father's voice.

JEROME. The mystery of the Trinity is shewn in this baptism. The Lord is baptized; the Spirit descends in shape of a dove; the voice of the Father is heard giving testimony to the Son.

AMBROSE. (Ambrosiaster. Serm. x. 1.) And no wonder that the mystery of the Trinity is not wanting to the Lord's laver, when even our laver contains the sacrament of the Trinity. The Lord willed to shew in His own case what He was after to ordain for men.

PSEUDO-AUGUSTINE. (Fulgent. de Fide ad Petrum. c. 9.) Though Father, Son, and Holy Ghost are one nature, yet do thou hold most firmly that They be Three Persons; that it is the Father alone who said, *This is my beloved Son*; the Son alone over whom that voice of the Father was heard; and the Holy Ghost alone who in the likeness of a dove descended on Christ at His baptism.

AUGUSTINE. (de Trin. iv. 21.) Here are deeds of the whole Trinity. In their own substance indeed Father, Son, and Holy Spirit are One without interval of either place or time; but in my mouth they are three separate words, and cannot be pronounced at the same time, and in written letters they fill each their several places. By this comparison may be understood how the Trinity in Itself indivisible may be manifested dividedly in the likeness of a visible creation. That the voice is that of the Father only is manifest from the words, *This is my Son*.

HILARY. (de Trin. iii. 11.) He witnesses that He is His Son not in name merely, but in very kindred. Sons of God are we many of us; but not as He is a Son, a proper and true Son, in verity, not in estimation, by birth, not adoption.

AUGUSTINE. (in Joann. tr. 14. 11.) The Father loves the Son, but as a father should, not as a master may love a servant; and that as an own Son, not an adopted; therefore He adds, *in whom I am well-pleased*.

REMIGIUS. Or if it be referred to the human nature of Christ, the sense is, I am pleased in Him, whom alone I have found without sin. Or according to another reading, *It hath pleased me* to appoint Him, by whom to perform those things I would perform, i.e. the redemption of the human race.

AUGUSTINE. (de Cons. Ev. ii. 14.) These words Mark and Luke give in the same way; in the words of the voice that came from Heaven, their expression varies though the sense is the same. For both the words as Matthew gives them, *This is my beloved Son*, and as the other two, *Thou art my beloved Son*, express the same sense in the speaker; (and the heavenly voice, no doubt, uttered one of these,) but one shews an intention of addressing the testimony thus borne to the Son to those who stood by; the other of addressing it to Himself, as if speaking to Christ He had said, *This is my Son*. Not that Christ was taught what He knew before, but they who stood by heard it, for whose sake the voice came. Again, when one says, *in whom I am well-pleased*; another, *in thee it hath pleased me*, if you ask which of these was actually pronounced by that voice; take which you will, only remembering that those who have not related the same words as were spoken have related the same sense. That God is well-pleased with His Son is signified in the first; that the Father is by the Son pleased with men is conveyed in the second form, *in thee it hath well-pleased me*. Or you may understand this to have been the one meaning of all the Evangelists, In Thee have I put My good pleasure, i.e. to fulfil all My purpose.

CHAP. 4

4:1–2

1. Then was Jesus led up of the Spirit into the wilderness to be tempted of the Devil.

2. And when He had fasted forty days and forty nights, He was afterward an hungred.

PSEUDO-CHRYSOSTOM. The Lord being baptized by John with water, is led by the Spirit into the wilderness to be baptized by the fire of temptation. ‘*Then,*’ i.e. when the voice of the Father had been given from heaven.

CHRYSOSTOM. (Hom. xiii.) Whoever thou art then that after thy baptism sufferest grievous trials, be not troubled thereat; for this thou receivedst arms, to fight, not to sit idle. God does not hold all trial from us; first, that we may feel that we are become stronger; secondly, that we may not be puffed up by the greatness of the gifts we have received; thirdly, that the Devil may have experience that we have entirely renounced him; fourthly, that by it we may be made stronger; fifthly, that we may receive a sign of the treasure entrusted to us; for the Devil would not come upon us to tempt us, did he not see us advanced to greater honours.

HILARY. The Devil’s snares are chiefly spread for the sanctified, because a victory over the saints is more desired than over others.

GREGORY. (Hom. in. Ev. 16.1.) Some doubt what Spirit it was that led Jesus into the desert, for that it is said after, *The Devil took him into the holy city*. But true and without question agreeable to the context is the received opinion, that it was the Holy Spirit; that His own Spirit should lead Him thither where the evil spirit should find Him to try Him.

AUGUSTINE. (de Trin. iv. 13.) Why did He offer Himself to temptation? That He might be our mediator in vanquishing temptation not by aid only, but by example.

PSEUDO-CHRYSOSTOM. He was led by the Holy Spirit, not as an inferior at the bidding of a greater. For we say *led*, not only of him who is constrained by a stronger than he, but also of him who is induced by reasonable persuasion; as Andrew *found his brother Simon, and brought him to Jesus*.

JEROME. *Led*, not against His will, or as a prisoner, but as by a desire for the conflict.

PSEUDO-CHRYSOSTOM. The Devil comes against men to tempt them, but since He could not come against Christ, therefore Christ came against the Devil.

GREGORY. (ubi sup.) We should know that there are three modes of temptation; suggestion, delight, and consent; and we when we are tempted

commonly fall into delight or consent, because being born of the sin of the flesh, we bear with us whence we afford strength for the contest; but God who incarnate in the Virgin's womb came into the world without sin, carried within Him nothing of a contrary nature. He could then be tempted by suggestion; but the delight of sin never gnawed His soul, and therefore all that temptation of the Devil was without not within Him.

CHRYSOSTOM. The Devil is wont to be most urgent with temptation, when he sees us solitary; thus it was in the beginning he tempted the woman when he found her without the man, and now too the occasion is offered to the Devil, by the Saviour's being led into the desert.

GLOSS. (ap. Anselm.) This desert is that between Jerusalem and Jericho, where the robbers used to resort. It is called Hammaim, i.e. 'of blood,' from the bloodshed which these robbers caused there; hence the man was said (in the parable) to have fallen among robbers as he went down from Jerusalem to Jericho, bearing a figure of Adam, who was overcome by dæmons. It was therefore fit that the place where Christ overcame the Devil, should be the same in which the Devil in the parable overcomes man.

PSEUDO-CHRYSOSTOM. Not Christ only is led into the desert by the Spirit, but also all the sons of God who have the Holy Spirit. For they are not content to sit idle, but the Holy Spirit stirs them to take up some great work, i.e. to go out into the desert where they shall meet with the Devil; for there is no unrighteousness wherewith the Devil is pleased. For all good is without the flesh and the world, because it is not according to the will of the flesh and the world. To such a desert then all the sons of God go out that they may be tempted. For example if you are unmarried, the Holy Spirit has in that led you into the desert, that is, beyond the limits of the flesh and the world, that you may be tempted by lust. But he who is married is unmoved by such temptation. Let us learn that the sons of God are not tempted but when they have gone forth into the desert, but the children of the Devil whose life is in the flesh and the world are then overcome and obey; the good man, having a wife is content; the bad, though he have a wife is not therewith content, and so in all other things. The children of the Devil go not out to the Devil that they may be tempted. For what need that he should seek the strife who desires not victory? But the sons of God having more confidence and desirous of victory, go forth against him beyond the

boundaries of the flesh. For this cause then Christ also went out to the Devil, that He might be tempted of him.

CHRYSTOSTOM. But that you may learn how great a good is fasting, and what a mighty shield against the Devil, and that after baptism you ought to give attention to fasting and not to lusts, therefore Christ fasted, not Himself needing it, but teaching us by His example.

PSEUDO-CHRYSTOSTOM. And to fix the measure of our quadragesimal fast, he fasted forty days and forty nights.

CHRYSTOSTOM. But He exceeded not the measure of Moses and Elias, lest it should bring into doubt the reality of His assumption of the flesh.

GREGORY. (Hom. in. Ev. 16. 5.) The Creator of all things took no food whatever during forty days. We also, at the season of Lent as much as in us lies afflict our flesh by abstinence. The number forty is preserved, because the virtue of the decalogue is fulfilled in the books of the holy Gospel; and ten taken four times amounts to forty. Or, because in this mortal body we consist of four elements by the delights of which we go against the Lord's precepts received by the decalogue. And as we transgress the decalogue through the lusts of this flesh, it is fitting that we afflict the flesh forty-fold. Or, as by the Law we offer the tenth of our goods, so we strive to offer the tenth of our time. And from the first Sunday of Lent to the rejoicing of the paschal festival is a space of six weeks, or forty-two days, subtracting from which the six Sundays which are not kept there remain thirty-six. Now as the year consists of three hundred and sixty-five, by the affliction of these thirty-six we give the tenth of our year to God.

AUGUSTINE. (Lib. 83. Quest. q. 81.) Otherwise; The sum of all wisdom is to be acquainted with the Creator and the creature. The Creator is the Trinity, Father, Son, and Holy Ghost; the creature is partly invisible,—as the soul to which we assign a threefold nature, (as in the command to love God with the whole heart, mind, and soul,)—partly visible as the body, which we divide into four elements; the hot, the cold, the liquid, the solid. The number ten then, which stands for the whole law of life, taken four times, that is, multiplied by that number which we assign for the body, because by the body the law is obeyed or disobeyed, makes the number forty. All the aliquot parts in this number, viz. 1, 2, 4, 5, 8, 10, 20, taken together make

up the number 50. Hence the time of our sorrow and affliction is fixed at forty days; the state of blessed joy which shall be hereafter is figured in the quinquagesimal festival, i.e. the fifty days from Easter to Pentecost.

AUGUSTINE. (Serm. 210. 2.) Not however because Christ fasted immediately after having received baptism, are we to suppose that He established a rule to be observed, that we should fast immediately after His baptism. But when the conflict with the tempter is sore, then we ought to fast, that the body may fulfil its warfare by chastisement, and the soul obtain victory by humiliation.

PSEUDO-CHRYSOSTOM. The Lord knew the thoughts of the Devil, that he sought to tempt Him; he had heard that Christ had been born into this world with the preaching of Angels, the witness of shepherds, the inquiry of the Magi, and the testimony of John. Thus the Lord proceeded against him, not as God, but as man, or rather both as God and man. For in forty days of fasting not to have been *an hungred* was not as man; to be ever *an hungred* was not as God. He was *an hungred* then that the God might not be certainly manifested, and so the hopes of the Devil in tempting Him be extinguished, and His own victory hindered.

HILARY. He was *an hungred*, not during the forty days, but after them. Therefore when the Lord hungred, it was not that the effects of abstinence then first came upon Him, but that His humanity was left to its own strength. For the Devil was to be overcome, not by the God, but by the flesh. By this was figured, that after those forty days which He was to tarry on earth after His passion were accomplished, He should hunger for the salvation of man, at which time He carried back again to God His Father the expected gift, the humanity which He had taken on Him.

4:3–4

3. And when the Tempter came to Him, he said, If Thou be the Son of God, command that these stones be made bread.

4. But He answered and said, It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.

PSEUDO-CHRYSOSTOM. The Devil who had begun to despair when he saw that Christ fasted forty days, now again began to hope when he saw that *he was an hungred; and then the tempter came to him*. If then you shall have fasted and after been tempted, say not, I have lost the fruit of my fast; for though it have not availed to hinder temptation, it will avail to hinder you from being overcome by temptation.

GREGORY. (ubi sup.) If we observe the successive steps of the temptation, we shall be able to estimate by how much we are freed from temptation. The old enemy tempted the first man through his belly, when he persuaded him to eat of the forbidden fruit; through ambition when he said, *Ye shall be as gods*; through covetousness when he said, *Knowing good and evil*; for there is a covetousness not only of money, but of greatness, when a high estate above our measure is sought. By the same method in which he had overcome the first Adam, in that same was he overcome when he tempted the second Adam. He tempted through the belly when he said, *Command that these stones become loaves*; through ambition when he said, *If thou be the Son of God, cast thyself down from hence*; through covetousness of lofty condition in the words, *All these things will I give thee*.

AMBROSE. (in Luc. c. iv. 3.) He begins with that which had once been the means of his victory, the palate; *If thou be the Son of God, command that these stones become loaves*. What means such a beginning as this, but that he knew that the Son of God was to come, yet believed not that He was come on account of His fleshly infirmity. His speech is in part that of an enquirer, in part that of a tempter; he professes to believe Him God, he strives to deceive Him as man.

HILARY. And therefore in the temptation he makes a proposal of such a double kind by which His divinity would be made known by the miracle of the transformation, the weakness of the man deceived by the delight of food.

JEROME. But thou art caught, O Enemy, in a dilemma. If these stones can be made bread at His word, your temptation is vain against one so mighty. If He cannot make them bread, your suspicions that this is the Son of God must be vain.

PSEUDO-CHRYSOSTOM. But as the Devil blinds all men, so is he now invisibly made blind by Christ. He found Him *an hungred* at the end of forty days, and knew not that He had continued through those forty without being hungry. When he suspected Him not to be the Son of God, he considered not that the mighty Champion can descend to things that be weak, but the weak cannot ascend to things that are high. We may more readily infer from His not being *an hungred* for so many days that He is God, than from His being *an hungred* after that time that He is man. But it may be said, Moses and Elias fasted forty days, and were men. But they hungred and endured, He for the space of forty days hungred not, but afterwards. To be hungry and yet refuse food is within the endurance of man; not be hungry belongs to the Divine nature only.

JEROME. Christ's purpose was to vanquish by humility;

LEO. (Serm. 39. 3.) hence he opposed the adversary rather by testimonies out of the Law, than by miraculous powers; thus at the same time giving more honour to man, and more disgrace to the adversary, when the enemy of the human race thus seemed to be overcome by man rather than by God.

GREGORY. (ubi sup.) So the Lord when tempted by the Devil answered only with precepts of Holy Writ, and He who could have drowned His tempter in the abyss, displayed not the might of His power; giving us an example, that when we suffer any thing at the hands of evil men, we should be stirred up to learning rather than to revenge.

PSEUDO-CHRYSOSTOM. He said not, 'I live not,' but, *Man doth not live by bread alone*, that the Devil might still ask, *If thou be the Son of God*. If He be God, it is as though He shunned to display what He had power to do; if man, it is a crafty will that His want of power should not be detected.

RABANUS. This verse is quoted from Deuteronomy (c. 8:3). Whoso then feeds not on the Word of God, he lives not; as the body of man cannot live without earthly food, so cannot his soul without God's word. This word is said to proceed out of the mouth of God, where he reveals His will by Scripture testimonies.

5. Then the Devil taketh Him up into the holy city, and setteth Him on a pinnacle of the temple,

6. And saith unto Him, If Thou be the Son of God, cast Thyself down; for it is written, He shall give His Angels charge concerning Thee: and in their hands they shall bear Thee up, lest at any time Thou dash Thy foot against a stone.

7. Jesus said unto Him, It is written again, Thou shalt not tempt the Lord thy God.

PSEUDO-CHRYSOSTOM. From this first answer of Christ, the Devil could learn nothing certain whether He were God or man; he therefore betook him to another temptation, saying within himself; This man who is not sensible of the appetite of hunger, if not the Son of God, is yet a holy man; and such do attain strength not to be overcome by hunger; but when they have subdued every necessity of the flesh, they often fall by desire of empty glory. Therefore he began to tempt Him by this empty glory.

JEROME. *Took him*, not because the Lord was weak, but the enemy proud; he imputed to a necessity what the Saviour did willingly.

RABANUS. Jerusalem was called the Holy City, for in it was the Temple of God, the Holy of holies, and the worship of the one God according to the law of Moses.

REMIGIUS. This shews that the Devil lies in wait for Christ's faithful people even in the sacred places.

GREGORY. (ubi sup.) Behold when it is said that this God was taken by the Devil into the holy city, pious ears tremble to hear, and yet the Devil is head and chief among the wicked; what wonder that He suffered Himself to be led up a mountain by the wicked one himself, who suffered Himself to be crucified by his members.

GLOSS. (ord.) The Devil places us on high places by exalting with pride, that he may dash us to the ground again.

REMIGIUS. The *pinnacle* is the seat of the doctors; for the temple had not a pointed roof like our houses, but was flat on the top after the manner of the

country of Palestine, and in the temple were three stories. It should be known, that *the pinnacle* was on the floor, and in each story was one pinnacle. Whether then he placed Him on the pinnacle in the first story, or that in the second, or the third, he placed Him whence a fall was possible.

GLOSS. (ord.) Observe here that all these things were done with bodily sense, and by careful comparison of the context it seems probable that the Devil appeared in human form.

PSEUDO-CHRYSOSTOM. Perhaps you may say, How could he in the sight of all place Him bodily upon the temple? Perhaps the Devil so took Him as though He were visible to all, while He, without the Devil being aware of it, made Himself invisible.

GLOSS. (ap. Anselm.) He set Him on a pinnacle of the temple when he would tempt Him through ambition, because in this seat of the doctors he had before taken many through the same temptation, and therefore thought that when set in the same seat, He might in like manner be puffed up with vain pride.

JEROME. In the several temptations the single aim of the Devil is to find if He be the Son of God, but he is so answered as at last to depart in doubt; He says, *Cast thyself*, because the voice of the Devil, which is always calling men downwards, has power to persuade them, but may not compel them to fall.

PSEUDO-CHRYSOSTOM. How does he expect to discover by this proposition whether He be the Son of God or not? For to fly through the air is not proper to the Divine nature, for it is not useful to any. If then any were to attempt to fly when challenged to it, he would be acting from ostentation, and would so belong rather to the Devil than to God. If it is enough to a wise man to be what he is, and he has no wish to seem what he is not, how much more should the Son of God hold it not necessary to shew what He is; He of whom none can know so much as He is in Himself?

AMBROSE. But as Satan transfigures himself into an Angel of light, and spreads a snare for the faithful, even from the divine Scriptures, so now he uses its texts, not to instruct but to receive.

JEROME. This verse we read in the ninetieth Psalm (Ps. 91:11.), but that is a prophecy not of Christ, but of some holy man, so the Devil interprets Scripture amiss.

PSEUDO-CHRYSOSTOM. For the Son of God in truth is not borne of Angels, but Himself bears them, or if He be borne in their arms, it is not from weakness, lest He dash His foot against a stone, but for the honour. O thou Devil, thou hast read that the Son of God is borne in Angels' arms, hast thou not also read that He shall tread upon the asp and basilisk? But the one text he brings forward as proud, the other he omits as crafty.

CHRYSOSTOM. Observe that Scripture is brought forward by the Lord only with an apt meaning, but by the Devil irreverently; for that where it is written, *He shall give his Angels charge over thee*, is not an exhortation to cast Himself headlong.

GLOSS. (ap. Anselm.) We must explain thus; Scripture says of any good man, that He has given it in charge to His Angels, that is to His ministering spirits, to bear him in their hands, i.e. by their aid to guard him that he dash not his foot against a stone, i.e. keep his heart that it stumble not at the old law written in tables of stone. Or by the stone may be understood every occasion of sin and error.

RABANUS. It should be noted, that though our Saviour suffered Himself to be placed by the Devil on a pinnacle of the temple, yet refused to come down also at his command, giving us an example, that whosoever bids us ascend the strait way of truth we should obey. But if he would again cast us down from the height of truth and virtue to the depth of error we should not hearken to him.

JEROME. The false Scripture darts of the Devil He brands with the true shield of Scripture.

HILARY. Thus beating down the efforts of the Devil, He professes Himself both God and Lord.

PSEUDO-CHRYSOSTOM. Yet He says not, Thou shalt not tempt me thy Lord God; but, *Thou shalt not tempt the Lord thy God*; which every man of God when tempted by the Devil might say; for whoso tempts a man of God, tempts God.

RABANUS. Otherwise, it was a suggestion to Him, as man, that He should seek by requiring some miracle to know the greatness of God's power.

AUGUSTINE. (con. Faust. 22. 36.) It is a part of sound doctrine, that when man has any other means, he should not tempt the Lord his God.

THEODOTUS. (non occ.) And it is to tempt God, in any thing to expose one's self to danger without cause.

JEROME. It should be noted, that the required texts are taken from the book of Deuteronomy only, that He might shew the sacraments of the second Law.

4:8–11

8. Again, the Devil taketh Him up into an exceeding high mountain, and sheweth Him all the kingdoms of the world, and the glory of them;

9. And saith unto Him, All these things will I give Thee, if Thou wilt fall down and worship me.

10. Then saith Jesus unto him, Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and Him only shalt thou serve.

11. Then the Devil leaveth Him, and, behold, Angels came and ministered unto Him.

PSEUDO-CHRYSOSTOM. The Devil, left in uncertainty by this second reply, passes to a third temptation. Christ had broken the nets of appetite, had passed over those of ambition, he now spreads for Him those of covetousness; *He taketh him up into a very high mountain*, such as in going round about the earth he had noticed rising above the rest. The higher the mountain, the wider the view from it. He shews Him not so as that they truly saw the very kingdoms, cities, nations, their silver and their gold; but the quarters of the earth where each kingdom and city lay. As suppose from some high ground I were to point out to you, see there lies Rome, there Alexandria; you are not supposed to see the towns themselves, but the quarter in which they lie. Thus the Devil might point out the several quarters with his finger, and recount in words the greatness of each

kingdom and its condition; for that is said to be shewn which is in any way presented to the understanding.

ORIGEN. (in Luc. Hom. 30.) We are not to suppose that when he shewed Him the kingdoms of the world, he presented before Him the kingdom of Persia, for instance, or India; but he shewed his own kingdom, how he reigns in the world, that is, how some are governed by fornication, some by avarice.

REMIGIUS. By *their glory*, is meant, their gold and silver, precious stones and temporal goods.

RABANUS. The Devil shews all this to the Lord, not as though he had power to extend his vision or shew Him any thing unknown. But setting forth in speech as excellent and pleasant, that vain worldly pomp wherein himself delighted, he thought by suggestion of it, to create in Christ a love of it.

GLOSS. (ord.) He saw not, as we see, with the eye of lust, but as a physician looks on disease without receiving any hurt.

JEROME. An arrogant and vain vaunt; for he hath not the power to bestow all kingdoms, since many of the saints have, we know, been made kings by God.

PSEUDO-CHRYSOSTOM. But such things as are gotten by iniquity in this world, as riches, for instance, gained by fraud or perjury, these the Devil bestows. The Devil therefore cannot give riches to whom he will, but to those only who are willing to receive them of him.

REMIGIUS. Wonderful infatuation in the Devil! To promise earthly kingdoms to Him who gives heavenly kingdoms to His faithful people, and the glory of earth to Him who is Lord of the glory of heaven!

AMBROSE. (in Luc. c. iv. 11.) Ambition has its dangers at home; that it may govern, it is first others' slave; it bows in flattery that it may rule in honour; and while it would be exalted, it is made to stoop.

GLOSS. (non occ.) See the Devil's pride as of old. In the beginning he sought to make himself equal with God, now he seeks to usurp the honours due to God, saying, *If thou wilt fall down and worship me*. Who then worships the Devil must first fall down.

PSEUDO-CHRYSOSTOM. With these words He puts an end to the temptations of the Devil, that they should proceed no further.

JEROME. The Devil and Peter are not, as many suppose, condemned to the same sentence. To Peter it is said, *Get thee behind me, Satan*; i.e. follow thou behind Me who art contrary to My will. But here it is, *Go, Satan*, and is not added ‘behind Me,’ that we may understand *into the fire prepared for thee and thy angels*.

REMIGIUS. Other copies read, *Get thee behind me*; i.e. remember thee in what glory thou wast created, and into what misery thou hast fallen.

PSEUDO-CHRYSOSTOM. Observe how Christ when Himself suffered wrong at the hands of the Devil, being tempted of him, saying, *If thou be the Son of God, cast thyself down*, yet was not moved to chide the Devil. But now when the Devil usurps the honour of God, he is wroth, and drives him away, saying, *Go thy way, Satan*; that we may learn by His example to bear injuries to ourselves with magnanimity, but wrongs to God, to endure not so much as to hear; for to be patient under our own wrongs is praiseworthy, to dissemble when God is wronged is impiety.

JEROME. When the Devil says to the Saviour, *If thou wilt fall down and worship me*, he is answered by the contrary declaration, that it more becomes him to worship Jesus as his Lord and God.

AUGUSTINE. (cont. Serm. Arian. 29.) The one Lord our God is the Holy Trinity, to which alone we justly owe the service of piety.

AUGUSTINE. (De Civ. Dei, x. 1.) By service is to be understood the honour due to God; as our version renders the Greek word ‘latria,’ wherever it occurs in Scripture, by ‘service’ (servitus), but that service which is due to men (as where the Apostle bids slaves be subject to their masters) is in Greek called ‘dulia;’ while ‘latria,’ always, or so often that we say always, is used of that worship which belongs to God.

PSEUDO-CHRYSOSTOM. The Devil, we may fairly suppose, did not depart in obedience to the command, but the Divine nature of Christ, and the Holy Spirit which was in Him drove him thence, and *then the Devil left him*. Which also serves for our consolation, to see that the Devil does not tempt the men of God so long as he wills, but so long as Christ suffers. And

though He may suffer him to tempt for a short time, yet in the end He drives him away because of the weakness of our nature.

AUGUSTINE. (De Civ. Dei, ix. 21.) After the temptation the Holy Angels, to be dreaded of all unclean spirits, ministered to the Lord, by which it was made yet more manifest to the dæmons how great was His power.

PSEUDO-CHRYSOSTOM. He says not ‘Angels descended from heaven,’ that it may be known that they were ever on the earth to minister to Him, but had now by the Lord’s command departed from Him, to give opportunity for the Devil to approach, who perhaps when he saw Him surrounded by Angels would not have come near Him. But in what matters they ministered to Him, we cannot know, whether in the healing diseases, or purifying souls, or casting out dæmons; for all these things He does by the ministration of Angels, so that what they do, Himself appears to do. However it is manifest, that they did not now minister to Him because His weakness needed it, but for the honour of His power; for it is not said that they ‘succoured Him,’ but that they *ministered to Him*.

GREGORY. (non occ. vid. in Ezek. 1:8. n. 24. in 1 Reg. 1:1. n. 1. 2.) In these things is shewn the twofold nature in one person; it is the man whom the Devil tempts; the same is God to whom Angels minister.

PSEUDO-CHRYSOSTOM. Now let us shortly review what is signified by Christ’s temptations. The fasting is abstinence from things evil, hunger is the desire of evil, bread is the gratification of the desire. He who indulges himself in any evil thing, turns stones into bread. Let him answer to the Devil’s persuasions that man does not live by the indulgence of desire alone, but by keeping the commands of God. When any is puffed up as though he were holy he is led to the temple, and when he esteems himself to have reached the summit of holiness he is set on a pinnacle of the temple. And this temptation follows the first, because victory over temptation begets conceit. But observe that Christ had voluntarily undertaken the fasting; but was led to the temple by the Devil; therefore do you voluntarily use praiseworthy abstinence, but suffer yourself not to be exalted to the summit of sanctity; fly high-mindedness, and you will not suffer a fall. The ascent of the mountain is the going forward to great riches, and the glory of this world which springs from pride of heart. When you desire to become rich, that is, to ascend the mountain, you begin to think of the ways of

gaining wealth and honours, then the prince of this world is shewing you the glory of his kingdom. In the third place He provides you reasons, that if you seek to obtain all these things, you should serve him, and neglect the righteousness of God.

HILARY. When we have overcome the Devil and bruised his head, we see that Angels' ministry and the offices of heavenly virtues will not be wanting to us.

AUGUSTINE. (De Cons. Ev. ii. 16.) Luke has not given the temptations in the same order as Matthew; so that we do not know whether the pinnacle of the temple, or the ascent of the mountain, was first in the action; but it is of no importance, so long as it is only clear that all of them were truly done.

GLOSS. (ap. Anselm.) Though Luke's order seems the more historical; Matthew relates the temptations as they were done to Adam.

4:12–16

12. Now when Jesus had heard that John was cast into prison, He departed into Galilee;

13. And leaving Nazareth, He came and dwelt in Capernaum, which is upon the sea coast, in the borders of Zabulon and Nephthalim:

14. That it might be fulfilled which was spoken by Esaias the prophet, saying,

15. The land of Zabulon, and the land of Nephthalim, by the way of the sea, beyond Jordan, Galilee of the Gentiles;

16. The people which sat in darkness saw great light; and to them which sat in the region and shadow of death light is sprung up.

RABANUS. Matthew having related the forty days' fast, the temptation of Christ, and the ministry of Angels, proceeds, *Jesus having heard that John was cast into prison.*

PSEUDO-CHRYSOSTOM. By God without doubt, for none can effect any thing against a holy man, unless God deliver him up. *He withdrew into Galilee,*

that is, out of Judæa; both that He might reserve His passion to the fit time, and that He might set us an example of flying from danger.

CHRYSTOM. (Hom. xiv.) It is not blameworthy not to throw one's self into peril, but when one has fallen into it, not to endure manfully. He departed from Judæa both to soften Jewish animosity, and to fulfil a prophecy, seeking moreover to fish for those masters of the world who dwelt in Galilee. Note also how when He would depart to the Gentiles, He received good cause from the Jews; His forerunner was thrown into prison, which compelled Jesus to pass into Galilee of the Gentiles.

GLOSS. (ap. Anselm.) He came as Luke writes to Nazareth, where He had been brought up, and there entering into the synagogue, He read and spoke many things, for which they sought to throw Him down from the rock, and thence He went to Capernaum; for which Matthew has only, *And leaving the town of Nazareth, He came and dwelt at Capernaum.*

GLOSS. (ord.) Nazareth is a village in Galilee near Mount Tabor; Capernaum a town in Galilee of the Gentiles near the Lake of Gennesaret; and this is the meaning of the word, *on the sea coast*. He adds further *in the borders of Zabulon and Naphtali*, where was the first captivity of the Jews by the Assyrians. Thus where the Law was first forgotten, there the Gospel was first preached; and from a place as it were between the two it was spread both to Jews and Gentiles.

REMIGIUS. He left one, viz. Nazareth, that He might enlighten more by His preaching and miracles. Thus leaving an example to all preachers that they should preach at a time and in places where they may do good, to as many as possible. In the prophecy, the words are these, *At that first time the land of Zabulon and the land of Naphtali was lightened, and at the last time was increased the way of the sea beyond Jordan, Galilee of the Gentiles.* (Is. 9:1.)

JEROME. (in Esai. c. 9. 1.) They are said at the first time to be lightened from the burden of sin, because in the country of these two tribes, the Saviour first preached the Gospel; *at the last time* their faith *was increased*, most of the Jews remaining in error. By the sea here is meant the Lake of Gennesaret, a lake formed by the waters of the Jordan, on its shores are the towns of Capernaum, Tiberias, Bethsaida, and Corozaim, in which district

principally Christ preached. Or, according to the interpretation of those Hebrews who believe in Christ, the two tribes Zabulon and Naphtali were taken captive by the Assyrians, and Galilee was left desert; and the prophet therefore says that it was lightened, because it had before suffered the sins of the people; but afterwards the remaining tribes who dwelt beyond Jordan and in Samaria were led into captivity; and Scripture here means that the region which had been the first to suffer captivity, now was the first to see the light of Christ's preaching. The Nazarenes again interpret that this was the first part of the country that, on the coming of Christ, was freed from the errors of the Pharisees, and after by the Gospel of the Apostle Paul, the preaching was increased or multiplied throughout all the countries of the Gentiles.

GLOSS. (ap. Anselm.) But Matthew here so quotes the passage as to make them all nominative cases referring to one verb. The land of Zabulon, and the land of Naphtali, which is the way of the sea, and which is beyond Jordan, viz. the people of Galilee of the Gentiles, the people which walked in darkness.

GLOSS. (ord.) Note that there are two Galilees; one of the Jews, the other of the Gentiles. This division of Galilee had existed from Solomon's time, who gave twenty cities in Galilee to Hiram, King of Tyre; this part was afterwards called Galilee of the Gentiles; the remainder, of the Jews.

JEROME. (ubi sup.) Or we must *read, beyond Jordan, of Galilee of the Gentiles*; so, I mean, that the people who either sat, or walked in darkness, have seen light and that not a faint light, as the light of the Prophets, but a great light, as of Him who in the Gospel speaks thus, *I am the light, of the world*. Between death and the shadow of death I suppose this difference; death is said of such as have gone down to the grave with the works of death; the shadow of such as live in sin, and have not yet departed from this world; these may, if they will, yet turn to repentance.

PSEUDO-CHRYSOSTOM. Otherwise, the Gentiles who worshipped idols, and dæmons, were they who sat in the region of the shadow of death; the Jews, who did the works of the Law, were in darkness, because the righteousness of God was not yet manifested to them.

CHRYSOStOM. But that you may learn that he speaks not of natural day and night, he calls the light, *a great light*, which is in other places called *the true light*; and he adds, *the shadow of death*, to explain what he means by darkness. The words *arose*, and *shined*, shew, that they found it not of their own seeking, but God Himself appeared to them, they did not first run to the light; for men were in the greatest miseries before Christ's coming; they did not walk but sate in darkness; which was a sign that they hoped for deliverance; for as not knowing what way they should go, shut in by darkness they sate down, having now no power to stand. By darkness he means here, error and ungodliness.

RABANUS. (ap. Anserm.) In allegory, John and the rest of the Prophets were the voice going before the Word. When prophecy ceased and was fettered, then came the Word, fulfilling what the Prophet had spoken of it, *He departed into Galilee*, i.e. from figure to verity. Or, into the Church, which is a passing from vice to virtue. Nazareth is interpreted 'a flower,' Capernaum, 'the beautiful village;' He left therefore the flower of figure, (in which was mystically intended the fruit of the Gospel,) and came into the Church, which was beautiful with Christ's virtues. It is *by the sea-coast*, because placed near the waves of this world, it is daily beaten by the storms of persecution. It is situated between Zabulon and Naphtali, i.e. common to Jews and Gentiles. Zabulon is interpreted, 'the abode of strength;' because the Apostles, who were chosen from Judæa, were strong. Nephtali, 'extension,' because the Church of the Gentiles was extended through the world.

AUGUSTINE. (de cons. Ev. ii. 17.) John relates in his Gospel the calling of Peter, Andrew, and Nathanael, and the miracle in Cana, before Jesus' departure into Galilee; all these things the other Evangelists have omitted, carrying on the thread of their narrative with Jesus' return into Galilee. We must understand then that some days intervened, during which the things took place concerning the calling of the disciples which John relates.

REMIGIUS. But this should be considered with more care, viz. that John says that the Lord went into Galilee, before John the Baptist was thrown into prison. According to John's Gospel after the water turned into wine, and his going down to Capernaum, and after his going up to Jerusalem, he returned into Judæa and baptized, and John was not yet cast into prison. But here it is after John's imprisonment that He retires into Galilee, and with this Mark

agrees. But we need not suppose any contradiction here. John speaks of the Lord's first coming into Galilee, which was before the imprisonment of John. (John 4:3.) He speaks in another place of His second coming, into Galilee, and the other Evangelists mention only this second coming into Galilee which was after John's imprisonment.

EUSEBIUS. (H. E. iii. 24.) It is related that John preached the Gospel almost up to the close of his life without setting forth any thing in writing, and at length came to write for this reason. The three first written Gospels having come to his knowledge, he confirmed the truth of their history by his own testimony; but there were yet some things wanting, especially an account of what the Lord had done at the first beginning of His preaching. And it is true that the other three Gospels seem to contain only those things which were done in that year in which John the Baptist was put into prison, or executed. For Matthew, after the temptation, proceeds immediately, *Hearing that John was delivered up*; and Mark in like manner. Luke again, even before relating one of Christ's actions, tells that *Herod had shut up John in prison*. The Apostle John then was requested to put into writing what the preceding Evangelists had left out before the imprisonment of John; hence he says in his Gospel, *this beginning of miracles did Jesus*.

4:17

17. From that time Jesus began to preach, and to say, Repent: for the kingdom of Heaven is at hand.

PSEUDO-CHRYSOSTOM. Christ's Gospel should be preached by him who can control his appetites, who contemns the goods of this life, and desires not empty honours. *From this time began Jesus to preach*, that is, after having been tempted, He had overcome hunger in the desert, despised covetousness on the mountain, rejected ambitious desires in the temple. Or from the time that John was delivered up; for had He begun to preach while John was yet preaching, He would have made John be lightly accounted of, and John's preaching would have been thought superfluous by the side of Christ's teaching; as when the sun rises at the same time with the morning star, the star's brightness is hid.

CHRYSOSTOM. For another cause also He did not preach till John was in prison, that the multitude might not be split into two parties; or as John did

no miracle, all men would have been drawn to Christ by His miracles.

RABANUS. In this He further teaches that none should despise the words of a person inferior to Him; as also the Apostle, *If any thing be revealed to him that sits, let the first hold his peace.* (1 Cor. 14:30.)

PSEUDO-CHRYSOSTOM. He did wisely in making now the beginning of His preaching, that He should not trample upon John's teaching, but that He might the rather confirm it and demonstrate him to have been a true witness.

JEROME. Shewing also thereby that He was Son of that same God whose prophet John was; and therefore He says, *Repent ye.*

PSEUDO-CHRYSOSTOM. He does not straightway preach righteousness which all knew, but repentance, which all needed. Who then dared to say, 'I desire to be good, but am not able?' For repentance corrects the will; and if ye will not repent through fear of evil, at least ye may for the pleasure of good things; hence He says, *the kingdom of heaven is at hand*; that is, the blessings of the heavenly kingdom. As if He had said, Prepare yourselves by repentance, for the time of eternal reward is at hand.

REMIGIUS. And note, He does not say the kingdom of the Canaanite, or the Jebusite, is at hand; but *the kingdom of heaven*. The law promised worldly goods, but the Lord heavenly kingdoms.

CHRYSOSTOM. Also observe how that in this His first address He says nothing of Himself openly; and that very suitably to the case, for they had yet no right opinion concerning Him. In this commencement moreover He speaks nothing severe, nothing burdensome, as John had concerning the axe laid to the root of the condemned tree, and the like; but he puts first things merciful, preaching the glad tidings of the kingdom of heaven.

JEROME. Mystically interpreted, Christ begins to preach as soon as John was delivered to prison, because when the Law ceased, the Gospel commenced.

4:18–22

18. And Jesus, walking by the sea of Galilee, saw two brethren, Simon called Peter, and Andrew his brother, casting a net into the sea: for they

were fishers.

19. And He saith unto them, Follow Me, and I will make you fishers of men.

20. And they straightway left their nets, and followed Him.

21. And going on from thence, he saw other two brethren, James the son of Zebedee, and John his brother, in a ship with Zebedee their father, mending their nets; and He called them.

22. And they immediately left the ship and their father, and followed Him.

PSEUDO-CHRYSOSTOM. Before He spoke or did any thing, Christ called Apostles, that neither word nor deed of His should be hid from their knowledge, so that they may afterwards say with confidence, *What we have seen and heard, that we cannot but speak.* (Acts 4:20.)

RABANUS. The sea of Galilee, the lake of Gennesareth, the sea of Tiberias, and the salt lake, are one and the same.

GLOSS. (ord.) He rightly goes to fishing places, when about to fish for fishermen.

REMIGIUS. *Saw*, that is, not so much with the bodily eye, as spiritually viewing their hearts.

CHRYSOSTOM. He calls them while actually working at their employment, to shew that to follow Him ought to be preferred to all occupations. They were just then *casting a net into the sea*, which agreed with their future office.

AUGUSTINE. (Serm. 197. 2.) He chose not kings, senators, philosophers, or orators, but he chose common, poor, and untaught fishermen.

AUGUSTINE. (Aug. Tract. in Joann. vii. 17.) Had one learned been chosen, he might have attributed the choice to the merit of his learning. But our Lord Jesus Christ, willing to bow the necks of the proud, sought not to gain fishermen by orators, but gained an Emperor by a fisherman. Great was Cyprian the pleader, but Peter the fisherman was before him.

PSEUDO-CHRYSOSTOM. The operations of their secular craft were a prophecy of their future dignity. As he who casts his net into the water knows not what fishes he shall take, so the teacher casts the net of the divine word upon the people, not knowing who among them will come to God. Those whom God shall stir abide in his doctrine.

REMIGIUS. Of these fishermen the Lord speaks by Jeremiah. *I will send my fishers among you, and they shall catch you.* (Jer. 16:16.)

GLOSS. (interlin.) *Follow me*, not so much with your feet as in your hearts and your life.

PSEUDO-CHRYSOSTOM. *Fishers of men*, that is, teachers, that with the net of God's word you may catch men out of this world of storm and danger, in which men do not walk but are rather borne along, the Devil by pleasure drawing them into sin where men devour one another as the stronger fishes do the weaker, withdrawn from hence they may live upon the land, being made members of Christ's body.

GREGORY. (Hom. in Evan. v. 1.) Peter and Andrew had seen Christ work no miracle, had heard from him no word of the promise of the eternal reward, yet at this single bidding of the Lord they forgot all that they had seemed to possess, and *straightway left their nets, and followed Him*. In which deed we ought rather to consider their wills than the amount of their property. He leaves much who keeps nothing for himself, he parts with much, who with his possessions renounces his lusts. Those who followed Christ gave up enough to be coveted by those who did not follow. Our outward goods, however small, are enough for the Lord; He does not weigh the sacrifice by how much is offered, but out of how much it is offered. The kingdom of God is not to be valued at a certain price, but whatever a man has, much or little, is equally available.

PSEUDO-CHRYSOSTOM. These disciples did not follow Christ from desire of the honour of a doctor, but because they coveted the labour itself; they knew how precious is the soul of man, how pleasant to God is his salvation, and how great its reward.

CHRYSOSTOM. To so great a promise they trusted, and believed that they should catch others by those same words by which themselves had been caught.

PSEUDO-CHRYSOSTOM. These were their desires, for which they *left all and followed*; teaching us thereby that none can possess earthly things and perfectly attain to heavenly things.

GLOSS. (ap. Anselm.) These last disciples were an example to such as leave their property for the love of Christ; now follows an example of others who postponed earthly affection to God. Observe how He calls them two and two, as He afterwards sent them two and two to preach.

GREGORY. (Hom. in Ex. 17:1.) Hereby we are also silently admonished, that he who wants affection towards others, ought not to take on him the office of preaching. The precepts of charity are two, and between less than two there can be no love.

PSEUDO-CHRYSOSTOM. Rightly did He thus build the foundations of the brotherhood of the Church on love, that from such roots a copious sap of love might flow to the branches; and that too on natural or human love, that nature as well as grace might bind their love more firmly. They were moreover *brothers*; and so did God in the Old Testament lay the foundations of His building on Moses and Aaron, brothers. But as the grace of the New Testament is more abundant than that of the Old, therefore the first people were built upon one pair of brethren, but the new people upon two. They were *washing their nets*, a proof of the extremest indigence; they repaired the old because they had not whence they should buy new. And what shews their great filial piety, in this their great poverty they deserted not their father, but carried him with them in their vessel, not that he might aid in their labour, but have the enjoyment of his sons' presence.

CHRYSOSTOM. It is no small sign of goodness, to bear poverty easily, to live by honest labour, to be bound together by virtue of affection, to keep their poor father with them, and to toil in his service.

PSEUDO-CHRYSOSTOM. We may not dare to consider the former disciples as more quick to preach, because they were *casting their nets*; and these latter as less active, because they were yet making ready only; for it is Christ alone that may know their differences. But perhaps we may say that the first were *casting their nets*, because Peter preached the Gospel, but committed it not to paper—the others were making ready their nets, because John composed a Gospel. He *called them* together, for by their abode they were

fellow-townsmen, in affection attached, in profession agreed, and united by brotherly tenderness. He called them then at once, that united by so many common blessings they might not be separated by a separate call.

CHRYSOStOM. He made no promise to them when He called them, as He had to the former, for the obedience of the first had made the way plain for them. Besides, they had heard many things concerning Him, as being friends and townsmen of the others.

PSEUDO-CHRYSOStOM. There are three things which we must leave who would come to Christ; carnal actions, which are signified in the fishing nets; worldly substance, in the ship; parents, which are signified in their father. They left their own vessel, that they might become governors of the vessel of the Church; they left their nets, as having no longer to draw out fishes on to the earthly shore, but men to the heavenly; they left their father, that they might become the spiritual fathers of all.

HILARY. By this that they left their occupation and their father's house we are taught, that when we would follow Christ we should not be holden of the cares of secular life, or of the society of the paternal mansion.

REMIGIUS. Mystically, by the sea is figured this world, because of its bitterness and its tossing waves. Galilee is interpreted, 'rolling' or 'a wheel,' and shews the changeableness of the world. Jesus *walked by the sea* when He came to us by incarnation, for He took on Him of the Virgin not the flesh of sin, but the likeness of the flesh of sin. By the two brothers, two people are signified born of one God their Father; He *saw* them when He looked on them in His mercy. In Peter, (which is interpreted 'owning,') who is called Simon, (i.e. obedient,) is signified the Jewish nation, who acknowledged God in the Law, and obeyed His commandments; Andrew, which is interpreted 'manly' or 'graceful,' signifies the Gentiles, who after they had come to the knowledge of God, manfully abode in the faith. He called us His people when He sent the preachers into the world, saying, *Follow me*; that is, leave the deceiver, follow your Creator. Of both people there were made fishers of men, that is, preachers. Leaving their ships, that is, carnal desires, and their nets, that is, love of the world, they followed Christ. By James is understood the Jewish nation, which through their knowledge of God overthrew the Devil; by John the Gentile world, which was saved of grace alone. Zebedee whom they leave, (the name is

interpreted flying or falling,) signifies the world which passes away, and the Devil who fell from Heaven. By Peter and Andrew casting their net into the sea, are meant those who in their early youth are called by the Lord, while from the vessel of their body they cast the nets of carnal concupiscence into the sea of this world. By James and John mending their nets are signified those who after sin before adversity come to Christ recovering what they had lost.

RABANUS. The two vessels signify the two Churches; the one was called out of the circumcision, the other out of the uncircumcision. Any one who believes becomes Simon, i. e. obedient to God; Peter by acknowledging his sin, Andrew by enduring labours manfully, James by overcoming vices,

GLOSS. (ap Anselm.) and John that he may ascribe the whole to God's grace. The calling of four only is mentioned, as those preachers by whom God will call the four quarters of the world.

HILARY. Or, the number that was to be of the Evangelists is figured.

REMIGIUS. Also, the four principal virtues are here designed; Prudence, in Peter, from his confession of God; Justice, we may refer to Andrew for his manful deeds; Fortitude, to James, for his overthrow of the Devil; Temperance, to John, for the working in him of divine grace.

AUGUSTINE. (Ev. ii. 17.) It might move enquiry, why John relates that near Jordan, not in Galilee, Andrew followed the Lord with another whose name he does not mention; and again, that Peter received that name from the Lord. Whereas the other three Evangelists write that they were called from from their fishing, sufficiently agreeing with one another, especially Matthew and Mark; Luke not naming Andrew, who is however understood to have been in the same vessel with him. There is a further seeming discrepancy, that in Luke it is to Peter only that it is said, *Henceforth thou shalt catch men*; Matthew and Mark write that it was said to both. As to the different account in John, it should be carefully considered, and it will be found that it is a different time, place, and calling that is there spoken of. For Peter and Andrew had not so seen Jesus at the Jordan that they adhered inseparably ever after, but so as only to have known who He was, and wondering at Him to have gone their way. Perhaps he is returning back to something he had omitted, for he proceeds without marking any difference

of time, *As he walked by the sea of Galilee*. It may be further asked, how Matthew and Mark relate that He called them separately two and two, when Luke relates that James and John being partners of Peter were called as it were to aid him, and bringing their barks to land followed Christ. We may then understand that the narrative of Luke relates to a prior time, after which they returned to their fishing as usual. For it had not been said to Peter that he should no more catch fishes, as he did do so again after the resurrection, but that he *should catch men*. Again, at a time after this happened that call of which Matthew and Mark speak; for they draw their ships to land to follow Him, not as careful to return again, but only anxious to follow Him when He bids them.

4:23–25

23. And Jesus went about all Galilee, teaching in their synagogues, and preaching the Gospel of the kingdom, and healing all manner of sickness and all manner of disease among the people.

24. And His fame went throughout all Syria: and they brought unto Him all sick people that were taken with divers diseases and torments, and those which were possessed with devils, and those which were lunatick, and those that had the palsy; and He healed them.

25. And there followed Him great multitudes of people from Galilee, and from Decapolis, and from Jerusalem, and from Judæa, and from beyond Jordan.

PSEUDO-CHRYSOSTOM. Kings, when about to go to war with their enemies, first gather an army, and so go out to battle; thus the Lord when about to war against the Devil, first collected Apostles, and then began to preach the Gospel.

REMIGIUS. An example of life for doctors; that they should not be inactive, they are instructed in these words, *And Jesus went about*.

PSEUDO-CHRYSOSTOM. Because they being weak could not come to their physician, He as a zealous Physician went about to visit those who had any grievous sickness. The Lord went round the several regions, and after His

example the pastors of each region ought to go round to study the several dispositions of their people, that for the remedy of each disease some medicine may be found in the Church.

REMIGIUS. That they should not be acceptors of persons the preachers are instructed in what follows, *the whole of Galilee*. That they should not go about empty, by the word *teaching*. That they should seek to benefit not few but many, in what follows, *in their synagogues*.

CHRYSTOM. ^a By which too He shewed the Jews that He came not as an enemy of God, or a seducer of souls, but as consenting with his Father.

REMIGIUS. That they should not preach error nor fable, but sound doctrine, is inculcated in the words, *preaching the Gospel of the kingdom*. ‘Teaching’ and ‘preaching’ differ; teaching refers to things present, preaching to things to come; He taught present commandments and preached future promises.

PSEUDO-CHRYSTOM. Or, He taught natural righteousness, those things which natural reason teaches, as chastity, humility, and the like, which all men of themselves see to be goods. Such things are necessary to be taught not so much for the sake of making them known as for stirring the heart. For beneath the prevalence of carnal delights the knowledge of natural righteousness sleeps forgotten. When then a teacher begins to denounce carnal sins, his teaching does not bring up a new knowledge, but recalls to memory one that had been forgotten. But He preached the Gospel, in telling of good things which the ancients had manifestly not heard of, as the happiness of heaven, the resurrection of the dead, and the like. Or, He taught by interpreting the prophecies concerning Himself; He preached by declaring the benefits that were to come from Himself.

REMIGIUS. That the teacher should study to commend his teaching by his own virtuous conduct is conveyed in those words, *healing every sort of disease and malady among the people*; maladies of the body, diseases of the soul.

PSEUDO-CHRYSTOM. Or, by disease we may understand any passion of the mind, as avarice, lust, and such like, by malady unbelief, that is, weakness of faith. Or, the diseases are the more grievous pains of the body, the maladies the slighter. As He cured the bodily pains by virtue of His divine power, so He cured the spiritual by the word of His mercy. He first teaches,

and then performs the cures, for two reasons. First, that what is needed most may come first; for it is the word of holy instruction, and not miracles, that edify the soul. Secondly, because teaching is commended by miracles, not the converse.

CHRYSTOSTOM. We must consider that when some great change is being wrought, as the introduction of a new polity, God is wont to work miracles, giving pledges of His power to those who are to receive His laws. Thus when He would make man, He first created a world, and then at length gave man in paradise a law. When He would dispense a law to the holy Noah, he shewed truly great wonders; and again when He was about to ordain the Law for the Jews, He first shewed great prodigies, and then at length gave them the commandments. So now when about to introduce a sublime discipline of life, He first provided a sanction to His instructions by mighty signs, because the eternal kingdom He preached was not seen, by the things which did appear, He made sure that which as yet did not appear.

GLOSS. (ap. Anselm.) Because preachers should have good testimony from those who are without, lest if their life is open to censure, their preaching be contemned, he adds, *And the fame of him went abroad through all Syria.*

RABANUS. Syria here is all the region from Euphrates to the Great sea, from Cappadocia to Egypt, in which is the country of Palestine, inhabited by Jews.

CHRYSTOSTOM. Observe the reserve of the Evangelist; he does not give an account of any one of the various cases of healing, but passes in one brief phrase an abundance of miracles, *they brought to him all their sick.*

REMIGIUS. By these he would have us understand various but slighter diseases; but when he says, *seized with divers sicknesses and torments*, he would have those understood, of whom it is subjoined, *and who had dæmons.*

GLOSS. ‘Sickness’ means a lasting ailment; ‘torment’ is an acute pain, as pleurisy, and such like; they *who had dæmons* are they who were tormented by the dæmons.

REMIGIUS. ‘Lunatics’ are so called from the moon; for as it waxes in its monthly seasons they are tormented.

JEROME. Not really smitten by the moon, but who were believed to be so through the subtlety of the dæmons, who by observing the seasons of the moon, sought to bring an evil report against the creature, that it might redound to the blasphemy of the Creator.

AUGUSTINE. (De Civ. Dei, xxi. 6.) Dæmons are enticed to take up their abode in many creatures, (created not by themselves but God,) by delights adapted to their various natures; not that they are animals, drawn by meats; but spirits attracted by signs which agree with each one's taste.

RABANUS. Paralytics are those whose bodies have their nerves slackened or resolved from a Greek word, signifying this.

PSEUDO-CHRYSOSTOM. In some places it is, *He cured many*; but here, *He cured them*, meaning 'all;' as a new physician first entering a town cures all who come to him. to beget a good opinion concerning himself.

CHRYSOSTOM. He requires no direct profession of faith from them, both because He had not yet given them any proofs of His miraculous power, and because in bringing their sick from far they had shewn no small faith.

RABANUS. crowds that followed Him consisted of four sorts of men, some followed for the heavenly teaching as disciples, some for the curing of their diseases, some from the reports concerning Him alone, and curiosity to find whether they were true; others from envy, wishing to catch Him in some matter that they might accuse Him. Mystically, Syria is interpreted 'lofty,' Galilee, 'turning:' or 'a wheel;' that is, the Devil and the world; the Devil is both proud and always turned round to the bottom; the world in which the fame of Christ went abroad through preaching: the dæmoniacs are the idolaters; the lunatics, the unstable; the paralytics, the slow and careless.

GLOSS. (ap. Anselm.) The crowds that follow the Lord, are they of the Church, which is spiritually designated by Galilee, passing to virtuousness; Decapolis is he who keeps the Ten Commandments; Jerusalem and Judæa, he who is enlightened by the vision of peace and confession; and beyond Jordan, he who having passed the waters of Baptism enters the land of promise.

REMIGIUS. Or, they follow the Lord *from Galilee*, that is, from the unstable world; from Decapolis, (the country of ten towns,) signifying those who

break the Ten Commandments; *and from Jerusalem*, because before it was preserved unhurt in peace; *and from Jordan*, that is, from the confession of the Devil; *and from beyond Jordan*, they who were first planted in paganism, but passing the water of Baptism came to Christ.

CHAP. 5

5:1–3

1. And seeing the multitudes, He went up into a mountain: and when He was set, His disciples came unto Him.

2. And He opened His mouth, and taught them, saying,

3. Blessed are the poor in spirit: for theirs is the kingdom of heaven.

PSEUDO-CHRYSTOM. Every man in his own trade or profession rejoices when he sees an opportunity of exercising it; the carpenter if he sees a goodly tree desires to have it to cut down to employ his skill on, and the Priest when he sees a full Church, his heart rejoices, he is glad of the occasion to teach. So the Lord seeing a great congregation of people was stirred to teach them.

AUGUSTINE. (de Cons. Ev. ii. 19.) Or He may be thought to have sought to shun the thickest crowd, and to have ascended the mountain that He might speak to His disciples alone.

CHRYSTOM. (Hom. xv.) By not choosing His seat in the city, and the market place, but on a mountain in a desert, He has taught us to do nothing with ostentation, and to depart from crowds, above all when we are to be employed in philosophy, or in speaking of serious things.

REMIGIUS. This should be known, that the Lord had three places of retirement that we read of, the ship, the mountain, and the desert; to one of these He was wont to withdraw whenever He was pressed by the multitude.

JEROME. Some of the less learned brethren suppose the Lord to have spoken what follows from the Mount of Olives, which is by no means the case; what went before and what follows fixes the place in Galilee. ^a Mount Tabor. we may suppose, or any other high mountain.

CHRYSOSTOM. *He ascended a mountain*, first, that He might fulfil the prophecy of Esaias, *Get thee up into a mountain*; (Is. 40:9.) secondly, to shew that as well he who teaches, as he who hears the righteousness of God should stand on an high ground of spiritual virtues; for none can abide in the valley and speak from a mountain. If thou stand on the earth, speak of the earth; if thou speak of heaven, stand in heaven. Or, He ascended into the mountain to shew that all who would learn the mysteries of the truth should go up into the Mount of the Church of which the Prophet speaks, *The hill of God is a hill of fatness*. (Ps. 68:15.)

HILARY. Or, He ascends the mountain, because it is placed in the loftiness of His Father's Majesty that He gives the commands of heavenly life.

AUGUSTINE. (de Serm. Dom. in Mont. i. 1.) Or, He ascends the mountain to shew that the precepts of righteousness given by God through the Prophets to the Jews, who were yet under the bondage of fear, were the lesser commandments; but that by His own Son were given the greater commandments to a people which He had determined to deliver by love.

JEROME. He spoke to them sitting and not standing, for they could not have understood Him had He appeared in His own Majesty.

AUGUSTINE. Or, to teach sitting is the prerogative of the Master. *His disciples came to him*, that they who in spirit approached more nearly to keeping His commandments, should also approach Him nearest with their bodily presence.

RABANUS. Mystically, this sitting down of Christ is His incarnation; had He not taken flesh on Him, mankind could not have come unto Him.

AUGUSTINE. (de Cons. Ev. ii. 19.) It causes a thought how it is that Matthew relates this sermon to have been delivered by the Lord sitting on the mountain; Luke, as He stood in the plain. This diversity in their accounts would lead us to think that the occasions were different. Why should not Christ repeat once more what He said before, or do once more what He had

done before? Although another method of reconciling the two may occur to us; namely, that our Lord was first with His disciples alone on some more lofty peak of the mountain when He chose the twelve; that He then descended with them not from the mountain entirely, but from the top to some expanse of level ground in the side, capable of holding a great number of people; that He stood there while the crowd was gathering around Him, and after when He had sate down, then His disciples came near to Him, and so to them and in the presence of the rest of the multitude He spoke the same sermon which Matthew and Luke give, in a different manner, but with equal truth of facts.

GREGORY. (Moral. iv. 1.) When the Lord on the mountain is about to utter His sublime precepts, it is said, *Opening his mouth he taught them*, He who had before opened the mouth of the Prophets.

REMIGIUS. Wherever it is said that the Lord opened His mouth, we may know how great things are to follow.

AUGUSTINE. (de Serm. in Mont. i. 1.) Or, the phrase is introductory of an address longer than ordinary.

CHRYSOSTOM. Or, that we may understand that He sometimes teaches by opening His mouth in speech, sometimes by that voice which resounds from His works.

AUGUSTINE. (ubi sup.) Whoever will take the trouble to examine with a pious and sober spirit, will find in this sermon a perfect code of the Christian life as far as relates to the conduct of daily life. Accordingly the Lord concludes it with the words, *Every man who heareth these words of mine and doeth them, I will liken him to a wise man, & c.*

AUGUSTINE. (De Civ. Dei, xix. 1.) The chief good is the only motive of philosophical enquiry; but whatever confers blessedness, that is the chief good; therefore He begins, *Blessed are the poor in spirit*.

AUGUSTINE. (Id. de Serm. in Mont. i. 1.) Augmentation of ‘spirit’ generally implies insolence and pride. For in common speech the proud are said to have a great spirit, and rightly—for wind is a spirit, and who does not know that we say of proud men that they are ‘swollen,’ ‘puffed up.’ Here

therefore by *poor in spirit* are rightly understood ‘lowly,’ ‘fearing God,’ not having a puffed up spirit.

CHRYSOSTOM. Or, He here calls all loftiness of soul and temper spirit; for as there are many humble against their will, constrained by their outward condition, they have no praise; the blessing is on those who humble themselves by their own choice. Thus He begins at once at the root, pulling up pride which is the root and source of all evil, setting up as its opposite humility as a firm foundation. If this be well laid, other virtues may be firmly built thereon; if that be sapped, whatever good you gather upon it perishes.

PSEUDO-CHRYSOSTOM. *Blessed are the poor in spirit*^a, or, according to the literal rendering of the Greek, ‘they who beg,’ that the humble may learn that they should be ever begging at God’s almshouse. For there are many naturally humble and not of faith, who do not knock at God’s almshouse; but they alone are humble who are so of faith.

CHRYSOSTOM. Or, the poor in spirit may be those who fear and tremble at God’s commandments, whom the Lord by the Prophet Isaiah commends. Though why more than simply humble? Of the humble there may be in this place but few, in that again an abundance.

AUGUSTINE. (ubi sup.) The proud seek an earthly kingdom, of the humble only is the kingdom of Heaven.

PSEUDO-CHRYSOSTOM. For as all other vices, but chiefly pride, casts down to hell; so all other virtues, but chiefly humility, conduct to Heaven; it is proper that he that humbles himself should be exalted.

JEROME. The *poor in spirit* are those who embrace a voluntary poverty for the sake of the Holy Spirit.

AMBROSE. (De Officiis i. 16.) In the eye of Heaven blessedness begins there where misery begins in human estimation.

GLOSS. (interlin.) The riches of Heaven are suitably promised to those who at this present are in poverty.

5. ^b Blessed are the meek: for they shall inherit the earth.

AMBROSE. (in Luc. c. v. 20.) When I have learned contentment in poverty, the next lesson is to govern my heart and temper. For what good is it to me to be without worldly things, unless I have besides a meek spirit? It suitably follows therefore, *Blessed are the meek*.

AUGUSTINE. (Serm. in Mont. i. 2.) The meek are they who resist not wrongs, and give way to evil; but overcome evil of good.

AMBROSE. (ubi sup.) Soften therefore your temper that you be not angry, at least that you *be angry, and sin not*. It is a noble thing to govern passion by reason; nor is it a less virtue to check anger, than to be entirely without anger, since one is esteemed the sign of a weak, the other of a strong, mind.

AUGUSTINE. (ubi sup.) Let the unyielding then wrangle and quarrel about earthly and temporal things, *the meek are blessed, for they shall inherit the earth*, and not be rooted out of it; that earth of which it is said in the Psalms, *Thy lot is in the land of the living*, (Ps. 142:5.) meaning the fixedness of a perpetual inheritance, in which the soul that hath good dispositions rests as in its own place, as the body does in an earthly possession, it is fed by its own food, as the body by the earth; such is the rest and the life of the saints.

PSEUDO-CHRYSOSTOM. This earth as some interpret, so long as it is in its present condition is the land of the dead, seeing it is *subject to vanity*; but when it is freed from corruption it becomes the land of the living, that the mortal may inherit an immortal country. I have read another exposition of it, as if the heaven in which the saints are to dwell is meant by *the land of the living*, because compared with the regions of death it is heaven, compared with the heaven above it is earth. Others again say, that this body as long as it is subject to death is the land of the dead, when it shall be made like unto Christ's glorious body, it will be the land of the living.

HILARY. Or, the Lord promises the inheritance of the earth to the meek, meaning of that Body, which Himself took on Him as His tabernacle; and as by the gentleness of our minds Christ dwells in us, we also shall be clothed with the glory of His renewed body.

CHRYSOSTOM. Otherwise; Christ here has mixed things sensible with things spiritual. Because it is commonly supposed that he who is meek loses all

that he possesses, Christ here gives a contrary promise, that he who is not forward shall possess his own in security, but that he of a contrary disposition many times loses his soul and his paternal inheritance. But because the Prophet had said, *The meek shall inherit the earth*, (Ps. 36:11.) He used these well-known words in conveying His meaning.

GLOSS. (ord.) The meek, who have possessed themselves, shall possess hereafter the inheritance of the Father; to possess is more than to have, for we have many things which we lose immediately.

5:4

4. Blessed are they that mourn; for they shall be comforted.

AMBROSE. (ubi sup.) When you have done thus much, attained both poverty and meekness, remember that you are a sinner, mourn your sins, as He proceeds, *Blessed are they that mourn*. And it is suitable that the third blessing should be of those that mourn for sin, for it is the Trinity that forgives sin.

HILARY. Those that mourn, that is, not loss of kindred, affronts, or losses, but who weep for past sins.

PSEUDO-CHRYSOSTOM. And they who weep for their own sins are blessed, but much more so who weep for others' sins; so should all teachers do.

JEROME. For the mourning here meant is not for the dead by common course of nature, but for the dead in sins, and vices. Thus Samuel mourned for Saul, thus the Apostle Paul mourned for those who had not performed penance after uncleanness.

PSEUDO-CHRYSOSTOM. The *comfort* of mourners is the ceasing of their mourning; they then who mourn their own sins shall be consoled when they have received remittance thereof.

CHRYSOSTOM. And though it were enough for such to receive pardon, yet He rests not His mercy only there, but makes them partakers of many comforts both here and hereafter. God's mercies are always greater than our troubles.

PSEUDO-CHRYSOSTOM. But they also who mourn for others' sins shall be comforted, inasmuch as they shall own God's providence in that worldly

generation, understanding that they who had perished were not of God, out of whose hand none can snatch. For these leaving to mourn, they shall be comforted in their own blessedness.

AUGUSTINE. (Serm. in Mont. i. 2.) Otherwise; mourning is sorrow for the loss of what is dear; but those that are turned to God lose the things that they held dear in this world; and as they have now no longer any joy in such things as before they had joy in, their sorrow may not be healed till there is formed within them a love of eternal things. They shall then be comforted by the Holy Spirit, who is therefore chiefly called, The Paraclete, that is, 'Comforter;' so that for the loss of their temporal joys, they shall gain eternal joys.

GLOSS. (ap Anselm.) Or, by mourning, two kinds of sorrow are intended; one for the miseries of this world, one for lack of heavenly things; so Caleb's daughter asked both *the upper and the lower springs*. This kind of mourning none have but the poor and the meek, who as not loving the world acknowledge themselves miserable, and therefore desire heaven. Suitably, therefore, consolation is promised to them that mourn, that he who has sorrow at this present may have joy hereafter. But the reward of the mourner is greater than that of the poor or the meek, for *to rejoice* in the kingdom is more than to have it, or to possess it; for many things we possess in sorrow.

CHRYSTOSTOM. We may remark that this blessing is given not simply, but with great force and emphasis; it is not simply, 'who have grief,' but *who mourn*. And indeed this command is the sum of all philosophy. For if they who mourn for the death of children or kinsfolk, throughout all that season of their sorrow, are touched with no other desires, as of money, or honour, burn not with envy, feel not wrongs, nor are open to any other vicious passion, but are solely given up to their grief; much more ought they, who mourn their own sins in such manner as they ought to mourn for them, to shew this higher philosophy.

5:6

6. Blessed are they which do hunger and thirst after righteousness: for they shall be filled.

AMBROSE. (ubi sup.) As soon as I have wept for my sins, I begin to hunger and thirst after righteousness. He who is afflicted with any sore disease, hath no hunger.

JEROME. It is not enough that we desire righteousness, unless we also suffer hunger for it, by which expression we may understand that we are never righteous enough, but always hunger after works of righteousness.

PSEUDO-CHRYSOSTOM. All good which men do not from love of the good itself is displeasing before God. He hungers after righteousness who desires to walk according to the righteousness of God; he thirsts after righteousness who desires to get the knowledge thereof.

CHRYSOSTOM. He may mean either general righteousness, or that particular virtue which is the opposite of covetousness. (ἡ καθόλου ἀρετή.) As He was going on to speak of mercy, He shews beforehand of what kind our mercy should be, that it should not be of the gains of plunder or covetousness, hence He ascribes to righteousness that which is peculiar to avarice, namely, to hunger and thirst.

HILARY. The blessedness which He appropriates to those who hunger and thirst after righteousness shews that the deep longing of the saints for the doctrine of God shall receive perfect replenishment in heaven; then *they shall be filled*.

PSEUDO-CHRYSOSTOM. Such is the bounty of a rewarding God, that His gifts are greater than the desires of the saints.

AUGUSTINE. (ubi sup.) Or He speaks of food with which they shall be filled at this present; to wit, that food of which the Lord spake, *My food is to do the will of my Father*, that is, righteousness, and that water of which whoever drinks it shall be in him *a well of water springing up to life eternal*.

CHRYSOSTOM. Or, this is again a promise of a temporal reward; for as covetousness is thought to make many rich, He affirms on the contrary that righteousness rather makes rich, for He who loves righteousness possesses all things in safety.

7. Blessed are the merciful: for they shall obtain mercy.

GLOSS. (ord.) Justice and mercy are so united, that the one ought to be mingled with the other; justice without mercy is cruelty; mercy without justice, profusion—hence He goes on to the one from the other.

REMIGIUS. The merciful (*misericors*) is he who has a sad heart; he counts others' misery his own, and is sad at their grief as at his own.

JEROME. Mercy here is not said only of alms, but is in every sin of a brother, if we bear one another's burdens.

AUGUSTINE. (*ubi sup.*) He pronounces those blessed who succour the wretched, because they are rewarded in being themselves delivered from all misery; as it follows, *for they shall obtain mercy*.

HILARY. So greatly is God pleased with our feelings of benevolence towards all men, that He will bestow His own mercy only on the merciful.

CHRYSOSTOM. The reward here seems at first to be only an equal return; but indeed it is much more; for human mercy and divine mercy are not to be put on an equality.

GLOSS. (ap. Anselm.) Justly is mercy dealt out to the merciful, that they should receive more than they had deserved; and as he who has more than enough receives more than he who has only enough, so the glory of mercy is greater than of the things hitherto mentioned.

5:8

8. Blessed are the pure in heart: for they shall see God.

AMBROSE. (in Luc. vi. 22.) The merciful loses the benefit of his mercy, unless he shews it from a pure heart; for if he seeks to have whereof to boast, he loses the fruit of his deeds; the next that follows therefore is, *Blessed are the pure in heart*.

GLOSS. (ap. Anselm.) Purity of heart comes properly in the sixth place, because on the sixth day man was created in the image of God, which image was shrouded by sin, but is formed anew in pure hearts by grace. It

follows rightly the beforementioned graces, because if they be not there, a clean heart is not created in a man.

CHRYSTOSTOM. By the pure are here meant those who possess a perfect goodness, conscious to themselves of no evil thoughts, or again those who live in such temperance as is mostly necessary to seeing God according to that of St. Paul, *Follow peace with all men, and holiness, without which no man shall see God*. For as there are many merciful, yet unchaste, to shew that mercy alone is not enough, he adds this concerning purity.

JEROME. The pure is known by purity of heart, for the temple of God cannot be impure.

PSEUDO-CHRYSTOSTOM. He who in thought and deed fulfils all righteousness, *sees God* in his heart, for righteousness is an image of God, for God is righteousness. So far as any one has rescued himself from evil, and works things that are good, so far does he *see God*, either hardly, or fully, or sometimes, or always, according to the capabilities of human nature. But in that world to come the pure in heart shall see God face to face, not in a glass, and in enigma as here.

AUGUSTINE. (Serm. in Mont. i. 2.) They are foolish who seek to see God with the bodily eye, seeing He is seen only by the heart, as it is elsewhere written, *In singleness of heart seek ye Him*; (Wisd. 1:1.) the single heart is the same as is here called the pure heart.

AUGUSTINE. (Civ. Dei, xxii 29.) But if spiritual eyes in the spiritual body shall be able only to see so much as they we now have can see, undoubtedly God will not be able to be seen of them.

AUGUSTINE. (de Trin. i. 8.) This seeing God is the reward of faith; to which end our hearts are made pure by faith, as it is written, *cleansing their hearts by faith*; (Acts 15:9.) but the present verse proves this still more strongly.

AUGUSTINE. (de Genesi ad Literam. xii. 26.) No one seeing God can be alive with the life men have on earth, or with these our bodily senses. Unless one die altogether out of this life, either by totally departing from the body, or so alienated from carnal lusts that he may truly say with the Apostle, *whether in the body or out of the body, I cannot tell*, he is not translated that he should see this vision.

GLOSS. (non occ.) The reward of these is greater than the reward of the first; being not merely to dine in the King's court, but further to see His face.

5:9

9. Blessed are the peacemakers: for they shall be called the children of God.

AMBROSE. (ubi sup.) When you have made your inward parts clean from every spot of sin, that dissensions and contentious may not proceed from your temper, begin peace within yourself, that so you may extend it to others.

AUGUSTINE. (Civ. Dei, xix. 13.) Peace is the fixedness of order; by order, I mean an arrangement of things like and unlike giving to each its own place. And as there is no man who would not willingly have joy, so is there no man who would not have peace; since even those who go to war desire nothing more than by war to come to a glorious peace.

JEROME. The peacemakers (pacifici) are pronounced blessed, they namely who make peace first within their own hearts, then between brethren at variance. For what avails it to make peace between others, while in your own heart are wars of rebellious vices.

AUGUSTINE. (Serm. in Mont. i. 2.) The peacemakers within themselves are they who having stilled all disturbances of their spirits, having subjected them to reason, have overcome their carnal desires, and become the kingdom of God. There all things are so disposed, that that which is most chief and excellent in man, governs those parts which we have in common with the brutes, though they struggle against it; nay even that in man which is excellent is subjected to a yet greater, namely, the very Truth, the Son of God. For it would not be able to govern what is inferior to it, if it were not subject to what is above it. And this is the peace which is given on earth to men of good will.

AUGUSTINE. (Retract. i. 19.) No man can attain in this life that there be not in his members a law resisting the law of his mind. But the peacemakers attain thus far by overcoming the lusts of the flesh, that in time they come to a most perfect peace.

PSEUDO-CHRYSOSTOM. The peacemakers with others are not only those who reconcile enemies, but those who unmindful of wrongs cultivate peace. That peace only is blessed which is lodged in the heart, and does not consist only in words. And they who love peace, they are the sons of peace.

HILARY. The blessedness of the peacemakers is the reward of adoption, *they shall be called the sons of God*. For God is our common parent, and no other way can we pass into His family than by living in brotherly love together.

CHRYSOSTOM. Or, if the peacemakers are they who do not contend one with another, but reconcile those that are at strife, they are rightly called the sons of God, seeing this was the chief employment of the Only-begotten Son, to reconcile things separated, to give peace to things at war.

AUGUSTINE. Or, because peace is then perfect when there is no where any opposition, the peacemakers are called the sons of God, because nothing resists God, and the children ought to bear the likeness of their Father.

GLOSS. (ap. Anselm.) The peacemakers have thus the place of highest honour, inasmuch as he who is called the king's son, is the highest in the king's house. This beatitude is placed the seventh in order, because in the sabbath shall be given the repose of true peace, the six ages being passed away.

5:10

10. Blessed are they which are persecuted for righteousness' sake: for theirs is the kingdom of heaven.

CHRYSOSTOM. *Blessed are they who suffer persecution for righteousness' sake*, that is for virtue, for defending others, for piety, for all these things are spoken of under the title of righteousness. This follows the beatitude upon the peacemakers, that we may not be led to suppose that it is good to seek peace at all times.

AUGUSTINE. (Serm. in Mont. i. 2.) When peace is once firmly established within, whatever persecutions he who has been cast without raises, or carries on, he increases that glory which is in the sight of God.

JEROME. *For righteousness' sake* He adds expressly, for many suffer persecution for their sins, and are not therefore righteous. Likewise consider how the eighth beatitude of the true circumcision is terminated by martyrdom.

PSEUDO-CHRYSOSTOM. (vid. Phil. 3:2:3.) He said not, Blessed are they who suffer persecution of the Gentiles; that we may not suppose the blessing pronounced on those only who are persecuted for refusing to sacrifice to idols; yea, whoever suffers persecution of heretics because he will not forsake the truth is likewise blessed, seeing he suffers for righteousness. Moreover, if any of the great ones, who seem to be Christians, being corrected by you on account of his sins, shall persecute you, you are blessed with John the Baptist. For if the Prophets are truly martyrs when they are killed by their own countrymen, without doubt he who suffers in the cause of God has the reward of martyrdom though he suffers from his own people. Scripture therefore does not mention the persons of the persecutors, but only the cause of persecution, that you may learn to look, not by whom, but why you suffer.

HILARY. Thus, lastly, He includes those in the beatitude whose will is ready to suffer all things for Christ, who is our righteousness. For these then also is the kingdom preserved, for they are in the contempt of this world poor in spirit.

AUGUSTINE. (ubi sup.) Or, the eighth beatitude, as it were, returns to the commencement, because it shews the perfect complete character. In the first then and the eighth, the kingdom of heaven is named, for the seven go to make the perfect man, the eighth manifests and proves his perfectness, that all may be conducted to perfection by these steps.

AMBROSE. (in Luc. vi. 23.) Otherwise; the first kingdom of heaven was promised to the Saints, in deliverance from the body; the second, that after the resurrection they should be with Christ. For after your resurrection you shall begin to possess the earth delivered from death, and in that possession shall find comfort. Pleasure follows comfort, and Divine mercy pleasure. But on whom God has mercy, him He calls, and he whom He calls, beholds Him that called him. He who beholds God is adopted into the rights of divine birth, and then at length as the son of God is delighted with the riches of the heavenly kingdom. The first then begins, the last is perfected.

CHRYSTOM. Wonder not if you do not hear ‘the kingdom’ mentioned under each beatitude; for in saying *shall be comforted, shall find mercy*, and the rest, in all these the kingdom of heaven is tacitly understood, so that you must not look for any of the things of sense. For indeed he would not be blessed who was to be crowned with those things which depart with this life.

AUGUSTINE. (ubi sup.) The number of these sentences should be carefully attended to; to these seven degrees of blessedness agree the operation of that seven-form Holy Spirit which Isaiah described. But as He began from the highest, so here He begins from the lowest; for there we are taught that the Son of God will descend to the lowest; here that man will ascend from the lowest to the likeness of God. Here the first place is given to fear, which is suitable for the humble, of whom it is said, *Blessed are the poor in spirit*, that is, those who think not high things, but who fear. The second is piety, which belongs to the meek; for he who seeks piously, reverences, does not find fault, does not resist; and this is to become meek. The third is knowledge, which belongs to those that mourn, who have learned to what evils they are enslaved which they once pursued as goods. The fourth, which is fortitude, rightly belongs to those who hunger and thirst, who seeking joy in true goods, labour to turn away from earthly lusts. The fifth, counsel, is appropriate for the merciful, for there is one remedy to deliver from so great evils, viz. to give and to distribute to others. The sixth is understanding, and belongs to the pure in heart, who with purged eye can see what eye seeth not. The seventh is wisdom, and may be assigned to the peacemakers, in whom is no rebellious motion, but they obey the Spirit. Thus the one reward, the kingdom of heaven, is put forth under various names. In the first, as was right, is placed the kingdom of heaven, which is the beginning of perfect wisdom; as if it should be said, *The fear of the Lord is the beginning of wisdom*. To the meek, an inheritance, as to those who with piety seek the execution of a father’s will. To those that mourn, comfort, as to persons who know what they had lost, and in what they were immersed. To the hungry, plenty, as a refreshment to those who labour for salvation. To the merciful, mercy, that to those who have followed the best counsel, that may be shewed which they have shewed to others. To the pure in heart the faculty of seeing God, as to men bearing a pure eye to understand the things of eternity. To the peacemakers, the likeness of God. And all these things we believe may be attained in this life, as we believe

they were fulfilled in the Apostles; for as to the things after this life they cannot be expressed in any words.

5:11–12

11. Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for My sake.

12. Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you.

RABANUS. The preceding blessings were general; He now begins to address His discourse to them that were present, foretelling them the persecutions which they should suffer for His name.

AUGUSTINE. (ubi sup.) It may be asked, what difference there is between ‘they shall revile you,’ and ‘shall speak all manner of evil of you;’ to revile, it may be said, being but to speak evil of. But a reproach thrown with insult in the face of one present is a different thing from a slander cast on the character of the absent. To persecute includes both open violence and secret snares.

PSEUDO-CHRYSOSTOM. But if it be true that he who offers a cup of water does not lose his reward, consequently he who has been wronged but by a single word of calumny, shall not be without a reward. But that the reviled may have a claim to this blessing, two things are necessary, it must be false, and it must be for God’s sake; otherwise he has not the reward of this blessing; therefore He adds, *falsely for my sake*.

AUGUSTINE. (Serm. in Mont i. 5.) This I suppose was added because of those who wish to boast of persecutions and evil reports of their shame, and therefore claim to belong to Christ because many evil things are said of them; but either these are true, or when false yet they are not for Christ’s sake.

GREGORY. (Hom. in Ezech. i. 9. 17.) What hurt can you receive when men detract from you, though you have no defence but only your own conscience? But as we ought not to stir up wilfully the tongues of slanderers, lest they perish for their slander, yet when their own malice has instigated them, we should endure it with equanimity, that our merit may be

added to. *Rejoice*, He says, *and exult, for your reward is abundant in heaven.*

GLOSS. (ap. Anselm.) Rejoice, that is, in mind, exult with the body, for your reward is not great only but *abundant in heaven.*

AUGUSTINE. (Serm. in Mont. i. 5.) Do not suppose that by heaven here is meant the upper regions of the sky of this visible world, for your reward is not to be placed in things that are seen, but by *in heaven* understand the spiritual firmament, where everlasting righteousness dwells. Those then whose joy is in things spiritual will even here have some foretaste of that reward; but it will be made perfect in every part when this mortal shall have put on immortality.

JEROME. This it is in the power of any one of us to attain, that when our good character is injured by calumny, we rejoice in the Lord. He only who seeks after empty glory cannot attain this. Let us then rejoice and exult, that our reward may be prepared for us in heaven.

PSEUDO-CHRYSOSTOM. For by how much any is pleased with the praise of men, by so much is he grieved with their evil speaking. But if you seek your glory in heaven, you will not fear any slanders on earth.

GREGORY. (Hom. in Ezech. i. 9. 17.) Yet ought we sometimes to check our defamers, lest by spreading evil reports of us, they corrupt the innocent hearts of those who might hear good from us.

GLOSS. (non occ.) He invites them to patience not only by the prospect of reward, but by example, when He adds, *for so persecuted they the Prophets who were before you.*

REMIGIUS. For a man in sorrow receives great comfort from the recollection of the sufferings of others, who are set before him as an example of patience; as if He had said, Remember that ye are His Apostles, of whom also they were Prophets.

CHRYSOSTOM. At the same time He signifies His equality in honour with His Father, as if He had said, As they suffered for my Father, so shall ye suffer for me. And in saying, *The Prophets who were before you*, He teaches that they themselves are already become Prophets.

AUGUSTINE. (ubi sup.) *Persecuted* He says generally, comprehending both reproaches and defamation of character.

5:13

13. Ye are the salt of the earth: but if the salt have lost his savour, wherewith shall it be salted? it is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men.

CHRYSTOM. When He had delivered to His Apostles such sublime precepts, so much greater than the precepts of the Law, that they might not be dismayed and say, How shall we be able to fulfil these things? He sooths their fears by mingling praises with His instructions, saying, *Ye are the salt of the earth*. This shews them how necessary were these precepts for them. Not for your own salvation merely, or for a single nation, but for the whole world is this doctrine committed to you. It is not for you then to flatter and deal smoothly with men, but, on the contrary, to be rough and biting as salt is. When for thus offending men by reprovng them ye are reviled, rejoice; for this is the proper effect of salt to be harsh and grating to the depraved palate. Thus the evil-speaking of others will bring you no inconvenience, but will rather be a testimony of your firmness.

HILARY. There may be here seen a propriety in our Lord's language which may be gathered by considering the Apostles' office, and the nature of salt. This, used as it is by men for almost every purpose, preserves from decay those bodies which are sprinkled with it; and in this, as well as in every sense of its flavour as a condiment, the parallel is most exact. The Apostles are preachers of heavenly things, and thus, as it were, salters with eternity; rightly called *the salt of the earth*, as by the virtue of their teaching, they, as it were, salt and preserve bodies for eternity.

REMIGIUS. Moreover, salt is changed into another kind of substance by three means, water, the heat of the sun, and the breath of the wind. Thus Apostolical men also were changed into spiritual regeneration by the water of baptism, the heat of love, and the breath of the Holy Spirit. That heavenly wisdom also, which the Apostles preached, dries up the humours of carnal works, removes the foulness and putrefaction of evil conversation, kills the work of lustful thoughts, and also that worm of which it is said *their worm dieth not*. (Is. 66:24.)

REMIGIUS. The Apostles are *the salt of the earth*, that is, of worldly men who are called the earth, because they love this earth.

JEROME. Or, because by the Apostles the whole human race is seasoned.

PSEUDO-CHRYSOSTOM. A doctor when he is adorned with all the preceding virtues, then is like good salt, and his whole people are salted by seeing and hearing him.

REMIGIUS. It should be known, that in the Old Testament no sacrifice was offered to God unless it were first sprinkled with salt, for none can present an acceptable sacrifice to God without the flavour of heavenly wisdom.

HILARY. And because man is ever liable to change, He therefore warns the Apostles, who have been entitled *the salt of the earth*, to continue stedfast in the might of the power committed to them, when He adds, *If the salt have lost its savour, wherewith shall it be salted?*

JEROME. That is, if the doctor have erred, by what other doctor shall he be corrected?

AUGUSTINE. (Serm. in Mont. i. 6.) If you by whom the nations are to be salted shall lose the kingdom of heaven through fear of temporal persecution, who are they by whom your error shall be corrected. Another copy has, *If the salt have lost all sense*, shewing that they must be esteemed to have lost their sense, who either pursuing abundance, or fearing lack of temporal goods, lose those which are eternal, and which men can neither give nor take away.

HILARY. But if the doctors having become senseless, and having lost all the savour they once enjoyed, are unable to restore soundness to things corrupt, they are become useless; and *are thenceforth fit only to be cast out and trodden by men*.

JEROME. The illustration is taken from husbandry. Salt, though it be necessary for seasoning of meats and preserving flesh, has no further use. Indeed we read in Scripture of vanquished cities sown with salt by the victors, that nothing should thenceforth grow there.

GLOSS. (ap. Anselm.) When then they who are the heads have fallen away, they are fit for no use but to be cast out from the office of teacher.

HILARY. Or even cast out from the Church's store rooms to be trodden under foot by those that walk.

AUGUSTINE. (ubi sup.) Not he that suffers persecution is trodden under foot of men, but he who through fear of persecution falls away. For we can tread only on what is below us; but he is no way below us, who however much he may suffer in the body, yet has his heart fixed in heaven.

5:14

14. Ye are the light of the world. A city that is set on an hill cannot be hid.

GLOSS. As the doctors by their good conversation are the salt with which the people is salted; so by their word of doctrine they are the light by which the ignorant are enlightened.

PSEUDO-CHRYSOSTOM. But to live well must go before to teach well; hence after He had called the Apostles *the salt*, He goes on to call them *the light of the world*. Or, for that salt preserves a thing in its present state that it should not change for the worse, but that light brings it into a better state by enlightening it; therefore the Apostles were first called salt with respect to the Jews and that Christian body which had the knowledge of God, and which they keep in that knowledge; and now light with respect to the Gentiles whom they bring to the light of that knowledge.

AUGUSTINE. (ubi sup.) By the world here we must not understand heaven and earth, but the men who are in the world; or those who love the world for whose enlightenment the Apostles were sent.

HILARY. It is the nature of a light to emit its rays whithersoever it is carried about, and when brought into a house to dispel the darkness of that house. Thus the world, placed beyond the pale of the knowledge of God, was held in the darkness of ignorance, till the light of knowledge was brought to it by the Apostles, and thenceforward the knowledge of God shone bright, and from their small bodies, whithersoever they went about, light is ministered to the darkness.

REMIGIUS. For as the sun sends forth his beams, so the Lord, the Sun of righteousness, sent forth his Apostles to dispel the night of the human race.

CHRYSTOSTOM. Mark how great His promise to them, men who were scarce known in their own country that the fame of them should reach to the ends of the earth. The persecutions which He had foretold, were not able to dim their light, yea they made it but more conspicuous.

JEROME. He instructs them what should be the boldness of their preaching, that as Apostles they should not be hidden through fear, like lamps under a corn-measure, but should stand forth with all confidence, and what they have heard in the secret chambers, that declare upon the house tops.

CHRYSTOSTOM. Thus shewing them that they ought to be careful of their own walk and conversation, seeing they were set in the eyes of all, like a city on a hill, or a lamp on a stand.

PSEUDO-CHRYSTOSTOM. This city is the Church of which it is said, *Glorious things are spoken of thee, thou city of God.* (Ps. 87:3.) Its citizens are all the faithful, of whom the Apostle speaks, *Ye are fellow-citizens of the saints.* (Eph. 2:19.) It is built upon Christ the hill, of whom Daniel thus, *A stone hewed without hands* (Dan. 2:34.) became a great mountain.

AUGUSTINE. (ubi sup.) Or, the mountain is the great righteousness, which is signified by the mountain from which the Lord is now teaching.

PSEUDO-CHRYSTOSTOM. *A city set on a hill cannot be hidden* though it would; the mountain which bears makes it to be seen of all men; so the Apostles and Priests who are founded on Christ cannot be hidden even though they would, because Christ makes them manifest.

HILARY. Or, the city signifies the flesh which He had taken on Him; because that in Him by this assumption of human nature, there was as it were a collection of the human race, and we by partaking in His flesh become inhabitants of that city. He cannot therefore be hid, because being set in the height of God's power, He is offered to be contemplated of all men in admiration of his works.

PSEUDO-CHRYSTOSTOM. How Christ manifests His saints, suffering them not to be hid, He shews by another comparison, adding, *Neither do men light a lamp to put it under a corn-measure,* but on a stand.

CHRYSTOSTOM. Or, in the illustration of the city, He signified His own power, by the lamp He exhorts the Apostles to preach with boldness; as though He

said, 'I indeed have lighted the lamp, but that it continue to burn will be your care, not for your own sakes only, but both for others who shall receive its light and for God's glory.'

PSEUDO-CHRYSOSTOM. The lamp is the Divine word, of which it is said, *Thy word is a lamp unto my feet*. (Ps. 119:105.) They who light this lamp are the Father, the Son, and the Holy Spirit.

AUGUSTINE. (ubi sup.) With what meaning do we suppose the words, *to put it under a corn-measure*, were said? To express concealment simply, or that the *corn-measure* has a special signification? The putting the lamp under the corn-measure means the preferring bodily ease and enjoyment to the duty of preaching the Gospel, and hiding the light of good teaching under temporal gratification. The corn-measure aptly denotes the things of the body, whether because our reward shall be measured out to us, as each one shall receive the things done in the body; (2 Cor. 5:10.) or because worldly goods which pertain to the body come and go within a certain measure of time, which is signified by the corn-measure, whereas things eternal and spiritual are contained within no such limit. He places his lamp upon a stand, who subdues his body to the ministry of the word, setting the preaching of the truth highest, and subjecting the body beneath it. For the body itself serves to make doctrine shine more clear, while the voice and other motions of the body in good works serve to recommend it to them that learn.

PSEUDO-CHRYSOSTOM. Or, men of the world may be figured in the *corn-measure* as these are empty above, but full beneath, so worldly men are foolish in spiritual things, but wise in earthly things, and therefore like a corn-measure they keep the word of God hid, whenever for any worldly cause he had not dared to proclaim the word openly, and the truth of the faith. The stand for the lamp is the Church which bears the word of life, and all ecclesiastical persons. (vid. Phil. 2:15.)

HILARY. Or, the Lord likened the Synagogue to a corn-measure, which only receiving within itself such fruit as was raised, contained a certain measure of limited obedience.

AMBROSE. (non occ.) And therefore let none shut up his faith within the measure of the Law, but have recourse to the Church in which the grace of

the sevenfold Spirit shines forth.

BEDE. (in loc. quoad sens.) Or, Christ Himself has lighted this lamp, when He filled the earthen vessel of human nature with the fire of His Divinity, which He would not either hide from them that believe, nor put under a bushel that is shut up under the measure of the Law, or confine within the limits of any one oration. The lampstand is the Church, on which He set the lamp, when He affixed to our foreheads the faith of His incarnation.

HILARY. Or, the lamp, i.e. Christ Himself, is set on its stand when He was suspended on the Cross in His passion, to give light for ever to those that dwell in the Church; *to give light*, He says, *to all that are in the house*.

AUGUSTINE. For it is not absurd if any one will understand *the house* to be the Church. Or, *the house* may be the world itself, according to what He said above, *Ye are the light of the world*.

HILARY. He instructs the Apostles to shine with such a light, that in the admiration of their work God may be praised, *Let your light so shine before men, that they may see your good works*.

PSEUDO-CHRYSOSTOM. That is, teaching with so pure a light, that men may not only hear your words, but see your works, that those whom as lamps ye have enlightened by the word, as salt ye may season by your example. For by those teachers who do as well as teach, God is magnified; for the discipline of the master is seen in the behaviour of the family. And therefore it follows, *and they shall glorify your Father which is in heaven*.

AUGUSTINE. (Serm. in Mont. i. 7.) Had He only said, *That they may see your good works*, He would have seemed to have set up as an end to be sought the praises of men, which the hypocrites desire; but by adding, *and glorify your Father*, he teaches that we should not seek as an end to please men with our good works, but referring all to the glory of God, therefore seek to please men, that in that God may be glorified.

HILARY. He means not that we should seek glory of men, but that though we conceal it, our work may shine forth in honour of God to those among whom we live.

17. Think not that I am come to destroy the Law, or the Prophets: I am not come to destroy, but to fulfil.

18. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled.

19. Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven.

GLOSS. (ord.) Having now exhorted His hearers to undergo all things for righteousness' sake, and also not to hide what they should receive, but to learn more for others' sake, that they may teach others, He now goes on to tell them what they should teach, as though He had been asked, 'What is this which you would not have hid, and for which you would have all things endured? Are you about to speak any thing beyond what is written in the Law and the Prophets;' hence it is He says, *Think not that I am come to subvert the Law or the Prophets.*

PSEUDO-CHRYSOSTOM. And that for two reasons. First, that by these words He might admonish His disciples, that as He fulfilled the Law, so they should strive to fulfil it. Secondly, because the Jews would falsely accuse them as subverting the Law, therefore he answers the calumny beforehand, but in such a manner as that He should not be thought to come simply to preach the Law as the Prophets had done.

REMIGIUS. He here asserts two things; He denies that He was come to subvert the Law, and affirms that He was come to fulfil it.

AUGUSTINE. (Serm. in Mont. i. 8.) In this last sentence again there is a double sense; to fulfil the Law, either by adding something which it had not, or by doing what it commands.

CHRYSOSTOM. (Hom. xvi.) Christ then fulfilled the Prophets by accomplishing what was therein foretold concerning Himself—and the Law, first, by transgressing none of its precepts; secondly, by justifying by faith, which the Law could not do by the letter.

AUGUSTINE. (cont. Faust. xix. 7. et seq.) And lastly, because even for them who were under grace, it was hard in this mortal life to fulfil that of the Law, *Thou shalt not lust*, He being made a Priest by the sacrifice of His flesh, obtained for us this indulgence, even in this fulfilling the Law, that where through our infirmity we could not, we should be strengthened through His perfection, of whom as our head we all are members. For so I think must be taken these words, *to fulfil* the Law, by adding to it, that is, such things as either contribute to the explanation of the old glosses, or to enable to keep them. For the Lord has shewed us that even a wicked motion of the thoughts to the wrong of a brother is to be accounted a kind of murder. The Lord also teaches us, that it is better to keep near to the truth without swearing, than with a true oath to come near to blasphemy.

AUGUSTINE. But how, ye Manichæans, do you not receive the Law and the Prophets, seeing Christ here says, that He is come not to subvert but to fulfil them? To this the heretic Faustus REMIGIUS. *Amen* is a Hebrew word, and may be rendered in Latin, ‘vere,’ ‘fidenter,’ or ‘fiat;’ that is, ‘truly,’ ‘faithfully,’ or ‘so be it.’ The Lord uses it either because of the hardness of heart of those who were slow to believe, or to attract more particularly the attention of those that did believe.

HILARY. From the expression here used *pass*, we may suppose that the constituting elements of heaven and earth shall not be annihilated ^b.

REMIGIUS. But shall abide in their essence, but *pass* through renewal.

AUGUSTINE. (Serm. in Mont. i. 8.) By the words, *one iota or one point shall not pass from the Law*, we must understand only a strong metaphor of completeness, drawn from the letters of writing, iota being the least of the letters, made with one stroke of the pen, and a point being a slight dot at the end of the same letter. The words there shew that the Law shall be completed to the very least matter.

RABANUS. He fitly mentions the Greek iota, and not the Hebrew jod, because the iota stands in Greek for the number ten, and so there is an allusion to the Decalogue of which the Gospel is the point and perfection.

PSEUDO-CHRYSOSTOM. If even an honourable man blushes to be found in a falsehood, and a wise man lets not fall empty any word he has once spoken, how could it be that the words of heaven should fall to the ground empty?

Hence He concludes, *Whoso shall break the least of these commandments, &c.* And, I suppose, the Lord goes on to reply Himself to the question, Which are the least commandments? Namely, these which I am now about to speak.

CHRYSTOSTOM. He speaks not this of the old laws, but of those which He was now going to enact, of which he says, *the least*, though they were all great. For as He so oft spoke humbly of Himself, so does He now speak humbly of His precepts.

PSEUDO-CHRYSTOSTOM. Otherwise; the precepts of Moses are easy to obey; *Thou shalt not kill. Thou shalt not commit adultery.* The very greatness of the crime is a check upon the desire of committing it; therefore the reward of observance is small, the sin of transgression great. But Christ's precepts, *Thou shalt not be angry, Thou shalt not lust*, are hard to obey, and therefore in their reward they are great, in their transgression, 'least.' It is thus He speaks of these precepts of Christ, such as *Thou shalt not be angry, Thou shalt not lust*, as 'the least;' and they who commit these lesser sins, are the least in the kingdom of God; that is, he who has been angry and not sinned grievously is secure from the punishment of eternal damnation; yet he does not attain that glory which they attain who fulfil even these least.

AUGUSTINE. (ubi sup.) Or, the precepts of the Law are called 'the least,' as opposed to Christ's precepts which are great. The least commandments are signified by the iota and the point. *He*, therefore, *who breaks them, and teaches men so*, that is, to do as he does, *shall be called least in the kingdom of heaven.* Hence we may perhaps conclude, that it is not true that there shall none be there except they be great.

GLOSS. (ord.) By 'break,' is meant, the not doing what one understands rightly, or the not understanding what one has corrupted, or the destroying the perfectness of Christ's additions.

CHRYSTOSTOM. Or, when you hear the words, *least in the kingdom of heaven*, imagine nothing less than the punishment of hell. For He oft uses the word 'kingdom,' not only of the joys of heaven, but of the time of the resurrection, and of the terrible coming of Christ.

GREGORY. (Hom. in Ev. xii. 1.) Or, by the kingdom of heaven is to be understood the Church, in which that teacher who breaks a commandment

is called least, because he whose life is despised, it remains that his preaching be also despised.

HILARY. Or, He calls the passion, and the cross, the least, which if one shall not confess openly, but be ashamed of them, he shall be least, that is, last, and as it were no man; but to him that confesses it He promises the great glory of a heavenly calling.

JEROME. This head is closely connected with the preceding. It is directed against the Pharisees, who, despising the commandments of God, set up traditions of their own, and means that their teaching the people would not avail themselves, if they destroyed the very least commandment in the Law. We may take it in another sense. The learning of the master if joined with sin however small, loses him the highest place, nor does it avail any to teach righteousness, if he destroys it in his life. Perfect bliss is for him who fulfils in deed what he teaches in word.

AUGUSTINE. (*ubi sup.*) Otherwise; *he who breaks the least of these commandments*, that is, of Moses' Law, *and teaches men so, shall be called the least; but he who shall do (these least), and so teach*, shall not indeed be esteemed great, yet not so little as he who breaks them. That he should be great, he ought to do and to teach the things which Christ now teaches.

5:20–22

20. For I say unto you, That except your righteousness shall exceed the righteousness of the Scribes and Pharisees, ye shall in no case enter into the kingdom of heaven.

21. Ye have heard that it was said by them of old time, Thou shalt not kill; and whosoever shall kill shall be in danger of the judgment:

22. But I say unto you, That whosoever is angry with his brother without a cause shall be in danger of the judgment: and whosoever shall say to his brother, Raca, shall be in danger of the council: but whosoever shall say, Thou fool, shall be in danger of hell fire.

HILARY. Beautiful entrance He here makes to a teaching beyond the works of the Law, declaring to the Apostles that they should have no

admission to the kingdom of heaven without a righteousness beyond that of Pharisees.

CHRYSOSTOM. By righteousness is here meant universal virtue. But observe the superior power of grace, in that He requires of His disciples who were yet uninstructed to be better than those who were masters under the Old Testament. Thus He does not call the Scribes and Pharisees unrighteous, but speaks of *their righteousness*. And see how even herein He confirms the Old Testament that He compares it with the New, for the greater and the less are always of the same kind.

PSEUDO-CHRYSOSTOM. The righteousness of the Scribes and Pharisees are the commandments of Moses; but the commandments of Christ are the fulfilment of that Law. This then is His meaning; Whosoever in addition to the commandments of the Law shall not fulfil My commandments, shall not enter into the kingdom of heaven. For those indeed save from the punishment due to transgressors of the Law, but do not bring into the kingdom; but My commandments both deliver from punishment, and bring into the kingdom. But seeing that to break the least commandments and not to keep them are one and the same, why does He say above of him that breaks the commandments, that *he shall be the least in the kingdom of heaven*, and here of him who keeps them not, that *he shall not enter into the kingdom of heaven*? See how to be the least in the kingdom is the same with not entering into the kingdom. For a man to be in the kingdom is not to reign with Christ, but only to be numbered among Christ's people; what He says then of him that breaks the commandments is, that he shall indeed be reckoned among Christians, yet the least of them. But he who enters into the kingdom, becomes partaker of His kingdom with Christ. Therefore he who does not enter into the kingdom of heaven, shall not indeed have a part of Christ's glory, yet shall he be in the kingdom of heaven, that is, in the number of those over whom Christ reigns as King of heaven.

AUGUSTINE. (De Civ. Dei, xx. 9.) Otherwise, *unless your righteousness exceed the righteousness of the Scribes and Pharisees*, that is, exceed that of those who break what themselves teach, as it is elsewhere said of them, *They say, and do not*; (Mat. 23:3.) just as if He had said, Unless your righteousness exceed in this way that ye do what ye teach, you shall not enter the kingdom of heaven. We must therefore understand something other than usual by the kingdom of heaven here, in which are to be both he

who breaks what he teaches, and he who does it, but the one *least*, the other *great*; this kingdom of heaven is the present Church. In another sense is the kingdom of heaven spoken of that place where none enters but he who does what he teaches, and this is the Church as it shall be hereafter.

AUGUSTINE. (Id. cont. Faust. xix. 31.) This expression, the kingdom of heaven, so often used by our Lord, I know not whether any one would find in the books of the Old Testament. It belongs properly to the New Testament revelation, kept for His mouth whom the Old Testament figured as a King that should come to reign over His servants. This end, to which its precepts were to be referred, was hidden in the Old Testament, though even that had its saints who looked forward to the revelation that should be made.

GLOSS. (non occ.) Or, we may explain by referring to the way in which the Scribes and Pharisees understood the Law, not to the actual contents of the Law.

AUGUSTINE. (cont. Faust. xix. 30.) For almost all the precepts which the Lord gave, saying, *But I say unto you*, are found in those ancient books. But because they knew not of any murder, besides the destruction of the body, the Lord shews them that every evil thought to the hurt of a brother is to be held for a kind of murder.

PSEUDO-CHRYSOSTOM. Christ willing to shew that He is the same God who spoke of old in the Law, and who now gives commandments in grace, now puts first of all his commandments (vid. Mat. 19:18.), that one which was the first in the Law, first, at least, of all those that forbade injury to our neighbour.

AUGUSTINE. (De Civ. Dei, i. 20.) We do not, because we have heard that, *Thou shall not kill*, deem it therefore unlawful to pluck a twig, according to the error of the Manichees, nor consider it to extend to irrational brutes; by the most righteous ordinance of the Creator their life and death is subservient to our needs. There remains, therefore, only man of whom we can understand it, and that not any other man, nor you only; for he who kills himself does nothing else but kill a man. Yet have not they in any way done contrary to this commandment who have waged wars under God's authority, or they who charged with the administration of civil power have

by most just and reasonable orders inflicted death upon criminals. Also Abraham was not charged with cruelty, but even received the praise of piety, for that he was willing to obey God in slaying his son. Those are to be excepted from this command whom God commands to be put to death, either by a general law given, or by particular admonition at any special time. For he is not the slayer who ministers to the command, like a hilt to one smiting with a sword, nor is Samson otherwise to be acquitted for destroying himself along with his enemies, than because he was so instructed privily of the Holy Spirit, who through him wrought the miracles.

CHRYSOSTOM. This, *it was said by them of old time*, shews that it was long ago that they had received this precept. He says this that He might rouse His sluggish hearers to proceed to more sublime precepts, as a teacher might say to an indolent boy, Know you not how long time you have spent already in merely learning to spell? In that, *I say unto you*, mark the authority of the legislator, none of the old Prophets spoke thus; but rather, *Thus saith the Lord*. They as servants repeated the commands of their Lord; He as a Son declared the will of His Father, which was also His own. They preached to their fellow servants; He as master ordained a law for his slaves.

AUGUSTINE. (de Civ. Dei, ix. 4.) There are two different opinions among philosophers concerning the passions of the mind: the Stoics do not allow that any passion is incident to the wise man; the Peripatetics affirm that they are incident to the wise man but in a moderate degree and subject to reason; as, for example, when mercy is shewn in such a manner that justice is preserved. But in the Christian rule we do not enquire whether the mind is first affected with anger or with sorrow, but whence.

PSEUDO-CHRYSOSTOM. He who is angry without cause shall be judged; but he who is angry with cause shall not be judged. For if there were no anger, neither teaching would profit, nor judgments hold, nor crimes be controlled. So that he who on just cause is not angry, is in sin; for an unreasonable patience sows vices, breeds carelessness, and invites the good as well as the bad to do evil.

JEROME. Some copies add here the words, without cause; but by the true reading ° the precept is made unconditional, and anger altogether forbidden. For when we are told to pray for them that persecute us, all occasion of

anger is taken away. The words *without cause* then must be erased, for *the wrath of man worketh not the righteousness of God*.

PSEUDO-CHRYSOSTOM. Yet that anger which arises from just cause is indeed not anger, but a sentence of judgment. For anger properly means a feeling of passion; but he whose anger arises from just cause does not suffer any passion, and is rightly said to sentence, not to be angry with.

AUGUSTINE. (Retract. i. 19.) This also we affirm should be taken into consideration, what is being angry with a brother; for he is not angry with a brother who is angry at his offence. He then it is who is angry without cause, who is angry with his brother, and not with the offence.

AUGUSTINE. (de Civ. Dei, xiv. 9.) But to be angry with a brother to the end that he may be corrected, there is no man of sound mind who forbids. Such sort of motions as come of love of good and of holy charity, are not to be called vices when they follow right reason.

PSEUDO-CHRYSOSTOM. But I think that Christ does not speak of anger of the flesh, but anger of the heart; for the flesh cannot be so disciplined as not to feel the passion. When then a man is angry but refrains from doing what his anger prompts him, his flesh is angry, but his heart is free from anger.

AUGUSTINE. (Serm. in Mont. i. 9.) And there is this same distinction between the first case here put by the Saviour and the second: in the first case there is one thing, the passion; in the second two, anger and speech following thereupon, *He who saith to his brother, Raca, is in danger of the council*. Some seek the interpretation of this word in the Greek, and think that *Raca* means ragged, from the Greek *ράκος*, a rag. But more probably it is not a word of any meaning, but a mere sound expressing the passion of the mind, which grammarians call an interjection, such as the cry of pain, 'heu.'

CHRYSOSTOM. Or, *Racha* is a word signifying contempt, and worthlessness. For where we in speaking to servants or children say, Go thou, or, Tell thou him; in Syriac they would say *Racha* for 'thou.' For the Lord descends to the smallest trifles even of our behaviour, and bids us treat one another with mutual respect.

JEROME. Or, Racha is a Hebrew word signifying, 'empty,' 'vain;' as we might say in the common phrase of reproach, 'empty-pate.' Observe that He says brother; for who is our brother, but he who has the same Father as ourselves?

PSEUDO-CHRYSOSTOM. And it were an unworthy reproach to him who has in him the Holy Spirit to call him 'empty.'

AUGUSTINE. (ubi sup.) In the third case are three things; anger, the voice expressive of anger, and a word of reproach, *Thou fool*. Thus here are three different degrees of sin; in the first when one is angry, but keeps the passion in his heart without giving any sign of it. If again he suffers any sound expressive of the passion to escape him, it is more than had he silently suppressed the rising anger; and if he speaks a word which conveys a direct reproach, it is a yet greater sin.

PSEUDO-CHRYSOSTOM. But as none is empty who has the Holy Spirit, so none is a fool who has the knowledge of Christ; and if Racha signifies 'empty,' it is one and the same thing, as far as the meaning of the word goes, to say Racha, or 'thou fool.' But there is a difference in the meaning of the speaker; for Racha was a word in common use among the Jews, not expressing wrath or hate, but rather in a light careless way expressing confident familiarity, not anger. But you will perhaps say, if Racha is not an expression of wrath, how is it then a sin? Because it is said for contention, not for edification; and if we ought not to speak even good words but for the sake of edification, how much more not such as are in themselves bad?

AUGUSTINE. (ubi sup.) Here we have three arraignments, the judgment, the council, and hell-fire, being different stages ascending from the lesser to the greater. For in the judgment there is yet opportunity for defence; to the council belongs the respite of the sentence, what time the judges confer among themselves what sentence ought to be inflicted; in the third, hell-fire, condemnation is certain, and the punishment fixed. Hence is seen what a difference is between the righteousness of the Pharisees and Christ; in the first, murder subjects a man to judgment; in the second, anger alone, which is the least of the three degrees of sin.

RABANUS. The Saviour here names the torments of hell, Gehenna, a name thought to be derived from a valley consecrate to idols near Jerusalem, and

filled of old with dead bodies, and defiled by Josiah, as we read in the Book of Kings.

CHRYSTOSTOM. This is the first mention of hell, though the kingdom of Heaven had been mentioned some time before, which shews that the gifts of the one comes of His love, the condemnation of the other of our sloth. Many thinking this a punishment too severe for a mere word, say that this was said figuratively. But I fear that if we thus cheat ourselves with words here, we shall suffer punishment in deed there. Think not then this too heavy a punishment, when so many sufferings and sins have their beginning in a word; a little word has often begotten a murder, and overturned whole cities. And yet it is not to be thought a little word that denies a brother reason and understanding by which we are men, and differ from the brutes.

PSEUDO-CHRYSTOSTOM. *In danger of the council*; that is, (according to the interpretation given by the Apostles in their Constitutions,) in danger of being one of that Council which condemned Christ ^e.

HILARY. Or, he who reproaches with emptiness one full of the Holy Spirit, will he arraigned in the assembly of the Saints, and by their sentence will be punished for an affront against that Holy Spirit Himself.

AUGUSTINE. (ubi sup.) Should any ask what greater punishment is reserved for murder, if evil-speaking is visited with hell-fire? This obliges us to understand, that there are degrees in hell.

CHRYSTOSTOM. Or, *the judgment* and *the council* denote punishment in this word; *hell-fire* future punishment. He denounces punishment against anger, yet does not mention any special punishment, shewing therein that it is not possible that a man should be altogether free from the passion. The Council here means the Jewish senate, for He would not seem to be always superseding all their established institutions, and introducing foreign ^f.

AUGUSTINE. (ubi sup.) In all these three sentences there are some words understood. In the first indeed, as many copies read *without cause*, there is nothing to be supplied. In the second, *He who saith to his brother, Racha*, we must supply the words, *without cause*; and again, in *He who says, Thou fool*, two things are understood, *to his brother*, and, *without cause*. And this forms the defence of the Apostle, when he calls the Galatians fools, though he considers them his brethren; for he did it not without cause.

5:23–24

23. Therefore if thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee;

24. Leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift.

AUGUSTINE. (Serm. in Mont. i. 10.) If it be not lawful to be angry with a brother, or to say to him Racha, or Thou fool, much less is it lawful to keep in the memory any thing which might convert anger into hate.

JEROME. It is not, If thou hast ought against thy brother; but, *If thy brother has ought against thee*, that the necessity of reconciliation may be more imperative.

AUGUSTINE. (ubi sup.) And he has somewhat against us when we have wronged him; and we have somewhat against him when he has wronged us, in which case there were no need to go to be reconciled to him, seeing we had only to forgive him, as we desire the Lord to forgive us.

PSEUDO-CHRYSOSTOM. But if it is he that hath done you the wrong, and yet you be the first to seek reconciliation, you shall have a great reward.

CHRYSOSTOM. If love alone is not enough to induce us to be reconciled to our neighbour, the desire that our work should not remain imperfect, and especially in the holy place, should induce us.

GREGORY. (Hom. 1. in Ezech. viii. 9.) Lo He is not willing to accept sacrifice at the hands of those who are at variance. Hence then consider how great an evil is strife, which throws away what should be the means of remission of sin.

PSEUDO-CHRYSOSTOM. See the mercy of God, that He thinks rather of man's benefit than of His own honour; He loves concord in the faithful more than offerings at His altar; for so long as there are dissensions among the faithful, their gift is not looked upon, their prayer is not heard. For no one can be a true friend at the same time to two who are enemies to each other. In like manner, we do not keep our fealty to God, if we do not love His friends and hate His enemies. But such as was the offence, such should also

be the reconciliation. If you have offended in thought, be reconciled in thought; if in words, be reconciled in words; if in deeds, in deeds be reconciled. For so it is in every sin, in whatsoever kind it was committed, in that kind is the penance done.

HILARY. He bids us when peace with our fellow-men is restored, then to return to peace with God, passing from the love of men to the love of God; *then go and offer thy gift.*

AUGUSTINE. (ubi sup.) If this direction be taken literally, it might lead some to suppose that this ought indeed to be so done if our brother is present, for that no long time can be meant when we are bid to leave our offering there before the altar. For if he be absent, or possibly beyond sea, it is absurd to suppose that the offering must be left before the altar; to be offered after we have gone over land and sea to seek him. Wherefore we must embrace an inward, spiritual sense of the whole, if we would understand it without involving any absurdity. The gift which we offer to God, whether learning, or speech, or whatever it be, cannot be accepted of God unless it be supported by faith. If then we have in aught harmed a brother, we must go and be reconciled with him, not with the bodily feet, but in thoughts of the heart, when in humble contrition you may cast yourself at your brother's feet in sight of Him whose offering you are about to offer. For thus in the same manner as though He were present, you may with unfeigned heart seek His forgiveness; and returning thence, that is, bringing back again your thoughts to what you had first begun to do, may make your offering.

5:25–26

25. Agree with thine adversary quickly, whiles thou art in the way with him; lest at any time the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison.

26. Verily I say unto thee, Thou shalt by no means come out thence, till thou hast paid the uttermost farthing.

HILARY. The Lord suffers us at no time to be wanting in peaceableness of temper, and therefore bids us be reconciled to our adversary quickly, while

on the road of life, lest we be cast into the season of death before peace be joined between us.

JEROME. The word here in our Latin books is ‘consentiens,’ in Greek, εὐνοῶν, which means, ‘kind,’ ‘benevolent.’

AUGUSTINE. (Serm. in Mont. i. 11.) Let us see who this adversary is to whom we are bid to be benevolent, It may then be either the Devil, or man, or the flesh, or God, or His commandments. But I do not see how we can be bid be benevolent, or agreeing with the Devil; for where there is good will, there is friendship, and no one will say that friendship should be made with the Devil, or that it is well to agree with him, having once proclaimed war against him when we renounced him; nor ought we to consent with him, with whom had we never consented, we had never come into such circumstances,

JEROME. Some, from that verse of Peter, *Your adversary the Devil, &c.* (1 Pet. 5:8.) will have the Saviour’s command to be, that we should be merciful to the Devil, not causing him to endure punishment for our sakes. For as he puts in our way the incentives to vice, if we yield to his suggestions, he will be tormented for our sakes. Some follow a more forced interpretation, that in baptism we have each of us made a compact with the Devil by renouncing him. If we observe this compact, then we are agreeing with our adversary, and shall not be cast into prison.

AUGUSTINE. (ubi sup.) I do not see again how it can be understood of man. For how can man be said to deliver us to the Judge, when we know only Christ as the Judge, before whose tribunal all must be sisted. How then can he deliver to the Judge, who has himself to appear before Him? Moreover if any has sinned against any by killing him, he has no opportunity of agreeing with him in the way, that is in this life; and yet that hinders not but that he may be rescued from judgment by repentance. Much less do I see how we can be bid be agreeing with the flesh; for they are sinners rather who agree with it; but they who bring it into subjection, do not agree with it, but compel it to agree with them.

JEROME. And how can the body be cast into prison if it agree not with the spirit, seeing soul and body must go together, and that the flesh can do nothing but what the soul shall command?

AUGUSTINE. (ubi sup.) Perhaps then it is God with whom we are here enjoined to agree. He may be said to be our adversary, because we have departed from Him by sin, and *He resisteth the proud*. Whosoever then shall not have been reconciled in this life with God through the death of His Son, shall be by Him delivered to the Judge, that is, the Son, to whom He has committed all judgment. And man may be said to be *in the way with God*, because He is every where. But if we like not to say that the wicked are with God, who is every where present, as we do not say that the blind are with that light which is every where around them, there only remains the law of God which we can understand by our adversary. For this law is an adversary to such as love to sin, and is given us for this life that it may be with us in the way. To this we ought to agree quickly, by reading, hearing, and bestowing on it the summit of authority, and that when we understand it, we hate it not because it opposes our sins, but rather love it because it corrects them; and when it is obscure, pray that we may understand it.

JEROME. But from the context the sense is manifest; the Lord is exhorting us to peace and concord with our neighbour; as it was said above, Go, be reconciled to thy brother.

PSEUDO-CHRYSOSTOM. The Lord is urgent with us to hasten to make friends with our enemies while we are yet in this life, knowing how dangerous for us that one of our enemies should die before peace is made with us. For if death bring us while yet at enmity to the Judge, he will deliver us to Christ, proving us guilty by his judgment. Our adversary also delivers us to the Judge, when he is the first to seek reconciliation; for he who first submits to his enemy, brings him in guilty before God.

HILARY. Or, the adversary delivers you to the Judge, when the abiding of your wrath towards him convicts you.

AUGUSTINE. (ubi sup.) By the Judge I understand Christ, for, *the Father hath committed all judgment to the Son*; (John 5:22.) and by the officer, or minister, an Angel, for, *Angels came and ministered unto Him*; and we believe that He will come with his Angels to judge.

PSEUDO-CHRYSOSTOM. *The officer*, that is, the ministering Angel of punishment, and he shall cast you into the prison of hell.

AUGUSTINE. (ubi sup.) By the prison I understand the punishment of the darkness. And that none should despise that punishment, He adds, *Verily I say unto thee, thou shalt not come out thence till thou hast paid the very last farthing.*

JEROME. A farthing is a coin containing two mites. What He says then is, 'Thou shalt not go forth thence till thou hast paid for the smallest sins.'

AUGUSTINE. (ubi sup.) Or it is an expression to denote that there is nothing that shall go unpunished; as we say 'To the dregs,' when we are speaking of any thing so emptied that nothing is left in it. Or by *the last farthing* (quadrans.) may be denoted earthly sins. For the fourth and last element of this world is earth. *Paid*, that is in eternal punishment; and *until* used in the same sense as in that, *Sit thou on my right hand until I make thy enemies thy footstool*; (Ps. 110:1.) for He does not cease to reign when His enemies are put under His feet. So here, *until thou hast paid*, is as much as to say, thou shalt never come out thence, for that he is always paying the very last farthing while he is enduring the everlasting punishment of earthly sins.

PSEUDO-CHRYSOSTOM. Or, If you will make your peace yet in this world, you may receive pardon of even the heaviest offences; but if once damned and cast, into the prison of hell, punishment will be exacted of you not for grievous sins only, but for each idle word, which may be denoted by *the very last farthing.*

HILARY. For because *charity covereth a multitude of sins*, we shall therefore pay the last farthing of punishment, unless by the expense of charity we redeem the fault of our sin.

PSEUDO-CHRYSOSTOM. Or, the prison is worldly misfortune which God often sends upon sinners.

CHRYSOSTOM. Or, He here speaks of the judges of this world, of the way which leads to this judgment, and of human prisons; thus not only employing future but present inducements, as those things which are before the eyes affect us most, as St. Paul also declares, *If thou doest evil fear the power, for he beareth not the sword in vain.* (Rom. 13:4.)

27. Ye have heard that it was said by them of old time, Thou shalt not commit adultery:

28. But I say unto you, That whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart.

CHRYSOSTOM. (Hom. xvii.) The Lord having explained how much is contained in the first commandment, namely, *Thou shalt not kill*, proceeds in regular order to the second.

AUGUSTINE. (Serm. ix. 3 and 10.) *Thou shalt not commit adultery*, that is, Thou shalt go no where but to thy lawful wife. For if you exact this of your wife, you ought to do the same, for the husband ought to go before the wife in virtue. It is a shame for the husband to say that this is impossible. Why not the husband as well as the wife? And let not him that is unmarried suppose that he does not break this commandment by fornication; you know the price wherewith you have been bought, you know what you eat and what you drink ^g, therefore keep yourself from fornications. Forasmuch as all such acts of lust pollute and destroy God's image, (which you are,) the Lord who knows what is good for you, gives you this precept that you may not pull down His temple which you have begun to be.

AUGUSTINE. (cont. Faust. xix. 23.) He then goes on to correct the error of the Pharisees, declaring, *Whoso looketh upon a woman to lust after her, hath committed adultery already with her in his heart*. For the commandment of the Law, *Thou shalt not lust after thy neighbour's wife*, (Exod. 20:17.) the Jews understood of taking her away, not of committing adultery with her.

JEROME. Between πάθος and προπάθεια, that is between actual passion and the first spontaneous movement of the mind, there is this difference: passion is at once a sin; the spontaneous movement of the mind, though it partakes of the evil of sin, is yet not held for an offence committed ^h. When then one looks upon a woman, and his mind is therewith smitten, there is propassion; if he yields to this he passes from propassion to passion, and then it is no longer the will but the opportunity to sin that is wanting. *Whosoever*, then, *looketh on a woman to lust after her*, that is, so looks on her as to lust, and cast about to obtain, he is rightly said to commit adultery with her in his heart.

AUGUSTINE. (Serm. in Mont. i. 12.) For there are three things which make up a sin; suggestion either through the memory, or the present sense; if the thought of the pleasure of indulgence follows, that is an unlawful thought, and to be restrained; if you consent then, the sin is complete. For prior to the first consent, the pleasure is either none or very slight, the consenting to which makes the sin. But if consent proceeds on into overt act, then desire seems to be satiated and quenched. And when suggestion is again repeated, the contemplated pleasure is greater, which previous to habit formed was but small, but now more difficult to overcome.

GREGORY. (Mor. xxi. 2.) But whoso casts his eyes about without caution will often be taken with the pleasure of sin, and ensnared by desires begins to wish for what he would not. Great is the strength of the flesh to draw us downwards, and the charm of beauty once admitted to the heart through the eye, is hardly banished by endeavour. We must therefore take heed at the first, we ought not to look upon what it is unlawful to desire. For that the heart may be kept pure in thought, the eyes, as being on the watch to hurry us to sin, should be averted from wanton looks.

CHRYSOSTOM. If you permit yourself to gaze often on fair countenances you will assuredly be taken, even though you may be able to command your mind twice or thrice. For you are not exalted above nature and the strength of humanity. She too who dresses and adorns herself for the purpose of attracting men's eyes to her, though her endeavour should fail, yet shall she be punished hereafter; seeing she mixed the poison and offered the cup, though none was found who would drink thereof. For what the Lord seems to speak only to the man, is of equal application to the woman; inasmuch as when He speaks to the head, the warning is meant for the whole body.

5:29–30

29. And if thy right eye offend thee, pluck it out, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell.

30. And if thy right hand offend thee, cut it off, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell.

GLOSS. (non occ.) Because we ought not only to avoid actual sin, but even put away every occasion of sin, therefore having taught that adultery is to be avoided not in deed only, but in heart, He next teaches us to cut off the occasions of sin.

PSEUDO-CHRYSOSTOM. But if according to that of the Prophet, *there is no whole part in our body*, (Ps. 38:3.) it is needful that we cut off every limb that we have that the punishment may be equal to the depravity of the flesh. Is it then possible to understand this of the bodily eye or hand? As the whole man when he is turned to God is dead to sin, so likewise the eye when it has ceased to look evil is cut off from sin. But this explanation will not suit the whole; for when He says, *thy right eye offends thee*, what does the left eye? Does it contradict the right eye, and it is preserved innocent?

JEROME. Therefore by the right eye and the right hand we must understand the love of brethren, husbands and wives, parents and kinsfolk; which if we find to hinder our view of the true light, we ought to sever from us.

AUGUSTINE. (Serm. in Mont. i. 13.) As the eye denotes contemplation, so the hand aptly denotes action. By the eye we must understand our most cherished friend, as they are wont to say who would express ardent affection, 'I love him as my own eye.' And a friend too who gives counsel, as the eye shews us our way. The *right eye*, perhaps, only means to express a higher degree of affection, for it is the one which men most fear to lose. Or, by the right eye may be understood one who counsels us in heavenly matters, and by the left one who counsels in earthly matters. And this will be the sense; Whatever that is which you love as you would your own right eye, if it *offend you*, that is, if it be an hindrance to your true happiness, *cut it off and cast it from you*. For if the right eye was not to be spared, it was superfluous to speak of the left. The right hand also is to be taken of a beloved assistant in divine actions, the left hand in earthly actions.

PSEUDO-CHRYSOSTOM. Otherwise; Christ would have us careful not only of our own sin, but likewise that even they who pertain to us should keep themselves from evil. Have you any friend who looks to your matters as your own eye, or manages them as your own hand, if you know of any scandalous or base action that he has done, cast him from you, he is an offence; for we shall give account not only of our own sins, but also of such of those of our neighbours as it is in our power to hinder.

HILARY. Thus a more lofty step of innocence is appointed us, in that we are admonished to keep free, not only from sin ourselves, but from such as might touch as from without.

JEROME. Otherwise; As above He had placed lust in the looking on a woman, so now the thought and sense straying hither and thither He calls 'the eye.' By the right hand and the other parts of the body, He means the initial movements of desire and affection.

PSEUDO-CHRYSTOSTOM. The eye of flesh is the mirror of the inward eye. The body also has its own sense, that is, the left eye, and its own appetite, that is, the left hand. But the parts of the soul are called right, for the soul was created both with free-will and under the law of righteousness, that it might both see and do rightly. But the members of the body being not with free-will, but under the law of sin, are called the left. Yet He does not bid us cut off the sense or appetite of the flesh; we may retain the desires of the flesh, and yet not do thereafter, but we cannot cut off the having the desires. But when we wilfully purpose and think of evil, then our right desires and right will offend us, and therefore He bids us cut them off. And these we can cut off, because our will is free. Or otherwise; Every thing, however good in itself that offends ourselves or others, we ought to cut off from us. For example, to visit a woman with religious purposes, this good intent towards her may be called a right eye, but if often visiting her I have fallen into the net of desire, or if any looking on are offended, then the right eye, that is, something in itself good, offends me. For the *right eye* is good intention, the *right hand* is good desire.

GLOSS. (ord.) Or; the *right eye* is the contemplative life which offends by being the cause of indolence or self-conceit, or in our weakness that we are not able to support it unmixed. The *right hand* is good works, or the active life, which offends us when we are ensnared by society and the business of life. If then any one is unable to sustain the contemplative life, let him not slothfully rest from all action; or on the other hand while he is taken up with action, dry up the fountain of sweet contemplation.

REMIGIUS. The reason why the right eye and the right hand are to be cast away is subjoined in that, *For it is better, &c.*

PSEUDO-CHRYSOSTOM. For as we are every one members one of another, it is better that we should be saved without some one of these members, than that we perish together with them. Or, it is better that we should be saved without one good purpose, or one good work, than that while we seek to perform all good works we perish together with all.

5:31–32

31. It hath been said, Whosoever shall put away his wife, let him give her a writing of divorcement:

32. But I say unto you, That whosoever shall put away his wife, saving for the cause of fornication, causeth her to commit adultery: and whosoever shall marry her that is divorced committeth adultery.

GLOSS. (non occ.) The Lord had taught us above that our neighbour's wife was not to be coveted, He now proceeds to teach that our own wife is not to be put away.

JEROME. For touching Moses's allowance of divorce, the Lord and Saviour more fully explains in conclusion, that it was because of the hardness of the hearts of the husbands, not so much sanctioning discord, as checking bloodshed.

PSEUDO-CHRYSOSTOM. For when Moses brought the children of Israel out of Egypt, they were indeed Hebrews in race, but Egyptians in manners. And it was caused by the Gentile manners that the husband hated the wife; and if he was not permitted to put her away, he was ready either to kill her or ill-treat her. Moses therefore suffered the bill of divorcement, not because it was a good practice in itself, but was the prevention of a worse evil.

HILARY. But the Lord who brought peace and goodwill on earth, would have it reign especially in the matrimonial bond.

AUGUSTINE. (cont. Fasust. xix. 26.) The Lord's command here that a wife is not to be put away, is not contrary to the command in the Law, as Manichæus affirmed. Had the Law allowed any who would to put away his wife, to allow none to put away were indeed the very opposite of that. But the difficulty which Moses is careful to put in the way, shews that he was no

good friend to the practice at all. For he required a bill of divorcement, the delay and difficulty of drawing out which would often cool headlong rage and disagreement, especially as by the Hebrew custom, it was the Scribes alone who were permitted to use the Hebrew letters, in which they professed a singular skill. To these then the law would send him whom it bid to give a writing of divorcement, when he would put away his wife, who mediating between him and his wife, might set them at one again, unless in minds too wayward to be moved by counsels of peace. Thus then He neither completed, by adding words to it, the law of them of old time, nor did He destroy the Law given by Moses by enacting things contrary to it, as Manichæus affirmed; but rather repeated and approved all that the Hebrew Law contained, so that whatever He spoke in His own person more than it had, had in view either explanation, which in divers obscure places of the Law was greatly needed, or the more punctual observance of its enactments.

AUGUSTINE. (Serm. in Mont. i. 14.) By interposing this delay in the mode of putting away, the lawgiver shewed as clearly as it could be shewn to hard hearts, that he hated strife and disagreement. The Lord then so confirms this backwardness in the Law, as to except only one case, *the cause of fornication*; every other inconvenience which may have place, He bids us bear with patience in consideration of the plighted troth of wedlock.

PSEUDO-CHRYSOSTOM. If we ought to bear the burdens of strangers, in obedience to that of the Apostle, *Bear ye one another's burdens*, (Gal. 6:2.) how much more that of our wives and husbands? The Christian husband ought not only to keep himself from any defilement, but to be careful not to give others occasion of defilement; for so is their sin imputed to him who gave the occasion. Whoso then by putting away his wife gives another man occasion of committing adultery, is condemned for that crime himself.

AUGUSTINE. (ubi sup.) Yea more, He declares the man who marries her who is put away an adulterer.

CHRYSOSTOM. Say not here, It is enough her husband has put her away; for even after she is put away she continues the wife of him that put her away.

AUGUSTINE. (ubi sup.) The Apostle has fixed the limit here, requiring her to abstain from a fresh marriage as long as her husband lives. After his death

he allows her to marry. But if the woman may not marry while her former husband is alive, much less may she yield herself to unlawful indulgences. But this command of the Lord, forbidding to put away a wife, is not broken by him who lives with her not carnally but spiritually, in that more blessed wedlock of those that keep themselves chaste. A question also here arises as to what is that fornication which the Lord allows as a cause of divorce; whether carnal sin, or, according to the Scripture use of the word, any unlawful passion, as idolatry, avarice, in short all transgression of the Law by forbidden desires. For if the Apostle permits the divorce of a wife if she be unbelieving, (though indeed it is better not to put her away,) and the Lord forbids any divorce but for the cause of fornication, unbelief even must be fornication. And if unbelief be fornication, and idolatry unbelief, and covetousness idolatry, it is not to be doubted that covetousness is fornication. And if covetousness be fornication, who may say of any kind of unlawful desire that it is not a kind of fornication?

AUGUSTINE. (Retract. i. 19. 6.) Yet I would not have the reader think this disputation of ours sufficient in a matter so arduous; for not every sin is spiritual fornication, nor does God destroy every sinner, for He hears His saints daily crying to Him, *Forgive us our debts*; but every man who goes a whoring and forsakes Him, him He destroys. Whether this be the fornication for which divorce is allowed is a most knotty question—for it is no question at all that it is allowed for the fornication by carnal sin.

AUGUSTINE. (lib. 83. Quæst. q. ult.) If any affirm that the only fornication for which the Lord allows divorce is that of carnal sin, he may say that the Lord has spoken of believing husbands and wives, forbidding either to leave the other except for fornication.

AUGUSTINE. (Serm. in Mont. i. 16.) Not only does He permit to put away a wife who commits fornication, but whoso puts away a wife by whom he is driven to commit fornication, puts her away for the cause of fornication, both for his own sake and hers.

AUGUSTINE. (de Fid. et Op. 16.) He also rightly puts away his wife to whom she shall say, I will not be your wife unless you get me money by robbery; or should require any other crime to be done by him. If the husband here be truly penitent, he will cut off the limb that offends him.

AUGUSTINE. (Serm. in Mont. i. 16.) Nothing can be more unjust than to put away a wife for fornication, and yourself to be guilty of that sin, for then is that happened, *Wherein thou judgest another, thou condemnest thyself.* (Rom. 2:1.) When He says, *And he who marrieth her who is put away, committeth adultery*, a question arises, does the woman also in this case commit adultery? For the Apostle directs either that she remain unmarried, or be reconciled to her husband. There is this difference in the separation, namely, which of them was the cause of it. If the wife put away the husband and marry another, she appears to have left her first husband with the desire of change, which is an adulterous thought. But if she have been put away by her husband, yet he who marries her commits adultery, how can she be quit of the same guilt? And further, if he who marries her commits adultery, she is the cause of his committing adultery, which is what the Lord is here forbidding.

5:33–37

33. Again, ye have heard that it hath been said by them of old time, Thou shalt not forswear thyself, but shalt perform unto the Lord thine oaths:

34. But I say unto you, Swear not at all; neither by Heaven; for it is God's throne;

35. Nor by the earth; for it is His footstool: neither by Jerusalem; for it is the city of the great King.

36. Neither shalt thou swear by thy head, because thou canst not make one hair white or black.

37. But let your communication be, Yea, yea; Nay, nay: for whatsoever is more than these cometh of evil.

GLOSS. (non occ.) The Lord has hitherto taught to abstain from injuring our neighbour, forbidding anger with murder, lust with adultery, and the putting away a wife with a bill of divorce. He now proceeds to teach to abstain from injury to God, forbidding not only perjury as an evil in itself, but even all oaths as the cause of evil, saying, *Ye have heard it said by them of old, Thou shalt not forswear thyself.* It is written in Leviticus, *Thou shalt*

not forswear thyself in my name; (c. 19:12.) and that they should not make gods of the creature, they are commanded to render to God their oaths, and not to swear by any creature, *Render to the Lord thy oaths;* that is, if you shall have occasion to swear, you shall swear by the Creator and not by the creature. As it is written in Deuteronomy, *Thou shalt fear the Lord thy God, and shall swear by his name.* (c. 6:13.)

JEROME. This was allowed under the Law, as to children; as they offered sacrifice to God, that they might not do it to idols, so they were permitted to swear by God; not that the thing was right, but that it were better done to God than to dæmons.

PSEUDO-CHRYSOSTOM. For no man can swear often, but he must sometimes forswear himself; as he who has a custom of much speaking will sometimes speak foolishly.

AUGUSTINE. (cont. Faust. xix. 23.) Inasmuch as the sin of perjury is a grievous sin, he must be further removed from it who uses no oath, than he who is ready to swear on every occasion, and the Lord would rather that we should not swear and keep close to the truth, than that swearing we should come near to perjury.

AUGUSTINE. (Serm. in Mont. i. 17.) This precept also confirms the righteousness of the Pharisees, not to forswear; inasmuch as he who swears not at all cannot forswear himself. But as to call God to witness is to swear, does not the Apostle break this commandment when he says several times to the Galatians, *The things which I write unto you, behold, before God, I lie not.* (Gal. 1:20.) So the Romans, *God is my witness, whom I serve in my spirit.* (Rom. 1:9) Unless perhaps some one may say, it is no oath unless I use the form of swearing by some object; and that the Apostle did not swear in saying, *God is my witness.* It is ridiculous to make such a distinction; yet the Apostle has used even this form, *I die daily, by your boasting.* (1 Cor. 15:31.) That this does not mean, your boasting has caused my dying daily, but is an oath, is clear from the Greek, which is *νὴ τὴν ὑμετέραν καύχησιν.*

AUGUSTINE. (de Mendac. 15.) But what we could not understand by mere words, from the conduct of the saints we may gather in what sense should be understood what might easily be drawn the contrary way, unless explained by example. The Apostle has used oaths in his Epistles, and by

this shews us how that ought to be taken, *I say unto you, Swear not at all*, namely, lest by allowing ourselves to swear at all we come to readiness in swearing, from readiness we come to a habit of swearing, and from a habit of swearing we fall into perjury. And so the Apostle is not found to have used an oath but only in writing, the greater thought and caution which that requires not allowing of slip of the tongue. Yet is the Lord's command so universal, *Swear not at all*, that He would seem to have forbidden it even in writing. But since it would be an impiety to accuse Paul of having violated this precept, especially in his Epistles, we must understand the word *at all* as implying that, as far as lays in your power, you should not make a practice of swearing, not aim at it as a good thing in which you should take delight.

AUGUSTINE. (cont. Faust. xix. 23.) Therefore in his writings, as writing allows of greater circumspection, the Apostle is found to have used an oath in several places, that none might suppose that there is any direct sin in swearing what is true; but only that our weak hearts are better preserved from perjury by abstaining from all swearing whatever.

JEROME. Lastly, consider that the Saviour does not here forbid to swear by God, but by the Heaven, the Earth, by Jerusalem, by a man's head. For this evil practice of swearing by the elements the Jews had always, and are thereof often accused in the prophetic writing's. For he who swears, shews either reverence or love for that by which he swears. Thus when the Jews swore by the Angels, by the city of Jerusalem, by the temple and the elements, they paid to the creature the honour and worship belonging to God; for it is commanded in the Law that we should not swear but by the Lord our God.

AUGUSTINE. (Serm. in Mont. i. 17.) Or; It is added, *By the Heaven, &c.* because the Jews did not consider themselves bound when they swore by such things. As if He had said, When you swear by the Heaven and the Earth, think not that you do not owe your oath to the Lord your God, for you are proved to have sworn by Him whose throne the heaven is, and the earth His footstool; which is not meant as though God had such limbs set upon the heaven and the earth, after the manner of a man who is sitting; but that seat signifies God's judgment of us. And since in the whole extent of this universe it is the heaven that has the highest beauty, God is said to sit upon the heavens as shewing divine power to be more excellent than the

most surpassing show of beauty; and He is said to stand upon the earth, as putting to lowest use a lesser beauty. Spiritually by the heavens are denoted holy souls, by the earth the sinful, seeing *He that is spiritual judgeth all things*. (1 Cor. 2:15.) But to the sinner it is said, *Earth thou art, and unto earth thou shalt return*. (Gen. 3:19.) And he who would abide under a law, is put under a law, and therefore He adds, *it is the footstool of His feet*. *Neither by Jerusalem, for it is the city of the Great King*; this is better said than ‘it is mine;’ though it is understood to mean the same. And because He is also truly Lord, whoso swears by Jerusalem, owes his oath to the Lord. *Neither by thy head*. What could any think more entirely his own property than his own head? But how is it ours when we have not power to make one hair black or white? Whoso then swears by his own head also owes his vows to the Lord; and by this the rest may be understood.

CHRYSOSTOM. Note how He exalts the elements of the world, not from their own nature, but from the respect which they have to God, so that there is opened no occasion of idolatry.

RABANUS. Having forbidden swearing, He instructs us how we ought to speak, *Let your speech be yea, yea; nay, nay*. That is, to affirm any thing it is sufficient to say, ‘It is so:’ to deny, to say, ‘It is not so.’ Or, *yea, yea; nay, nay*, are therefore twice repeated, that what you affirm with the mouth you should prove in deed, and what you deny in word, you should not establish by your conduct.

HILARY. Otherwise; They who live in the simplicity of the faith have not need to swear, with them ever, what is is, what is not is not; by this their life and their conversation are ever preserved in truth.

JEROME. Therefore Evangelic verity does not admit an oath, since the whole discourse of the faithful is instead of an oath.

AUGUSTINE. (ubi sup.) And he who has learned that an oath is to be reckoned not among things good, but among things necessary, will restrain himself as much as he may, not to use an oath without necessity, unless he sees men loth to believe what it is for their good they should believe, without the confirmation of an oath. This then is good and to be desired, that our conversation be only, *yea, yea; nay, nay; for what is more than this cometh of evil*. That is, if you are compelled to swear, you know that it is by

the necessity of their weakness to whom you would persuade any thing; which weakness is surely an evil. What is more than this is thus evil; not that you do evil in this just use of an oath to persuade another to something beneficial for him; but it is an evil in him whose weakness thus obliges you to use an oath.

CHRYSTOSTOM. Or; *of evil*, that is, from their weakness to whom the Law permitted the use of an oath. Not that by this the old Law is signified to be from the Devil, but He leads us from the old imperfection to the new abundance.

5:38–42

38. Ye have heard that it hath been said, An eye for an eye, and a tooth for a tooth:

39. But I say unto you, That ye resist not evil: but whosoever shall smite thee on thy right cheek, turn to him the other also.

40. And if any man will sue thee at the law, and take away thy coat, let him have thy cloak also.

41. And whosoever shall compel thee to go a mile, go with him twain.

42. Give to him that asketh thee, and from him that would borrow of thee turn not thou away.

GLOSS. (non occ.) The Lord having taught that we are not to offer injury to our neighbour, or irreverence to the Lord, now proceeds to shew how the Christian should demean himself to those that injure him.

AUGUSTINE. (cont. Faust. xix. 25.) This law, *Eye for eye, tooth for tooth*, was enacted to repress the flames of mutual hate, and to be a check on their undisciplined spirits. For who when he would take revenge, was ever content to return just so much harm as he had received? Do we not see men who have suffered some trifling hurt, straightway plot murder, thirst for blood, and hardly find evil enough that they can do to their enemies for the satisfying their rage? To this immeasured and cruel fury the Law puts bounds when it enacts a *lex talionis*; that is, that whatever wrong or hurt

any man has done to another, he should suffer just the same in return. This is not to encourage but to check rage; for it does not rekindle what was extinguished, but hinders the flames already kindled from further spread. It enacts a just retaliation, properly due to him who has suffered the wrong. But that mercy forgives any debt, does not make it unjust that payment had been sought. Since then he sins who seeks an unmeasured vengeance, but he does not sin who desires only a just one; he is therefore further from sin who seeks no retribution at all. I might state it yet thus; It was said to them of old time, Thou shalt not take unequal retaliation; But I say unto you. Ye shall not retaliate; this is a completion of the Law, if in these words something is added to the Law which was wanting to it; yea, rather that which the Law sought to do, namely, to put an end to unequal revenge, is more safely secured when there is no revenge at all.

PSEUDO-CHRYSOSTOM. For without this command, the commands of the Law could not stand. For if according to the Law we begin all of us to render evil for evil, we shall all become evil, since they that do hurt abound. But if according to Christ we resist not evil, though they that are evil be not amended, yet they that are good remain good.

JEROME. Thus our Lord by doing away all retaliation, cuts off the beginnings of sin. So the Law corrects faults, the Gospel removes their occasions.

GLOSS. (non occ.) Or it may be said that the Lord said this, adding somewhat to the righteousness of the old Law.

AUGUSTINE. (Serm. in Mont. i. 19.) For the righteousness of the Pharisees is a less righteousness, not to transgress the measure of equal retribution; and this is the beginning of peace; but perfect peace is to refuse all such retribution. Between that first manner then, which was not according to the Law, to wit, that a greater evil should be returned for a less, and this which the Lord enjoins to make His disciples perfect, to wit, that no evil should be returned for evil, a middle place is held by this, that an equal evil should be returned, which was thus the passage from extremest discord to extremest peace. Whoso then first does evil to another departs furthest from righteousness; and who does not first do any wrong, but when wronged repays with a heavier wrong, has departed somewhat from extreme injustice; he who repays only what he has received, gives up yet something

more, for it were but strict right that he who is the first aggressor should receive a greater hurt than he inflicted. This righteousness thus partly begun, He perfects, who is come to fulfil the Law. The two steps that intervene He leaves to be understood; for there is who does not repay so much, but less; and there is yet above him, he who repays not at all; yet this seems too little to the Lord, if you be not also ready to suffer wrong. Therefore He says not, *Render not evil for evil*, but, *Resist not against evil*, not only repay not what is offered to you, but do not resist that it should not be done to you. For thus accordingly He explains that saying, *If any man smite thee on thy right cheek, offer to him the left also*. Which as being a high part of mercy, is known to those who serve such as they love much; from whom, being morose, or insane, they endure many things, and if it be for their health they offer themselves to endure more. The Lord then, the Physician of souls, teaches His disciples to endure with patience the sicknesses of those for whose spiritual health they should provide. For all wickedness comes of a sickness of the mind; nothing is more innocent than he who is sound and of perfect health in virtue.

AUGUSTINE. (de Mendac. 15.) The things which are done by the Saints in the New Testament profit for examples of understanding those Scriptures which are modelled into the form of precepts. Thus we read in Luke; *Whoso smiteth thee on the one cheek, turn to him the other also*. (Luke 6:29.) Now there is no example of patience more perfect than that of the Lord; yet He, when He was smitten, said not, 'Behold the other cheek,' but, *If I have spoken amiss, accuse me wherein it is amiss; but if well, why smitest thou me?* (John 18:23.) hereby shewing us that that turning of the other cheek should be in the heart.

AUGUSTINE. (Serm in Mont. i. 19.) For the Lord was ready not only to be smitten on the other cheek for the salvation of men, but to be crucified with His whole body. It may be asked, What does the right cheek expressly signify? As the face is that whereby any man is known, to be smitten on the face is according to the Apostle to be contemned and despised. But as we cannot say 'right face,' and 'left face,' and yet we have a name twofold, one before God, and one before the world, it is distributed as it were into the right cheek, and left cheek, that whoever of Christ's disciples is despised for that he is a Christian, may be ready to be yet more despised for any of this world's honours that he may have. All things wherein we suffer any wrong

are divided into two kinds, of which one is what cannot be restored, the other what may be restored. In that kind which cannot be restored, we are wont to seek the solace of revenge. For what does it boot if when smitten you smite again, is the hurt done to your body thereby repaid to you? But the mind swollen with rage seeks such assuagements.

PSEUDO-CHRYSOSTOM. Or has your return blow at all restrained him from striking you again? It has rather roused him to another blow. For anger is not checked by meeting anger, but is only more irritated.

AUGUSTINE. (Serm. in Mont. i. 20.) Whence the Lord judges that others' weakness should rather be borne with compassion, than that our own should be soothed by others' pain. For that retribution which tends to correction is not here forbidden, for such is indeed a part of mercy; nor does such intention hinder that he, who seeks to correct another, is not at the same time ready himself to take more at his hands. But it is required that he should inflict the punishment to whom the power is given by the course of things, and with such a mind as the father has to a child in correcting him whom it is impossible he should hate. And holy men have punished some sins with death, in order that a wholesome fear might be struck into the living, and so that not his death, but the likelihood of increase of his sin had he lived, was the hurt of the criminal. Thus Elias punished many with death, and when the disciples would take example from him they were rebuked by the Lord, who did not censure this example of the Prophet, but their ignorant use of it, seeing them to desire the punishment not for correction's sake, but from angry hate. But after He had inculcated love of their neighbour, and had given them the Holy Spirit, there wanted not instances of such vengeance; as Ananias and his wife who fell down dead at the words of Peter, and the Apostle Paul delivered some to Satan for the destruction of the flesh. Yet do some, with a kind of blind opposition, rage against the temporal punishments of the Old Testament, not knowing with what mind they were inflicted.

AUGUSTINE. (Epist. 185. 5.) But who that is of sober mind would say to kings, It is nothing of your concern who will live religiously, or who profanely? It cannot even be said to them, that it is not their concern who will live chastely, or who unchastely. It is indeed better that men should be led to serve God by right teaching than by penalties; yet has it benefitted many, as experience has approved to us, to be first coerced by pain and fear,

that they might be taught after, or to be made to conform in deed to what they had learned in words. The better men indeed are led of love, but the more part of men are wrought on by fear. Let them learn in the case of the Apostle Paul, how Christ first constrained, and after taught him.

AUGUSTINE. (Serm. in Mont. i. 20.) Therefore in this kind of injuries which are wont to rouse vengeance Christians will observe such a mean, that hate shall not be caused by the injuries they may receive, and yet wholesome correction be not foregone by Him who has right of either counsel or power.

JEROME. Mystically interpreted; When we are smitten on the right cheek, He said not, offer to him thy left, but *the other*; for the righteous has not a left. That is, if a heretic has smitten us in disputation, and would wound us in a right hand doctrine, let him be met with another testimony from Scripture.

AUGUSTINE. (ubi sup.) The other kind of injuries are those in which full restitution can be made, of which there are two kinds; one relates to money, the other to work; of the first of these it is He speaks when He continues, *Whoso will sue thee for thy coat, let him have thy cloak likewise*. As by the cheek are denoted such injuries of the wicked as admit of no restitution but revenge, so by this similitude of the garments is denoted such injury as admits restitution. And this, as the former, is rightly taken of preparation of the heart, not of the show of the outward action. And what is commanded respecting our garments, is to be observed in all things that by any right we call our own in worldly property. For if the command be expressed in these necessary articles of life, how much more does it hold in the case of superfluities and luxuries? And when He says, *He who will sue thee*, He clearly intends to include every thing for which it is possible that we should be sued. It may be made a question whether it is to be understood of slaves, for a Christian ought not to possess his slave on the same footing as his horse; though it might be that the horse was worth the more money. And if your slave have a milder master in you than he would have in him who seeks to take him from you, I do not know that he ought to be given up as lightly as your coat.

PSEUDO-CHRYSOSTOM. For it were an unworthy thing that a believer should stand in his cause before an unbelieving judge. Or if one who is a believer, though (as he must be) a worldly man, though he should have revered you for the worthiness of the faith, sues you because the cause is a

necessary one, you will lose the worthiness of Christ for the business of the world. Further, every lawsuit irritates the heart and excites bad thoughts; for when you see dishonesty or bribery employed against you, you hasten to support your own cause by like means, though originally you might have intended nothing of the sort.

AUGUSTINE. (Enchir. 78.) The Lord here forbids his disciples to have lawsuits with others for worldly property. Yet as the Apostle allows such kind of causes to be decided between brethren, and before arbiters who are brethren, but utterly disallows them without the Church, it is manifest what is conceded to infirmity as pardonable.

GREGORY. (Mor. xxxi. 13.) There are, who are so far to be endured, as they rob us of our worldly goods; but there are whom we ought to hinder, and that without breaking the law of charity, not only that we may not be robbed of what is ours, but lest they by robbing others destroy themselves. We ought to fear much more for the men who rob us, than to be eager to save the inanimate things they take from us. When peace with our neighbour is banished the heart on the matter of worldly possessions, it is plain that our estate is more loved than our neighbour.

AUGUSTINE. (Serm. in Mont. i. 19.) The third kind of wrongs, which is in the matter of labour, consists of both such as admit restitution, and such as do not—or with or without revenge—for he who forcibly presses a man's service, and makes him give him aid against his will, can either be punished for his crime, or return the labour. In this kind of wrongs then, the Lord teaches that the Christian mind is most patient, and prepared to endure yet more than is offered; *If a man constrain thee to go with him a mile, go with him yet other two*. This likewise is meant not so much of actual service with your feet, as of readiness of mind.

CHRYSOSTOM. (Hom. xviii.) The word here used signifies to drag unjustly, without cause, and with insult.

AUGUSTINE. (ubi sup.) Let us suppose it therefore said, *Go with him other two* that the number three might be completed; by which number perfection is signified; that whoever does this might remember that he is fulfilling perfect righteousness. For which reason he conveys this precept under three examples, and in this third example, he adds a twofold measure to the one

single measure, that the threefold number may be complete. Or we may so consider as though in enforcing this duty, He had begun with what was easiest to bear, and had advanced gradually. For first He commanded that when the right cheek was smitten we should turn the other also; therein shewing ourselves ready to endure another wrong less than that you have already received. Secondly, to him that would take your coat, he bids you part with your cloak, (or *garment*, as some copies read,) which is either just as great a loss, or perhaps a little greater. In the third He doubles the additional wrong which He would have us ready to endure. And seeing it is a small thing not to hurt unless you further shew kindnesses, He adds, *To him that asketh of thee, give.*

PSEUDO-CHRYSOSTOM. Because wealth is not ours but God's; God would have us stewards of His wealth, and not lords.

JEROME. If we understand this only of alms, it cannot stand with the estate of the most part of men who are poor; even the rich if they have been always giving, will not be able to continue always to give.

AUGUSTINE. (ubi sup.) Therefore, He says not, 'Give all things to him that asks;' but, *Give to every one that asketh*; that you should only give what you can give honestly and rightly. For what if one ask for money to employ in oppressing the innocent man? What if he ask your consent to unclean sin? We must give then only what will hurt neither ourselves or others, as far as man can judge; and when you have refused an inadmissible request, that you may not send away empty him that asked, shew the righteousness of your refusal; and such correction of the unlawful petitioner will often be a better gift than the granting his suit.

AUGUSTINE. (Epist. 93. 2.) For with more benefit is food taken from the hungry, if certainty of provision causes him to neglect righteousness, than that food should be supplied to him that he may consent to a deed of violence and wrong.

JEROME. But it maybe understood of the wealth of doctrine: wealth which never fails but the more of it is given away, the more it abounds.

AUGUSTINE. (Serm. in Mont. i. 20.) That He commands, *And from him that would borrow of thee, turn not away*, must be referred to the mind; for *God loveth a cheerful giver.* (2 Cor. 9:7.) And every one that receives, indeed

borrow, though it is not he that shall pay, but God, who restores to the merciful many fold. Or, if you like to understand by borrowing, only taking with promise to repay, we must understand the Lord's command as embracing both these kinds of affording aid; whether we give outright, or lend to receive again. And of this last kind of shewing mercy it is well said, *Turn not away*, that is, do not be therefore backward to lend, as though, because man shall repay you, therefore God shall not; for what you do by God's command cannot be without fruit.

PSEUDO-CHRYSOSTOM. Christ bids us lend but not on usury; for he who gives on such terms does not bestow his own, but takes of another; he looses from one chain to bind with many, and gives not for God's righteousness sake, but for his own gain. For money taken on usury is like the bite of an asp; as the asp's poison secretly consumes the limbs, so usury turns all our possessions into debt.

AUGUSTINE. (Epist. 138. 2.) Some object that this command of Christ is altogether inconsistent with civil life in Commonwealths; Who, say they, would suffer, when he could hinder it, the pillage of his estate by an enemy; or would not repay the evil suffered by a plundered province of Rome on the plunderers according to the rights of war? But these precepts of patience are to be observed in readiness of the heart, and that mercy, not to return evil for evil, must be always fulfilled by the will. Yet must we often use a merciful sharpness in dealing with the headstrong. And in this way, if the earthly commonwealth will keep the Christian commandments, even war will not be waged without good charities, to the establishing among the vanquished peaceful harmony of godliness and righteousness. For that victory is beneficial to him from whom it snatches licence to sin; since nothing is more unfortunate for sinners, than the good fortune of their sins, which nourishes an impunity that brings punishment after it, and an evil will is strengthened, as it were some internal enemy.

5:43–48

43. Ye have heard that it hath been said, Thou shalt love thy neighbour, and hate thine enemy.

44. But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you and persecute you;

45. That ye may be the children of your Father which is in heaven: for He maketh His sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust.

46. For if ye love them which love you, what reward have ye? do not even the Publicans the same?

47. And if ye salute your brethren only, what do ye more than others? do not even the Publicans so?

48. Be ye therefore perfect, even as your Father which is in heaven is perfect.

GLOSS. (non occ.) The Lord has taught above that we must not resist one who offers any injury, but must be ready even to suffer more; He now further requires us to shew to them that do us wrong both love and its effects. And as the things that have gone before pertain to the completion of the righteousness of the Law, in like manner this last precept is to be referred to the completion of the law of love, which, according to the Apostle, is the fulfilling of the Law.

AUGUSTINE. (de Doctr. Christ. i. 30.) That by the command, *Thou shalt love thy neighbour*, all mankind were intended, the Lord shewed in the parable of the man who was left half dead, which teaches us that our neighbour is every one who may happen at any time to stand in need of our offices of mercy; and this who does not see must be denied to none, when the Lord says, *Do good to them that hate you*.

AUGUSTINE. (Serm. in Mont. i. 21.) That there were degrees in the righteousness of the Pharisees which was under the old Law is seen herein, that many hated even those by whom they were loved. He therefore who loves his neighbour, has ascended one degree, though as yet he hate his enemy; which is expressed in that, *and shalt hate his enemy*; which is not to be understood as a command to the justified, but a concession to the weak.

AUGUSTINE. (cont. Faust. xix. 24.) I ask the Manichæans why they would have this peculiar to the Mosaic Law, that was said by them of old time, *thou shalt hate thy enemy*? Has not Paul said of certain men that they were hateful to God? We must enquire then how we may understand that, after the example of God, to whom the Apostle here affirms some men to be hateful, our enemies are to be hated; and again after the same pattern of Him *who maketh his sun to rise on the evil and the good*, our enemies are to be loved. Here then is the rule by which we may at once hate our enemy for the evil's sake that is in him, that is, his iniquity, and love him for the good's sake that is in him, that is, his rational part. This then, thus uttered by them of old, being heard, but not understood, hurried men on to the hatred of man, when they should have hated nothing but vice. Such the Lord corrects as He proceeds, saying, *I say unto you, Love your enemies*. He who had just declared that He came *not to subvert the Law, but to fulfil it*, by bidding us love our enemies, brought us to the understanding of how we may at once hate the same man for his sins whom we love for his human nature.

GLOSS. (ord.) But it should be known, that in the whole body of the Law it is no where written, Thou shalt hate thy enemy. But it is to be referred to the tradition of the Scribes, who thought good to add this to the Law, because the Lord bade the children of Israel pursue their enemies, and destroy Amalek from under heaven.

PSEUDO-CHRYSOSTOM. As that, Thou shalt not lust, was not spoken to the flesh, but to the spirit, so in this the flesh indeed is not able to love its enemy, but the spirit is able; for the love and hate of the flesh is in the sense, but of the spirit is in the understanding. If then we feel hate to one who has wronged us, and yet will not to act upon that feeling, know that our flesh hates our enemy, but our soul loves him.

GREGORY. (Mor. xxii. 11.) Love to an enemy is then observed when we are not sorrowful at his success, or rejoice in his fall. We hate him whom we wish not to be bettered, and pursue with ill-wishes the prosperity of the man in whose fall we rejoice. Yet it may often happen that without any sacrifice of charity, the fall of an enemy may gladden us, and again his exaltation make us sorrowful without any suspicion of envy; when, namely, by his fall any deserving man is raised up, or by his success any undeservedly depressed. But herein a strict measure of discernment must be observed, lest

in following out our own hates, we hide it from ourselves under the specious pretence of others' benefit. We should balance how much we owe to the fall of the sinner, how much to the justice of the Judge. For when the Almighty has struck any hardened sinner, we must at once magnify His justice as Judge, and feel with the other's suffering who perishes.

GLOSS. (ord.) They who stand against the Church oppose her in three ways; with hate, with words, and with bodily tortures. The Church on the other hand loves them, as it is here, *Love your enemies*; does good to them, as it is, *Do good to them that hate you*; and prays for them, as it is, *Pray for them that persecute you and accuse you falsely*.

JEROME. Many measuring the commandments of God by their own weakness, not by the strength of the saints, hold these commands for impossible, and say that it is virtue enough not to hate our enemies; but to love them is a command beyond human nature to obey. But it must be understood that Christ enjoins not impossibilities but perfection. Such was the temper of David towards Saul and Absalom; the Martyr Stephen also prayed for his enemies while they stoned him, and Paul wished himself anathema for the sake of his persecutors. (Rom. 9:3.) Jesus both taught and did the same, saying, *Father, forgive them, for they know not what they do*. (Luke 23:34.)

AUGUSTINE. (Enchir. 73.) These indeed are examples of the perfect sons of God; yet to this should every believer aim, and seek by prayer to God, and struggles with himself to raise his human spirit to this temper. Yet this so great blessing is not given to all those multitudes which we believe are heard when they pray, *Forgive us our debts, as we forgive our debtors*.

AUGUSTINE. (Serm. in Mont. i. 21.) Here arises a question, that this commandment of the Lord, by which He bids us pray for our enemies, seems opposed by many other parts of Scripture. In the Prophets are found many imprecations upon enemies; such as that in the 108th Psalm, *Let his children be orphans*. (Ps. 109:9.) But it should be known, that the Prophets are wont to foretel things to come in the form of a prayer or wish. This has more weight as a difficulty that John says, *There is a sin unto death, I say not that he shall pray for it*; (1 John 5:16.) plainly shewing, that there are some brethren for whom he does not bid us pray; for what went before was, *If any know his brother sin a sin, &c*. Yet the Lord bids us pray for our

persecutors. This question can only be resolved, if we admit that there are some sins in brethren more grievous than the sin of persecution in our enemies. For thus Stephen prays for those that stoned him, because they had not yet believed on Christ; but the Apostle Paul (2 Tim. 4:14.) does not pray for Alexander though he was a brother, but had sinned by attacking the brotherhood through jealousy. But for whom you pray not, you do not therein pray against him. What must we say then of those against whom we know that the saints have prayed, and that not that they should be corrected, (for that would be rather to have prayed for them), but for their eternal damnation; not as that prayer of the Prophet against the Lord's betrayer, for that is a prophecy of the future, not an imprecation of punishment; but as when we read in the Apocalypse the Martyrs' prayer that they may be avenged. (Rev. 6:10.) But we ought not to let this affect us. For who may dare to affirm that they prayed against those persons themselves, and not against the kingdom of sin? For that would be both a just and a merciful avenging of the Martyrs, to overthrow that kingdom of sin, under the continuance of which they endured all those evils. And it is overthrown by correction of some, and damnation of such as abide in sin. Does not Paul seem to you to have avenged Stephen on his own body, as he speaks, (1 Cor. 9:27.) *I chastise my body, and bring it into subjection.*

PSEUDO-AUGUSTINE. (Hil. Quæst. V. and N. Test. q. 68.) And the souls of them that are slain cry out to be avenged; as the blood of Abel cried out of the ground not with a voice, but in spirit¹. As the work is said to laud the workman, when he delights himself in the view thereof; for the saints are not so impatient as to urge on what they know will come to pass at the appointed time.

CHRYSOSTOM. Note through what steps we have now ascended hither, and how He has set us on the very pinnacle of virtue. The first step is, not to begin to do wrong to any; the second, that in avenging a wrong done to us we be content with retaliating equal; the third, to return nothing of what we have suffered; the fourth, to offer one's self to the endurance of evil; the fifth, to be ready to suffer even more evil than the oppressor desires to inflict; the sixth, not to hate him of whom we suffer such things; the seventh, to love him; the eighth, to do him good; the ninth, to pray for him. And because the command is great, the reward proposed is also great,

namely, to be made like unto God, *Ye shall be the sons of your Father which is in heaven.*

JEROME. For whoso keeps the commandments of God is thereby made the son of God; he then of whom he here speaks is not by nature His son, but by his own will.

AUGUSTINE. (Serm. in Mont. i. 23.) After that rule we must here understand of which John speaks, *He gave them power to be made the sons of God.* One is His Son by nature; we are made sons by the power which we have received; that is, so far as we fulfil those things that we are commanded. So He says not, Do these things because ye are sons; but, do these things that ye may become sons. In calling us to this then, He calls us to His likeness, for He saith, *He maketh His sun to rise on the righteous and the unrighteous.* By the sun we may understand not this visible, but that of which it is said, *To you that fear the name of the Lord, the Sun of righteousness shall arise;* (Mal. 4:2.) and by the rain, the water of the doctrine of truth; for Christ was seen, and was preached to good as well as bad.

HILARY. Or, the sun and rain have reference to the baptism with water and Spirit.

AUGUSTINE. (ubi sup.) Or we may take it of this visible sun, and of the rain by which the fruits are nourished, as the wicked mourn in the book of Wisdom, *The Sun has not risen for us.* (Wisd. 5:6.) And of the rain it is said, *I will command the clouds that they rain not on it.* (Is. 5:6.) But whether it be this or that, it is of the great goodness of God, which is set forth for our imitation. He says not, ‘the sun,’ but, *His sun*, that is, the sun which Himself has made, that hence we may be admonished with how great liberality we ought to supply those things that we have not created, but have received as a boon from Him.

AUGUSTINE. (Epist. 93. 2.) But as we laud Him for His gifts, let us also consider how He chastises those whom He loves. For not every one who spares is a friend, nor every one who chastises an enemy; it is better to love with severity, than to use lenity wherewith to deceive. (vid. Prov. 27:6.)

PSEUDO-CHRYSOSTOM. He was careful to say, *On the righteous and the unrighteous*, and not ‘on the unrighteous as on the righteous;’ for God gives

all good gifts not for men's sake, but for the saints' sake, as likewise chastisements for the sake of sinners. In bestowing His good gifts, He does not separate the sinners from the righteous, that they should not despair; so in His inflictions, not the righteous from sinners that they should be made proud; and that the more, since the wicked are not profited by the good things they receive, but turn them to their hurt by their evil lives; nor are the good hurt by the evil things, but rather profit to increase of righteousness.

AUGUSTINE. (De Civ. Dei, i. 8.) For the good man is not puffed up by worldly goods, nor broken by worldly calamity. But the bad man is punished in temporal losses, because he is corrupted by temporal gains. Or for another reason He would have good and evil common to both sorts of men, that good things might not be sought with vehement desire, when they were enjoyed even by the wicked; nor the evil things shamefully avoided, when even the righteous are afflicted by them.

GLOSS. (non occ.) To love one that loves us is of nature, but to love our enemy of charity. *If ye love them who love you, what reward have ye?* to wit, in heaven. None truly, for of such it is said, *Ye have received your reward*. But these things we ought to do, and not leave the other undone.

RABANUS. If then sinners be led by nature to shew kindness to those that love them, with how much greater shew of affection ought you not to embrace even those that do not love you? For it follows, *Do not even the publicans so? The publicans* are those who collect the public imposts; or perhaps those who pursue the public business or the gain of this world.

GLOSS. (non occ.) But if you only pray for them that are your kinsfolk, what more has your benevolence than that of the unbelieving? Salutation is a kind of prayer.

RABANUS. *Ethnici*, that is, the Gentiles, for the Greek word ἔθνος is translated 'gens' in Latin; those, that is, who abide such as they were born, to wit, under sin.

REMIGIUS. Because the utmost perfection of love cannot go beyond the love of enemies, therefore as soon as the Lord has bid us love our enemies, He proceeds, *Be ye then perfect, as your Father which is in heaven is perfect*. He indeed is perfect, as being omnipotent; man, as being aided by the Omnipotent. For the word 'as' is used in Scripture, sometimes for identity,

and equality, as in that, *As I was with Moses, so will I be with thee*; (Josh. 1:5.) sometimes to express likeness only as here.

PSEUDO-CHRYSOSTOM. For as our sons after the flesh resemble their fathers in some part of their bodily shape, so do spiritual sons resemble their father God, in holiness.

CHAP. 6

6:1

1. Take heed that ye do not your alms before men, to be seen of them: otherwise ye have no reward of your Father which is in Heaven.

GLOSS. (non occ.) Christ having now fulfilled the Law in respect of commandments, begins to fulfil it in respect of promises, that we may do God's commandments for heavenly wages, not for the earthly which the Law held out. All earthly things are reduced to two main heads, viz. human glory, and abundance of earthly goods, both of which seem to be promised in the Law. Concerning the first is that spoken in Deuteronomy, *The Lord shall make thee higher than all the nations who dwell on the face of the earth*. (c. 28:1.) And in the same place it is added of earthly wealth, *The Lord shall make thee abound in all good things*. Therefore the Lord now forbids these two things, glory and wealth, to the attention of believers.

CHRYSOSTOM. (Hom. xix.) Yet be it known that the desire of fame is near a kin to virtue.

PSEUDO-CHRYSOSTOM. For when any thing truly glorious is done, there ostentation has its readiest occasion; so the Lord first shuts out all intention of seeking glory; as He knows that this is of all fleshly vices the most dangerous to man. The servants of the Devil are tormented by all kinds of vices; but it is the desire of empty glory that torments the servants of the Lord more than the servants of the Devil.

AUGUSTINE. (Prosper. Lib. Sentent. 318.) How great strength the love of human glory has, none feels, but he who has proclaimed war against it. For though it is easy for any not to wish for praise when it is denied him, it is difficult not to be pleased with it when it is offered.

CHRYSOSTOM. Observe how He has begun as it were describing some beast hard to be discerned, and ready to steal upon him who is not greatly on his guard against it; it enters in secretly, and carries off insensibly all those things that are within.

PSEUDO-CHRYSOSTOM. And therefore he enjoins this to be more carefully avoided, *Take heed that ye do not your righteousness before men*. It is our heart we must watch, for it is an invisible serpent that we have to guard against, which secretly enters in and seduces; but if the heart be pure into which the enemy has succeeded in entering in, the righteous man soon feels that he is prompted by a strange spirit; but if his heart were full of wickednesses, he does not readily perceive the suggestion of the Devil, and therefore He first taught us, *Be not angry, Lust not*, for that he who is under the yoke of these evils cannot attend to his own heart. But how can it be that we should not do our alms before men. Or if this may be, how can they be so done that we should not know of it. For if a poor man come before us in the presence of any one, how shall we be able to give him alms in secret? If we lead him aside, it must be seen that we shall give him. Observe then that He said not simply, *Do not before men*, but added, *to be seen of them*. He then who does righteousness not from this motive, even if he does it before the eyes of men, is not to be thought to be herein condemned; for he who does any thing for God's sake, sees nothing in his heart but God, for whose sake he does it; as a workman has always before his eyes him who has entrusted him with the work to do.

GREGORY. (Mor. viii. 48.) If then we seek the fame of giving, we make even our public deeds to be hidden in His sight; for if herein we seek our own glory, then they are already cast out of His sight, even though there be many by whom they are yet unknown. It belongs only to the thoroughly perfect, to suffer their deeds to be seen, and to receive the praise of doing them in such sort that they are lifted up with no secret exultation; whereas they that are weak, because they cannot attain to this perfect contempt of their own fame, must needs hide those good deeds that they do.

AUGUSTINE. (Serm. in Mont. ii. 1.) In saying only, *That ye be seen of men*, without any addition, He seems to have forbidden that we should make that the end of our actions. For the Apostle who declared, *If I yet pleased men, I should not be the servant of Christ*; (Gal. 1:10.) says in another place, *I please all men in all things*. (1 Cor. 10:33.) This he did not that he might please men, but God, to the love of whom he desires to turn the hearts of men by pleasing them. As we should not think that he spoke absurdly, who should say. In this my pains in seeking a ship, it is not the ship I seek, but my country.

AUGUSTINE. (Serm. 54. 2.) He says this, *that ye be seen of men*, because there are some who so do their righteousness before men that themselves may not be seen, but that the works themselves may be seen, and their Father who is in heaven may be glorified; for they reckon not their own righteousness, but His, in the faith of whom they live.

AUGUSTINE. (Serm. in Mont. ii. 1.) That He adds, *Otherwise ye shall not have your reward before your Father who is in heaven*, signifies no more than that we ought to take heed that we seek not praise of men in reward of our works.

PSEUDO-CHRYSOSTOM. What shall you receive from God, who have given God nothing? What is done for God's sake is given to God, and received by Him; but what is done because of men is cast to the winds. But what wisdom is it, to bestow our goods, to reap empty words, and to have despised the reward of God? Nay you deceive the very man for whose good word you look; for he thinks you do it for God's sake, otherwise he would rather reproach than commend you. Yet must we think him only to have done his work because of men, who does it with his whole will and intention governed by the thought of them. But if an idle thought, seeking to be seen of men, mount up in any one's heart, but is resisted by the understanding spirit, he is not thereupon to be condemned of man-pleasing; for that the thought came to him was the passion of the flesh, what he chose was the judgment of his soul.

6:2—4

2. Therefore when thou doest thine alms, do not sound a trumpet before thee, as the hypocrites do in the synagogues and in the streets, that they may

have glory of men. Verily I say unto you, They have their reward.

3. But when thou doest alms, let not thy left hand know what thy right hand doeth:

4. That thine alms may be in secret: and thy Father which seeth in secret Himself shall reward thee openly.

AUGUSTINE. (Serm. in Mont. ii. 2.) Above the Lord had spoken of righteousness in general. He now pursues it through its different parts.

PSEUDO-CHRYSOSTOM. (Hom. xv.) He opposes three chief virtues, alms, prayer, and fasting, to three evil things against which the Lord undertook the war of temptation. For He fought for us in the wilderness against gluttony; against covetousness on the mount; against false glory on the temple. It is alms that scatter abroad against covetousness which heaps up; fasting against gluttony which is its contrary; prayer against false glory, seeing that all other evil things come out of evil, this alone comes out of good; and therefore it is not overthrown but rather nourished of good, and has no remedy that may avail against it but prayer only.

AMBROSIASTER. (Comm. in Tim. 4, 8.) The sum of all Christian discipline is comprehended in mercy and piety, for which reason He begins with almsgiving.

PSEUDO-CHRYSOSTOM. The trumpet stands for every act or word that tends to a display of our works; for instance, to do alms if we know that some other person is looking on, or at the request of another, or to a person of such condition that he may make us return; and unless in such cases not to do them. Yea, even if in some secret place they are done with intent to be thought praiseworthy, then is the trumpet sounded.

AUGUSTINE. (ubi sup.) Thus what He says, *Do not sound a trumpet before thee*, refers to what He had said above, *Take heed that ye do not your righteousness before men*.

JEROME. He who sounds a trumpet before him when he does alms is a hypocrite. Whence he adds, *as the hypocrites do*.

ISIDORE. (Etym. x. ex Aug. Serm.) The name ‘hypocrite’ is derived from the appearance of those who in the shows are disguised in masks, variously coloured according to the character they represent, sometimes male, sometimes female, to impose on the spectators while they act in the games.

AUGUSTINE. (ubi sup.) As then the hypocrites, (a word meaning ‘one who feigns,’) as personating the characters of other men, act parts which are not naturally their own—for he who personates Agamemnon, is not really Agamemnon, but feigns to be so—so likewise in the Churches, whosoever in his whole conduct desires to seem what he is not, is a hypocrite; he feigns himself righteous and is not really so, seeing his only motive is praise of men.

GLOSS. (non occ.) In the words, *in the streets and villages*, he marks the public places which they selected; and in those, *that they may receive honour of men*, he marks their motive.

GREGORY. (Mor. xxxi. 13.) It should be known, that there are some who wear the dress of sanctity, and are not able to work out the merit of perfection, yet who must in no wise be numbered among the hypocrites, because it is one thing to sin from weakness, another from crafty affectation.

AUGUSTINE. (Serm. in Mont. ii. 2.) And such sinners receive from God the Searcher of hearts none other reward than punishment of their deceitfulness; *Verily I say unto you, they have their reward*,

JEROME. A reward not of God, but of themselves, for they receive praise of men, for the sake of which it was that they practised their virtues.

AUGUSTINE. (ubi sup.) This refers to what He had said above, *Otherwise ye shall have no reward of your Father which is in heaven*; and He goes on to shew them that they should not do their alms as the hypocrites, but teaches them how they should do them.

CHRYSOSTOM. *Let not thy left hand know what thy right hand doeth*, is said as an extreme expression, as much as to say, If it were possible, that you should not know yourself, and that your very hands should be hid from your sight, that is what you should most strive after.

PSEUDO-CHRYSOSTOM. The Apostles in the book of the Constitutions, interpret thus; The right hand is the Christian people which is at Christ's right hand; the left hand is all the people who are on His left hand. He means then, that when a Christian does alms, the unbeliever should not see it.

AUGUSTINE. (ubi sup.) But according to this interpretation, it will be no fault to have a respect to pleasing the faithful; and yet we are forbidden to propose as the end of any good work the pleasing of any kind of men. Yet if you would have men to imitate your actions which may be pleasing to them, they must be done before unbelievers as well as believers. If again, according to another interpretation, we take the left hand to mean our enemy, and that our enemy should not know when we do our alms, why did the Lord Himself mercifully heal men when the Jews were standing round Him? And how too must we deal with our enemy himself according to that precept, *If thy enemy hunger, feed him.* (Prov. 25:21.) A third interpretation is ridiculous; that the left hand signifies the wife, and that because women are wont to be more close in the matter of expense out of the family purse, therefore the charities of the husband should be secret from the wife, for the avoiding of domestic strife. But this command is addressed to women as well as to men, what then is the left hand, from which women are bid to conceal their alms? Is the husband also the left hand of the wife? And when it is commanded such that they enrich each other with good works, it is clear that they ought not to hide their good deeds; nor is a theft to be committed to do God service. But if in any case something must needs be done covertly, from respect to the weakness of the other, though it is not unlawful, yet that we cannot suppose the wife to be intended by the left hand here is clear from the purport of the whole paragraph; no, not even such an one as he might well call left. But that which is blamed in hypocrites, namely, that they seek praise of men, this you are forbid to do; the left hand therefore seems to signify the delight in men's praise; the right hand denotes the purpose of fulfilling the divine commands. Whenever then a desire to gain honour from men mingles itself with the conscience of him that does alms, it is then the left hand knowing what the right hand, the right conscience, does. *Let not the left hand know, therefore, what the right hand doeth*, means, let not the desire of men's praise mingle with your conscience. But our Lord does yet more strongly forbid the left hand alone to work in us, than its mingling in the works of the right hand. The intent

with which He said all this is shewn in that He adds, *that your alms may be in secret*; that is, in that your good conscience only, which human eye cannot see, nor words discover, though many things are said falsely of many. But your good conscience itself is enough for you towards deserving your reward, if you look for your reward from Him who alone can see your conscience. This is that He adds, *And your Father which seeth in secret shall reward you*. Many Latin copies have, *openly* ^a.

PSEUDO-CHRYSOSTOM. For it is impossible that God should leave in obscurity any good work of man; but He makes it manifest in this world, and glorifies it in the next world, because it is the glory of God; as likewise the Devil manifests evil, in which is shewn the strength of his great wickedness. But God properly makes public every good deed only in that world the goods of which are not common to the righteous and the wicked; therefore to whomsoever God shall there shew favour, it will be manifest that it was as reward of his righteousness. But the reward of virtue is not manifested in this world, in which both bad and good are alike in their fortunes.

AUGUSTINE. But in the Greek copies, which are earlier, we have not the word *openly*.

CHRYSOSTOM. If therefore you desire spectators of your good deeds, behold you have not merely Angels and Archangels, but the God of the universe.

6:5–6

5. And when thou prayest, thou shalt not be as the hypocrites are; for they love to pray standing in the synagogues and in the corners of the streets, that they may be seen of men. Verily I say unto you, They have their reward.

6. But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly.

PSEUDO-CHRYSOSTOM. (non occ.) Solomon says, *Before prayer, prepare thy soul*. (Ecclus. 18:23.) This he does who comes to prayer doing alms; for good works stir up the faith of the heart, and give the soul confidence in

prayer to God. Alms then are a preparation for prayer, and therefore the Lord after speaking of alms proceeds accordingly to instruct us concerning prayer.

AUGUSTINE. (Serm. in Mont. ii. 3.) He does not now bid us pray, but instructs us how we should pray; as above He did not command us to do alms, but shewed the manner of doing them.

PSEUDO-CHRYSTOSTOM. Prayer is as it were a spiritual tribute which the soul offers of its own bowels. Wherefore the more glorious it is, the more watchfully ought we to guard that it is not made vile by being done to be seen of men.

CHRYSTOSTOM. He calls them hypocrites, because feigning that they are praying to God, they are looking round to men; and, He adds, *they love to pray in the synagogues*.

PSEUDO-CHRYSTOSTOM. But I suppose that it is not the place that the Lord here refers to, but the motive of him that prays; for it is praiseworthy to pray in the congregation of the faithful, as it is said, *In your Churches bless ye God*. (Ps. 68:26.) Whoever then so prays as to be seen of men does not look to God but to man, and so far as his purpose is concerned he prays in the synagogue. But he, whose mind in prayer is wholly fixed on God, though he pray in the synagogue, yet seems to pray with himself in secret. *In the corners of the streets*, namely, that they may seem to be praying retiredly; and thus earn a twofold praise, both that they pray, and that they pray in retirement.

GLOSS. (ord.) Or, *the corners of the streets*, are the places where one way crosses another, and makes four cross-ways.

PSEUDO-CHRYSTOSTOM. He forbids us to pray in an assembly with the intent of being seen of that assembly, as He adds, *that they may be seen of men*. He that prays therefore should do nothing singular that might attract notice; as crying out, striking his breast, or reaching forth his hands.

AUGUSTINE. (ubi sup.) Not that the mere being seen of men is an impiety, but the doing this, in order to be seen of men.

CHRYSTOSTOM. It is a good thing to be drawn away from the thought of empty glory, but especially in prayer. For our thoughts are apt to stray of

themselves; if then we address ourselves to prayer with this disease upon us, how shall we understand those things that are said by us?

AUGUSTINE. (ubi sup.) The privacy of other men is to be so far shunned by us, as it leads us to do any thing with this mind that we look for the fruit of their applause.

PSEUDO-CHRYSTOM. *Verily I say unto you, they have received their reward*, for every man where he sows there he reaps, therefore they who pray because of men, not because of God, receive praise of men, not of God.

CHRYSTOM. He says, have received, because God was ready to give them that reward which comes from Himself, but they prefer rather that which comes from men. He then goes on to teach how we should pray.

JEROME. This if taken in its plain sense teaches the hearer to shun all desire of vain honour in praying.

PSEUDO-CHRYSTOM. That none should be there present save he only who is praying, for a witness impedes rather than forwards prayer.

CYPRIAN. (Tr. vii. 2.) The Lord has bid us in His instructions to pray secretly in remote and withdrawn places, as best suited to faith; that we may be assured that God who is present every where hears and sees all, and in the fulness of His Majesty penetrates even hidden places.

PSEUDO-CHRYSTOM. We may also understand by *the door of the chamber*, the mouth of the body; so that we should not pray to God with loudness of tone, but with silent heart, for three reasons. First, because God is not to be gained by vehement crying, but by a right conscience, seeing He is a hearer of the heart; secondly, because none but thyself and God should be privy to your secret prayers; thirdly, because if you pray aloud, you hinder any other from praying near you.

CASSIAN. (Collat. ix. 35.) Also we should observe close silence in our prayers, that our enemies, who are ever most watchful to ensnare us at that time, may not know the purport of our petition.

AUGUSTINE. (ubi sup.) Or, by our chambers are to be understood our hearts, of which it is spoken in the fourth Psalm; (Ps 4:4.) *What things ye utter in*

your hearts, and wherewith ye are pricked in your chambers. The door is the bodily senses; without are all worldly things, which, enter into our thoughts through the senses, and that crowd of vain imaginings which beset us in prayer.

CYPRIAN. (Tr. vii. 20.) What insensibility is it to be snatched wandering off by light and profane imaginings, when you are presenting your entreaty to the Lord, as if there were aught else you ought rather to consider than that your converse is with God! How can you claim of God to attend to you, when you do not attend to yourself? This is altogether to make no provision against the enemy; this is when praying to God, to offend God's Majesty by the neglectfulness of your prayer.

AUGUSTINE. (ubi sup.) The door then must be shut, that is, we must resist the bodily sense, that we may address our Father in such spiritual prayer as is made in the inmost spirit, where we pray to Him truly in secret.

REMIGIUS. Let it be enough for you that He alone know your petitions, who knows the secrets of all hearts; for He Who sees all things, the same shall listen to you.

CHRYSOSTOM. He said not 'shall freely give thee,' but, *shall reward thee*; thus He constitutes Himself your debtor.

6:7–8

7. But when ye pray, use not vain repetitions, as the heathen do: for they think that they shall be heard for their much speaking.

8. Be ye not therefore like unto them: for your Father knoweth what things ye have need of, before ye ask Him.

AUGUSTINE. (ubi sup.) As the hypocrites use to set themselves so as to be seen in their prayers, whose reward is to be acceptable to men; so the Ethnici (that is, the Gentiles) use to think that they shall be heard for their much speaking; therefore He adds, *When ye pray, do not ye use many words.*

CASSIAN. (Collat. ix. 36.) We should indeed pray often, but in short form, lest if we be long in our prayers, the enemy that lies in wait for us, might

suggest something for our thoughts.

AUGUSTINE. (Epist. 130, 10.) Yet to continue long in prayer is not, as some think, what is here meant, by *using many words*. For much speaking is one thing, and an enduring fervency another. For of the Lord Himself it is written, that He continued a whole night in prayer, and prayed at great length, setting an example to us. The brethren in Egypt are said to use frequent prayers, but those very short, and as it were hasty ejaculations, lest that fervency of spirit, which is most behoveful for us in prayer, should by longer continuance be violently broken off. Herein themselves sufficiently shew, that this fervency of spirit, as it is not to be forced if it cannot last, so if it has lasted is not to be violently broken off. Let prayer then be without much speaking, but not without much entreaty, if this fervent spirit can be supported; for much speaking in prayer is to use in a necessary matter more words than necessary. But to entreat much, is to importune with enduring warmth of heart Him to whom our entreaty is made; for often is this business effected more by groans than words, by weeping more than speech.

CHRYSOStOM. Hereby He dissuades from empty speaking in prayer; as, for example, when we ask of God things improper, as dominions, fame, overcoming of our enemies, or abundance of wealth. He commands then that our prayers should not be long; long, that is, not in time, but in multitude of words. For it is right that those who ask should persevere in their asking; *being instant in prayer*, as the Apostle instructs; but does not thereby enjoin us to compose a prayer of ten thousand verses, and speak it all; which He secretly hints at, when He says, *Do not ye use many words*.

GLOSS. (ord.) What He condemns is many words in praying that come of want of faith; *as the Gentiles do*. For a multitude of words were needful for the Gentiles, seeing the dæmons could not know for what they petitioned, until instructed by them; they think they shall be heard for their much speaking.

AUGUSTINE. (ubi sup.) And truly all superfluity of discourse has come from the Gentiles, who labour rather to practise their tongues than to cleanse their hearts, and introduce this art of rhetoric into that wherein they need to persuade God.

GREGORY. (Mor. xxxiii. 23.) True prayer consists rather in the bitter groans of repentance, than in the repetition of set forms of words.

AUGUSTINE. (ubi sup.) For we use many words then when we have to instruct one who is in ignorance, what need of them to Him who is Creator of all things; *Your heavenly Father knoweth what ye have need of before you ask Him.*

JEROME. On this there starts up a heresy of certain Philosophers who taught the mistaken dogma, that If God knows for what we shall pray, and, before we ask, knows what we need, our prayer is needlessly made to one who has such knowledge. (Epicureans.) To such we shortly reply, That in our prayers we do not instruct, but entreat; it is one thing to inform the ignorant, another to beg of the understanding: the first were to teach; the latter is to perform a service of duty.

CHRYSOStOM. You do not then pray in order to teach God your wants, but to move Him, that you may become His friend by the importunity of your applications to Him, that you may be humbled, that you may be reminded of your sins.

AUGUSTINE. (ubi sup.) Nor ought we to use words in seeking to obtain of God what we would, but to seek with intense and fervent application of mind, with pure love, and suppliant spirit.

AUGUSTINE. (Epist. 130, 9.) But even with words we ought at certain periods to make prayer to God, that by these signs of things we may keep ourselves in mind, and may know what progress we have made in such desire, and may stir up ourselves more actively to increase this desire, that after it have begun to wax warm, it may not be chilled and utterly frozen up by divers cares, without our continual care to keep it alive. Words therefore are needful for us that we should be moved by them, that we should understand clearly what it is we ask, not that we should think that by them the Lord is either instructed or persuaded.

AUGUSTINE. (Serm. in Mont. ii. 3.) Still it may be asked, what is the use of prayer at all, whether made in words or in meditation of things, if God knows already what is necessary for us. The mental posture of prayer calms and purifies the soul, and makes it of more capacity to receive the divine gifts which are poured into it. For God does not hear us for the prevailing

force of our pleadings; He is at all times ready to give us His light, but we are not ready to receive it, but prone to other things. There is then in prayer a turning of the body to God, and a purging of the inward eye, whilst those worldly things which we desired are shut out, that the eye of the mind made single might be able to bear the single light, and in it abide with that joy with which a happy life is perfected.

6:9

9. After this manner therefore pray ye: Our Father which art in Heaven, Hallowed be thy name.

GLOSS. (e. Cypr.) Amongst His other saving instructions and divine lessons, wherewith He counsels believers, He has set forth for us a form of prayer in few words; thus giving us confidence that that will be quickly granted, for which He would have us pray so shortly.

CYPRIAN. (Tr. vii. 1.) He who gave to us to live, taught us also to pray, to the end, that speaking to the Father in the prayer which the Son hath taught, we may receive a readier hearing. It is praying like friends and familiars to offer up to God of His own. Let the Father recognize the Son's words when we offer up our prayer; and seeing we have Him when we sin for an Advocate with the Father, let us put forward the words of our Advocate, when as sinners we make petition for our offences.

GLOSS. (ord.) Yet we do not confine ourselves wholly to these words, but use others also conceived in the same sense, with which our heart is kindled.

AUGUSTINE. (Serm. in Mont. ii. 4.) Since in every entreaty we have first to propitiate the good favour of Him whom we entreat, and after that mention what we entreat for; and this we commonly do by saying something in praise of Him whom we entreat, and place it in the front of our petition; in this the Lord bids us say no more than only, *Our Father which art in Heaven*. Many things were said of them to the praise of God, yet do we never find it taught to the children of Israel to address God as 'Our Father;' He is rather set before them as a Lord over slaves. But of Christ's people the Apostle says, *We have received the Spirit of adoption, whereby we cry Abba, Father*, (Rom. 8:15.) and that not of our deservings, but of grace.

This then we express in the prayer when we say, *Father*; which name also stirs up love. For what can be dearer than sons are to a father? And a suppliant spirit, in that men should say to God *Our Father*. And a certain presumption that we shall obtain; for what will He not give to His sons when they ask of Him, who has given them that first that they should be sons? Lastly, how great anxiety possesses his mind, that having called God his Father, he should not be unworthy of such a Father. By this the rich and the noble are admonished when they have become Christians not to be haughty towards the poor or truly born, who like themselves may address God as *Our Father*; and they therefore cannot truly or piously say this unless they acknowledge such for brethren.

CHRYSTOSTOM. For what hurt does such kindred with those beneath us, when we are all alike kin to One above us? For who calls God Father, in that one title confesses at once the forgiveness of sins, the adoption, the heirship, the brotherhood, which he has with the Only-begotten, and the gift of the Spirit. For none can call God Father, but he who has obtained all these blessings. In a two-fold manner, therefore, he moves the feeling of them that pray, both by the dignity of Him who is prayed to, and the greatness of those benefits which we gain by prayer.

CYPRIAN. (Tr. vii. 4.) We say not My Father, but *Our Father*, for the teacher of peace and master of unity would not have men pray singly and severally, since when any prays, he is not to pray for himself only. Our prayer is general and for all, and when we pray, we pray not for one person but for us all, because we all are one. So also He willed that one should pray for all, according as Himself in one did bear us all.

PSEUDO-CHRYSTOSTOM. To pray for ourselves it is our necessity compels us, to pray for others brotherly charity instigates.

GLOSS. (ord.) Also because He is a common Father of all, we say, *Our Father*; not *My Father* which is appropriate to Christ alone, who is His Son by nature.

PSEUDO-CHRYSTOSTOM. *Which art in heaven*, is added, that we may know that we have a heavenly Father, and may blush to immerse ourselves wholly in earthly things when we have a Father in heaven.

CASSIAN. (Collat. ix. 18.) And that we should speed with strong desire thitherward where our Father dwells.

CHRYSTOSTOM. *In heaven*, not confining God's presence to that, but withdrawing the thoughts of the petitioner from earth and fixing them on things above.

AUGUSTINE. (Serm. in Mont. ii. 5.) Or; *in heaven* is among the saints and the righteous men; for God is not contained in space. For the heavens literally are the upper parts of the universe, and if God be thought to be in them, then are the birds of more desert than men, seeing they must have their habitation nearer to God. But, *God is nigh*, (Ps. 34:18.) it is not said to the men of lofty stature, or to the inhabitants of the mountain tops; but, *to the broken in heart*. But as the sinner is called 'earth,' as *earth thou art, and unto earth thou must return*, (Gen. 3:19.) so might the righteous on the other hand be called 'the heaven.' Thus then it would be rightly said *Who art in heaven*, for there would seem to be as much difference spiritually between the righteous and sinners, as locally, between heaven and earth. With the intent of signifying which thing it is, that we turn our faces in prayer to the east, not as though God was there only, deserting all other parts of the earth; but that the mind may be reminded to turn itself to that nature which is more excellent, that is to God, when his body, which is of earth, is turned to the more excellent body which is of heaven. For it is desirable that all, both small and great, should have right conceptions of God, and therefore for such as cannot fix their thoughts on spiritual natures, it is better that they should think of God as being in heaven than in earth.

AUGUSTINE. (ubi sup.) Having named Him to whom prayer is made and where He dwells, let us now see what things they are for which we ought to pray. But the first of all the things that are prayed for is, *Hallowed be thy name*, not implying that the name of God is not holy, but that it may be held sacred of men; that is, that God may be so known that nothing may be esteemed more holy.

CHRYSTOSTOM. Or; He bids us in praying beg that God may be glorified in our life; as if we were to say, Make us to live so that all things may glorify Thee through us. For *hallowed* signifies the same as glorified. It is a petition worthy to be made by man to God, to ask nothing before the glory of the Father, but to postpone all things to His praise.

CYPRIAN. (Tr. vii. 7.) Otherwise, we say this not as wishing for God to be made holy by our prayers, but asking of Him for His name to be kept holy in us. For seeing He Himself has said, *Be ye holy, for I also am holy*, (Lev. 20:7.) it is this that we ask and request that we who have been sanctified in Baptism, may persevere such as we have begun.

AUGUSTINE. (De Don. Pers. 2.) But why is this perseverance asked of God, if, as the Pelagians say, it is not given by God? Is it not a mocking petition to ask of God what we know is not given by Him, but is in the power of man himself to attain?

CYPRIAN. (ubi sup.) For this we daily make petition, since we need a daily sanctification, in order that we who sin day by day, may cleanse afresh our offences by a continual sanctification.

6:10

10. Thy kingdom come.

GLOSS. (ord.) It follows suitably, that after our adoption as sons, we should ask a kingdom which is due to sons.

AUGUSTINE. (Serm. in Mont. ii. 6.) This is not so said as though God did not now reign on earth, or had not reigned over it always. *Come*, must therefore be taken for *be manifested to men*. For none shall then be ignorant of His kingdom, when His Only-begotten not in understanding only, but in visible shape shall come to judge the quick and dead. This day of judgment the Lord teaches shall then come, when the Gospel shall have been preached to all nations; which thing pertains to the hallowing of God's name.

JEROME. Either it is a general prayer for the kingdom of the whole world that the reign of the Devil may cease; or for the kingdom in each of us that God may reign there, and that sin may not reign in our mortal body.

CYPRIAN. (Tr. vii. 8.) Or; it is that kingdom which was promised to us by God, and bought with Christ's blood; that we who before in the world have been servants, may afterwards reign under the dominion of Christ.

AUGUSTINE. (Epist. 130, 11.) For the kingdom of God will come whether we desire it or not. But herein we kindle our desires towards that kingdom, that it may come to us, and that we may reign in it.

CASSIAN. (Collat. ix. 19.) Or; because the Saint knows by the witness of his conscience, that when the kingdom of God shall appear, he shall be partaker therein.

JEROME. But be it noted, that it comes of high confidence, and of an unblemished conscience only, to pray for the kingdom of God, and not to fear the judgment.

CYPRIAN. (ubi sup.) The kingdom of God may stand for Christ Himself, whom we day by day wish to come, and for whose advent we pray that it may be quickly manifested to us. As He is our resurrection, because in Him we rise again, so may He be called the kingdom of God, because we are to reign in Him. Rightly we ask for God's kingdom, that is, for the heavenly,

because there is a kingdom of this earth beside. He, however, who has renounced the world, is superior to its honours and to its kingdom; and hence he who dedicates himself to God and to Christ, longs not for the kingdom of earth, but for the kingdom of Heaven.

AUGUSTINE. (De Don. Pers. 2.) When they pray, *Let thy kingdom come*, what else do they pray for who are already holy, but that they may persevere in that holiness they now have given unto them? For no otherwise will the kingdom of God come, than as it is certain it will come to those that persevere unto the end.

Thy will be done in earth as it is in Heaven.

AUGUSTINE. (Serm. in Mont. ii. 6.) In that kingdom of blessedness the happy life will be made perfect in the Saints as it now is in the heavenly Angels; and therefore after the petition, *Thy kingdom come*, follows, *Thy will be done as in heaven, so in earth*. That is, as by the Angels who are in Heaven Thy will is done so as that they have fruition of Thee, no error clouding their knowledge, no pain marring their blessedness; so may it be done by Thy Saints who are on earth, and who, as to their bodies, are made of earth. So that, *Thy will be done*, is rightly understood as, ‘Thy commands be obeyed;’ *as in heaven, so in earth*, that is, as by Angels, so by men; not that they do what God would have them do, but they do because He would have them do it; that is, they do after His will.

CHRYSTOSTOM. See how excellently this follows; having taught us to desire heavenly things by that which He said, *Thy kingdom come*, before we come to Heaven He bids us make this earth into Heaven, in that saying, *Thy will be done as in heaven, so in earth*.

JEROME. Let them be put to shame by this text who falsely affirm that there are daily falls (ruinas) in Heaven ^b.

AUGUSTINE. (ubi sup.) Or; as by the righteous, so by sinners; as if He had said, As the righteous do Thy will, so also may sinners; either by turning to Thee, or in receiving every man his just reward, which shall be in the last judgment. Or, by the heaven and the earth we may understand the spirit and the flesh. As the Apostle says, *In my mind I obey the law of God*, (Rom. 7:25.) we see the will of God done in the spirit, But in that change which is promised to the righteous there, *Let thy will be done as in heaven, so in*

earth; that is, as the spirit does not resist God, so let the body not resist the spirit. Or; *as in heaven, so in earth*, as in Christ Jesus Himself, so in His Church; as in the Man who did His Father's will, so in the woman who is espoused of Him. And heaven and earth may be suitably understood as husband and wife, seeing it is of the heaven that the earth brings forth her fruits.

CYPRIAN. (ubi sup.) We ask not that God may do His own will, but that we may be enabled to do what He wills should be done by us; and that it may be done in us we stand in need of that will, that is, of God's aid and protection; for no man is strong by his own strength, but is safe in the indulgence and pity of God.

CHRYSTOSTOM. For virtue is not of our own efforts, but of grace from above. Here again is enjoined on each one of us prayer for the whole world, inasmuch as we are not to say, Thy will be done in me, or in us; but throughout the earth, that error may cease, truth be planted, malice be banished, and virtue return, and thus the earth not differ from heaven.

AUGUSTINE. (De Don. Pers. 3.) From this passage is clearly shewn against the Pelagians that the beginning of faith is God's gift, when Holy Church prays for unbelievers that they may begin to have faith. Moreover, seeing it is done already in the Saints, why do they yet pray that it may be done, but that they pray that they may persevere in that they have begun to be?

PSEUDO-CHRYSTOSTOM. These words, *As in heaven so in earth*, must be taken as common to all three preceding petitions. Observe also how carefully it is worded; He said not, Father, hallow Thy name in us, Let Thy kingdom come on us, Do Thy will in us. Nor again; Let us hallow Thy name, Let us enter into Thy kingdom, Let us do Thy will; that it should not seem to be either God's doing only, or man's doing only. But He used a middle form of speech, and the impersonal verb; for as man can do nothing good without God's aid, so neither does God work good in man unless man wills it.

6:11

11. Give us this day our daily bread.

AUGUSTINE. (Enchir. 115.) These three things therefore which have been asked in the foregoing petitions, are begun here on earth, and according to our proficiency are increased in us; but in another life, as we hope, they shall be everlastingly possessed in perfection. In the four remaining petitions we ask for temporal blessings which are necessary to obtaining the eternal; the bread, which is accordingly the next petition in order, is a necessary.

JEROME. The Greek word here which we render ‘supersubstantialis,’ is ἐπιούσιος. The LXX often make use of the word περιούσιος, by which we find, on reference to the Hebrew, they always render the word *sogola* ^c. Symmachus translates it ἐξάριετος, that is, ‘chief,’ or ‘excellent,’ though in one place he has interpreted ‘peculiar.’ When then we pray God to give us our ‘peculiar’ or ‘chief’ bread, we mean Him who says in the Gospel, *I am the living bread which came down from heaven.* (John 6:51.)

CYPRIAN. (ubi sup.) For Christ is the bread of life, and this bread belongs not to all men, but to us. This bread we pray that it be given day by day, lest we who are in Christ, and who daily receive the Eucharist for food of salvation, should by the admission of any grievous crime, and our being therefore forbidden the heavenly bread, be separated from the body of Christ. Hence then we pray, that we who abide in Christ, may not draw back from His sanctification and His body.

AUGUSTINE. (De Don. Pers. 4.) Here then the saints ask for perseverance of God, when they pray that they may not be separated from the body of Christ, but may abide in that holiness, committing no crime.

PSEUDO-CHRYSOSTOM. ^d. Or by ‘supersubstantialis’ may be intended ‘daily.’

CASSIAN. (Coll. ix. 21.) In that He says, *this day*, He shews that it is to be daily taken, and that this prayer should be offered at all seasons, seeing there is no day on which we have not need, by the receiving of this bread, to confirm the heart of the inward man.

AUGUSTINE. (Serm. in Mont. ii. 7.) There is here a difficulty created by the circumstance of there being many in the East, who do not daily communicate in the Lord’s Supper. And they defend their practice on the ground of ecclesiastical authority, that they do this without offence, and are not forbidden by those who preside over the Churches. But not to

pronounce any thing concerning them in either way, this ought certainly to occur to our thoughts, that we have here received of the Lord a rule for prayer which we ought not to transgress. Who then will dare to affirm that we ought to use this prayer only once? Or if twice or thrice, yet only up to that hour at which we communicate on the Lord's body? For after that we cannot say, *Give us this day* that which we have already received. Or will any one on this account be able to compel us to celebrate this sacrament at the close of the day?

CASSIAN. (ubi sup.) Though the expression to-day may be understood of this present life; thus, Give us this bread while we abide in this world.

JEROME. We may also interpret the word 'supersubstantialis' otherwise, as that which is above all other substances, and more excellent than all creatures, to wit, the body of the Lord.

AUGUSTINE. (ubi sup.) Or by *daily* we may understand spiritual, namely, the divine precepts which we ought to meditate and work.

GREGORY. (Mor. xxiv. 7.) We call it our bread, yet pray that it may be given us, for it is God's to give, and is made ours by our receiving it.

JEROME. Others understand it literally according to that saying of the Apostle, *Having food and raiment, let us therewith be content*, that the saints should have care only of present food; as it follows, *Take no thought for the morrow*.

AUGUSTINE. (Epist. 130. 11.) So that herein we ask for a sufficiency of all things necessary under the one name of bread.

PSEUDO-CHRYSOSTOM. We pray, *Give us this day our daily bread*, not only that we may have what to eat, which is common to both righteous and sinners; but that what we eat we may receive at the hand of God, which belongs only to the saints. For to him God giveth bread who earns it by righteous means; but to him who earns it by sin, the Devil it is that gives. Or that inasmuch as it is given by God, it is received sanctified; and therefore He adds *our*, that is, such bread as we have prepared for us, that do Thou give us, that by Thy giving it may be sanctified. Like as the Priest taking bread of the laic, sanctifies it, and then offers it to him; the bread indeed is his that brought it in offering, but that it is sanctified is the benefit

from the Priest. He says *Our* for two reasons. First, because all things that God gives us He gives through us to others, that of what we receive of Him we may impart to the helpless. Whoso then of what he gains by his own toil bestows nothing on others, eats not his own bread only, but others' bread also. Secondly, he who eats bread got righteously, eats his own bread; but he who eats bread got with sin, eats others' bread.

AUGUSTINE. (Serm. in Mont. ii. 7.) Some one may perhaps find a difficulty in our here praying that we may obtain necessities of this life, such as food and raiment, when the Lord has instructed us, *Be not ye careful what ye shall eat, or wherewithal ye shall be clothed*. But it is impossible not to be careful about that for the obtaining which we pray.

AUGUSTINE. (Epist. 130. 6.) But to wish for the necessities of life and no more, is not improper; for such sufficiency is not sought for its own sake, but for the health of the body, and for such garb and appliances of the person, as may make us to be not disagreeable to those with whom we have to live in all good reputation. For these things we may pray that they may be had when we are in want of them, that they may be kept when we have them.

CHRYSOStOM. It should be thought upon how when He had delivered to us this petition, *Thy will be done as in heaven so in earth*, then because He spake to men in the flesh, and not like angelic natures without passion or appetite, He now descends to the needs of our bodies. And He teaches us to pray not for money or the gratification of lust, but for daily bread; and as yet further restriction, He adds, *this day*, that we should not trouble ourselves with thought for the coming day.

PSEUDO-CHRYSOStOM. And these words at first sight might seem to forbid our having it prepared for the morrow, or after the morrow. If this were so, this prayer could only suit a few; such as the Apostles who travelled hither and thither teaching—or perhaps none among us. Yet ought we so to adapt Christ's doctrine, that all men may profit in it.

CYPRIAN. (Tr. vii. 14.) Justly therefore does the disciple of Christ make petition for to-day's provision, without indulging excessive longings in his prayer. It were a self-contradicting and incompatible thing for us who pray

that the kingdom of God may quickly come, to be looking unto long life in the world below.

PSEUDO-CHRYSOSTOM. Or; He adds, *daily*, that a man may eat so much only as natural reason requires, not as the lust of the flesh urges. For if you expend on one banquet as much as would suffice you for a hundred days, you are not eating to-day's provision, but that of many days.

JEROME. In the Gospel, entitled The Gospel according to the Hebrews, 'supersubstantialis' is rendered 'mohar,' that is 'to-morrow's;' so that the sense would be, Give us today to-morrow's bread; i.e. for the time to come.

6:12

12. And forgive us our debts, as we forgive our debtors.

CYPRIAN. (Tr. vii. 15.) After supply of food, next pardon of sin is asked for, that he who is fed of God may live in God, and not only the present and passing life be provided for, but the eternal also; whereunto we may come, if we receive the pardon of our sins, to which the Lord gives the name of debts, as he speaks further on, *I forgave thee all that debt, because thou desiredst me.* (Mat. 18:32.) How well is it for our need, how provident and saving a thing, to be reminded that we are sinners compelled to make petition for our offences, so that in claiming God's indulgence, the mind is recalled to a recollection of its guilt. That no man may plume himself with the pretence of innocency, and perish more wretchedly through self-exaltation, he is instructed that he commits sin every day by being commanded to pray for his sins.

AUGUSTINE. (De Don. Pers. 5.) With this weapon the Pelagian heretics received their deathblow, who dare to say that a righteous man is free altogether from sin in this life, and that of such is at this present time composed a Church, *having neither spot nor wrinkle.*

CHRYSOSTOM. That this prayer is meant for the faithful, both the laws of the Church teach, and the beginning of the prayer which instructs us to call God Father. In thus bidding the faithful pray for forgiveness of sin, He shews that even after baptism sin can be remitted (against the Novatians.)

CYPRIAN. (ubi sup.) He then who taught us to pray for our sins, has promised us that His fatherly mercy and pardon shall ensue. But He has added a rule besides, binding us under the fixed condition and responsibility, that we are to ask for our sins to be forgiven in such sort as we forgive them that are in debt to us.

GREGORY. (Mor. x. 15.) That good which in our penitence we ask of God, we should first turn and bestow on our neighbour.

AUGUSTINE. (Serm. in Mont. ii. 8.) This is not said of debts of money only, but of all things in which any sins against us, and among these also of money, because that he sins against you, who does not return money due to you, when he has whence he can return it. Unless you forgive this sin you cannot say, *Forgive us our debts, as we forgive our debtors*.

PSEUDO-CHRYSOSTOM. With what hope then does he pray, who cherishes hatred against another by whom he has been wronged? As he prays with a falsehood on his lips, when he says, I forgive, and does not forgive, so he asks indulgence of God, but no indulgence is granted him. There are many who, being unwilling to forgive those that trespass against them, will not use this prayer. How foolish! First, because he who does not pray in the manner Christ taught, is not Christ's disciple; and secondly, because the Father does not readily hear any prayer which the Son has not dictated; for the Father knows the intention and the words of the Son, nor will He entertain such petitions as human presumption has suggested, but only those which Christ's wisdom has set forth.

AUGUSTINE. (Enchir. 73.) Forasmuch as this so great goodness, namely, to forgive debts, and to love our enemies, cannot be possessed by so great a number as we suppose to be heard in the use of this prayer; without doubt the terms of this stipulation are fulfilled, though one have not attained to such proficiency as to love his enemy; yet if when he is requested by one, who has trespassed against him, that he would forgive him, he do forgive him from his heart; for he himself desires to be forgiven then at least when he asks forgiveness. And if one have been moved by a sense of his sin to ask forgiveness of him against whom he has sinned, he is no more to be thought on as an enemy, that there should be any thing hard in loving him, as there was when he was in active enmity.

6:13

13. And lead us not into temptation.

PSEUDO-CHRYSOSTOM. As He had above put many high things into men's mouths, teaching them to call God their Father, to pray that His kingdom might come; so now He adds a lesson of humility, when He says, *and lead us not into temptation*.

AUGUSTINE. (Serm. in Mont. ii. 9.) Some copies read, Carry us not¹, an equivalent word, both being a translation of one Greek word, εἰσενέγκης. Many in interpreting say, 'Suffer us not to be led into temptation,' as being what is implied in the word *lead*. For God does not of Himself lead a man, but suffer him to be led from whom He has withdrawn His aid.

CYPRIAN. (Tr. vii. 17.) Herein it is shewn that the adversary can nothing avail against us, unless God first permit him; so that all our fear and devotion ought to be addressed to God.

AUGUSTINE. (ubi sup.) But it is one thing to be led into temptation, another to be tempted; for without temptation none can be approved, either to himself or to another; but every man is fully known to God before all trial. Therefore we do not here pray that we may not be tempted, but that we may not be led into temptation. As if one who was to be burnt alive should pray not that he should not be touched by fire, but that he should not be burnt. For we are then led into temptation when such temptations befall us as we are not able to resist.

AUGUSTINE. (Epist. 130, 11.) When then we say, *Lead us not into temptation*, what we ask is, that we may not, deserted by His aid, either consent through the subtle snares, or yield to the forcible might, of any temptation.

CYPRIAN. (ubi sup.) And in so praying we are cautioned of our own infirmity and weakness, lest any presumptuously exalt himself; that while a humble and submissive confession comes first, and all is referred to God, whatever we suppliantly apply for may by His gracious favour be supplied.

AUGUSTINE. (De Don. Pers. 5.) When the Saints pray, *Lead us not into temptation*, what else do they pray for than that they may persevere in their

sanctity. This once granted—and that it is God’s gift this, that of Him we ask it, shews-none of the Saints but holds to the end his abiding holiness; for none ceases to hold on his Christian profession, till he be first overtaken of temptation. Therefore we seek not to be led into temptation that this may not happen to us; and if it does not happen, it is God that does not permit it to happen; for there is nothing done, but what He either does, or suffers to be done. He is therefore able to turn our wills from evil to good, to raise the fallen and to direct him into the way that is pleasing to Himself, to whom not in vain we plead, *Lead us not into temptation*. For whoso is not led into temptation of his own evil will, is free of all temptation; for, *each man is tempted of his own lust*. (James 1:14.) God would have us pray to Him that we may not be led into temptation, though He could have granted it without our prayer, that we might be kept in mind who it is from whom we receive all benefits. Let the Church therefore observe her daily prayers; she prays that the unbelieving may believe, therefore it is God that turns men to the faith; she prays that the believers may persevere; God gives them perseverance even unto the end.

But deliver us from evil. Amen.

AUGUSTINE. (ubi sup.) We ought to pray not only that we may not be led into evil from which we are at present free; but further that we may be set free from that into which we have already been led. Therefore it follows, *Deliver us from evil*.

CYPRIAN. (Tr. vii. 18.) After all these preceding petitions at the conclusion of the prayer comes a sentence, comprising shortly and collectively the whole of our petitions and desires. For there remains nothing beyond for us to ask for, after petition made for God’s protection from evil; for that gained, we stand secure and safe against all things that the Devil and the world work against us. What fear hath he from this life, who has God through life for his guardian?

AUGUSTINE. (Epist. 130, 11.) This petition with which the Lord’s Prayer concludes is of such extent, that a Christian man in whatever tribulation cast, will in this petition utter groans, in this shed tears, here begin and here end his prayer. And therefore follows *Amen*, by which is expressed the strong desire of him that prays.

JEROME. *Amen*, which appears here at the close, is the seal of the Lord's Prayer. Aquila rendered 'faithfully'—we may perhaps 'truly.'

CYPRIAN. (ubi sup.) We need not wonder, dearest brethren, that this is God's prayer, seeing how His instruction comprises all our petitioning, in one saving sentence. This had already been prophesied by Isaiah the Prophet, *A short word will God make in the whole earth.* (Is. 10:22.) For when our Lord Jesus Christ came unto all, and gathering together the learned alike and the unlearned, did to every sex and age set forth the precepts of salvation, He made a full compendium of His instructions, that the memory of the scholars might not labour in the heavenly discipline, but accept with readiness whatsoever was necessary into a simple faith.

AUGUSTINE. (Epist. 130, 12.) And whatever other words we may use, either introductory to quicken the affections, or in conclusion to add to them, we say nothing more than is contained in the Lord's Prayer if we pray rightly and connectedly. For he who says, *Glorify thyself in all nations, as thou art glorified among us*, (Ecclus. 36:4.) what else does he say than, *Hallowed be thy name?* (Ps. 80:3.) He who prays, *Shew thy face and we shall be safe*, what is it but to say, *Let thy kingdom come?* (Ps. 119:133.) To say, *Direct my steps according to thy word*, what is it more than, *Thy will be done?* (Prov. 30:8.) To say, *Give me neither poverty nor riches*, what else is it than, *Give us this day our daily bread? Lord, remember David and all his mercifulness!* (Ps. 131:1.) and, *If I have returned evil for evil*, (Ps. 7:4.) what else but, *Forgive us our debts even as we forgive our debtors?* He who says, *Remove far from me all greediness of belly*, what else does he say, but *Lead us not into temptation?* (Ps. 59:1.) He who says, *Save me, O my God, from my enemies*, what else does he say but *Deliver us from evil?* And if you thus go through all the words of the holy prayers, you will find nothing that is not contained in the Lord's Prayer. Whoever then speaks such words as have no relation to this evangelic prayer, prays carnally; and such prayer I know not why we should not pronounce unlawful, seeing the Lord instructs those who are born again only to pray spiritually. But whoso in prayer says, Lord, increase my riches, add to my honours; and that from desire of such things, not with a view to doing men service after God's will by such things; I think that he finds nothing in the Lord's Prayer on which he may build such petitions. Let such an one then be withheld by shame from praying for, if not from desiring, such things. But if he have shame at

the desire, yet desire overcomes, he will do better to pray for deliverance from the evil of desire to Him to whom we say, *Deliver us from evil*.

AUGUSTINE. (Serm. in Mont. ii. 11.) This number of petitions seems to answer to the seven-fold number of the beatitudes. If it is the fear of God by which are made *blessed the poor in spirit, for theirs is the kingdom of heaven*, let us ask that the name of God be hallowed among men, a reverent fear abiding for ever and ever. If it be piety by which *the meek are blessed*, let us pray that His kingdom may come, that we may become meek, and not resist Him. If it be knowledge by which *they that mourn are blessed*, let us pray that His will may be done as in heaven so in earth; for if the body consent with the spirit as does earth with heaven, we shall not mourn. If fortitude be that by which *they that hunger are blessed*, let us pray that our daily bread be this day given us, by which we may come to full saturity. If it is counsel by which *blessed are the merciful, for they shall obtain mercy*, let us forgive debts, that our debts may be forgiven us. If it be understanding by which they of *pure heart are blessed*, let us pray that we be not led into temptation, lest we have a double heart in the pursuit of temporal and earthly things which are for our probation. If it be wisdom by which *blessed are the peacemakers, for they shall be called the sons of God*, let us pray to be delivered from evil; for that very deliverance will make us free as sons of God.

CHRYSOStOM. Having made us anxious by the mention of our enemy, in this that He has said *Deliver us from evil*, He again restores confidence by that which is added in some copies, *For thine is the kingdom, and the power, and the glory*, since if His be the kingdom, none need fear, since even he who fights against us, must be His subject. But since His power and glory are infinite, He can not only deliver from evil, but also make glorious.

PSEUDO-CHRYSOStOM. This is also connected with the foregoing. *Thine is the kingdom* has reference to *Thy kingdom come*, that none should therefore say, *God has no kingdom on earth*. *The power*, answers to *Thy will be done, as in earth so in heaven*, that none should say thereon that God cannot perform whatever He would. *And the glory*, answers to all that follows, in which God's glory is shewn forth.

14. For if ye forgive men their trespasses, your heavenly Father will also forgive you:

15. But if ye forgive not men their trespasses, neither will your Father forgive your trespasses.

RABANUS. By the word *Amen*, He shews that without doubt the Lord will bestow all things that are rightly asked, and by those that do not fail in observing the annexed condition, *For if ye forgive men their sins, your heavenly Father will also forgive you your sins.*

AUGUSTINE. (Serm. in Mont. ii. 11.) Here we should not overlook that of all the petitions enjoined by the Lord, He judged that most worthy of further enforcement, which relates to forgiveness of sins, in which He would have us merciful; which is the only means of escaping misery.

PSEUDO-CHRYSOSTOM. He does not say that God will first forgive us, and that we should after forgive our debtors. For God knows how treacherous the heart of man is, and that though they should have received forgiveness themselves, yet they do not forgive their debtors; therefore He instructs us first to forgive, and we shall be forgiven after.

AUGUSTINE. (Enchir. 74.) Whoever does not forgive him that in true sorrow seeks forgiveness, let him not suppose that his sins are by any means forgiven of the Lord.

CYPRIAN. (Tr. vii. 16.) For no excuse will abide you in the day of judgment, when you will be judged by your own sentence, and as you have dealt towards others, will be dealt with yourself.

JEROME. But if that which is written, *I said, Ye are gods, but ye shall die like men*, (Ps. 83:6, 7.) is said to those who for their sins deserve to become men instead of gods, then they to whom sins are forgiven are rightly called *men*.

CHRYSOSTOM. He mentions heaven and the Father to claim our attention, for nothing so likens you to God, as to forgive him who has injured you. And it were indeed unmeet should the son of such a Father become a slave, and should one who has a heavenly vocation live as of this earth, and of this life only.

6:16

16. Moreover when ye fast, be not, as the hypocrites, of a sad countenance: for they disfigure their faces, that they may appear unto men to fast. Verily I say unto you, They have their reward.

PSEUDO-CHRYSOSTOM. Forasmuch as that prayer which is offered in a humble spirit and contrite heart, shews a mind already strong and disciplined; whereas he who is sunk in self-indulgence cannot have a humble spirit and contrite heart; it is plain that without fasting prayer must be faint and feeble; therefore, when any would pray for any need in which they might be, they joined fasting with prayer, because it is an aid thereof. Accordingly the Lord, after His doctrine respecting prayer, adds doctrine concerning fasting, saying, *When ye fast, be not ye as the hypocrites, of sad countenance*. The Lord knew that vanity may spring from every good thing, and therefore bids us root out the bramble of vain-gloriousness which springs in the good soil, that it choke not the fruit of fasting. For though it cannot be that fasting should not be discovered in any one, yet is it better that fasting should shew you, than that you should shew your fasting. But it is impossible that any in fasting should be gay, therefore He said not, Be not sad, but *Be not made sad*; for they who discover themselves by any false displays of their affliction, they are not sad, but make themselves; but he who is naturally sad in consequence of continued fasting, does not make himself sad, but is so.

JEROME. The word *exterminare*, so often used in the ecclesiastical Scriptures through a blunder of the translators, has a quite different meaning from that in which it is commonly understood. It is properly said of exiles who are sent beyond the boundary of their country. Instead of this word, it would seem better to use the word *demoliri*, 'to destroy,' in translating the Greek ἀφανίζειν. The hypocrite destroys his face, in order that he may feign sorrow, and with a heart full of joy wears sorrow in his countenance.

GREGORY. (Mor. viii. 44.) For by the pale countenance, the trembling limbs, and the bursting sighs, and by all so great toil and trouble, nothing is in the mind but the esteem of men.

LEO. (Serm. in Epiph. iv. 5.) But that fasting is not pure, that comes not of reasons of continence, but of the arts of deceit.

PSEUDO-CHRYSOSTOM. If then he who fasts, and makes himself of sad countenance, is a hypocrite, how much more wicked is he who does not fast, yet assumes a fictitious paleness of face as a token of fasting.

AUGUSTINE. (Serm. in Mont. ii. 12.) On this paragraph it is to be specially noted, that not only in outward splendor and pomp, but even in the dress of sorrow and mourning, is there room for display, and that the more dangerous, inasmuch as it deceives under the name of God's services. For he who by inordinate pains taken with his person, or his apparel, or by the glitter of his other equipage, is distinguished, is easily proved by these very circumstances to be a follower of the pomps of this world, and no man is deceived by any semblance of a feigned sanctity in him. But when any one in the profession of Christianity draws men's eyes upon him by unwonted beggary and slovenliness in dress, if this be voluntary and not compulsory, then by his other conduct may be seen whether he does this to be seen of men, or from contempt of the refinements of dress.

REMIGIUS. The reward of the hypocrites' fast is shewn, when it is added, *That they may seem to men to fast; verily I say unto you, They have their reward;* that is, that reward for which they looked.

6:17–18

17. But thou, when thou fastest, anoint thine head, and wash thy face;

18. That thou appear not unto men to fast, but unto thy Father which is in secret: and thy Father, which seeth in secret, shall reward thee openly.

GLOSS. (ap. Anselm.) The Lord having taught us what we ought not to do, now proceeds to teach us what we ought to do, saying, *When thou fastest, anoint thy head, and wash thy face.*

AUGUSTINE. (ubi sup.) A question is here wont to be raised; for none surely would literally enjoin, that, as we wash our faces from daily habit, so we should have our heads anointed when we fast; a thing which all allow to be most disgraceful.

PSEUDO-CHRYSOSTOM. Also if He bade us not to be of sad countenance that we might not seem to men to fast, yet if anointing of the head and washing

of the face are always observed in fasting, they will become tokens of fasting.

JEROME. But He speaks in accordance with the manners of the province of Palestine, where it is the custom on festival days to anoint the head. What He enjoins then is, that when we are fasting we should wear the appearance of joy and gladness.

PSEUDO-CHRYSOSTOM. Therefore the simple interpretation of this is, that is added as an hyperbolical explanation of the command; as though He had said, Yea, so far should ye be from any display of your fasting, that if it might be (which yet it may not be) so done, ye should even do such things as are tokens of luxury and feasting.

CHRYSOSTOM. (Hom. xx.) In almsgiving indeed, He did not say simply, ‘Do not your alms before men,’ but added, ‘to be seen of them.’ But in fasting and prayer He added nothing of this sort; because alms cannot be so done as to be altogether hid, fasting and prayer can be so done. The contempt of men’s praise is no small fruit, for thereby we are freed from the heavy slavery of human opinion, and become properly workers of virtue, loving it for itself and not for others. For as we esteem it an affront if we are loved not for ourselves but for others’ sake, so ought we not to follow virtue on the account of these men, nor to obey God for men’s sake but for His own. Therefore it follows here, *But to thy Father which seeth in secret.*

GLOSS. (ord.) That is, to thy heavenly Father, who is unseen, or who dwells in the heart through faith. He fasts to God who afflicts himself for the love of God, and bestows on others what he denies himself.

REMIGIUS. For it is enough for you that He who sees your conscience should be your rewarder.

PSEUDO-CHRYSOSTOM. Spiritually interpreted—the face may be understood to mean the mental conscience. And as in the eyes of man a fair face has grace, so in the eyes of God a pure conscience has favour. This face the hypocrites, fasting on man’s account, disfigure, seeking thereby to cheat both God and man; for the conscience of the sinner is always wounded. If then you have cast out all wickedness from your heart, you have washed your conscience, and fast well.

LEO. (Serm. in Quadr. vi. 2.) Fasting ought to be fulfilled not in abstinence of food only, but much more in cutting off vices. For when we submit ourselves to that discipline in order to withdraw that which is the nurse of carnal desires, there is no sort of good conscience more to be sought than that we should keep ourselves sober from unjust will, and abstinent from dishonourable action. This is an act of religion from which the sick are not excluded, seeing integrity of heart may be found in an infirm body.

PSEUDO-CHRYSOSTOM. Spiritually again, *thy head* denotes Christ. Give the thirsty drink and feed the hungry, and therein you have anointed your head, that is, Christ, who cries out in the Gospel, *In that ye have done this to one of the least of these my brethren, ye have done it to me.* (Mat. 25:40.)

GREGORY. (Hom. in Ev. xvi. 6.) For God approves that fasting, which before His eyes opens the hands of alms. This then that you deny yourself, bestow on another, that wherein your flesh is afflicted, that of your needy neighbour may be refreshed.

AUGUSTINE. (ubi sup.) Or; by the head we rightly understand the reason, because it is preeminent in the soul, and rules the other members of the man. Now anointing the head has some reference to rejoicing. Let him therefore joy within himself because of his fasting, who in fasting turns himself from doing the will of the world, that he may be subject to Christ.

GLOSS. (ord.) Behold how every thing in the New Testament is not to be taken literally. It were ridiculous to be smeared with oil when fasting; but it is behoveful for the mind to be anointed with the spirit of His love, in whose sufferings we ought to partake by afflicting ourselves.

PSEUDO-CHRYSOSTOM. And truly we ought to wash our face, but to anoint, and not to wash, our head. For as long as we are in the body, our conscience is foul with sin. But Christ who is our head has done no sin.

6:19–21

19. Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal:

20. But lay up for yourselves treasures in Heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal:

21. For where your treasure is, there will your heart be also.

CHRYSTOSTOM. When He has driven away the disease of vanity, He does well to bring in speech of contempt of riches. For there is no greater cause of desire of money than love of praise; for this men desire troops of slaves, horses accoutred in gold, and tables of silver, not for use or pleasure, but that they may be seen of many; therefore He says, *Lay not up for yourselves treasure on earth.*

AUGUSTINE. (Serm. in Mont. ii. 13.) For if any does a work with the mind of gaining thereby an earthly good, how will his heart be pure while it is thus walking on earth? For any thing that is mingled with an inferior nature is polluted therewith, though that inferior be in its kind pure. Thus gold is alloyed when mixed with pure silver; and in like manner our mind is defiled by lust of earthly things, though earth is in its own kind pure.

PSEUDO-CHRYSTOSTOM. Otherwise; As the Lord had above taught nothing concerning alms, or prayer, or fasting, but had only checked a pretence of them, He now proceeds to deliver a doctrine of three portions, according to the division which He had before made, in this order. First, a counsel that alms should be done; second, to shew the benefit of almsgiving; third, that the fear of poverty should be no hindrance to our purpose of almsgiving.

CHRYSTOSTOM. Saying, *Lay not up for yourselves treasure on earth*, He adds, *where rust and moth destroy*, in order to shew the insecurity of that treasure that is here, and the advantage of that which is in Heaven, both from the place, and from those things which harm. As though He had said; Why fear you that your wealth should be consumed, if you should give alms? Yea rather give alms, and they shall receive increase, for those treasures that are in Heaven shall be added to them, which treasures perish if ye do not give alms. He said not, You leave them to others, for that is pleasant to men.

RABANUS. (ap. Anselm.) Here are three precepts according to the three different kinds of wealth. Metals are destroyed by rust, clothes by moth; but as there are other things which fear neither rust nor moth, as precious stones, He therefore names a common damage, that by thieves, who may rob wealth of all kinds. ^a

PSEUDO-CHRYSTOSTOM. Another reading is, *Where moth and banqueting consume*. For a threefold destruction awaits all the goods of this life. They

either decay and are eaten of moths as cloth; or are consumed by their master's luxurious living; or are plundered by strangers, either by violence, or pilfering, or false accusation, or some other unjust doing. For all may be called thieves who hasten by any unlawful means to make other men's goods their own. But you will say, Do all who have these things, perforce lose them? I would answer by the way, that if all do not, yet many do. But ill-hoarded wealth, you have lost spiritually if not actually, because it profits you not to your salvation.

RABANUS. Allegorically; Rust denotes pride which obscures the brightness of virtue. Moth which privily eats out garments, is jealousy which frets into good intention, and destroys the bond of unity. Thieves denote heretics and demons, who are ever on the watch to rob men of their spiritual treasure.

HILARY. But the praise of Heaven is eternal, and cannot be carried off by invading thief, nor consumed by the moth and rust of envy.

AUGUSTINE. (Serm. in Mont, ii. 13.) By heaven in this place I understand not the material heavens, for every thing that has a body is earthly. But it behoves that the whole world be despised by him who lays up his treasure in that Heaven, of which it is said, *The heaven of heavens is the Lord's*, (Ps. 115:16.) that is, in the spiritual firmament. *For heaven and earth shall pass away*; (Mat. 24:35.) but we ought not to place our treasure in that which passes away, but in that which abides for ever.

PSEUDO-CHRYSOSTOM. Which then is better? To place it on earth where its security is doubtful, or in Heaven where it will be certainly preserved? What folly to leave it in this place whence you must soon depart, and not to send it before you thither, whither you are to go? Therefore place your substance there where your country is.

CHRYSOSTOM. But forasmuch as not every earthly treasure is destroyed by rust or moth, or carried away by thieves, He therefore brings in another motive, *For where your treasure is, there will your heart be also*. As much as to say; Though none of these former losses should befall you, you will yet sustain no small loss by attaching your affections to things beneath, and becoming a slave to them, and in falling from Heaven, and being unable to think of any lofty thing.

JEROME. This must be understood not of money only, but of all our possessions. The god of a glutton is his belly; of a lover his lust; and so every man serves that to which he is in bondage; and has his heart there where his treasure is.

PSEUDO-CHRYSOSTOM. Otherwise; He now teaches the benefit of almsgiving. He who places his treasure on earth has nothing to look for in Heaven; for why should he look up to Heaven where he has nothing laid up for himself? Thus he doubly sins; first, because he gathers together things evil; secondly, because he has his heart in earth; and so on the contrary he does right in a twofold manner who lays up his treasure in Heaven.

6:22–23

22. The light of the body is the eye: if therefore thine eye be single, thy whole body shall be full of light.

23. But if thine eye be evil, thy whole body shall be full of darkness. If therefore the light that is in thee be darkness, how great is that darkness!

CHRYSOSTOM. Having spoken of the bringing the understanding into captivity because it was not easy to be understood of many, He transfers it to a sensible instance, saying, *The light of thy body is thy eye*. As though He had said, If you do not know what is meant by the loss of the understanding, learn a parable of the bodily members; for what the eye is to the body, that the understanding is to the soul. As by the loss of the eyes we lose much of the use of the other limbs, so when the understanding is corrupted, your life is filled with many evils.

JEROME. This is an illustration drawn from the senses. As the whole body is in darkness, where the eye is not single, so if the soul has lost her original brightness, every sense, or that whole part of the soul to which sensation belongs, will abide in darkness. Wherefore He says, *If then the light which is in thee be darkness, how great is that darkness!* that is, if the senses which are the soul's light be darkened by vice, in how great darkness do you suppose the darkness itself will be wrapped?

PSEUDO-CHRYSOSTOM. It seems that He is not here speaking of the bodily eye, or of the outward body that is seen, or He would have said, If thine eye

be sound, or weak; but He says, *single*, and, *evil*. But if one have a benign yet diseased eye, is his body therefore in light? Or if an evil yet a sound, is his body therefore in darkness?

JEROME. Those who have thick eye-sight see the lights multiplied; but the single and clear eye sees them single and clear.

CHRYSOStOM. Or; The eye He speaks of is not the external but the internal eye. The light is the understanding, through which the soul sees God. He whose heart is turned to God, has an eye full of light; that is, his understanding is pure, not distorted by the influence of worldly lusts. The darkness in us is our bodily senses, which always desire the things that pertain to darkness. Whoso then has a pure eye, that is, a spiritual understanding, preserves his body in light, that is, without sin; for though the flesh desires evil, yet by the might of divine fear the soul resists it. But whoever has an eye, that is, an understanding, either darkened by the influence of the malignant passions, or fouled by evil lusts, possesses his body in darkness; he does not resist the flesh when it lusts after evil things, because he has no hope in Heaven, which hope alone gives us the strength to resist desire.

HILARY. Otherwise; from the office of the light of the eye, He calls it the light of the heart; which if it continue single and brilliant, will confer on the body the brightness of the eternal light, and pour again into the corrupted flesh the splendor of its origin, that is, in the resurrection. But if it be obscured by sin, and evil in will, the bodily nature will yet abide subject to all the evils of the understanding.

AUGUSTINE. (ubi sup.) Otherwise; by the eye here we may understand our purpose; if that be pure and right, all our works which we work according thereto are good. These He here calls the body, as the Apostle speaks of certain works as members; *Mortify your members, fornication and uncleanness*. (Col. 3:5.) We should look then, not to what a person does, but with what mind he does it. For this is the light within us, because by this we see that we do with good intention what we do. *For all which doth make manifest is light*. (Eph. 5:13.) But the deeds themselves, which go forth to men's society, have a result to us uncertain, and therefore He calls them darkness; as when I give money to one in need, I know not what he will do with it. If then the purport of your heart, which you can know, is defiled

with the lust of temporal things, much more is the act itself, of which the issue is uncertain, defiled. For even though one should reap good of what you do with a purport not good; it will be imputed to you as you did it, not as it resulted to him. If however our works are done with a single purport, that is with the aim of charity, then are they pure and pleasing in God's sight.

AUGUSTINE. (cont. Mendac. 7.) But acts which are known to be in themselves sins, are not to be done as with a good purpose; but such works only as are either good or bad, according as the motives from which they are done are either good or bad, and are not in themselves sins; as to give food to the poor is good if it be done from merciful motives, but evil if it be done from ostentation. But such works as are in themselves sins, who will say that they are to be done with good motives, or that they are not sins? Who would say, Let us rob the rich, that we may have to give to the poor?

GREGORY. (Mor. xxviii. 11.) Otherwise; if the light that *is in thee*, that is, if what we have begun to do well, we overcloud with evil purpose, when we do things which we know to be in themselves evil, *how great is the darkness!*

REMIGIUS. (ap. Gloss. ord.) Otherwise; faith is likened to a light, because by it the goings of the inner man, that is, action, are lightened, that he should not stumble according to that, *Thy word is a light to my feet*. (Ps. 119:105.) If that then be pure and single, the whole body is light; but if defiled, the whole body will be dark. Yet otherwise; by the light may be understood the ruler of the Church, who may be well called the eye, as he it is that ought to see that wholesome things be provided for the people under him, which are understood by the body. If then the ruler of the Church err, how much more will the people subject to him err?

6:24

24. No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon.

PSEUDO-CHRYSOSTOM. The Lord had said above, that he that has a spiritual mind is able to keep his body free from sin; and that he who has

not, is not able. Of this He here gives the reason, saying, *No man can serve two masters.*

GLOSS. (non occ.) Otherwise; it had been declared above, that good things become evil, when done with a worldly purpose. It might therefore have been said by some one, I will do good works from worldly and heavenly motives at once. Against this the Lord says, *No man can serve two masters.*

CHRYSTOSTOM. (Hom. xxi.) Or otherwise; in what had gone before He had restrained the tyranny of avarice by many and weighty motives, but He now adds yet more. Riches do not only harm us in that they arm robbers against us, and that they cloud our understanding, but they moreover turn us away from God's service. This He proves from familiar notions, saying, *No man can serve two masters*; two, He means, whose orders are contrary; for concord makes one of many. This is proved by what follows, *for either he will hate the one*. He mentions two, that we may see that change for the better is easy. For if one were to give himself up in despair as having been made a slave to riches, namely, by loving them, he may hence learn, that it is possible for him to change into a better service, namely, by not submitting to such slavery, but by despising it.

GLOSS. (non occ.) Or; He seems to allude to two different kinds of servants; one kind who serve freely for love, another who serve servilely from fear. If then one serve two masters of contrary character from love, it must be that he hate the one; if from fear, while he trembles before the one, he must despise the other. But as the world or God predominate in a man's heart, he must be drawn contrary ways; for God draws him who serves Him to things above; the earth draws to things beneath; therefore He concludes, *Ye cannot serve God and mammon.*

JEROME. *Mammon*—riches are so termed in Syriac. Let the covetous man who is called by the Christian name, hear this, that he cannot serve both Christ and riches. Yet He said not, he who has riches, but, he who is the servant of riches. For he who is the slave of money, guards his money as a slave; but he who has thrown off the yoke of his slavery, dispenses them as a master.

GLOSS. (ord.) By *mammon* is meant the Devil, who is the lord of money, not that he can bestow them unless where God wills, but because by means of

them he deceives men.

AUGUSTINE. (Serm. in Mont. ii. 14.) Whoso serves *mammon*, (that is, riches,) verily serves him, who, being for desert of his perversity set over these things of earth, is called by the Lord, *The prince of this world*. Or otherwise; who the two masters are He shews when He says, *Ye cannot serve God and mammon*, that is to say, God and the Devil. *Either* then man *will hate the one, and love the other*, namely God; *or, he will endure the one and despise the other*. For he who is mammon's servant endures a hard master; for ensnared by his own lust he has been made subject to the Devil, and loves him not. As one whose passions have connected him with another man's handmaid, suffers a hard slavery, yet loves not him whose handmaid he loves. But He said, *will despise*, and not *will hate*, the other, for none can with a right conscience hate God. But he despises, that is, fears Him not, as being certain of His goodness.

6:25

25. Therefore I say unto you, Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment?

AUGUSTINE. (Serm. in Mont. ii. 15.) The Lord had taught above, that whoso desires to love God, and to take heed not to offend, should not think that he can serve two masters; lest though perhaps he may not look for superfluities, yet his heart may become double for the sake of very necessities, and his thoughts bent to obtain them. *Therefore I say unto you, Be not ye careful for your life what ye shall eat, or for your body what ye shall put on.*

CHRYSOSTOM. He does not hereby mean that the^l spirit needs food, for it is incorporeal, but He speaks according to common usage, for the soul cannot remain in the body unless the body be fed.

AUGUSTINE. (ubi sup.) Or we may understand the soul in this place to be put for the animal life.

JEROME. Some MSS. add here, *nor what ye shall drink*^b. That which belongs naturally to all animals alike, to brutes and beasts of burden as well

as to man, from all thought of this we are not freed. But we are bid not to be anxious what we should eat, for in the sweat of our face we earn our bread; the toil is to be undergone, the anxiety put away. This *Be not careful*, is to be taken of bodily food and clothing; for the food and clothing of the spirit it becomes us to be always careful.

AUGUSTINE. (De Hæres. 57.) There are certain heretics called Eucharistæ^c, who hold that a monk may not do any work even for his support; who embrace this profession that they may be freed from necessity of daily labour.

AUGUSTINE. (De Op. Monach. 1) For they say the Apostle did not speak of personal labour, such as that of husbandmen or craftsmen, when he said, *Who will not work, neither let him eat.* (et seq. 2 Thess. 3:10.) For he could not be so contrary to the Gospel where it is said, *Therefore I say unto you, Be not careful.* Therefore in that saying of the Apostle we are to understand spiritual works, of which it is elsewhere said, *I have planted, Apollos watereth.* (1 Cor. 3:6.) And thus they think themselves obedient to the Apostolic precept, interpreting the Gospel to speak of not taking care for the needs of the body, and the Apostle to speak of spiritual labour and food. First let us prove that the Apostle meant that the servants of God should labour with the body. He had said, *Ye yourselves know how ye ought to imitate us in that we were not troublesome among you, nor did we eat any man's bread for nought; but travailing in labour and weariness day and night, that we might not be burdensome to any of you. Not that we have not power, but that we might offer ourselves as a pattern to you which ye should imitate. For when we were among you, this we taught among you, that if a man would not work, neither should he eat.* What shall we say to this, since he taught by his example what he delivered in precept, in that he himself wrought with his own hands. This is proved from the Acts, where it is said, that he abode with Aquila and his wife Priscilla, *labouring with them, for they were tent-makers.* (Acts 18:3.) And yet to the Apostle, as a preacher of the Gospel, a soldier of Christ, a planter of the vineyard, a shepherd of his flock, the Lord had appointed that he should live of the Gospel, but he refused that payment which was justly his due, that he might present himself an example to those who exacted what was not due to them. Let those hear this who have not that power which he had; namely, of eating bread for nought, and only labouring with spiritual labour. If indeed they be

Evangelists, if ministers of the Altar, if dispensers of the Sacraments, they have this power. Or if they had had in this world possessions, whereby they might without labour have supported themselves, and had on their turning to God distributed this to the needy, then were their infirmity to be believed and to be borne with. And it would not import whatever place it was in which he made the distribution, seeing there is but one commonwealth of all Christians. But they who enter the profession of God's service from the country life, from the workman's craft, or the common labour, if they work not, are not to be excused. For it is by no means fitting that in that life in which senators become labourers, there should labouring men become idle; or that where lords of farms come having given up their luxuries, there should rustic slaves come to find luxury. But when the Lord says, *Be not ye careful*, He does not mean that they should not procure such things as they have need of, wherever they may honestly, but that they should not look to these things, and should not for their sake do what they are commanded to do in preaching the Gospel; for this intention He had a little before called the eye.

CHRYSOSTOM. Or we may connect the context otherwise; When the Lord had inculcated contempt of money, that none might say, How then shall we be able to live when we have given up our all? He adds, *Therefore I say unto you, Take no thought for your life.*

GLOSS. (interlin.) That is, Be not withdrawn by temporal cares from things eternal.

JEROME. The command is therefore, *not to be anxious what we shall eat*. For it is also commanded, that in the sweat of our face we must eat bread. Toil therefore is enjoined, carking forbidden,

PSEUDO-CHRYSOSTOM. Bread may not be gained by carefulness of spirit, but by toil of body; and to them that will labour it abounds, God bestowing it as a reward of their industry; and is lacking to the idle, God withdrawing it as punishment of their sloth. The Lord also confirms our hope, and descending first from the greater to the less, says, *Is not the life more than meat, and the body than raiment?*

JEROME. He who has given the greater, will He not also give the less?

PSEUDO-CHRYSOSTOM. For had He not willed that that which was should be preserved, He had not created it; but what He so created that it should be preserved by food, it is necessary that He give it food, as long as He would have it to be preserved.

HILARY. Otherwise; Because the thoughts of the unbelievers were ill-employed respecting care of things future, cavilling concerning what is to be the appearance of our bodies in the resurrection, what the food in the eternal life, therefore He continues, *Is not the life more than food?* He will not endure that our hope should hang in care for the meat and drink and clothing that is to be in the resurrection, lest there should be affront given to Him who has given us the more precious things, in our being anxious that He should also give us the lesser.

6:26–27

26. Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they?

27. Which of you by taking thought can add one cubit unto his stature?

PSEUDO-CHRYSOSTOM. Having confirmed our hope by this arguing from the greater to the less, He next confirms it by an argument from less to greater, *Behold the fowls of the air, they sow not, neither do they reap.*

AUGUSTINE. (De Op. Monach. 23.) Some argue that they ought not to labour, because the fowls of the air neither sow nor reap. Why then do they not attend to that which follows, *neither gather into barns?* Why do they seek to have their hands idle, and their storehouses full? Why indeed do they grind corn, and dress it? For this do not the birds. Or even if they find men whom they can persuade to supply them day by day with victuals ready prepared, at least they draw water from the spring, and set on table for themselves, which the birds do not. But if neither are they driven to fill themselves vessels with water, then have they gone one new step of righteousness beyond those who were at that time at Jerusalem, (vid. Acts 11:29.) who of corn sent to them of free gift, made, or caused to be made, loaves, which the birds do not. But not to lay up any thing for the morrow

cannot be observed by those, who for many days together withdrawn from the sight of men, and suffering none to approach to them, shut themselves up, to live in much fervency of prayer. What? will you say that the more holy men become, the more unlike the birds of the air in this respect they become? What He says respecting the birds of the air, He says to this end, that none of His servants should think that God has no thought of their wants, when they see Him so provide even for these inferior creatures. Neither is it not God that feeds those that earn their bread by their own labour; neither because God hath said, *Call upon me in the day of trouble, and I will deliver thee*, (Ps. 50:15.) ought the Apostle therefore not to have fled, but to have remained still to have been seized, that God might save him as He did the Three Children out of the midst of the fire. Should any object in this sort to the saints in their flight from persecution, they would answer that they ought not to tempt God, and that God, if He pleased, would so do to deliver them as He had done Daniel from the lions, Peter from prison, then when they could no longer help themselves; but that in having made flight possible to them, should they be saved by flight, it was by God that they were saved. In like manner, such of God's servants as have strength to earn their food by the labour of their hands, would easily answer any who should object to them this out of the Gospel concerning the birds of the air, that they neither sow nor reap; and would say, If we by sickness or any other hindrance are not able to work, He will feed us as He feeds the birds, that work not. But when we can work, we ought not to tempt God, seeing that even this our ability is His gift; and that we live here we live of His goodness that has made us able to live; He feeds us by whom the birds of the air are fed; as He says, *Your heavenly Father feedeth them. Are not ye of much greater value?*

AUGUSTINE. (Serm. in Mont. ii. 15.) Ye are of more value, because a rational animal, such as man is, is higher in the scale of nature than an irrational, such as are the birds of the air.

AUGUSTINE. (De Civ. Dei, xi. 16.) Indeed a higher price is often given for a horse than a slave, for a jewel than for a waiting maid, but this not from reasonable valuation, but from the need of the person requiring, or rather from his pleasure desiring it.

PSEUDO-CHRYSTOSTOM. For God created all animals for man, but man for himself; therefore by how much the more precious is the creation of man,

so much the greater is God's care for him. If then the birds without toiling find food, shall man not find, to whom God has given both knowledge of labour and hope of fruitfulness?

JEROME. There be some who, seeking to go beyond the limits of their fathers, and to soar into the air, sink into the deep and are drowned. These will have the birds of the air to mean the Angels, and the other powers in the ministry of God, who without any care of their own are fed by God's providence. But if this be indeed as they would have it, how follows it, said to men, *Are not ye of more worth than they?* It must be taken then in the plain sense; If birds that to-day are, and to-morrow are not, be nourished by God's providence, without thought or toil of their own, how much more men to whom eternity is promised!

HILARY. It may be said, that under the name of birds, He exhorts us by the example of the unclean spirits, to whom, without any trouble of their own in seeking and collecting it, provision of life is given by the power of the Eternal Wisdom. And to lead us to refer this to the unclean spirits, He suitably adds, *Are not ye of much more value than they?* Thus shewing the great interval between piety and wickedness.

GLOSS. (non occ.) He teaches us not only by the instance of the birds, but adds a further proof, that to our being and life our own care is not enough, but Divine Providence therein works; saying, *Which of you by taking thought can add one cubit to his stature?*

PSEUDO-CHRYSOSTOM. For it is God who day by day works the growth of your body, yourself not feeling it. If then the Providence of God works thus daily in your very body, how shall that same Providence withhold from working in necessities of life? And if by taking thought you cannot add the smallest part to your body, how shall you by taking thought be altogether saved?

AUGUSTINE. (Serm. in Mont. ii. 15.) Or it may be connected with what follows it; as though He should say, It was not by our care that our body was brought to its present stature; so that we may know that if we desired to add one cubit to it, we should not be able. Leave then the care of clothing that body to Him who made it to grow to its present stature.

HILARY. Otherwise; As by the example of the spirits He had fixed our faith in the supply of food for our lives, so now by a decision of common understanding He cuts off all anxiety about supply of clothing. Seeing that He it is who shall raise in one perfect man every various kind of body that ever drew breath, and is alone able to add one or two or three cubits to each man's stature; surely in being anxious concerning clothing, that is, concerning the appearance of our bodies, we offer affront to Him who will add so much to each man's stature as shall bring all to an equality.

AUGUSTINE. (De Civ. Dei, xxii. 15.) But if Christ rose again with the same stature with which He died, it is impious to say that when the time of the resurrection of all shall come, there shall be added to His body a bigness that it had not at His own resurrection, (for He appeared to His disciples with that body in which He had been known among them,) such that He shall be equalled to the tallest among men. If again we say that all men's bodies, whether tall or short, shall be alike brought to the size and stature of the Lord's body, then much will perish from many bodies, though He has declared that *not a hair shall fall*. It remains therefore that each be raised in his own stature—that stature which he had in youth, if he died in old age; if in childhood that stature to which he would have attained had he lived. For the Apostle says not, 'To the measure of the stature,' but, *To the measure of the full age of Christ*. (Eph. 4:13.) For the bodies of the dead shall rise in youth and maturity to which we know that Christ attained ^d.

6:28–30

28. And why take ye thought for raiment? Consider the lilies of the field, how they grow; they toil not, neither do they spin:

29. And yet I say unto you, That even Solomon in all his glory was not arrayed like one of these.

30. Wherefore, if God so clothe the grass of the field, which to day is, and to morrow is cast into the oven, shall He not much more clothe you, O ye of little faith?

CHRYSOSTOM. (Hom. xxii.) Having shewn that it is not right to be anxious about food, He passes to that which is less; (for raiment is not so

necessary as food;) and asks, *And why are ye careful wherewith ye shall be clothed?* He uses not here the instance of the birds, when He might have drawn some to the point, as the peacock, or the swan, but brings forward the lilies, saying, *Consider the lilies of the field.* He would prove in two things the abundant goodness of God; to wit, the richness of the beauty with which they are clothed, and the mean value of the things so clothed with it.

AUGUSTINE. (Serm. in Mont. ii. 15.) The things instanced are not to be allegorized so that we enquire what is denoted by the birds of the air, or the lilies of the field; they are only examples to prove God's care for the greater from His care for the less.

PSEUDO-CHRYSOSTOM. For lilies within a fixed time are formed into branches, clothed in whiteness, and endowed with sweet odour, God conveying by an unseen operation, what the earth had not given to the root. But in all the same perfectness is observed, that they may not be thought to have been formed by chance, but may be known to be ordered by God's providence. When He says, *They toil not*, He speaks for the comfort of men; *Neither do they spin*, for the women.

CHRYSOSTOM. He forbids not labour but carefulness, both here and above when He spoke of sowing.

GLOSS. (non occ.) And for the greater exaltation of God's providence in those things that are beyond human industry, He adds, *I say unto you, that Solomon in all his glory was not arrayed like one of these.*

JEROME. For, in sooth, what regal purple, what silk, what web of divers colours from the loom, may vie with flowers? What work of man has the red blush of the rose? the pure white of the lily? How the Tyrian dye yields to the violet, sight alone and not words can express.

CHRYSOSTOM. As widely as truth differs from falsehood, so widely do our clothes differ from flowers. If then Solomon, who was more eminent than all other kings, was yet surpassed by flowers, how shall you exceed the beauty of flowers by your garments? And Solomon was exceeded by the flowers not once only, or twice, but throughout his whole reign; and this is that He says, *In all his glory*; for no one day was he arrayed as are the flowers.

PSEUDO-CHRYSOSTOM. Or the meaning may be, that Solomon though he toiled not for his own raiment, yet he gave command for the making of it. But where command is, there is often found both offence of them that minister, and wrath of him that commands. When then any are without these things, then they are arrayed as are the lilies.

HILARY. Or; By the lilies are to be understood the eminences of the heavenly Angels, to whom a surpassing radiance of whiteness is communicated by God. *They toil not, neither do they spin*, because the angelic powers received in the very first allotment of their existence such a nature, that as they were made so they should ever continue to be; and when in the resurrection men shall be like unto Angels, He would have them look for a covering of angelic glory by this example of angelic excellence.

PSEUDO-CHRYSOSTOM. If God then thus provides for the flowers of the earth which only spring up, that they may be seen and die, shall He overlook men whom He has created not to be seen for a time, but that they should be for ever?

JEROME. To-morrow in Scripture is put for time future in general. Jacob says, *So shall my righteousness answer for me to-morrow*. (Gen. 30:33.) And in the phantasm of Samuel, the Pythoness says to Saul, *To-morrow shalt thou be with me*. 1 Sam. 28:19.)

GLOSS. Some copies have *into the fire*, or, *into an heap*, which has the appearance of an oven.

CHRYSOSTOM. He calls them no more lilies, but *the grass of the field*, to shew their small worth; and adds moreover another cause of their small value; *which to-day is*. And He said not, *and to-morrow is not*, but what is yet greater fall, *is cast into the oven*. In that He says *How much more you*, is implicitly conveyed the dignity of the human race, as though He had said, You to whom He has given a soul, for whom He has contrived a body, to whom He has sent Prophets and gave His Only-begotten Son.

GLOSS. He says, *of little faith*, for that faith is little which is not sure of even the least things.

HILARY. Or, under the signification of grass the Gentiles are pointed to. If then an eternal existence is only therefore granted to the Gentiles, that they

may soon be handed over to the judgment fires; how impious it is that the saints should doubt of attaining to eternal glory, when the wicked have eternity bestowed on them for their punishment.

REMIGIUS. Spiritually, by the birds of the air are meant the Saints who are born again in the water of holy Baptism^e; and by devotion raise themselves above the earth and seek the skies. The Apostles are said to be of more value than these, because they are the heads of the Saints. By the lilies also may be understood the Saints, who without the toil of legal ceremonies pleased God by faith alone; of whom it is said, *My Beloved, who feedeth among the lilies.* (Cant. 2:16.) Holy Church also is understood by the lilies, because of the whiteness of its faith, and the odour of its good conversation, of which it is said in the same place, *As the lily among the thorns.* By the grass are denoted the unbelievers, of whom it is said, *The grass hath dried up, and the flowers thereof faded.* (Is. 40:7.) By the oven eternal damnation; so that the sense be, If God bestows temporal goods on the unbelievers, how much more shall He bestow on you eternal goods!

6:31–33

31. Therefore take no thought, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed?

32. (For after all these things do the Gentiles seek:) for your heavenly Father knoweth that ye have need of all these things.

33. But seek ye first the kingdom of God, and His righteousness; and all these things shall be added unto you.

GLOSS. (non occ.) Having thus expressly cut off all anxiety concerning food and raiment, by an argument drawn from observation of the inferior creation, He follows it up by a further prohibition; *Be not ye therefore careful, saying, What shall we eat, what shall we drink, or wherewithal shall we be clothed?*

REMIGIUS. The Lord repeated this, that He might shew how highly necessary this precept is, and that He might inculcate it more strongly on our hearts.

RABANUS. It should be observed that He does not say, Do not ye seek, or be thoughtful for, food, drink, and raiment, but *what ye shall eat, what ye shall drink, or wherewithal ye shall be clothed*. Wherein they seem to me to be convicted, who, using themselves the usual food and clothing, require of those with whom they live either greater sumptuousness, or greater austerity in both.

GLOSS. (non occ.) There is also a further needless solicitude wherein men sin, when they lay by of produce or money more than necessity requires, and leaving spiritual things, are intent on these things, as though despairing of the goodness of God; this is what is forbidden; *for after all these things do the Gentiles seek*.

PSEUDO-CHRYSOSTOM. Since their belief is that it is Fortune and not Providence that has place in human affairs, and think not that their lives are directed by God's counsel, but follow the uncertain chance, they accordingly fear and despair, as having none to guide them. But he who believes that he is guided by God's counsel, entrusts his provision of food to God's hand; as it follows, *for your Father knoweth that ye have need of these things*.

CHRYSOSTOM. He said not 'God knoweth,' but, *Your Father knoweth*, in order to lead them to higher hope; for if He be their Father, He will not endure to forget his children, since not even human fathers could do so. He says, *That ye have need of all these things*, in order that for that very reason, because they are necessary, ye may the more lay aside all anxiety. For he who denies his son bare necessities, after what fashion is he a father? But for superfluities they have no right to look with the like confidence.

AUGUSTINE. (De Trin. xv. 13.) God did not gain this knowledge at any certain time, but before all time, without beginning of knowledge, foreknew that the things of the world would be, and among others, both what and when we should ask of Him.

AUGUSTINE. (De Civ. Dei, xii. 18.) As to what some say that these things are so many that they cannot be compassed by the knowledge of God; they ought with like reason to maintain further that God cannot know all numbers which are certainly infinite. But infinity of number is not beyond the compass of His understanding, who is Himself infinite. Therefore if

whatever is compassed by knowledge, is bounded by the compass of him that has the knowledge, then is all infinity in a certain unspeakable way bounded by God, because it is not incomprehensible by His knowledge.

NEMESIUS. (De Nat. Hom. 42.) That there is a Providence, is shewn by such signs as the following; The continuance of all things, of those things especially which are in a state of decay and reproduction, and the place and order of all things that exist is ever preserved in one and the same state; and how could this be done unless by some presiding power? But some affirm that God does indeed care for the general continuance of all things in the universe, and provides for this, but that all particular events depend on contingency. Now there are but three reasons that can be alleged for God exercising no providence of particular events; either God is ignorant that it is good to have knowledge of particular things; or He is unwilling; or He is unable. But ignorance is altogether alien from blessed substance; for how shall God not know what every wise man knows, that if particulars were destroyed, the whole would be destroyed? But nothing prevents all individuals from perishing; when no power watches over them. If, again, He be unwilling, this must be from one of two reasons; inactivity, or the meanness of the occupation. But inactivity is produced by two things; either we are drawn aside by some pleasure, or hindered by some fear, neither of which can be piously supposed of God. If they affirm that it would be unbecoming, for that it is beneath such blessedness to stoop to things so trifling, how is it not inconsistent that a workman overseeing the whole of any machine, leaves no part however insignificant without attention, knowing the whole is but made up of the parts, and thus pronounce God the Creator of all things to be less wise than craftsmen? But if it be that He is unable, then is He unable to bestow benefits on us. But if we are unable to comprehend the manner of special Providence, we have not therefore any right to deny its operation; we might as well say that, because we did not know the number of mankind, therefore there were no men.

PSEUDO-CHRYSOSTOM. Thus then let him who believes himself to be under the rule of God's counsel, commit his provision into God's hand; but let him meditate of good and evil, which if he do not, he will neither shun the evil, nor lay hold of the good. Therefore it is added, *Seek ye first the kingdom of God, and his righteousness*. The kingdom of God is the reward of good works; His righteousness is the way of piety by which we go to that

kingdom. If then you consider how great is the glory of the Saints, you will either through fear of punishment depart from evil, or through desire of glory hasten to good. And if you consider what is the righteousness of God, what He loves, and what He hates, the righteousness itself will shew you His ways, as it attends on those that love it. And the account we shall have to render is not whether we have been poor or rich, but whether we have done well or ill, which is in our own power.

GLOSS. (interlin.) Or, He says *his righteousness*, as though He were to say, ‘Ye are made righteous through Him, and not through yourselves.’

PSEUDO-CHRYSOSTOM. The earth for man’s sin is accursed that it should not put forth fruit, according to that in Genesis, *Cursed is the ground in thy works*; but when we do well, then it is blessed. (Gen. 3:17.) Seek righteousness therefore, and thou shalt not lack food. Wherefore it follows, *and all these things shall be added unto you*.

AUGUSTINE. (Serm. in Mont. ii. 16.) To wit, these temporal goods which are thus manifestly shewn not to be such goods as those goods of ours for the sake of which we ought to do well; and yet they are necessary. The kingdom of God and His righteousness is our good which we ought to make our end. But since in order to attain this end we are militant in this life, which may not be lived without supply of these necessities, He promises, *These things shall be added unto you*. That He says, *First*, implies that these are to be sought second not in time, but in value; the one is our good, the other necessary to us. For example, we ought not to preach that we may eat, for so we should hold the Gospel as of less value than our food; but we should therefore eat that we may preach the Gospel. But if we *seek first the kingdom of God and his righteousness*, that is, set this before all other things, and seek other things for the sake of this, we ought not to be anxious lest we should lack necessities; and therefore He says, *All these things shall be added unto you*; that is, of course, without being an hindrance to you: that you may not in seeking them be turned away from the other, and thus set two ends before you.

CHRYSOSTOM. And He said not, Shall be given, but, *Shall be added*, that you may learn that the things that are now, are nought to the greatness of the things that shall be.

AUGUSTINE. (Serm. in Mont. ii. 17.) But when we read that the Apostle suffered hunger and thirst, let us not think that God's promises failed him; for these things are rather aids. That Physician to whom we have entirely entrusted ourselves, knows when He will give and when He will withhold, as He judges most for our advantage. So that should these things ever be lacking to us, (as God to exercise us often permits,) it will not weaken our fixed purpose, but rather confirm it when wavering.

6:34

34. Take therefore no thought for the morrow: for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof.

GLOSS. (ap. Anselm.) Having forbid anxiety for the things of the day, He now forbids anxiety for future things, such a fruitless care as proceeds from the fault of men, in these words, *Be not ye anxious about the morrow*.

JEROME. To-morrow in Scripture signifies time future, as Jacob in Genesis says, *To-morrow shall my righteousness hear me*. (Gen. 30:33.) And in the phantasm of Samuel the Pythoness says to Saul, *To-morrow shalt thou be with me*. (1 Sam. 28:19.) He yields therefore unto them that they should care for things present, though He forbids them to take thought for things to come. For sufficient for us is the thought of time present; let us leave to God the future which is uncertain. And this is that He says, *The morrow shall he anxious for itself*; that is, it shall bring its own anxiety with it. *For sufficient for the day is the evil thereof*. By evil He means here not that which is contrary to virtue, but toil, and affliction, and the hardships of life.

CHRYSOSTOM. Nothing brings so much pain to the spirit as anxiety and cark. That He says, *The morrow shall he anxious for itself*, comes of desire to make more plain what He speaks; to that end employing a prosopopeia of time, after the practice of many in speaking to the rude populace; to impress them the more, He brings in the day itself complaining of its too heavy cares. Has not every day a burden enough of its own, in its own cares? why then do you add to them by laying on those that belong to another day?

PSEUDO-CHRYSOSTOM. Otherwise; By *to-day* are signified such things as are needful for us in this present life; *To-morrow* denotes those things that are superfluous. *Be not ye therefore anxious for the morrow*, thus means, Seek

not to have aught beyond that which is necessary for your daily life, for that which is over and above, i.e. To-morrow, shall care for itself. *To-morrow shall he anxious for itself*, is as much as to say, when you have heaped up superfluities, they shall care for themselves, you shall not enjoy them, but they shall find many lords who shall care for them. Why then should you be anxious about those things, the property of which you must part with? *Sufficient for the day is its own evil*, as much as to say, The toil you undergo for necessities is enough, do not toil for things superfluous.

AUGUSTINE. (ubi sup.) Or otherwise; To-morrow is said only of time where future succeeds to past. When then we work any good work, we think not of earthly but of heavenly things. *The morrow shall be anxious for itself*, that is, Take food and the like, when you ought to take it, that is when necessity begins to call for it. *For sufficient for the day is its own evil*, that is, it is enough that necessity shall compel to take these things; He calls it *evil*, because it is penal, inasmuch as it pertains to our mortality, which we earned by sinning. To this necessity then of worldly punishment, add no further weight, that you may not only fulfil it, but may even so fulfil it as to shew yourself God's soldier. But herein we must be careful, that, when we see any servant of God endeavouring to provide necessities either for himself, or those committed to his care, we do not straight judge him to sin against this command of the Lord in being anxious for the morrow. For the Lord Himself, to whom Angels ministered, thought good to carry a bag for example sake. And in the Acts of the Apostles it is written, that food necessary for life was provided for future time, at a time when famine threatened. What the Lord condemns therefore, is not the provision of these things after the manner of men, but if a man because of these things does not fight as God's soldier.

HILARY. This is further comprehended under the full meaning of the Divine words. We are commanded not to be careful about the future, because sufficient for our life is the evil of the days wherein we live, that is to say, the sins, that all our thought and pains be occupied in cleansing this away. And if our care be slack, yet will the future be careful for itself, in that there is held out to us a harvest of eternal love to be provided by God.

CHAP. 7

7:1–2

1. Judge not, that ye be not judged.

2. For with what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured to you again.

AUGUSTINE. (ubi sup.) Since when these temporal things are provided beforehand against the future, it is uncertain with what purpose it is done, as it may be with a single or double mind, He opportunely subjoins, *Judge not*.

PSEUDO-CHRYSTOM. Otherwise; He has drawn out thus far the consequences of his injunctions of almsgiving; He now takes up those respecting prayer. And this doctrine is in a sort a continuation of that of the prayer; as though it should run, *Forgive us our debts*, and then should follow, *Judge not, that ye be not judged*.

JEROME. But if He forbids us to judge, how then does Paul judge the Corinthian who had committed uncleanness? Or Peter convict Ananias and Sapphira of falsehood?

PSEUDO-CHRYSTOM. But some explain this place after a sense, as though the Lord did not herein forbid Christians to reprove others out of good will, but only intended that Christians should not despise Christians by making a show of their own righteousness, hating others often on suspicion alone, condemning them, and pursuing private grudges under the show of piety.

CHRYSTOM. Wherefore He does not say, ‘Do not cause a sinner to cease,’ but do not judge; that is, be not a bitter judge; correct him indeed, but not as an enemy seeking revenge, but as a physician applying a remedy.

PSEUDO-CHRYSTOM. But that not even thus should Christians correct Christians is shewn by that expression, *Judge not*. But if they do not thus correct, shall they therefore obtain forgiveness of their sins, because it is said, *and ye shall not be judged*? For who obtains forgiveness of a former sin, by not adding another thereto? This we have said, desiring to shew that this is not here spoken concerning not judging our neighbour who shall sin

against God, but who may sin against ourselves. For whoso does not judge his neighbour who has sinned against him, him shall not God judge for his sin, but will forgive him his debt even as he forgave.

CHRYSTOSTOM. Otherwise; He does not forbid us to judge all sin absolutely, but lays this prohibition on such as are themselves full of great evils, and judge others for very small evils. In like manner Paul does not absolutely forbid to judge those that sin, but finds fault with disciples that judged their teacher, and instructs us not to judge those that are above us.

HILARY. Otherwise; He forbids us to judge God touching His promises; for as judgments among men are founded on things uncertain, so this judgment against God is drawn from somewhat that is doubtful. And He therefore would have us put away the custom from us altogether; for it is not here as in other cases where it is sin to have given a false judgment; but here we have begun to sin if we have pronounced any judgment at all.

AUGUSTINE. (Serm. in Mont. ii. 18.) I suppose the command here to be no other than that we should always put the best interpretation on such actions as seem doubtful with what mind they were done. But concerning such as cannot be done with good purpose, as adulteries, blasphemies, and the like, He permits us to judge; but of indifferent actions which admit of being done with either good or bad purpose, it is rash to judge, but especially so to condemn. There are two cases in which we should be particularly on our guard against hasty judgments, when it does not appear with what mind the action was done; and when it does not yet appear, what sort of man any one may turn out, who now seems either good or bad. Wherefore we should neither blame those things of which we know with what mind they are done, nor so blame those things which are manifest, as though we despaired of recovery. Here one may think there is difficulty in what follows, *With what judgment ye judge ye shall be judged*. If we judge a hasty judgment, will God also judge us with the like? Or if we have measured with a false measure, is there with God a false measure whence it may be measured to us again? For by measure I suppose is here meant judgment. Surely this is only said, that the haste in which you punish another shall be itself your punishment. For injustice often does no harm to him who suffers the wrong; but must always hurt him who does the wrong.

AUGUSTINE. (De. Civ. Dei, xxi. 11.) Some say, How is it true that Christ says, *And with what measure ye shall mete it shall be measured to you again*, if temporal sin is to be punished by eternal suffering? They do not observe that it is not said *the same measure*, because of the equal space of time, but because of the equal retribution—namely, that he who has done evil should suffer evil, though even in that sense it might be said of that of which the Lord spoke here, namely of judgments and condemnations. Accordingly, he that judges and condemns unjustly, if he is judged and condemned, justly receives in the same measure though not the same thing that he gave; by judgment he did what was unjust, by judgment he suffers what is just.

7:3–5

3. And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye?

4. Or how wilt thou say to thy brother, Let me pull out the mote out of thine eye; and, behold, a beam is in thine own eye?

5. Thou hypocrite, first cast out the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye.

AUGUSTINE. (Serm. in Mont. ii. 18.) The Lord having admonished us concerning hasty and unjust judgment; and because that they are most given to rash judgment, who judge concerning things uncertain; and they most readily find fault, who love rather to speak evil and to condemn than to cure and to correct; a fault that springs either from pride or jealousy—therefore He subjoins, *Why seest thou the mote in thy brother's eye, and seest not the beam in thy own eye?*

JEROME. He speaks of such as though themselves guilty of mortal sin, do not forgive a trivial fault in their brother.

AUGUSTINE. (ubi sup.) As if he perhaps have sinned in anger, and you correct him with settled hate. For as great as is the difference between a beam and a mote, so great is the difference between anger and hatred. For

hatred is anger become inveterate. It may be if you are angry with a man that you would have him amend, not so if you hate him.

CHRYSOSTOM. Many do this, if they see a Monk having a superfluous garment, or a plentiful meal, they break out into bitter accusation, though themselves daily seize and devour, and suffer from excess of drinking.

PSEUDO-CHRYSOSTOM. Otherwise; This is spoken to the doctors. For every sin is either a great or a small sin according to the character of the sinner. If he is a laie, it is small and a mote in comparison of the sin of a priest, which is the beam.

HILARY. Otherwise; The sin against the Holy Spirit is to take from God power which has influences, and from Christ substance which is of eternity, through whom as God came to man, so shall man likewise¹ come to God. As much greater then as is the beam than the mote, so much greater is the sin against the Holy Spirit than all other sins. As when unbelievers object to others carnal sins, and secrete in themselves the burden of that sin, to wit, that they trust not the promises of God, their minds being blinded as their eye might be by a beam.

PSEUDO-CHRYSOSTOM. That is, with what face can you charge your brother with sin, when yourself are living in the same or a yet greater sin?

AUGUSTINE. (Serm. in Mont. ii. 19.) When then we are brought under the necessity of finding fault with any, let us first consider whether the sin be such as we have never had; secondly that we are yet men, and may fall into it; then, whether it be one that we have had, and are now without, and then let our common frailty come into our mind, that pity and not hate may go before correction. Should we find ourselves in the same fault, let us not reprove, but groan with the offender, and invite him to struggle with us. Seldom indeed and in cases of great necessity is reproof to be employed; and then only that the Lord may be served and not ourselves.

PSEUDO-CHRYSOSTOM. Otherwise; *How sayest thou to thy brother*; that is, with what purpose? From charity, that you may save your neighbour? Surely not, for you would first save yourself. You desire therefore not to heal others, but by good doctrine to cover bad life, and to gain praise of learning from men, not the reward of edifying from God, and you are a

hypocrite; as it follows, *Thou hypocrite, cast first the beam out of thine own eye.*

AUGUSTINE. (Serm. in Mont. ii. 19.) For to reprove sin is the duty of the good, which when the bad do, they act a part, dissembling their own character, and assuming one that does not belong to them.

CHRYSTOSTOM. And it is to be noted, that whenever He intends to denounce any great sin, He begins with an epithet of reproach, as below, *Thou wicked servant, I forgave thee all that debt;* (Mat. 18:32.) and so here, *Thou hypocrite, cast out first.* For each one knows better the things of himself than the things of others, and sees more the things that be great, than the things that be lesser, and loves himself more than his neighbour. Therefore He bids him who is chargeable with many sins, not to be a harsh judge of another's faults, especially if they be small. Herein not forbidding to arraign and correct; but forbidding to make light of our own sins, and magnify those of others. For it behoves you first diligently to examine how great may be your own sins, and then try those of your neighbour; whence it follows, *and then shalt thou see clearly to cast the mote out of thy brother's eye.*

AUGUSTINE. (ubi sup.) For having removed from our own eye the beam of envy, of malice, or hypocrisy, we shall see clearly to cast the beam out of our brother's eye.

7:6

6. Give not that which is holy unto the dogs, neither cast ye your pearls before swine, lest they trample them under their feet, and turn again and rend you.

AUGUSTINE. (ubi sup.) Because the simplicity to which He had been directing in the foregoing precepts might lead some wrongly to conclude that it was equally wrong to hide the truth as to utter what was false, He well adds, *Give not that which is holy to the dogs, and cast not your pearls before swine.*

PSEUDO-CHRYSTOSTOM. Otherwise; The Lord had commanded us to love our enemies, and to do good to those that sin against us. That from this Priests

might not think themselves obliged to communicate also the things of God to such, He checked any such thought saying, *Give not that which is holy to the dogs*; as much as to say, I have bid you love your enemies, and do them good out of your temporal goods, but not out of My spiritual goods, without distinction. For they are your brethren by nature but not by faith, and God gives the good things of this life equally to the worthy and the unworthy, but not so spiritual graces.

AUGUSTINE. (Serm. in Mont. ii. 20.) Let us see now what is the holy thing, what are the dogs, what the pearls, what the swine? The holy thing is all that it were impiety to corrupt; a sin which may be committed by the will, though the thing itself be undone. The pearls are all spiritual things that are to be highly esteemed. Thus though one and the same thing may be called both the holy thing and a pearl, yet it is called holy because it is not to be corrupted; and called a pearl because it is not to be contemned.

PSEUDO-CHRYSOSTOM. Otherwise; *That which is holy* denotes baptism, the grace of Christ's body, and the like; but the mysteries of the truth are intended by the pearls. For as pearls are inclosed in shells, and such in the deeps of the sea, so the divine mysteries inclosed in words are lodged in the deep meaning of Holy Scripture.

CHRYSOSTOM. And to those that are right-minded and have understanding, when revealed they appear good; but to those without understanding, they seem to be more deserving reverence because they are not understood.

AUGUSTINE. (ubi sup.) The dogs are those that assault the truth; the swine we may not unsuitably take for those that despise the truth. Therefore because dogs leap forth to rend in pieces, and what they rend, suffer not to continue whole, He said, *Give not that which is holy to the dogs*; because they strive to the utmost of their power to destroy the truth. The swine though they do not assault by biting as dogs, yet do they defile by trampling upon, and therefore He said, *Cast not your pearls before swine*.

RABANUS. Or; The dogs are returned to their vomit; the swine not yet returned, but wallowing in the mire of vices.

PSEUDO-CHRYSOSTOM. Otherwise; The dog and the swine are unclean animals; the dog indeed in every respect, as he neither chews the cud, nor divides the hoof; but swine in one respect only, seeing they divide the hoof,

though they do not chew the cud. Hence I think that we are to understand by the dog, the Gentiles who are altogether unclean, both in their life, and in their faith; but by the swine are to be understood heretics, because they seem to call upon the name of the Lord. *Give not therefore that which is holy to the dogs*, for that baptism and the other sacraments are not to be given but to them that have the faith. In like manner the mysteries of the truth, that is, the pearls, are not to be given but to such as desire the truth and live with human reason. If then you cast them to the swine, that is, to such as are grovelling in impurity of life, they do not understand their preciousness, but value them like to other worldly fables, and tread them under foot with their carnal life.

AUGUSTINE. (ubi sup.) That which is despised is said to be trodden under foot: hence it is said, *Lest perchance they tread them under foot*.

GLOSS. (interlin.) He says, *Lest perchance*, because it may be that they will wisely turn from their uncleanness ^a.

AUGUSTINE. (ubi sup.) That which follows, *Turn again and rend you*, He means not the pearls themselves, for these they tread under foot, and when they turn again that they may hear something further, then they rend him by whom the pearls on which they had trode had been cast. For you will not easily find what will please him who has despised things got by great toil. Whoever then undertake to teach such, I see not how they shall not be trode upon and rent by those they teach.

PSEUDO-CHRYSOSTOM. Or; The swine not only trample upon the pearls by their carnal life, but after a little they turn, and by disobedience rend those who offend them. Yea often when offended they bring false accusation against them as sowers of new dogmas. The dogs also having trode upon holy things by their impure actions, by their disputings rend the preacher of truth.

CHRYSOSTOM. Well is that said, *Lest they turn*; for they feign meekness that they may learn; and when they have learned, they attack.

PSEUDO-CHRYSOSTOM. With good reason He forbade pearls to be given to swine. For if they are not to be set before swine that are the less unclean, how much more are they to be withheld from dogs that are so much more unclean. But respecting the giving that which is holy, we cannot hold the

same opinion; seeing we often give the benediction to Christians who live as the brutes; and that not because they deserve to receive it, but lest perchance being more grievously offended they should perish utterly.

AUGUSTINE. (ubi sup.) We must be careful therefore not to explain ought to him who does not receive it; for men the rather seek that which is hidden than that which is opened. He either attacks from ferocity as a dog, or overlooks from stupidity as swine. But it does not follow that if the truth be kept hid, falsehood is uttered. The Lord Himself who never spoke falsely, yet sometimes concealed the truth, as in that, *I have yet many things to say unto you, the which ye are not now able to bear.* (John 16:12.) But if any is unable to receive these things because of his filthiness, we must first cleanse him as far as lays in our power either by word or deed. But in that the Lord is found to have said some things which many who heard Him did not receive, but either rejected or contemned them, we are not to think that therein He gave the holy thing to the dogs, or cast His pearls before swine. He gave to those who were able to receive, and who were in the company, whom it was not fit should be neglected for the uncleanness of the rest. And though those who tempted Him might perish in those answers which He gave to them, yet those who could receive them by occasion of these inquiries heard many useful things. He therefore who knows what should be answered ought to make answer, for their sakes at least who might fall into despair should they think that the question proposed is one that cannot be answered. But this only in the case of such matters as pertain to instruction of salvation; of things superfluous or harmful nothing should be said; but it should then be explained for what reason we ought not to make answer in such points to the enquirer.

7:7–8

7. Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you:

8. For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened.

JEROME. Having before forbidden us to pray for things of the flesh, He now shews what we ought to ask, saying, *Ask, and it shall be given you.*

AUGUSTINE. (ubi sup.) Otherwise; when He commanded not to give the holy thing to dogs, and not to cast pearls before swine, the hearer conscious of his own ignorance might say, Why do you thus bid me not give the holy thing to dogs, when as yet I see not that I have any holy thing? He therefore adds in good season, *Ask, and ye shall receive*.

PSEUDO-CHRYSOSTOM. Otherwise; Having given them some commands for the sanctification of prayer, saying, *Judge not*, He adds accordingly, *Ask, and it shall be given unto you*, as though He were to say, If ye observe this mercy towards your enemies, whatever seems to you shut, *knock, and it shall be opened to you*. Ask therefore in prayer, praying day and night; seek with care and toil; for neither by toiling only in the Scriptures do we gain knowledge without God's grace, nor do we attain to grace without study, lest the gift of God should be bestowed on the careless. But knock with prayer, and fasting, and alms. For as one who knocks at a door, not only cries out with his voice, but strikes with his hand, so he who does good works, knocks with his works. But you will say, this is what I pray that I may know and do, how then can I do it, before I receive? Do what you can that you may become able to do more, and keep what you know that you may come to know more. Or otherwise; having above commanded all men to love their enemies, and after enjoined that we should not under pretext of love give holy things to dogs; He here gives good counsel, that they should pray God for them, and it shall be granted them; let them seek out those that are lost in sins, and they shall find them; let them knock at those who are shut up in errors, and God shall open to them that their word may have access to their souls. Or otherwise; Since the precepts given above were beyond the reach of human virtue, He sends them to God to whose grace nothing is impossible, saying, *Ask, and it shall be given you*, that what cannot be performed by men may be fulfilled through the grace of God. For when God furnished the other animals with swift foot, or swift wing, with claws, teeth, or horns, He so made man that He Himself should be man's only¹ strength, that forced by reason of his own weakness, he might always have need of his Lord.

GLOSS. (ord.) We ask with faith, we seek with hope, we knock with love. You must first ask that you may have; after that seek that you may find; and lastly, observe what you have found that you may enter in.

AUGUSTINE. (Serm. in Mont. ii. 21.) Asking, is that we may get healthiness of soul that we may be able to fulfil the things commanded us; seeking, pertains to the discovery of the truth. But when any has found the true way, he will then come into actual possession, which however is only opened to him that knocks.

AUGUSTINE. (Retract. i. 19.) How these three differ from one another, I have thought good to unfold with this travail; but it were better to refer them all to instant prayer; wherefore He afterwards concludes, saving, *He will give good things to them that ask him.*

CHRYSTOSTOM. And in that He adds *seek*, and *knock*, He bids us ask with much importunateness and strength. For one who seeks, casts forth all other things from his mind, and is turned to that thing singly which he seeks; and he that knocks comes with vehemence and warm soul.

PSEUDO-CHRYSTOSTOM. He had said, *Ask, and ye shall receive*; which sinners hearing might perchance say, The Lord herein exhorts them that are worthy, but we are unworthy. Therefore He repeats it that He may commend the mercy of God to the righteous as well as to sinners; and therefore declares that *every one that asketh receiveth*; that is, whether he be righteous or a sinner, let him not hesitate to ask; that it may be fully seen that none is neglected but he who hesitates to ask of God. For it is not credible that God should enjoin on men that work of piety which is displayed in doing good to our enemies, and should not Himself (being good) act so.

AUGUSTINE. (Tract. in Joan. 44. 13.) Wherefore God hears sinners; for if He do not hear sinners, the Publican said in vain, *Lord, be merciful to me a sinner*; (Luke 18:13.) and by that confession merited justification.

AUGUSTINE. (Prosper, Sent. 212.) He who in faith offers supplication to God for the necessities of this life is heard mercifully, and not heard mercifully. For the physician knows better than the sick man what is good for his sickness. But if he asks that which God both promises and commands, his prayer shall be granted, for love shall receive what truth provides.

AUGUSTINE. (Ep. 31. 1.) But the Lord is good, who often gives us not what we would, that He may give us what we should rather prefer.

AUGUSTINE. (Serm. in Mont. ii. 21.) There is need moreover of perseverance, that we may receive what we ask for.

AUGUSTINE. (Serm. 61. 5.) In that God sometimes delays His gifts, He but recommends, and does not deny them. For that which is long looked for is sweeter when obtained; but that is held cheap, which comes at once. Ask then and seek things righteous. For by asking and seeking grows the appetite of taking. God reserves for you those things which He is not willing to give you at once, that you may learn greatly to desire great things. Therefore we ought always to pray and not to fail.

7:9–11

9. Or what man is there of you, whom if his son ask bread, will he give him a stone?

10. Or if he ask a fish, will he give him a serpent?

11. If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask him?

AUGUSTINE. (Serm. in Mont. ii. 21.) As above He had cited the birds of the air and the lilies of the field, that our hopes may rise from the less to the greater; so also does He in this place, when He says, *Or what man among you?*

PSEUDO-CHRYSTOM. Lest perchance any one considering how great is the difference between God and man, and weighing his own sins should despair of obtaining, and so never take in hand to ask; therefore He proposes a comparison of the relation between father and son; that should we despair because of our sins, we may hope because of God's fatherly goodness.

CHRYSTOM. There are two things behoveful for one that prays; that he ask earnestly; and that he ask such things as he ought to ask. And those are spiritual things; as Solomon, because he asked such things as were right, received speedily.

PSEUDO-CHRYSTOM. And what are the things that we ought to ask, he shews under the likeness of a loaf, and a fish. The loaf is the word concerning the knowledge of God the Father. The stone is all falsehood that has a stumbling-block of offence to the soul.

REMIGIUS. By the fish we may understand the word concerning Christ, by the serpent the Devil himself. Or by the loaf may be understood spiritual doctrine; by the stone ignorance; by the fish the water of Holy Baptism; by the serpent the wiles of the Devil, or unbelief.

RABANUS. Or; bread which is the common food signifies charity, without which the other virtues are of no avail. The fish signifies faith, which is

born of the water of baptism, is tossed in the midst of the waves of this life and yet lives. Luke adds a third thing, *an egg*, (Luke 11:12.) which signifies hope; for an egg is the hope of the animal. To charity, He opposes *a stone*, that is, the hardness of hatred; to faith, *a serpent*, that is, the venom of treachery; to hope, *a scorpion*, that is, despair, which stings backward, as the scorpion.

REMIGIUS. The sense therefore is; we need not fear that should we ask of God our Father bread, that is doctrine or love, He will give us a stone; that is, that He will suffer our heart to be contracted either by the frost of hatred or by hardness of soul; or that when we ask for faith, He will suffer us to die of the poison of unbelief. Thence it follows, *If then ye being evil*.

CHRYSTOSTOM. This He said not detracting from human nature, nor confessing the whole human race to be evil; but He calls paternal love *evil* when compared with His own goodness. Such is the superabundance of His love towards men.

PSEUDO-CHRYSTOSTOM. Because in comparison of God who is preeminently good, all men seem to be evil, as all light shews dark when compared with the sun.

JEROME. Or perhaps he called the Apostles evil, in their person condemning the whole human race, whose heart is set to evil from his infancy, as we read in Genesis. Nor is it any wonder that He should call this generation *evil*, (Gen. 8:22.) as the Apostle also speaks, *Seeing the days are evil*.

AUGUSTINE. (ubi sup.) Or; He calls *evil* (Eph. 5:16.) those who are lovers of this age; whence also the good things which they give are to be called good according to their sense who esteem them as good; nay, even in the nature of things they are goods, that is, temporal goods, and such as pertain to this weak life.

AUGUSTINE. (Serm. 61, 3.) For that good thing which makes men good is God. Gold and silver are good things not as making you good, but as with them you may do good. If then we be evil, yet as having a Father who is good let us not remain ever evil.

AUGUSTINE. (Serm. in Mont. ii. 21.) If then we being evil, know how to give that which is asked of us, how much more is it to be hoped that God

will give us good things when we ask Him?

PSEUDO-CHRYSOSTOM. He says *good things*, because God does not give all things to them that ask Him, but only good things.

GLOSS. (ord.) For from God we receive only such things as are good, of what kind soever they may seem to us when we receive them; for all things work together for good to His beloved.

REMIGIUS. And be it known that where Matthew says, *He shall give good things*, Luke has, *shall give his Holy Spirit*. (Luke 11:13.) But this ought not to seem contrary, because all the good things which man receives from God, are given by the grace of the Holy Spirit.

7:12

12. Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for this is the Law and the Prophets.

AUGUSTINE. (ubi sup.) Firmness and strength of walking by the way of wisdom in good habits is thus set before us, by which men are brought to purity and simplicity of heart; concerning which having spoken a long time, He thus concludes, *All things whatsoever ye would, &c.* For there is no man who would that another should act towards him with a double heart.

PSEUDO-CHRYSOSTOM. Otherwise; He had above commanded us in order to sanctify our prayers that men should not judge those who sin against them. Then breaking the thread of his discourse He had introduced various other matters, wherefore now when He returns to the command with which He had begun, He says, *All things whatsoever ye would, &c.* That is; I not only command that ye judge not, but *All things whatsoever ye would that men should do unto you, do ye unto them*; and then you will be able to pray so as to obtain.

GLOSS. (ord.) Otherwise; The Holy Spirit is the distributor of all spiritual goods, that the deeds of charity may be fulfilled; whence He adds, *All things therefore &c.*

CHRYSOSTOM. Otherwise; The Lord desires to teach that men ought to seek aid from above, but at the same time to contribute what lays in their power;

wherefore when He had said, *Ask, seek, and knock*, He proceeds to teach openly that men should be at pains for themselves, adding, *Whatsoever ye would &c.*

AUGUSTINE. (Serm. 61. 7.) Otherwise; The Lord had promised that He would give good things to them that ask Him. But that He may own his petitioners, let us also own ours. For they that beg are in every thing, save having of substance, equal to those of whom they beg. What face can you have of making request to your God, when you do not acknowledge your equal? This is that is said in Proverbs, *Whoso stoppeth his ear to the cry of the poor, he shall cry and shall not be heard.* (Prov. 21:13.) What we ought to bestow on our neighbour when he asks of us, that we ourselves may be heard of God, we may judge by what we would have others bestow upon us; therefore He says, *All things whatsoever ye would.*

CHRYSOSTOM. He says not, *All things whatsoever*, simply, but *All things therefore*, as though He should say, If ye will be heard, besides those things which I have now said to you, do this also. And He said not, *Whatsoever you would have done for you by God*, do that for your neighbour; lest you should say, But how can I? but He says, *Whatsoever you would have done to you by your fellow-servant*, do that also to your neighbour.

AUGUSTINE. (Serm. in Mont. ii. 22.) Some Latin copies add here, *good things*^b, which I suppose was inserted to make the sense more plain. For it occurred that one might desire some crime to be committed for his advantage, and should so construe this place, that he ought first to do the like to him by whom he would have it done to him. It were absurd to think that this man had fulfilled this command. Yet the thought is perfect, even though this be not added. For the words, *All things whatsoever ye would*, are not to be taken in their ordinary and loose signification, but in their exact and proper sense. For there is no will but only in the good; (but vid. Retract. i. 9. n. 4.) in the wicked it is rather named desire, and not will. Not that the Scriptures always observe this propriety; but where need is, there they retain the proper word so that none other need be understood.

CYPRIAN. (Tr. vii.) Since the Word of God, the Lord Jesus Christ came to all men, He summed up all his commands in one precept, *Whatsoever ye would that men should do to you, do ye also to them*; and adds, *for this is the Law and the Prophets.*

PSEUDO-CHRYSOSTOM. For whatsoever the Law and the Prophets contain up and down through the whole Scriptures, is embraced in this one compendious precept, as the innumerable branches of a tree spring from one root.

GREGORY. (Mor. x. 6.) He that thinks he ought to do to another as he expects that others will do to him, considers verily how he may return good things for bad, and better things for good.

CHRYSOSTOM. Whence what we ought to do is clear, as in our own cases we all know what is proper, and so we cannot take refuge in our ignorance.

AUGUSTINE. (Serm. in Mont. ii. 22.) This precept seems to refer to the love of our neighbour, not of God, as in another place He says, there are two commandments on which hang the Law and the Prophets. But as He says not here, The whole Law, as He speaks there, He reserves a place for the other commandment respecting the love of God.

AUGUSTINE. (De Trin. viii. 7.) Otherwise; Scripture does not mention the love of God, where it says, *All things whatsoever ye would*; because he who loves his neighbour must consequently love Love itself above all things; but God is Love; therefore he loves God above all things.

7:13–14

13. Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat:

14. Because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it.

AUGUSTINE. (Serm. in Mont. ii. 22.) The Lord had warned us above to have a heart single and pure with which to seek God; but as this belongs to but few, He begins to speak of finding out wisdom. For the searching out and contemplation whereof there has been formed through all the foregoing such an eye as may discern the narrow way and strait gate; whence He adds, *Enter ye in at the strait gate*.

GLOSS. (ord.) Though it be hard to do to another what you would have done to yourself; yet so must we do, that we may enter the strait gate.

PSEUDO-CHRYSOSTOM. Otherwise; This third precept again is connected with the right method of fasting, and the order of discourse will be this; *But thou when thou fastest anoint thy head*; and after comes, *Enter ye in at the strait gate*. For there are three chief passions in our nature, that are most adhering to the flesh; the desire of food and drink; the love of the man towards the woman; and thirdly, sleep. These it is harder to cut off from the fleshly nature than the other passions. And therefore abstinence from no other passion so sanctifies the body as that a man should be chaste, abstinent, and continuing in watchings. On account therefore of all these righteousnesses, but above all on account of the most toilsome fasting, it is that He says, *Enter ye in at the strait gate*. The gate of perdition is the Devil, through whom we enter into hell; the gate of life is Christ, through whom we enter into the kingdom of Heaven. The Devil is said to be a wide gate, not extended by the mightiness of his power, but made broad by the license of his unbridled pride. Christ is said to be a strait gate not with respect to smallness of power, but to His humility; for He whom the whole world contains not, shut Himself within the limits of the Virgin's womb. The way of perdition is sin of any kind It is said to be broad, because it is not contained within the rule of any discipline, but they that walk therein follow whatever pleases them. The way of life is all righteousness, and is called narrow for the contrary reasons. It must be considered that unless one walk in the way, he cannot arrive at the gate; so they that walk not in the way of righteousness, it is impossible that they should truly know Christ. Likewise neither does he run into the hands of the Devil, unless he walks in the way of sinners.

GLOSS. (ord.) Though love be wide, yet it leads men from the earth through difficult and steep ways. It is sufficiently difficult to cast aside all other things, and to love One only, not to aim at prosperity, not to fear adversity.

CHRYSOSTOM. But seeing He declares below, *My yoke is pleasant, and my burden light*, how is it that He says here that the way is strait and narrow? Even here He teaches that it is light and pleasant; for here is a way and a gate as that other, which is called the wide and broad, has also a way and a gate. Of these nothing is to remain; but all pass away. But to pass through toil and sweat, and to arrive at a good end, namely life, is sufficient solace to those who undergo these struggles. For if sailors can make light of storms and soldiers of wounds in hope of perishable rewards, much more when

Heaven lies before, and rewards immortal, will none look to the impending dangers. Moreover the very circumstance that He calls it strait contributes to make it easy; by this He warned them to be always watching; this the Lord speaks to rouse our desires. He who strives in a combat, if he sees the prince admiring the efforts of the combatants, gets greater heart. Let us not therefore be sad when many sorrows befall us here, for the way is strait, but not the city; therefore neither need we look for rest here, nor expect any thing of sorrow there. When He says, *Few there be that find it*, He points to the sluggishness of the many, and instructs His hearers not to look to the prosperity of the many, but to the toils of the few.

JEROME. Attend to the words, for they have an especial force, *many walk* in the broad way—*few find* the narrow way. For the broad way needs no search, and is not found, but presents itself readily; it is the way of all who go astray. Whereas the narrow way neither do all find, nor when they have found, do they straightway walk therein. Many, after they have found the way of truth, caught by the pleasures of the world, desert midway.

7:15–20

15. Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves.

16. Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles?

17. Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit.

18. A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit.

19. Every tree that bringeth not forth good fruit is hewn down, and cast into the fire.

20. Wherefore by their fruits ye shall know them.

PSEUDO-CHRYSOSTOM. The Lord had before commanded His Apostles, that they should not do their alms, prayers, and fastings before men, as the hypocrites; and that they might know that all these things may be done in hypocrisy, He speaks saying, *Take heed of false prophets*.

AUGUSTINE. (Serm. in Mont. ii. 23.) When the Lord had said that there were few that find the strait gate and narrow way, that heretics, who often commend themselves because of the smallness of their numbers, might not here intrude themselves, He straightway subjoins, *Take heed of false prophets*.

CHRYSOSTOM. Having taught that the gate is strait, because there are many that pervert the way that leads to it, He proceeds, *Take heed of false prophets*. In the which that they might be the more careful, He reminds them of the things that were done among their fathers, calling them *false prophets*; for even in that day the like things fell out.

PSEUDO-CHRYSOSTOM. What is written below that *the Law and the Prophets were until John*, (Mat. 11:13.) is said, because there should be no prophecy concerning Christ after He was come. Prophets indeed there have been and are, but not prophesying of Christ, rather interpreting the things which had been prophesied of Christ by the ancients, that is by the doctors of the Churches. For no man can unfold prophetic meaning, but the Spirit of prophecy. The Lord then knowing that there should be false teachers, warns them of divers heresies, saying, *Take heed of false prophets*. And forasmuch as they would not be manifest Gentiles, but lurk under the Christian name, He said not 'See ye,' but, *Take heed*. For a thing that is certain is simply seen, or looked upon; but when it is uncertain it is watched or narrowly considered. Also He says *Take heed*, because it is a sure precaution of security to know him whom you avoid. But this form of warning, *Take heed*, does not imply that the Devil will introduce heresies against God's will, but by His permission only; but because He would not choose servants without trial, therefore He sends them temptation; and because He would not have them perish through ignorance, He therefore warns them beforehand. Also that no heretical teacher might maintain that He spoke here of Gentile and Jewish teachers and not of them, He adds, *who come to you in sheep's clothing*. Christians are called sheep, and the sheep's clothing is a form of Christianity and of feigned religion. And nothing so casts out all good as hypocrisy; for evil that puts on the semblance of good, cannot be

provided against, because it is unknown. Again, that the heretic might not allege that He here speaks of the true teachers which were yet sinners, He adds, *But inwardly they are ravening wolves*. But Catholic teachers should they indeed have been sinners, are spoken of as servants of the flesh, yet not as ravening wolves, because it is not their purpose to destroy Christians. Clearly then it is of heretical teachers that He speaks; for they put on the guise of Christians, to the end they may tear in pieces the Christian with the wicked fangs of seduction. Concerning, such the Apostle speaks, *I know that after my departure there will enter among you grievous wolves, not sparing the flock*. (Acts 20:29.)

CHRYSTOSTOM. Yet He may seem here to have aimed under the title of *false prophets*, not so much at the heretic, as at those who, while their life is corrupt, yet wear an outward face of virtuousness; whence it is said, *By their fruits ye shall know them*. For among heretics it is possible many times to find a good life, but among those I have named never.

AUGUSTINE. (Serm. in Mont. ii. 24.) Wherefore it is justly asked, what fruits then He would have us look to? For many esteem among fruits some things which pertain to the sheep's clothing, and in this manner are deceived concerning wolves. For they practise fasting, almsgiving, or praying, which they display before men, seeking to please those to whom these things seem difficult. These then are not the fruits by which He teaches us to discern them. Those deeds which are done with good intention, are the proper fleece of the sheep itself, such as are done with bad intention, or in error, are nothing else than a clothing of wolves; but the sheep ought not to hate their own clothing because it is often used to hide wolves. What then are the fruits by which we may know an evil tree? The Apostle says, *The works of the flesh are manifest, which are, fornication, uncleanness, &c.* (Gal. 5:19.) And which are they by which we may know a good tree? The same Apostle teaches, saying, *The fruits of the Spirit are love, joy, peace*.

PSEUDO-CHRYSTOSTOM. The fruits of a man are the confession of his faith and the works of his life; for he who utters according to God the words of humility and a true confession, is the sheep; but he who against the truth howls forth blasphemies against God, is the wolf.

JEROME. What is here spoken of false prophets we may apply to all whose dress and speech promise one thing, and their actions exhibit another. But it

is specially to be understood of heretics, who by observing temperance, chastity, and fasting, surround themselves as it were with a garment of sanctity, but inasmuch as their hearts within them are poisoned, they deceive the souls of the more simple brethren.

AUGUSTINE. (non occ.) But from their actions we may conjecture whether this their outward appearance is put on for display. For when by any temptations those things are withdrawn or denied them which they had either attained or sought to attain by this evil, then needs must that it appear whether they be the wolf in sheep's clothing, or the sheep in his own.

GREGORY. (Mor. xxxi. 14.) Also the hypocrite is restrained by peaceful times of Holy Church, and therefore appears clothed with godliness; but let any trial of faith ensue, straight the wolf ravenous at heart strips himself of his sheep's skin, and shews by persecuting how great his rage against the good.

CHRYSOSTOM. And a hypocrite is easily discerned; for the way they are commanded to walk is a hard way, and the hypocrite is loth to toil. And that you may not say that you are unable to find out them that are such, He again enforces what He had said by example from men, saying, *Do men gather grapes of thorns, or figs of thistles?*

PSEUDO-CHRYSOSTOM. The grape has in it a mystery of Christ. As the bunch sustains many grapes held together by the woody stem, so likewise Christ holds many believers joined to Him by the wood of the Cross. The fig again is the Church which binds many faithful by a sweet embrace of charity, as the fig contains many seeds inclosed in one skin. The fig then has these significations, namely, love in its sweetness, unity in the close adhesion of its seeds. In the grape is shewn patience, in that it is cast into the wine-press—joy, because wine maketh glad the heart of man—purity, because it is not mixed with water—and sweetness, in that it delighteth. The thorns and thistles are the heretics. And as a thorn or a thistle has sharp pricks on every part, so the Devil's servants, on whatsoever side you look at them, are full of wickedness. Thorns and thistles then of this sort cannot bear the fruits of the Church. And having instanced in particular trees, as the fig, the vine, the thorn, and the thistle, He proceeds to shew that this is universally true, saying, *Thus every good tree bringeth forth good fruit, but an evil tree bringeth forth evil fruit.*

AUGUSTINE. (Serm. in Mont. ii. 25.) In this place we must guard against the error of such as imagine that the two trees refer to two different natures; the one of God, the other not. But we affirm that they derive no countenance from these two trees; (Manichees, vid. infr.) as it will be evident to any who will read the context that He is speaking here of men.

AUGUSTINE. (De Civ. Dei, 12. 4.) These men of whom we have spoken are offended with these two natures, not considering them according to their true usefulness; whereas it is not by our advantage or disadvantage, but in itself considered, that nature gives glory to her Framer. All natures then that are, because they are, have their own manner, their own appearance, and as it were their own¹ harmony, and are altogether good.

CHRYSOSTOM. But that none should say, An evil tree brings forth indeed evil fruit, but it brings forth also good, and so it becomes hard to discern, as it has a two-fold produce; on this account He adds, *A good tree cannot bring forth evil fruit, neither can an evil tree bring forth good fruit.*

AUGUSTINE. (Serm. in Mont. ii. 25.) From this speech the Manichees suppose that neither can a soul that is evil be possibly changed for better, nor one that is good into worse. As though it had been, A good tree cannot become bad, nor a bad tree become good; whereas it is thus said, *A good tree cannot bring forth evil fruit*, nor the reverse. The tree is the soul, that is, the man himself; the fruit is the man's works. An evil man therefore cannot work good works, nor a good man evil works. Therefore if an evil man would work good things, let him first become good. But as long as he continues evil, he cannot bring forth good fruits. Like as it is indeed possible that what was once snow, should cease to be so; but it cannot be that snow should be warm; so it is possible that he who has been evil should be so no longer; but it is impossible that an evil man should do good. For though he may sometimes be useful, it is not he that does it, but it comes of Divine Providence superintending.

RABANUS. And man is denominated a good tree, or a bad, after his will, as it is good or bad. His fruit is his works, which can neither be good when the will is evil, nor evil when it is good.

AUGUSTINE. (vid. Op. Imp. in. Jul. v. 40. &c. et alibi.) But as it is manifest that all evil works proceed from an evil will, as its fruits from an evil tree;

so of this evil will itself whence will you say that it has sprung, except that the evil will of an angel sprung from an angel, of man from man? And what were these two before those evils arose in them, but the good work of God, a good and praiseworthy nature. See then out of good arises evil; nor was there any thing at all out of which it might arise but what was good. I mean the evil will itself, since there was no evil before it, no evil works, which could not come but from evil will as fruit from an evil tree. Nor can it be said that it sprung out of good in this way, because it was made good by a good God; for it was made of nothing, and not of God.

JEROME. We would ask those heretics who affirm that there are two natures directly opposed to each other, if they admit that a good tree cannot bring forth evil fruit, how it was possible for Moses, a good tree, to sin as he did at the water of contradiction? Or for Peter to deny his Lord in the Passion, saying, *I know not the man*? Or how, on the other hand, could Moses' father-in-law, an evil tree, inasmuch as he believed not in the God of Israel, give good counsel?

CHRYSOStOM. He had not enjoined them to punish the false prophets, and therefore shews them the terrors of that punishment that is of God, saying, *Every tree that bringeth not forth good fruit shall be hewn down, and cast into the fire*. In these words He seems to aim also at the Jews, and thus calls to mind the word of John the Baptist, denouncing punishment against them in the very same words. For he had thus spoken to the Jews, warning them of the axe impending, the tree that should be cut down, and the fire that could not be extinguished. But if one will examine somewhat closely, here are two punishments, to be cut down, and to be burned; and he that is burned is also altogether cut out of the kingdom; which is the harder punishment. Many indeed fear no more than hell; but I say that the fall of that glory is a far more bitter punishment, than the pains of hell itself. For what evil great or small would not a father undergo, that he might see and enjoy a most dear son? Let us then think the same of that glory; for there is no son so dear to his father as is the rest of the good, to be deceased and to be with Christ. The pain of hell is indeed intolerable, yet are ten thousand hells nothing to falling from that blessed glory, and being held in hate by Christ.

GLOSS. (non occ.) From the foregoing similitude He draws the conclusion to what He had said before, as being now manifest, saying, *Therefore by their*

fruits ye shall know them.

7:21–23

21. Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven.

22. Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works?

23. And then will I profess unto them, I never knew you: depart from me, ye that work iniquity.

JEROME. As He had said above that those who have the robe of a good life are yet not to be received because of the impiety of their doctrines; so now on the other hand, He forbids us to participate the faith with those who while they are strong in sound doctrine, destroy it with evil works. For it behoves the servants of God that both their work should be approved by their teaching and their teaching by their works. And therefore He says, *Not every one that saith unto me, Lord, Lord, enters into the kingdom of heaven.*

CHRYSOSTOM. (Hom. xxiv.) Wherein He seems to touch the Jews chiefly who placed every thing in dogmas; as Paul accuses them, *If thou art called a Jew, and retest in the Law.* (Rom. 2:17.)

PSEUDO-CHRYSOSTOM. Otherwise; Having taught that the false prophets and the true are to be discerned by their fruits, He now goes on to teach more plainly what are the fruits by which we are to discern the godly from the ungodly teachers.

AUGUSTINE. (Serm. in Mont. ii. 24.) For even in the very name of Christ we must be on our guard against heretics, and all that understand amiss and love this world, that we may not be deceived, and therefore He says, *Not every one that saith unto me, Lord, Lord.* But it may fairly create a difficulty how this is to be reconciled with that of the Apostle, *No man can say that Jesus is the Lord, but by the Holy Ghost.* (1 Cor. 12:3.) For we cannot say that those who are not to enter into the kingdom of heaven have

the Holy Spirit. But the Apostle uses the word ‘say,’ to express the will and understanding of him that says it. He only properly says a thing, who by the sound of his voice expresses his will and purpose. But the Lord uses the word in its ordinary sense, for he seems to say who neither wishes nor understands what he says.

JEROME. For Scripture uses to take words for deeds; according to which the Apostle declares, *They make confession that they know God, but in works deny him.* (Tit. 1:16.)

AMBROSIASTER. (Comm. in 1 Cor. 12:3.) For all truth by whomsoever uttered is from the Holy Spirit.

AUGUSTINE. (non occ.) Let us not therefore think that this belongs to those fruits of which He had spoken above, when one says to our Lord, *Lord, Lord*; and thence seems to us to be a good tree; the true fruit spoken of is to do the will of God; whence it follows, *But who doeth the will of my Father which is in heaven, he shall enter into the kingdom of heaven.*

HILARY. For obeying God’s will and not calling on His name, shall find the way to the heavenly kingdom.

PSEUDO-CHRYSOSTOM. And what the will of God is the Lord Himself teaches, *This is,* (John 6:40.) He says, *the will of him that sent me, that every man that seeth the Son and believeth on him should have eternal life.* The word believe has reference both to confession and conduct. He then who does not confess Christ, or does not walk according to His word, shall not enter into the kingdom of heaven.

CHRYSOSTOM. He said not *he that doth My will*, but *the will of my Father*, for it was fit so to adapt it in the mean while to their weakness. But the one secretly implied the other, seeing the will of the Son is no other than the will of the Father.

AUGUSTINE. (Serm. in Mont. ii. 25.) Hereto it also pertains that we be not deceived by the name of Christ not only in such as bear the name and do not the deeds, but yet more by certain works and miracles, such as the Lord wrought because of the unbelieving, but yet warned us that we should not be deceived by such to suppose that there was invisible wisdom where was

a visible miracle; wherefore He adds, saying, *Many shall say to me in that day.*

CHRYSTOSTOM. See how He thus secretly brings in Himself. Here in the end of His Sermon He shews Himself as the Judge. The punishment that awaits sinners He had shewn before, but now only reveals who He is that shall punish, saying, *Many shall say to me in that day.*

PSEUDO-CHRYSTOSTOM. When, namely, He shall come in the majesty of His Father; when none shall any more dare with strife of many words either to defend a lie, or to speak against the truth, when each man's work shall speak, and his mouth be silent, when none shall come forward for another, but each shall fear for himself. For in that judgment the witnesses shall not be flattering men, but Angels speaking the truth, and the Judge is the righteous Lord; whence He closely images the cry of men fearful, and in straits, saying, *Lord, Lord.* For to call once is not enough for him who is under the necessity of terror.

HILARY. They even assure themselves of glory for their prophesying in teaching, for their casting out dæmons, for their mighty works; and hence promise themselves the kingdom of heaven, saying, *Have we not prophesied in thy name?*

CHRYSTOSTOM. But there are that say that they spoke this falsely, and therefore were not saved. But they would not have dared to say this to the Judge in His presence. But the very answer and question prove that it was in His presence that they spoke thus. For having been here wondered at by all for the miracles which they wrought, and there seeing themselves punished, they say in wonderment, *Lord, have we not prophesied in thy name?* Others again say, that they did sinful deeds not while they thus were working miracles, but at a time later. But if this be so, that very thing which the Lord desired to prove would not be established, namely, that neither faith nor miracles avail ought where there is not a good life; as Paul also declares, *If I have faith that I may remove mountains, but have not charity, I am nothing.* (1 Cor. 13:2.)

PSEUDO-CHRYSTOSTOM. But note that He says, *in my name*, not in My Spirit; for they prophesy in the name of Christ, but with the spirit of the Devil; such are the diviners. But they may be known by this, that the Devil

sometimes speaks falsely, the Holy Spirit never. Howbeit it is permitted to the Devil sometimes to speak the truth, that he may commend his lying by this his rare truth. Yet they cast out dæmons in the name of Christ, though they have the spirit of his enemy; or rather, they do not cast them out, but seem only to cast them out, the dæmons acting in concert with them. Also they do mighty works, that is, miracles, not such as are useful and necessary, but useless and fruitless.

AUGUSTINE. (ubi sup.) Read also what things the Magi did in Egypt in withstanding Moses.

JEROME. Otherwise; To prophesy, to work wonders, to cast out dæmons by divine power, is often not of his deserts who performs the works, but either the invocation of Christ's name has this force; or it is suffered for the condemnation of those that invoke, or for the benefit of those that see and hear, that however they despise the men who work the wonders, they may give honour to God. So Saul and Balaam and Caiaphas prophesied; the sons of Seæva in the Acts of the Apostles were seen to cast out dæmons; and Judas with the soul of a traitor is related to have wrought many signs among the other Apostles.

CHRYSTOSTOM. For all are not alike fit for all things; these are of pure life, but have not so great faith; those again have the reverse. Therefore God converted these by the means of those to the shewing forth much faith; and those that had faith He called by this unspeakable gift of miracles to a better life; and to that end gave them this grace in great richness. And they say, *We have done many mighty works*. But because they were ungrateful towards those who thus honoured them, it follows rightly, *Then will I confess unto you, I never knew you*.

JEROME. Emphatically, Then will I confess, for for long time He had forebore to say it.

PSEUDO-CHRYSTOSTOM. For great wrath ought to be preceded by great forbearance, that the sentence of God may be made more just, and the death of the sinners more merited. God does not know sinners because they are not worthy that they should be known of God; not that He altogether is ignorant concerning them, but because He knows them not for His own. For God knows all men according to nature, but He seems not to know them for

that He loves them not, as they seem not to know God who do not serve Him worthily.

CHRYSOSTOM. He says to them, *I never knew you*, as it were, not at the day of judgment only, but not even then when ye were working miracles. For there are many whom He has now in abhorrence, and yet turns away His wrath before their punishment.

JEROME. Note that He says, *I never knew you*, as being against some that say that all men have always been among rational creatures. ^a

GREGORY. (Mor. xx. 7.) By this sentence it is given to us to learn, that among men charity and humility, and not mighty works, are to be esteemed. Whence also now the Holy Church, if there be any miracles of heretics, despises them, because she knows that they have not the mark of holiness. And the proof of holiness is not to work miracles, but to love our neighbour as ourselves, to think truly of God, and of our neighbour better than of ourselves.

AUGUSTINE. (Cont. Adv. Leg. ii. 4.) But never let it be said as the Manichees say, that the Lord spoke these things concerning the holy Prophets; He spoke of those who after the preaching of His Gospel seem to themselves to speak in His name not knowing what they speak.

HILARY. But thus the hypocrites boasted, as though they spoke somewhat of themselves, and as though the power of God did not work all these things, being invoked; but reading has brought them the knowledge of His doctrine, and the name of Christ casts out the dæmons. Out of our own selves then is that blessed eternity to be earned, and out of ourselves must be put forth something that we may will that which is good, that we may avoid all evil, and may rather do what He would have us do, than boast of that to which He enables us. These then He disowns and banishes for their evil works, saying, *Depart from me, ye that work iniquity*.

JEROME. He says not, Who have worked, but, *who work iniquity*, that He should not seem to take away repentance. *Ye*, that is, who up to the present hour when the judgment is come, though ye have not the opportunity, yet retain the desire of sinning.

PSEUDO-CHRYSOSTOM. For death separates the soul from the body, but changes not the purpose of the heart.

7:24–27

24. Therefore whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock:

25. And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock.

26. And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand:

27. And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell: and great was the fall of it.

CHRYSOSTOM. Because there would be some who would admire the things that were said by the Lord, but would not add that shewing forth of them which is in action, He threatens them before, saying, *Every man that hears these words of mine, and does them, shall be likened to a wise man.*

PSEUDO-CHRYSOSTOM. He said not, I will account him that hears and does, as wise; but, *He shall be likened to a wise man.* He then that is likened is a man; but to whom is he likened? To Christ; but Christ is the wise man who has built His house, that is, the Church, upon a rock, that is, upon the strength of the faith. The foolish man is the Devil, who has built his house, that is, all the ungodly, upon the sand, that is, the insecurity of unbelief, or upon the carnal, who are called the sand on account of their barrenness; both because they do not cleave together, but are scattered through the diversity of their opinions, and because they are innumerable. The rain is the doctrine that waters a man, the clouds are those from which the rain falls. Some are raised by the Holy Spirit, as the Apostles and Prophets, and some by the spirit of the Devil, as are the heretics. The good winds are the spirits of the different virtues, or the Angels who work invisibly in the senses of men, and lead them to good. The bad winds are the unclean spirits. The good floods are the Evangelists and teachers of the people; the

evil floods are men full of an unclean spirit, and overflowing with many words; such are philosophers and the other professors of worldly wisdom, out of whose belly come rivers of dead water. The Church then which Christ has founded, neither the rain of false doctrine shall sap, nor the blast of the Devil overturn, nor the rush of mighty floods remove. Nor does it contradict this, that certain of the Church do fall; for not all that are called Christians, are Christ's, but, *The Lord knows them that are his*. (2 Tim. 2:19.) But against that house that the Devil has built comes down the rain of true doctrine, the winds, that is, the graces of the Spirit, or the Angels; the floods, that is, the four Evangelists and the rest of the wise; and so the house falls, that is, the Gentile world, that Christ may rise; and the ruin of that house was great, its errors broken up, its falsehoods laid open, its idols throughout the whole world broken down. He then is like unto Christ, who hears Christ's words, and does them; for he builds on a rock, that is, upon Christ, who is all good, so that on whatsoever kind of good any one shall build, he may seem to have built upon Christ. But as the Church built by Christ cannot be thrown down, so any such Christian who has built himself upon Christ, no adversity can overthrow, according to that, *Who shall separate us from the love of Christ?* (Rom. 8:35.) Like to the Devil is he that hears the words of Christ, and does them not. For words that are heard, and are not done, are likened to sand, they are dispersed and shed abroad. For the sand signifies all evil, or even worldly goods. For as the Devil's house is overthrown, so such as are built upon the sand are destroyed and fall. And great is that ruin if he have suffered any thing to fail of the foundation of faith; but not if he have committed fornication, or homicide, because he has whence he may arise through penitence, as David.

RABANUS. Or the great ruin is to be understood that with which the Lord will say to them that hear and do not, *Go ye into everlasting fire*. (Mat. 25:41.)

JEROME. Or otherwise; On sand which is loose and cannot be bound into one mass, all the doctrine of heretics is built so as to fall.

HILARY. Otherwise; By the showers He signifies the allurements of smooth and gently invading pleasures, with which the faith is at first watered as with spreading rills, afterwards comes down the rush of torrent floods, that is, the motions of fiercer desire, and lastly, the whole force of the driving

tempests rages against it, that is, the universal spirits of the Devil's reign attack it.

AUGUSTINE. (Serm. in Mont. in fin.) Otherwise; Rain, when it is put to denote any evil, is understood as the darkness of superstition; rumours of men are compared to winds; the flood signifies the lust of the flesh, as it were flowing over the land, and because what is brought on by prosperity is broken off by adversity. None of these things does he fear who has his house founded upon a rock, that is, who not only hears the command of the Lord, but who also does it. And in all these he submits himself to danger, who hears and does not. For no man confirms in himself what the Lord commands, or himself hears, but by doing it. But it should be noted, that when he said, *He that heareth these words of mine*, He shews plainly enough that this sermon is made complete by all those precepts by which the Christian life is formed, so that with good reason they that desire to live according to them, may be compared to one that builds on a rock.

7:28–29

28. And it came to pass, when Jesus had ended these sayings, the people were astonished at his doctrine:

29. For he taught them as one having authority, and not as the Scribes.

GLOSS. (non occ.) Having related Christ's teaching, he shews its effects on the multitude, saying, *And it came to pass, when Jesus had ended these words, the multitude wondered at his doctrine.*

RABANUS. This ending pertains both to the finishing the words, and the completeness of the doctrines. That it is said that *the multitude wondered*, either signifies the unbelieving in the crowd, who were astonished because they did not believe the Saviour's words; or is said of them all, in that they revered in Him the excellence of so great wisdom.

PSEUDO-CHRYSOSTOM. The mind of man when satisfied reasonably brings forth praise, but when overcome, wonder. For whatever we are not able to praise worthily, we admire. Yet their admiration pertained rather to Christ's glory than to their faith, for had they believed on Christ, they would not have wondered. For wonder is raised by whatever surpasses the appearance

of the speaker or actor; and thence we do not wonder at what is done or said by God, because all things are less than God's power. But it was the multitude that wondered, that is the common people, not the chief among the people, who are not wont to hear with the desire of learning; but the simple folk heard in simplicity; had others been present they would have broken up their silence by contradicting, for where the greater knowledge is, there is the stronger malice. For he that is in haste to be first, is not content to be second.

AUGUSTINE. (De Cons. Ev. ii. 19.) From that which is here said, He seems to have left the crowd of disciples—those out of whom He chose twelve, whom He called Apostles—but Matthew omits to mention it. For to His disciples only, Jesus seems to have held this Sermon, which Matthew recounts, Luke omits. That after descending into a plain He held another like discourse, which Luke records, and Matthew omits. Still it may be supposed, that, as was said above, He delivered one and the same Sermon to the Apostles, and the rest of the multitude present, which has been recorded by Matthew and Luke, in different words, but with the same truth of substance; and this explains what is here said of the multitude wondering.

CHRYSOStOM. (Hom. xxv.) He adds the cause of their wonderment, saying, *He taught them as one having authority, and not as the Scribes and Pharisees*. But if the Scribes drove Him from them, seeing His power shewn in works, how would they not have been offended when words only manifested His power? But this was not so with the multitude; for being of benevolent temper, it is easily persuaded by the word of truth. Such however was the power wherewith He taught them, that it drew many of them to Him, and caused them to wonder; and for their delight in those things which were spoken they did not leave Him even when He had done speaking; but followed Him as He came down from the mount. They were mostly astonished at His power, in that He spoke not referring to any other as the Prophets and Moses had spoken, but every where shewing that He Himself had authority; for in delivering each law, He prefaced it with, *But I say unto you*.

JEROME. For as the God and Lord of Moses himself, He of His own free will either added such things as seemed omitted in the Law, or even changed some; as above we read, *It was said by them of old.... But I say unto you*.

But the Scribes only taught the people what was written in Moses and the Prophets.

GREGORY. (Mor. xxiii. 13.) Or, Christ spoke with especial power, because He did no evil from weakness, but we who are weak, in our weakness consider by what method in teaching we may best consult for our weak brethren.

HILARY. Or; They measure the efficacy of His power, by the might of His words.

AUGUSTINE. (Serm. in Mont. ii. 25. i. 10, et seq.) This is what is signified in the eleventh Psalm, *I will deal mightily with him; the words of the Lord are pure words, silver tried in the fire, purified of earth, purged seven times.* (Ps. 12:5, 6.) The mention of this number admonishes me here to refer all these precepts to those seven sentences that He placed in the beginning of this Sermon; those, I mean, concerning the beatitudes. For one to be angry with his brother, without cause, or to say to him, Racha, or call him fool, is a sin of extreme pride, against which is one remedy, that with a suppliant spirit he should seek pardon, and not be puffed up with a spirit of boasting. *Blessed, then, are the poor in spirit, for theirs is the kingdom of heaven.* He is consenting to his adversary, that is, in shewing reverence to the word of God, who goes to the opening His Father's will, not with contentiousness of law, but with meekness of religion, therefore, *Blessed are the meek, for they shall inherit the earth.* Also whosoever feels carnal delight rebel against his right will, will cry out, *O wretched man that I am! who shall deliver me from the body of this death?* (Rom. 7:24.) And in thus mourning he will implore the aid of the consoler; whence, *Blessed are they that mourn, for they shall be comforted.* What is there that can be thought of more toilsome than in overcoming an evil practice to cut off those members within us that hinder the kingdom of heaven, and not be broken down with the pain of so doing? To endure in faithful wedlock all things even the most grievous, and yet to avoid all accusation of fornication. To speak the truth, and approve it not by frequent oaths, but by probity of life. But who would be bold to endure such toils, unless he burned with the love of righteousness as with a hunger and thirst? *Blessed, therefore, are they that hunger and thirst, for they shall be filled.* Who can be ready to take wrong from the weak, to offer himself to any that asks him, to love his enemies, to do good to them that hate him, to pray for them that persecute him, except he that is perfectly

merciful? Therefore, *Blessed are the merciful, for they shall find mercy.* He keeps the eye of his heart pure, who places the end of his good actions not in pleasing men, nor in getting those things that are necessary to this life, and who does not rashly condemn any man's heart, and whatever he gives to another gives with that intention with which he would have others give to him. *Blessed, therefore, are the pure in heart, for they shall see God.* It must needs be moreover, that by a pure heart should be found out the narrow way of wisdom, to which the guile of corrupt men is an obstacle; *Blessed are the peaceful, for they shall be called the sons of God.* But whether we take this arrangement, or any other, those things which we have heard from the Lord must be done, if we would build upon the rock.

CHAP. 8

8:1–4

1. When he was come down from the mountain, great multitudes followed him.

2. And, behold, there came a leper and worshipped him, saying, Lord, if thou wilt, thou canst make me clean.

3. And Jesus put forth his hand, and touched him, saying, I will; be thou clean. And immediately his leprosy was cleansed.

4. And Jesus said unto him, See thou tell no man; but go thy way, shew thyself to the Priest, and offer the gift that Moses commanded, for a testimony unto them.

JEROME. After the preaching and teaching, is offered an occasion of working miracles, that by mighty works following, the preceding doctrine might be confirmed.

PSEUDO-CHRYSOSTOM. (quoad sens.) Because He taught them as one having authority, that He might not thence be supposed to use this method of teaching from ostentation, He does the same in works, as one having power to cure; and therefore, *When Jesus descended from the mountain, great multitudes followed him.*

PSEUDO-ORIGEN. (Hom. in Liv. 5.) While the Lord taught on the mount, the disciples were with Him, for to them it was given to know the secret things of the heavenly doctrine; but now as He came down from the mount the crowds followed Him, who had been altogether unable to ascend into the mount. They that are bowed by the burden of sin cannot climb to the sublime mysteries. But when the Lord came down from the mount, that is, stooped to the infirmity, and helplessness of the rest, in pity to their imperfections, *great multitudes followed Him*, some for renown, most for His doctrine, some for cures, or having their wants administered to.

HAYMO. Otherwise; By the mount on which the Lord sate is figured the Heaven, as it is written, *Heaven is my throne.* (Is. 66:1.) But when the Lord sits on the mount, only the disciples come to Him; because before He took on Him the frailty of our human nature, God was known only in Judæa; (Ps. 76:1.) but when He came down from the height of his Divinity, and took upon Him the frailty of our human nature, a great multitude of the nations followed Him. Herein it is shewn to them that teach that their speech should be so regulated, that as they see each man is able to receive, they should so speak the word of God. For the doctors ascend the mountain, when they shew the more excellent precepts to the perfect; they come down from the mount, in shewing the lesser precepts to the weak.

PSEUDO-CHRYSOSTOM. Among others who were not able to ascend into the mount was the leper, as bearing the burden of sin; for the sin of our souls is a leprosy. And the Lord came down from the height of heaven, as from a mountain, that He might purge the leprousness of our sin; and so the leper as already prepared meets Him as He came down.

PSEUDO-ORIGEN. (ubi sup.) He works the cures below, and does none in the mount; for there is a time for all things under heaven, a time for teaching, and a time for healing. On the mount He taught, He cured souls, He healed hearts; which being finished, as He came down from the heavenly heights

to heal bodies, there came to Him a leper and made adoration to Him; before he made his suit, he began to adore, shewing his great reverence.

PSEUDO-CHRYSOSTOM. He did not ask it of Him as of a human physician, but adored Him as God. For faith and confession make a perfect prayer; so that the leprous man in adoring fulfilled the work of faith, and the work of confession in words, *he made adoration to him, saying;*

PSEUDO-ORIGEN. (ubi sup.) Lord, by Thee all things were made, Thou therefore, *if thou wilt, canst make me clean*. Thy will is the work, and all works are subject to Thy will. Thou of old cleansedst Naaman the Syrian of his leprosy by the hand of Elisha, and now, *if thou wilt, thou canst make me clean*.

CHRYSOSTOM. He said not, If Thou wilt ask of God, or, If Thou wilt make adoration to God; but, *If thou wilt*. Nor did he say, Lord, cleanse me; but left all to Him, thereby making Him Lord, and attributing to Him the power over all.

PSEUDO-CHRYSOSTOM. And thus he rewarded a spiritual Physician with a spiritual reward; for as physicians are gained by money, so He with prayer. We offer to God nothing more worthy than faithful prayer. In that he says, *If thou wilt*, there is no doubt that Christ's will is ready to every good work; but only doubt whether that cure would be expedient for him, because soundness of body is not good for all. *If thou wilt* then is as much as to say, I believe that Thou wilt whatever is good, but I know not if this that I desire for myself is good.

CHRYSOSTOM. He was able, to cleanse by a word, or even by mere will, but He put out His hand, *He stretched forth his hand and touched him*, to shew that He was not subject to the Law, and that to the pure nothing is impure. Elisha truly kept the Law in all strictness, and did not go out and touch Naaman, but sends him to wash in Jordan. But the Lord shews that He does not heal as a servant, but as Lord heals and touches; His hand was not made unclean by the leprosy, but the leprous body was made pure by the holy hand. For He came not only to heal bodies, but to lead the soul to the true wisdom. As then He did not forbid to eat with unwashen hands, so here He teaches us that it is the leprosy of the soul we ought only to dread, which is sin, but that the leprosy of the body is no impediment to virtue.

PSEUDO-CHRYSOSTOM. But though He transgressed the letter of the Law, He did not transgress its meaning. For the Law forbade to touch leprosy, because it could not hinder that the touch should not defile; therefore it meant not that lepers should not be healed, but that they that touched should not be polluted. So He was not polluted by touching the leprosy, but purified the leprosy by touching it.

DAMASCENE. (De Fid. Orth. iii. 15.) For He was not only God, but man also, whence He wrought Divine wonders by touch and word; for as by an instrument so by His body the Divine acts were done.

CHRYSOSTOM. But for touching the leprous man there is none that accuses Him, because His hearers were not yet seized with envy against Him.

PSEUDO-CHRYSOSTOM. Had He healed him without speaking, who would know by whose power he had been healed? So the will to heal was for the sake of the leprous man; the word was for the sake of them that beheld, therefore He said, *I will, be thou clean*.

JEROME. It is not to be read, as most of the Latins think, ‘I will to cleanse thee;’ but separately, He first answers, *I will*, and then follows the command, *be thou clean*. The leper has said, *If thou wilt*; the Lord answers, *I will*; he first said, *Thou canst make me clean*; the Lord spake, *Be thou clean*.

CHRYSOSTOM. No where else do we see Him using this word though He be working ever so signal a miracle; but He here adds, *I will*, to confirm the opinion of the people and the leprous man concerning His power. Nature obeyed the word of the Purifier with proper speed, whence it follows, *and straight his leprosy was cleansed*. But even this word *straightway* is too slow to express the speed with which the deed was done.

PSEUDO-ORIGEN. (ubi sup.) Because he was not slow to believe, his cure is not delayed; he did not linger in his confession, Christ did not linger in His cure.

AUGUSTINE. (De Cons. Ev. ii. 19.) Luke has mentioned the cleansing of this leper, though not in the same order of events, but as his manner is to recollect things omitted, and to put first things that were done later, as they

were divinely suggested; so that what they had known before, they afterwards set down in writing when they were recalled to their minds.

CHRYSOSTOM. Jesus when healing his body bids him tell no man; *Jesus saith unto him, See thou tell no man*. Some say that He gave this command that they might not through malice distrust his cure. But this is said foolishly, for He did not so cure him as that his purity should be called in question; but He bids him *tell no man*, to teach that He does not love ostentation and glory. How is it then that to another to whom He had healed He gives command to go and tell it? What He taught in that was only that we should have a thankful heart; for He does not command that it should be published abroad, but that glory should be given to God. (Mark 5:19.) He teaches us then through this leper not to be desirous of empty honour; by the other, not to be ungrateful, but to refer all things to the praise of God.

JEROME. And in truth what need was there that he should proclaim with his mouth what was evidently shewed in his body?

HILARY. Or that this healing might be sought rather than offered, therefore silence is enjoined.

JEROME. He sends him to the Priests, first, because of His humility that He may seem to defer to the Priests; secondly, that when they saw the leper cleansed they might be saved, if they would believe on the Saviour, or if not that they might be without excuse; and, lastly, that He might not seem, as He was often charged, to be infringing the Law.

CHRYSOSTOM. He neither every where broke, nor every where observed, the Law, but sometimes the one, sometimes the other. The one was preparing the way for the wisdom that was to come, (ἡ μέλλουσα φιλοσοφία.) the other was silencing the irreverent tongue of the Jews, and condescending to their weakness. Whence the Apostles also are seen sometimes observing, sometimes neglecting, the Law.

PSEUDO-ORIGEN. (ubi sup.) Or, He sends him to the Priests that they might know that he was not cleansed according to the manner of the Law, but by the operation of grace.

JEROME. It was ordained in the Law, that those that had been cleansed of a leprosy should offer gifts to the Priests; as it follows, *And offer thy gift as*

Moses commanded for a testimony to them.

PSEUDO-CHRYSOSTOM. Which is not to be understood, *Moses commanded it for a testimony to them;* but, *Go thou and offer for a testimony.*

CHRYSOSTOM. For Christ, knowing beforehand that they would not profit by this, said not, ‘for their amendment,’ but, *for a testimony to them;* that is, for an accusation of them, and in attestation that all things that should have been done by Me, have been done. But though He thus knew that they would not profit by it, yet He did not omit any thing that behoved to be done; but they remained in their former ill-will. Also He said not, ‘The gift that I command,’ but, *that Moses commanded,* that in the meantime He might hand them over to the Law, and close the mouths of the unjust. That they might not say that He usurped the honour of the Priests, He fulfilled the work of the Law, and made a trial of them.

PSEUDO-ORIGEN. (ubi sup.) Or; *offer thy gift,* that all who see may believe the miracle.

PSEUDO-CHRYSOSTOM. Or; He commands the oblation, that should they afterwards seek to put him out, he might be able to say, You have received gifts on my cleansing, how do ye now cast me out as a leper?

HILARY. Or we may read, *Which Moses commanded for a testimony;* inasmuch as what Moses commanded in the Law is a testimony, not an effect.

BEDE. (Hom. in Dom. 3 Epiph.) Should any be perplexed how, when the Lord seems here to approve Moses’ offering, the Church does not receive it, let him remember, that Christ had not yet offered His body for a holocaust. And it behoved that the typical sacrifices should not be taken away, before that which they typified was established by the testimony of the Apostles’ preaching, and by the faith of the people believing. By this man was figured the whole human race, for he was not only leprous, but, according to the Gospel of Luke, is described as full of leprosy. *For all have sinned, and need glory of God;* (Rom. 3:23.) to wit, that glory, that the hand of the Saviour being stretched out, (that is, the Word being made flesh,) and touching human nature, they might be cleansed from the vanity of their former ways; and that they that had been long abominable, and cast out from the camp of God’s people, might be restored to the temple and the

priest, and be able to offer their bodies a living sacrifice to Him to whom it is said, *Thou art a Priest for ever.* (Ps. 110:4.)

REMIGIUS. Morally; by the leper is signified the sinner; for sin makes an unclean and impure soul; he falls down before Christ when he is confounded concerning his former sins; yet he ought to confess, and to seek the remedy of penitence; so the leper shews his disease, and asks a cure. The Lord stretches out His hand when He affords the aid of Divine mercy; whereupon follows immediately remission of sin; nor ought the Church to be reconciled to the same, but on the sentence of the Priest.

8:5–9

5. And when Jesus was entered into Capernaum, there came unto him a centurion, beseeching him,

6. And saying, Lord, my servant lieth at home sick of the palsy, grievously tormented.

7. And Jesus saith unto him, I will come and heal him.

8. The centurion answered and said, Lord, I am not worthy that thou shouldest come under my roof: but speak the word only, and my servant shall be healed.

9. For I am a man under authority, having soldiers under me: and I say to this man, Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doeth it.

PSEUDO-CHRYSOSTOM. The Lord having taught His disciples on the mount, and healed the leper at the foot of the mount, came to Capharnaum. This is a mystery, signifying that after the purification of the Jews He went to the Gentiles.

HAYMO. For Capharnaum, which is interpreted, The town of fatness, or, The field of consolation, signifies the Church, which was gathered out of the Gentiles, which is replenished with spiritual fatness, according to that, *That my soul may be filled with marrow and fatness,* (Ps. 63:5.) and under the troubles of the world is comforted concerning heavenly things, according to

that, *Thy consolations hare rejoiced my soul.* (Ps. 94:19.) Hence it is said, *When he had entered into Capharnaum the centurion came to him.*

AUGUSTINE. (Serm. 62, 4.) This centurion was of the Gentiles, for Judæa had already soldiers of the Roman empire.

PSEUDO-CHRYSOSTOM. This centurion was the first-fruits of the Gentiles, and in comparison of his faith, all the faith of the Jews was unbelief; he neither heard Christ teaching, nor saw the leper when he was cleansed, but from hearing only that he had been healed, he believed more than he heard; and so he mystically typified the Gentiles that should come, who had neither read the Law nor the Prophets concerning Christ, nor had seen Christ Himself work His miracles. He came to Him and besought Him, saying, *Lord, my servant lieth at home sick of the palsy, and is grievously afflicted.* Mark the goodness of the centurion, who for the health of his servant was in so great haste and anxiety, as though by his death he should suffer loss, not of money, but of his well being. For he reckoned no difference between the servant and the master; their place in this world may be different, but their nature is one. Mark also his faith, in that he said not, Come and heal him, because that Christ who stood there was present in every place; and his wisdom, in that he said not, Heal him here on this spot, for he knew that He was mighty to do, wise to understand, and merciful to hearken, therefore he did but declare the sickness, leaving it to the Lord, by His merciful power to heal. *And he is grievously afflicted;* this shews how he loved him, for when any that we love is pained or tormented, though it be but slightly, yet we think him more afflicted than he really is.

RABANUS. All these things he recounts with grief, that he is *sick*, that it is with *palsy*; that he is *grievously afflicted* therewith, the more to shew the sorrow of his own heart, and to move the Lord to have mercy. In like manner ought all to feel for their servants, and to take thought for them.

CHRYSOSTOM. (Hom. xxvi.) But some say that he says these things in excuse of himself, as reasons why he did not bring the sick man himself. For it was impossible to bring one in a palsy, in great torment, and at the point to die. But I rather think it a mark of his great faith; inasmuch as he knew that a word alone was enough to restore the sick man, he deemed it superfluous to bring him.

HILARY. Spiritually interpreted, the Gentiles are the sick in this world, and afflicted with the diseases of sin, all their limbs being altogether unnerved, and unfit for their duties of standing and walking. The sacrament of their salvation is fulfilled in this centurion's servant, of whom it is sufficiently declared that he was the head of the Gentiles that should believe. What sort of head this is, the song of Moses in Deuteronomy teaches, *He set the bounds of the people according to the number of the Angels*. (Deut. 32:8.)

REMIGIUS. Or, in the centurion are figured those of the Gentiles who first believed, and were perfect in virtue. For a centurion is one who commands a hundred soldiers; and a hundred is a perfect number. Rightly, therefore, the centurion prays for his servant, because the first-fruits of the Gentiles prayed to God for the salvation of the whole Gentile world.

JEROME. The Lord seeing the centurion's faith, humbleness, and thoughtfulness, straightway promises to go and heal him; *Jesus saith unto him, I will come and heal him*.

CHRYSOSTOM. Jesus here does what He never did; He always follows the wish of the suppliant, but here He goes before it, and not only promises to heal him, but to go to his house. This He does, that we may learn the worthiness of the centurion.

PSEUDO-CHRYSOSTOM. Had not He said, *I will come and heal him*, the other would never have answered, *I am not worthy*. It was because it was a servant for whom he made petition, that Christ promised to go, in order to teach us not to have respect to the great, and overlook the little, but to honour poor and rich alike.

JEROME. As we commend the centurion's faith in that he believed that the Saviour was able to heal the paralytic; so his humility is seen in his professing himself unworthy that the Lord should come under his roof; as it follows, *And the centurion answered and said into him, Lord, I am not worthy that thou shouldest come under my roof*.

RABANUS. (e Beda.) Conscious of his gentile life, he thought he should be more burdened than profited by this act of condescension from Him with whose faith he was indeed endued, but with whose sacraments he was not yet initiated.

AUGUSTINE. (ubi sup.) By declaring himself unworthy, he shewed himself worthy, not indeed into whose house, but into whose heart, Christ the Word of God should enter. Nor could he have said this with so much faith and humility, had he not borne in his heart Him whom he feared to have in his house. And indeed it would have been no great blessedness that Jesus should enter within his walls, if He had not already entered into his heart.

CHRYSOLOGUS. (Serm. 102.) Mystically, his house was the body which contained his soul, which contains within it the freedom of the mind by a heavenly vision. But God disdains neither to inhabit flesh, nor to enter the roof of our body.

PSEUDO-ORIGEN. (Hom. in div. 5.) And now also when the heads of Churches, holy men and acceptable to God, enter your roof, then in them the Lord also enters, and do you think of yourself as receiving the Lord. And when you eat and drink the Lord's Body ^a, then the Lord enters under your roof, and you then should humble yourself, saying, *Lord, I am not worthy*. For where He enters unworthily, there He enters to the condemnation of him who receives Him.

JEROME. The thoughtfulness of the centurion appears herein, that he saw the Divinity hidden beneath the covering of body; wherefore he adds, *But speak the word only, and my servant will be healed*.

PSEUDO-CHRYSOSTOM. He knew that Angels stood by unseen to minister to Him, who turn every word of his into act; yea and should Angels fail, yet diseases are healed by His life-giving command.

HILARY. Also he therefore says that it needed only a word to heal his son, because all the salvation of the Gentiles is of faith, and the life of them all is in the precepts of the Lord; therefore he continues saying, *For I am a man set under authority, having soldiers under me; and I say to this man, Go, and he goeth; to another, Come, and he cometh; and to my servant, Do this, and he doeth it*.

PSEUDO-CHRYSOSTOM. He has here developed the mystery of the Father and the Son, by the secret suggestion of the Holy Spirit; as much as to say, Though I am under the command of another, yet have I power to command those who are under me; so also Thou, though under the command of the Father, in so far as Thou art Man, yet hast Thou power over the Angels. But

Sabellius perhaps affirms, seeking to prove that the Son is the same as the Father, that it is to be understood thus; 'If I who am set under authority have yet power to command, how much more Thou who art under the authority of none.' But the words will not bear this exposition; for he said not, 'If I being a man under authority,' but, 'For I also am a man set under authority;' clearly not drawing a distinction, but pointing to a resemblance in this respect between himself and Christ.

AUGUSTINE. (ubi sup.) If I who am under command have yet power to command others, how much more Thou whom all powers serve!

GLOSS. (ord.) Thou art able without Thy bodily presence, by the ministry of Thy Angels, to say to this disease, Go, and it will leave him; and to say to health, Come, and it shall come to him.

HAYMO. Or, we may understand by those that are set under the centurion, the natural virtues in which many of the Gentiles were mighty, or even thoughts good and bad. Let us say to the bad, Depart, and they will depart; let us call the good, and they shall come; and our servant, that is, our body, let us bid that it submit itself to the Divine will.

AUGUSTINE. (Cons. Evan. ii. 20.) What is here said seems to disagree with Luke's account, *When the centurion heard concerning Jesus, he sent unto him elders of the Jews, beseeching him that he would come and heal his servant.* (Luke 7:3.) And again, *When he was come nigh to the house, the centurion sent friends unto him, saying, Lord, trouble not thyself, for I am not worthy that thou shouldest enter under my roof.*

CHRYSOSTOM. But some say that these are two different occurrences; an opinion which has much to support it. Of Him in Luke it is said, *He loveth our nation, and has built us a synagogue;* but of this one Jesus says, *I have not found so great faith in Israel;* whence it might seem that the other was a Jew. But in my opinion they are both the same person. What Luke relates that he sent to Jesus to come to him, betrays the friendly services of the Jews. We may suppose that when the centurion sought to go to Jesus, he was prevented by the Jews, who offered to go themselves for the purpose of bringing him. But as soon as he was delivered from their importunity, then he sent to say, Do not think that it was from want of respect that I did not come, but because I thought myself unworthy to receive you into my house.

When then Matthew relates, that he spoke thus not through friends, but in his own person, it does not contradict Luke's account; for both have only represented the centurion's anxiety, and that he had a right opinion of Christ. And we may suppose that he first sent this message to Him by friends as He approached, and after, when He was come thither, repeated it Himself. But if they are relating different stories, then they do not contradict each other, but supply mutual deficiencies.

AUGUSTINE. (ubi sup.) Matthew therefore intended to state summarily all that passed between the centurion and the Lord, which was indeed done through others, with the view of commending his faith; as the Lord spoke, *I have not found so great faith in Israel*. Luke, on the other hand, has narrated the whole as it was done, that so we might be obliged to understand in what sense Matthew, who could not err, meant that the centurion himself came to Christ, namely, in a figurative sense through faith.

CHRYSTOSTOM. For indeed there is no necessary contradiction between Luke's statement, that he had built a synagogue, and this, that he was not an Israelite; for it was quite possible, that one who was not a Jew should have built a synagogue, and should love the nation.

8:10–13

10. When Jesus heard it, he marvelled, and said to them that followed, Verily I say unto you, I have not found so great faith, no, not in Israel.

11. And I say unto you, That many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of Heaven.

12. But the children of the kingdom shall be cast out into outer darkness: there shall be weeping and gnashing of teeth.

13. And Jesus said unto the centurion, Go thy way; and as thou hast believed, so be it done unto thee. And his servant was healed in the selfsame hour.

CHRYSTOSTOM. As what the leper had affirmed concerning Christ's power, *If thou wilt, thou canst cleanse me*, was confirmed by the mouth of Christ,

saying, *I will, be thou clean*; so here He did not blame the centurion for bearing testimony to Christ's authority, but even commended him. Nay more; it is something greater than commendation that the Evangelist signifies in the words, *But Jesus hearing marvelled*.

PSEUDO-ORIGEN. (Hom. in Div. 5.) Observe how great and what that is at which God the Only-begotten marvels! Gold, riches, principalities, are in His sight as the shadow or the flower that fadeth; in the sight of God none of these things is wonderful, as though it were great or precious, but faith only; this He wonders at, and pays honour to, this He esteems acceptable to Himself.

AUGUSTINE. (super Gen. c. Man. i. 8.) But who was He that had created this faith in him, but only He who now marvelled at it? But even had it come from any other, how should He marvel who knew all things future? When the Lord marvels, it is only to teach us what we ought to wonder at; for all these emotions in Him are not signs of passion, but examples of a teacher.

CHRYSOSTOM. Wherefore He is said to have thus wondered in the presence of all the people, giving them an example that they also should wonder at Him; for it follows, *And he said to them that followed, I have not found so great faith in Israel*.

AUGUSTINE. (cont. Faust. xxii. 74.) He praises his faith, but gives no command to quit his profession of a soldier.

JEROME. This He speaks of the present generation, not of all the Patriarchs and Prophets of past ages.

PSEUDO-CHRYSOSTOM. Andrew believed, but it was after John had said, *Behold the Lamb of God*; (John 1:36.) Peter believed, but it was at the preaching of Andrew; Philip believed, but it was by reading the Scriptures; and Nathanael first received a proof of His Divinity, and then spoke forth his confession of faith.

PSEUDO-ORIGEN. (ubi sup.) Jairus a prince in Israel, making request for his daughter, said not, 'speak the word,' but, 'Come quickly.' Nicodemus, hearing of the sacrament of faith, asks, *How can these things be?* (John 3:9.) Mary and Martha say, *Lord, if thou hadst been here, my brother had*

not died; (John 11:21.) as though distrusting that God's power could be in all places at the same time.

PSEUDO-CHRYSTOM. Or, if we would suppose ^b that his faith was greater than even that of the Apostles, Christ's testimony to it must be understood as though every good in a man should be commended relatively to his character; as it were a great thing in a countryman to speak with wisdom, but in a philosopher the same would be nothing wonderful. In this way it may be said of the centurion, In none other have I found so great faith in Israel.

CHRYSTOM. For it is a different thing for a Jew to believe and for a Gentile.

JEROME. Or perhaps in the person of the centurion the faith of the Gentiles is preferred to that of Israel; whence He proceeds, *But I say unto you, Many shall come from the east and from the west.*

AUGUSTINE. (Serm. 62. 3.) He says, not 'all,' I but many; yet these from the east and west; for by these two quarters the whole world is intended.

HAYMO. Or; From the east shall come they, who pass into the kingdom as soon as they are enlightened; from the west they who have suffered persecution for the faith even unto death. Or, he comes from the east, who has served God from a child; he from the west who in decrepit age has turned to God.

PSEUDO-ORIGEN. (ubi sup.) How then does He say in another place, that *the chosen are few*? Because in each generation there are few that are chosen, but when all are gathered together in the day of visitation they shall be found many. *They shall sit down*, not the bodily posture, but the spiritual rest, not with human food, but with an eternal feast, *teeth Abraham, Isaac, and Jacob, in the kingdom of heaven*, where is light, joy, glory, and eternal length of days.

JEROME. Because the God of Abraham, the Maker of heaven, is the Father of Christ, therefore also is Abraham in the kingdom of heaven, and with him will sit down the nations who have believed in Christ the Son of the Creator.

AUGUSTINE. (ubi sup.) As we see Christians called to the heavenly feast, where is the bread of righteousness, the drink of wisdom; so we see the Jews in reprobation. *The children of the kingdom shall be cast into outer darkness*, that is, the Jews, who have received the Law, who observe the types of all things that were to be, yet did not acknowledge the realities when present.

JEROME. Or the Jews may be called *the children of the kingdom*, because God reigned among them heretofore.

CHRYSOStOM. Or, He calls them *the children of the kingdom*, because the kingdom was prepared for them, which was the greater grief to them.

AUGUSTINE. (cont. Faust. xvi. 24.) Moses set before the people of Israel no other God than the God of Abraham, Isaac, and Jacob, and Christ sets forth the very same God. So that so far was He from seeking to turn that people away from their own God, that He therefore threatened them with the outer darkness, because He saw them turned away from their own God. And in this kingdom He tells them the Gentiles shall sit down with Abraham, Isaac, and Jacob, for no other reason than that they held the faith of Abraham, Isaac, and Jacob. To these Fathers Christ gives His testimony, not as though they had been converted after death, or had received justification after His passion.

JEROME. It is called *outer darkness*, because he whom the Lord casts out leaves the light.

HAYMO. What they should suffer there, He shews when He adds, *There shall be weeping and gnashing of teeth*. Thus in metaphor He describes the sufferings of the tormented limbs; the eyes shed tears when filled with smoke, and the teeth chatter together from cold. This shews that the wicked in hell shall endure both extreme cold and extreme heat: according to that in Job, *They shall pass from rivers of snow to the scorching heat*. (Job 24:19.)

JEROME. Weeping and gnashing of teeth are a proof of bones and body; truly then is there a resurrection of the same limbs, that sank into the grave.

RABANUS. Or; The gnashing of teeth expresses the passion of remorse; repentance coming too late and self-accusation that he has sinned with such obstinate wickedness.

REMIGIUS. Otherwise; By *outer darkness*, He means foreign nations; for these words of the Lord are a historical prediction of the destruction of the Jews, that they were to be led into captivity for their unbelief, and to be scattered over the earth; for tears are usually caused by heat, gnashing of teeth by cold. *Weeping* then is ascribed to those who should be dispersed into the warmer climates of India and Ethiopia, *gnashing of teeth* to those who should dwell in the colder regions, as Hyrcania and Seythia.

CHRYSOSTOM. But that none might suppose that these were nothing more than fair words, He makes them credible by the miracles following, *And Jesus said to the centurion, Go, and be it done to thee as thou hast believed.*

RABANUS. As though He had said, According to the measure of thy faith, so be thy grace. For the merit of the Lord may be communicated even to servants not only through the merit of their faith, but through their obedience to rule. It follows, *And his servant was healed in the self-same hour.*

CHRYSOSTOM. Wherein admire the speediness, shewing Christ's power, not only to heal, but to do it in a moment of time.

AUGUSTINE. (Serm. 62. 2.) As the Lord did not enter the centurion's house with His body, but healed the servant, present in majesty, but absent in body; so He went among the Jews only in the body, but among other nations He was neither born of a Virgin, nor suffered, nor endured human sufferings, nor did divine wonders; and yet was fulfilled that which was spoken, *A people that I have not known hath served me, and hath obeyed me by the hearing of the ear.* (Ps. 18:43.) The Jews beheld, yet crucified Him; the world heard, and believed.

8:14–15

14. And when Jesus was come into Peter's house, he saw his wife's mother laid, and sick of a fever.

15. And he touched her hand, and the fever left her: and she arose, and ministered unto them.

ANSELM. Matthew having in the leper shewn the healing of the whole human race, and in the centurion's servant that of the Gentiles, now figures the healing of the synagogue in Peter's mother-in-law. He relates the case of the servant, first, because it was the greater miracle, and the grace was greater in the conversion of the Gentile; or because the synagogue should not be fully converted till the end of the age when the fulness of the Gentiles should have entered in. Peter's house was in Bethsaida.

CHRYSTOSTOM. (Hom. xxvii.) Why did He enter into Peter's house? I think to take food; for it follows, *And she arose, and ministered to them*. For He abode with His disciples to do them honour, and to make them more zealous. Observe Peter's reverence towards Christ; though his mother-in-law lay at home sick of a fever, yet he did not force Him thither at once, but waited till His teaching should be completed, and others healed. For from the beginning he was instructed to prefer others to himself. Wherefore he did not even bring Him thither, but Christ went in of Himself; purposing, because the centurion had said, *I am not worthy that thou shouldest come under my roof*, to shew what He granted to a disciple. And He did not scorn to enter the humble hut of a fisherman, instructing us in every thing to trample upon human pride. Sometimes He heals by a word, sometimes He reaches forth His hand; as here, *He touched her hand, and the fever left her*. For He would not always work miracles with display of surpassing power, but would sometimes be hid. By touching her body He not only banished the fever, but restored her to perfect health. Because her sickness was such as art could cure, He shewed his power to heal, in doing what medicine could not do, giving her back perfect health and strength at once; which is intimated in what the Evangelist adds, *And she arose, and ministered to them*.

JEROME. For naturally the greatest weakness follows fever, and the evils of sickness begin to be felt as the patient begins to recover; but that health which is given by the Lord's power is complete at once.

GLOSS. (non occ.) And it is not enough that she is cured, but strength is given her besides, for *she arose and ministered unto them*.

CHRYSTOSTOM. This, *she arose and ministered unto them*, shews at once the Lord's power, and the woman's feeling towards Christ.

BEDE. (in loc.) Figuratively; Peter's house is the Law, or the circumcision, his mother-in-law the synagogue, which is as it were the mother of the Church committed to Peter. She is in a fever, that is, she is sick of zealous hate, and persecutes the Church. The Lord touches her hand, when He turns her carnal works to spiritual uses.

REMIGIUS. Or by Peter's mother-in-law may be understood the Law, which according to the Apostle was made weak through the flesh, i.e. the carnal understanding. But when the Lord through the mystery of the Incarnation appeared visibly in the synagogue, and fulfilled the Law in action, and taught that it was to be understood spiritually; straightway it thus allied with the grace of the Gospel received such strength, that what had been the minister of death and punishment, became the minister of life and glory.

RABANUS. (e Bed.) Or, every soul that struggles with fleshly lusts is sick of a fever, but touched with the hand of Divine mercy, it recovers health, and restrains the concupiscence of the flesh by the bridle of continence, and with those limbs with which it had served uncleanness, it now ministers to righteousness.

HILARY. Or; In Peter's wife's mother is shewn the sickly condition of infidelity, to which freedom of will is near akin, being united by the bonds as it were of wedlock. By the Lord's entrance into Peter's house, that is into the body, unbelief is cured, which was before sick of the fever of sin, and ministers in duties of righteousness to the Saviour.

AUGUSTINE. (De Cons. Ev. ii. 21.) When this miracle was done, that is, after what, or before what, Matthew has not said. For we need not understand that it took place just after that which it follows in the relation; he may be returning here to what he had omitted above. For Mark relates this after the cleansing of the leper, (Mark 1:30.) which should seem to follow the sermon on the mount, concerning which Mark is silent. Luke also follows the same order in relating this concerning Peter's mother-in-law as Mark; also inserting it before that long sermon which seems to be the same with Matthew's sermon on the mount. But what matters it in what order the events are told, whether something omitted before is brought in after, or what was done after is told earlier, so long as in the same story he does not contradict either another or himself? For as it is in no man's power to choose in what order he shall recollect the things he has once known, it is

likely enough that each of the Evangelists thought himself obliged to relate all in that order in which it pleased God to bring to his memory the various events. Therefore when the order of time is not clear, it cannot import to us what order of relation any one of them may have followed.

8:16–17

16. When the even was come, they brought unto him many that were possessed with devils: and he cast out the spirits with his word, and healed all that were sick:

17. That it might be fulfilled which was spoken by Esaias the prophet, saying, Himself took our infirmities, and bare our sicknesses.

CHRYSOSTOM. Because the multitude of believers was now very great, they would not depart from Christ, though time pressed; but in the evening they bring unto Him the sick. *When it was evening, they brought unto him many that had dæmons.*

AUGUSTINE. (Cons. Ev. ii. 22.) The words, *Now when it was evening*, shew that the evening of the same day is meant. This would not have been implied, had it been only *when it was evening*.

REMIGIUS. Christ the Son of God, the Author of human salvation, the fount and source of all goodness, furnished heavenly medicine, *He cast out the spirits with a word, and healed all that were sick*. Dæmons and diseases He sent away with a word, that by these signs, and mighty works, He might shew that He was come for the salvation of the human race.

CHRYSOSTOM. Observe how great a multitude of cured the Evangelist here runs through, not relating the case of each, but in one word introducing an innumerable flood of miracles. That the greatness of the miracle should not raise unbelief that so much people and so various diseases could be healed in so short a space, he brings forward the Prophet to bear witness to the things that were done, *That it might be fulfilled which was spoken by Esaias the Prophet, saying, Himself took our infirmities.*

RABANUS. *Took* them not that He should have them Himself, but that He should take them away from us; *and bare our sicknesses*, in that what we

were too weak to bear. He should bear for us.

REMIGIUS. He took the infirmity of human nature so as to make us strong who had before been weak.

HILARY. And by the passion of His body, according to the words of the Prophet, He absorbed all the infirmities of human weakness.

CHRYSOSTOM. The Prophet seems to have meant this of sins; how then does the Evangelist explain it of bodily diseases? It should be understood, that either he cites the text literally, or he intends to inculcate that most of our bodily diseases have their origin in sins of the soul; for death itself has its root in sin.

JEROME. It should be noted, that all the sick were healed not in the morning nor at noon, but rather about sunset; as a corn of wheat dies in the ground that it may bring forth much fruit.

RABANUS. Sunset shadows forth the passion and death of Him Who said, *While I am in the world, I am the light of the world.* (John 9:5.) Who while He lived temporally in the flesh, taught only a few of the Jews; but having trodden under foot the kingdom of death, promised the gifts of faith to all the Gentiles throughout the world.

8:18–22

18. Now when Jesus saw great multitudes about him, he gave commandment to depart unto the other side.

19. And a certain Scribe came, and said unto him, Master, I will follow thee whithersoever thou goest.

20. And Jesus saith unto him, The foxes have holes, and the birds of the air have nests; but the Son of man hath not where to lay his head.

21. And another of his disciples said unto him, Lord, suffer me first to go and bury my father.

22. But Jesus said unto him, Follow me; and let the dead bury their dead.

CHRYSTOM. Because Christ not only healed the body, but purified the soul also, He desired to shew forth true wisdom, not only by curing diseases, but by doing nothing with ostentation; and therefore it is said, *Now when Jesus saw great multitudes about him, he commanded his disciples to cross over to the other side.* This He did at once teaching us to be lowly, softening the ill-will of the Jews, and teaching us to do nothing with ostentation.

REMIGIUS. Or; He did this as one desiring to shun the thronging of the multitude. But they hung upon Him in admiration, crowding to see Him. For who would depart from one who did such miracles? Who would not wish to look upon His open face, to see His mouth that spoke such things? For if Moses' countenance was made glorious, and Stephen's as that of an Angel, gather from this how it was to have been supposed that their common Lord must have then appeared; of whom the Prophet speaks, *Thy form is fair above the sons of men.* (Ps. 45:2.)

HILARY. The name *disciples* is not to be supposed to be confined to the twelve Apostles; for we read of many disciples besides the twelve.

AUGUSTINE. (ubi sup.) It is clear that this day on which they went over the lake was another day, and not that which followed the one on which Peter's mother-in-law was healed, on which day Mark and Luke relate that He went out into the desert.

CHRYSTOM. Observe that He does not dismiss the multitudes, that He may not offend them. He did say to them, Depart ye, but bade His disciples go away from thence, thus the crowds might hope to be able to follow.

REMIGIUS. What happened between the command of the Lord given, and their crossing over, the Evangelist purposes to relate in what follows; *And one of the Scribes came to him and said, Master, I will follow thee whithersoever thou goest.*

JEROME. This Scribe of the Law who knew but the perishing letter, would not have been turned away had his address been, 'Lord, I will follow Thee.' But because he esteemed the Saviour only as one of many masters, and was a¹ man of the letter (which is better expressed in Greek, γραμματεὺς) not a spiritual hearer, therefore he had no place where Jesus might lay His head. It is suggested to us that he sought to follow the Lord, because of His great

miracles, for the sake of the gain to be derived from them; and was therefore rejected; seeking the same thing as did Simon Magus when he would have given Peter money.

CHRYSOSTOM. Observe also how great his pride; approaching and speaking as though he disdained to be considered as one of the multitude; desiring to shew that he was above the rest.

HILARY. Otherwise; This Scribe being one of the doctors of the Law, asks if he shall follow Him, as though it were not contained in the Law that this is He whom it were gain to follow. Therefore He discovers the feeling of unbelief under the diffidence of his enquiry. For the taking up of the faith is not by question but by following.

CHRYSOSTOM. So Christ answers him not so much to what he had said, but to the obvious purpose of his mind. *Jesus saith unto him, The foxes have holes, and the birds of the air have nests, but the Son of man hath not where to lay his head;* as though He had said;

JEROME. Why do you seek to follow Me for the sake of the riches and gain of this world, when My poverty is such that I have neither lodging nor home of My own?

CHRYSOSTOM. This was not to send him away, but rather to convict him of evil intentions; at the same time permitting him if he would to follow Christ with the expectation of poverty.

AUGUSTINE. (Serm. 100. 1.) Otherwise; *The Son of man hath not where to lay his head;* that is, in your faith. *The foxes have holes,* in your heart, because you are deceitful. *The birds of the air have nests,* in your heart, because you are proud. Deceitful and proud follow Me not; for how should guile follow sincerity?

GREGORY. (Mor. xix. 1.) Otherwise; The fox is a crafty animal, lying hid in ditches and dens, and when it comes abroad never going in a straight path, but in crooked windings; birds raise themselves in the air. By the foxes then are meant the subtle and deceitful dæmons, by the birds the proud dæmons; as though He had said; Deceitful and proud dæmons have their abode in your heart; but my lowliness finds no rest in a proud spirit.

AUGUSTINE. (Quæst. in Matt. q. 5.) He was moved to follow Christ because of the miracles; this vain desire of glory is signified by the birds; but he assumed the submissiveness of a disciple, which deceit is signified by the foxes.

RABANUS. Heretics confiding in their art are signified by the foxes, the evil spirits by the birds of the air, who have their holes and their nests, that is, their abodes in the heart of the Jewish people. *Another of his disciples saith unto him, Lord, suffer me first to go and bury my father.*

JEROME. In what one thing is this disciple like the Scribe? The one called Him Master, the other confesses Him as his Lord. The one from filial piety asks permission to go and bury his father; the other offers to follow, not seeking a master, but by means of his master seeking gain for himself.

HILARY. The disciple does not ask whether he shall follow Him; for he already believed that he ought to follow, but prays to be suffered first to bury his father.

AUGUSTINE. (Serm. 100. 1.) The Lord when He prepares men for the Gospel will not have any excuse of this fleshly and temporal attachment to interfere, therefore it follows; *Jesus said unto him, Follow me, and, leave the dead to bury their dead.*

CHRYSOStOM. This saying does not condemn natural affection to our parents, but shews that nothing ought to be more binding on us than the business of heaven; that to this we ought to apply ourselves with all our endeavours, and not to be slack, however necessary or urgent are the things that draw us aside. For what could be more necessary than to bury a father? What more easy? For it could not need much time. But in this the Lord rescued him from much evil, weeping, and mourning, and from the pains of expectation. For after the funeral there must come examination of the will, division of the inheritance, and other things of the same sort; and thus trouble following trouble, like the waves, would have borne him far from the port of truth. But if you are not yet satisfied, reflect further that oftentimes the weak are not permitted to know the time, or to follow to the grave; even though the dead be father, mother, or son; yet are they not charged with cruelty that hinder them; it is rather the reverse of cruelty. And it is a much greater evil to draw one away from spiritual discourse;

especially when there were who should perform the rites; as here, *Leave the dead to bury their dead*.

AUGUSTINE. (ubi sup.) As much as to say; Thy father is dead; but there are also other dead who shall bury their dead, because they are in unbelief.

CHRYSTOSTOM. This moreover shews that this dead man was not his; for, I suppose, he that was dead was of the unbelieving. If you wonder at the young man, that in a matter so necessary he should have asked Jesus, and not have gone away of his own accord, wonder much more that he abode with Jesus after he was forbidden to depart; which was not from lack of affection, but that he might not interrupt a business yet more necessary.

HILARY. Also, because we are taught in the beginning of the Lord's prayer, first to say, *Our Father, which art in heaven*; and since this disciple represents the believing people; he is here reminded that he has one only Father in heaven (Mat. 23:9.), and that between a believing son and an unbelieving Father the filial relation does not hold good. We are also admonished that the unbelieving dead are not to be mingled with the memories of the saints, and that they are also dead who live out of God; and the dead are buried by the dead, because by the faith of God it behoves the living to cleave to the living (God.)

JEROME. But if the dead shall bury the dead, we ought not to be careful for the dead but for the living, lest while we are anxious for the dead, we ourselves should be counted dead.

GREGORY. (Mor. iv. 27.) The dead also bury the dead, when sinners protect sinners. They who exalt sinners with their praises, hide the dead under a pile of words.

RABANUS. From this we may also take occasion to observe, that lesser goods are to be sometimes forfeited for the sake of securing greater.

AUGUSTINE. (De Cons. Ev. ii. 23.) Matthew relates that this was done when He gave them commandment that they should go over the lake, Luke, that it happened as they walked by the way; which is no contradiction, for they must have walked by the way that they might come to the lake.

23. And when he was entered into a ship, his disciples followed him.

24. And, behold, there arose a great tempest in the sea, insomuch that the ship was covered with the waves: but he was asleep.

25. And his disciples came to him, and awoke him, saying, Lord, save us: we perish.

26. And he saith unto them, Why are ye fearful, O ye of little faith? Then he arose, and rebuked the winds and the sea; and there was a great calm.

27. But the men marvelled, saying, What manner of man is this, that even the winds and the sea obey him!

PSEUDO-ORIGEN. (Hom. in div. vii.) Christ having performed many great and wonderful things on the land, passes to the sea, that there also He might shew forth His excellent power, presenting Himself before all men as the Lord of both earth and sea. *And when he was entered into a boat, his disciples followed him*, not being weak but strong and established in the faith. Thus they followed Him not so much treading in His footsteps, as accompanying Him in holiness of spirit.

CHRYSOSTOM. (Hom. xxviii.) He took His disciples with Him, and in a boat, that they might learn two lessons; first, not to be confounded in dangers, secondly, to think lowly of themselves in honour. That they should not think great things of themselves because He kept them while He sent the rest away, He suffers them to be tossed by the waves. Where miracles were to be shewn, He suffers the people to be present; where temptations and fears were to be stilled, there He takes with Him only the victors of the world, whom He would prepare for strife.

PSEUDO-ORIGEN. (ubi sup.) Therefore, having entered into the boat He caused the sea to rise; *And, lo, there arose a great tempest in the sea, so that the boat was covered by the waves*. This tempest did not arise of itself, but in obedience to the power of Him Who gave commandment, *who brings the winds out of his treasures*. (Jer. 10:13.) *There arose a great tempest*, that a great work might be wrought; because by how much the more the waves rushed into the boat, so much the more were the disciples troubled, and sought to be delivered by the wonderful power of the Saviour.

CHRYSTOSTOM. They had seen others made partakers of Christ's mercies, but forasmuch as no man has so strong a sense of those things that are done in the person of another as of what is done to himself, it behoved that in their own bodies they should feel Christ's mercies. Therefore He willed that this tempest should arise, that in their deliverance they might have a more lively sense of His goodness. This tossing of the sea was a type of their future trials of which Paul speaks, *I would not have you ignorant, brethren, how that we were troubled beyond our strength.* (2 Cor. 1:8.) But that there might be time for their fear to arise, it follows, *But he was asleep.* For if the storm had arisen while He was awake, they would either not have feared, or not have prayed Him, or would not have believed that He had the power to still it.

PSEUDO-ORIGEN. (ubi sup.) Wonderful, stupendous event! He that never slumbereth nor sleepeth, is said to be asleep. He slept with His body, but was awake in His Deity, shewing that He bare a truly human body which He had taken on Him, corruptible. He slept with the body that He might cause the Apostles to watch, and that we all should never sleep with our mind. With so great fear were the disciples seized, and almost beside themselves, that they rushed to Him, and did not modestly or gently rouse Him, but violently awakened Him, *His disciples came to him, and awoke him, saying, Lord, save us, we perish.*

JEROME. Of this miracle we have a type in Jonah, who while all are in danger is himself unconcerned, sleeps, and is awakened.

PSEUDO-ORIGEN. (ubi sup.) O ye true disciples! ye have the Saviour with you, and do ye fear danger? Life itself is among you, and are ye afraid of death? They would answer, We are yet children, and weak, and are therefore afraid; whence it follows, *Jesus saith unto them, Why are ye afraid, O ye of little faith?* As though He had said, If ye have known me mighty upon earth, why believe ye not that I am also mighty upon the sea? And even though death were threatening you, ought ye not to support it with constancy? He who believes a little will be reasoned with; he who believes not at all will be neglected.

CHRYSTOSTOM. If any should say, that this was a sign of no small faith to go and rouse Jesus; it is rather a sign that they had not a right opinion concerning Him. They knew that when wakened He could rebuke the

waves, but they did not yet know that He could do it while sleeping. For this cause He did not do this wonder in the presence of the multitudes, that they should not be charged with their little faith; but He takes His disciples apart to correct them, and first stills the raging of the waters. *Then he arose, and rebuked the winds and the sea, and there was a great calm.*

JEROME. From this passage we understand, that all creation is conscious of its Creator; for what may be rebuked and commanded is conscious of the mind commanding. I do not mean as some heretics hold, that the whole creation is animate ^c—but by the power of the Maker things which to us have no consciousness have to Him.

PSEUDO-ORIGEN. (ubi sup.) Therefore He gave commandment to the winds and the sea, and from a great storm it became a great calm. For it behoves Him that is great to do great things; therefore He who first greatly stirred the depths of the sea, now again commands a great calm, that the disciples who had been too much troubled might have great rejoicing.

CHRYSOSTOM. Observe also that the storm is stilled at once entirely, and no trace of disturbance appears; which is beyond nature; for when a storm ceases in the course of nature, yet the water is wont to be agitated for some time longer, but here all is tranquillity at once. Thus what is said of the Father, *He spake, and the storm of wind ceased*, (Ps. 107:25.) this Christ fulfilled in deed; for by His word and bidding only He stayed and checked the waters. For from His appearance, from His sleeping, and His using a boat, they that were present supposed Him a man only, and on this account they fell into admiration of Him; *And the men marvelled, saying, What manner of man is this, for the winds and the sea obey him?*

GLOSS. (non occ.) Chrysostom explains thus, *What manner of man is this?* His sleeping and His appearance shewed the man; the sea and the calm pointed out the God.

PSEUDO-ORIGEN. (ubi sup.) But who were the men that marvelled? You must not think that the Apostles are here meant, for we never find the Lord's disciples mentioned with disrespect; they are always called either the Disciples or the Apostles. They marvelled then who sailed with Him, whose was the boat.

JEROME. But if any shall contend that it was the disciples who wondered, we shall answer they are rightly spoken of as ‘the men,’ seeing they had not yet learnt the power of the Saviour.

PSEUDO-ORIGEN. (ubi sup.) This is not a question, *What manner of man is this?* but an affirmation that He is one whom the winds and the sea obey. *What manner of man then is this?* that is, how powerful, how mighty, how great! He commands every creature, and they transgress not His law; men alone disobey, and are therefore condemned by His judgment. Figuratively; We are all embarked in the vessel of the Holy Church, and voyaging through this stormy world with the Lord. The Lord Himself sleeps a merciful sleep while we suffer, and awaits the repentance of the wicked.

HILARY. Or; He sleeps, because by our sloth He is cast asleep in us. This is done that we may hope aid from God in fear of danger; and that hope though late may be confident that it shall escape danger by the might of Christ watching within.

PSEUDO-ORIGEN. Let us therefore come to Him with joy, saying with the Prophet, *Arise, O Lord, why sleepest thou?* (Ps. 44:23.) And He will command the winds, that is, the dæmons, who raise the waves, that is, the rulers of the world, to persecute the saints, and He shall make a great calm around both body and spirit, peace for the Church, stillness for the world.

RABANUS. Otherwise; The sea is the turmoil of the world; the boat in which Christ is embarked is to be understood the tree of the cross, by the aid of which the faithful having passed the waves of the world, arrive in their heavenly country, as on a safe shore, whither Christ goes with His own; whence He says below, *He that will come after me, let him deny himself, and take up his cross, and follow me.* (Mat. 16:24.) When then Christ was fixed on the cross, a great commotion was raised, the minds of His disciples being troubled at His passion, and the boat was covered by the waves. For the whole strength of persecution was around the cross of Christ, on which He died; as it is here, *But he was asleep.* His sleep is death. The disciples awaken the Lord, when troubled at His death; they seek His resurrection with earnest prayers, saying, *Save us*, by rising again; *we perish*, by our trouble at Thy death. He rises again, and rebukes the hardness of their hearts, as we read in other places. *He commands the winds*, in that He overthrew the power of the Devil; *He commanded the sea*, in that He

disappointed the malice of the Jews; *and there was a great calm*, because the minds of the disciples were calmed when they beheld His resurrection.

BEDE. (in loc.) Or; The boat is the present Church, in which Christ passes over the sea of this world with His own, and stills the waves of persecution. Wherefore we may wonder, and give thanks.

8:28–34

28. And when he was come to the other side into the country of the Gergesenes, there met him two possessed with devils, coming out of the tombs, exceeding fierce, so that no man might pass by that way.

29. And, behold, they cried out, saying, What have we to do with thee, Jesus, thou Son of God? art thou come hither to torment us before the time?

30. And there was a good way off from them an herd of many swine feeding.

31. So the devils besought him, saying, If thou cast us out, suffer us to go away into the herd of swine.

32. And he said unto them, Go. And when they were come out, they went into the herd of swine: and, behold, the whole herd of swine ran violently down a steep place into the sea, and perished in the waters.

33. And they that kept them fled, and went their ways into the city, and told every thing, and what was befallen to the possessed of the devils.

34. And, behold, the whole city came out to meet Jesus: and when they saw him, they besought him that he would depart out of their coasts.

CHRYSOSTOM. Because there were who thought Christ to be a man, therefore the dæmons came to proclaim His divinity, that they who had not seen the sea raging and again still, might hear the dæmons crying; *And when he was come to the other side in the country of the Gergesenes, there met him two men having dæmons.*

RABANUS. Gerasa is a town of Arabia beyond Jordan, close to Mount Gilead, which was in the possession of the tribe of Manasseh, not far from the lake of Tiberias, into which the swine were precipitated.

AUGUSTINE. (De Cons. Ev. ii. 24.) Whereas Matthew relates that there were two who were afflicted with dæmons, but Mark and Luke mention only one, you must understand that one of them was a person of note, for whom all that country was in grief, and about whose recovery there was much care, whence the fame of this miracle was the more noised abroad.

CHRYSTOSTOM. Or; Luke and Mark chose to speak of one who was more grievously afflicted; whence also they add a further description of his calamity; Luke saying that he brake his bonds and was driven into the desert; Mark telling that he oftentimes cut himself with stones. But they neither of them say that there was only one, which would be to contradict Matthew. What is added respecting them that they *came from among the tombs*, alludes to a mischievous opinion, that the souls of the dead become dæmons. Thus many soothsayers use to kill children, that they may have their souls to cooperate with them; and dæmoniacs also often cry out, I am the spirit of such an one. But it is not the soul of the dead man that then cries out, the dæmon assumes his voice to deceive the hearers. For if the soul of a dead man has power to enter the body of another, much more might it enter its own. And it is more unreasonable to suppose that a soul that has suffered cruelty should cooperate with him that injured it, or that a man should have power to change an incorporeal being into a different kind of substance, such as a human soul into the substance of a dæmon. For even in material body, this is beyond human power; as, for example, no man can change the body of a man into that of an ass. And it is not reasonable to think that a disembodied spirit should wander to and fro on the earth. *The souls of the righteous are in the hand of God*, (Wisd. 3:1.) therefore those of young children must be so, seeing they are not evil. And the souls of sinners are at once conveyed away from hence, as is clear from Lazarus, and the rich man. Because none dared to bring them to Christ because of their fierceness, therefore Christ goes to them. This their fierceness is intimated when it is added, *Exceeding fierce, so that no man might pass that way*. So they who hindered all others from passing that way, found one now standing in their way. For they were tortured in an unseen manner, suffering

intolerable things from the mere presence of Christ. *And, lo, they cried out, saying, What have we to do with thee, Jesus, thou Son of David?*

JEROME. This is no voluntary confession followed up by a reward to the utterer, but one extorted by the compulsion of necessity. A runaway slave, when after long time he first beholds his master, straight thinks only of deprecating the scourge; so the dæmons, seeing the Lord suddenly moving upon the earth, thought He was come to judge them. Some absurdly suppose, that these dæmons knew the Son of God, while the Devil knew Him not, because their wickedness was less than his. But all the knowledge of the disciple must be supposed in the Master.

AUGUSTINE. (De Civ. Dei, ix. 21.) God was so far known to them as it was His pleasure to be known; and He pleased to be known so far as it was needful. He was known to them therefore not as He is Life eternal, and the Light which enlightens the good, but by certain temporal effects of His excellence, and signs of His hidden presence, which are visible to angelic spirits though evil, rather than to the infirmity of human nature.

JEROME. But both the Devil and the dæmons may be said to have rather suspected, than known, Jesus to be the Son of God.

PSEUDO-AUGUSTINE. (Hil. Quæst. V. et N. T. 9, 66.) When the dæmons cry out, *What have we to do with thee, Jesus, thou Son of God?* (1 Cor. 2:8.) we must suppose them to have spoken from suspicion rather than knowledge. *For had they known him, they never would have suffered the Lord of glory to be crucified.*

REMIGIUS. But as often as they were tortured by His excellent power, and saw Him working signs and miracles, they supposed Him to be the Son of God; when they saw Him hungry and thirsty, and suffering such things, they doubted, and thought Him mere man. It should be considered that even the unbelieving Jews when they said that Christ cast out dæmons in Beelzebub, and the Arians who said that He was a creature, deserve condemnation not only on God's sentence, but on the confession of the dæmons, who declare Christ to be the Son of God. Rightly do they say, *What have we to do with thee, Jesus, thou Son of God?* that is, our malice and Thy grace have nothing in common, according to that the Apostle speaks, *There is no fellowship of light with darkness.* (2 Cor. 6:14.)

CHRYSOSTOM. That this should not be thought to be flattery, they cry out what they were experiencing, *Art thou come to torment us before the time?*

AUGUSTINE. (De Civ. Dei, viii. 23.) Either because that came upon them unexpectedly, which they looked for indeed, but supposed more distant; or because they thought their perdition consisted in this, that when known they would be despised; or because this was before the day of judgment, when they should be punished with eternal damnation.

JEROME. For the presence of the Saviour is the torment of dæmons.

CHRYSOSTOM. They could not say they had not sinned, because Christ had found them doing evil, and marring the workmanship of God; whence they supposed that for their more abundant wickedness the time of the last punishment which shall be at the day of judgment should not be tarried for to punish them.

AUGUSTINE. (De. Cons. Ev. ii. 24.) Though the words of the dæmons are variously reported by the three Evangelists, yet this is no difficulty; for they either all convey the same sense, or may be supposed to have been all spoken. Nor again because in Matthew they speak in the plural, in the others in the singular number; because even the other two Evangelists relate that when asked his name, he answered, Legion, shewing that the dæmons were many. *Now there was not far from thence a herd of many swine feeding; and the dæmons prayed him, saying, If thou cast us out hence, send us into the swine.*

GREGORY. (Mor. ii. 10.) For the Devil knows that of himself he has no power to do any thing, because it is not of himself that he exists as a spirit.

REMIGIUS. They did not ask to be sent into men, because they saw Him by whose excellence they were tortured existing in human shape. Nor did they ask to be sent into sheep, because sheep are by God's institution clean animals, and were then offered in the temple of God. But they requested to be sent into the swine rather than into any of the other unclean animals, because this is of all animals the most unclean; whence also it has its name 'porcus,' as being 'spurcus,' filthy, and delighting in filthiness; and dæmons also delight in the filthiness of sin. They did not pray that they might be sent into the air, because of their eager desire of hurting men. *And he saith unto them, Go.*

CHRYSTOM. Jesus did not say this, as though persuaded by the dæmons, but with many designs¹ therein. One, that He might shew the mighty power to hurt of these dæmons, who were in possession of the two men; another, that all might see that they had no power against the swine unless by His sufferance; thirdly, to shew that they would have done more grievous hurt to the men, had they not even in their calamities been aided by Divine Providence, for they hate men more than irrational animals. By this it is manifest that there is no man who is not supported by Divine Providence; and if all are not equally supported by it, neither after one manner, this is the highest characteristic of Providence, that it is extended to each man according to his need. Besides the above-mentioned things, we learn also that He cares not only for the whole together, but for each one in particular; which one may see clearly in these dæmoniacs, who would have been long before choked in the deep, had not Divine care preserved them. He also permitted them to go into the herd of swine, that they that dwelt in those parts might know His power. For where He was known to none, there He makes His miracles to shine forth, that He may bring them to a confession of His divinity.

JEROME. The Saviour bade them go, not as yielding to their request, but that by the death of the swine, an occasion of man's salvation might be offered. *But they went out, (to wit, out of the men,) and went into the swine; and, lo, the whole herd rushed violently headlong into the sea, and perished in the waters.* Let Manichæus blush; if the souls of men and of beasts be of one substance, and one origin, how should two thousand swine have perished for the sake of the salvation of two men?

CHRYSTOM. The dæmons destroyed the swine because they are ever striving to bring men into distress, and rejoice in destruction. The greatness of the loss also added to the fame of that which was done; for it was published by many persons; namely, by the men that were healed, by the owners of the swine, and by those that fed them; as it follows, *But they that fed them fled, and went into the town, and told all, and concerning them that had the dæmons; and, behold, the whole town went out to meet Jesus.* But when they should have adored Him, and wondered at His excellent power, they cast Him from them, as it follows, *And when they saw him, they besought him that he would depart out of their coasts.* Observe the clemency of Christ next to His excellent power; when those who had

received favours from Him would drive Him away, He resisted not, but departed, and left those who thus pronounced themselves unworthy of His teaching, giving them as teachers those who had been delivered from the dæmons, and the feeders of the swine.

JEROME. Otherwise; This request may have proceeded from humility as well as pride; like Peter, they may have held themselves unworthy of the Lord's presence, *Depart from me, for I am a sinful man, O Lord.* (Luke 5:8.)

RABANUS. Gerasa is interpreted 'casting out the dweller,' or, 'a stranger approaching;' this is the Gentile world which cast out the Devil from it; and which was first far off, but now made near, after the resurrection being visited by Christ through His preachers.

AMBROSE. (in Luc. 8. 30.) The two dæmoniacs are also a type of the Gentile world; for Noah having three sons, Shem, Ham, and Japhet, Shem's posterity alone was taken into the inheritance of God, while from the other two sprang the nations of the Gentiles.

HILARY. Thus the dæmons held the two men among the tombs without the town, that is, without the synagogue of the Law and the Prophets; that is, they infested the original seats of the two nations, the abodes of the dead, making the way of this present life dangerous to the passers by.

RABANUS. It is not without cause that he speaks of them as dwelling among the tombs; for what else are the bodies of the faithless but sepulchres of the dead, in which the word of God dwells not, but there is enclosed the soul dead in sins. He says, *So that no man might pass through that way*, because before the coming of the Saviour the Gentile world was inaccessible. Or, by the two, understand both Jews and Gentiles, who did not abide in the house, that is, did not rest in their conscience. But they abode in tombs, that is, delighted themselves in dead works, and suffered no man to pass by the way of faith, which way the Jews obstructed.

HILARY. By their coming forth to meet Him is signified the willingness of men flocking to the faith. The dæmons seeing that there is no longer any place left for them among the Gentiles, pray that they may be suffered to dwell among the heretics; these, seized by them, are drowned in the sea, that is, in worldly desires, by the instigations of the dæmons, and perish in the unbelief of the rest of the Gentiles.

BEDE. (in Luc. 8.) Or; The swine are they that delight in filthy manners; for unless one live as a swine, the devils do not receive power over him; or at most, only to try him, not to destroy him. That the swine were sent headlong into the lake, signifies, that when the people of the Gentiles are delivered from the condemnation of the dæmons, yet still they who would not believe in Christ, perform their profane rites in secret, drowned in a blind and deep curiosity. That they that fed the swine, fled and told what was done, signifies that even the leaders of the wicked though they shun the law of Christianity, yet cease not to proclaim the wonderful power of Christ. When struck with terror, they entreat Him to depart from them, they signify a great number who, well satisfied with their ancient life, shew themselves willing to honour the Christian law, while they declare themselves unable to perform it.

HILARY. Or; The town is a type of the Jewish nation, which having heard of Christ's works goes forth to meet its Lord, to forbid Him to approach their country and town; for they have not received the Gospel.

CHAP. 9

9:1–8

1. And he entered into a ship, and passed over, and came into his own city.

2. And, behold, they brought to him a man sick of the palsy, lying on a bed: and Jesus seeing their faith said unto the sick of the palsy, Son, be of good cheer; thy sins be forgiven thee.

3. And, behold, certain of the Scribes said within themselves, This man blasphemeth.

4. And Jesus knowing their thoughts said, Wherefore think ye evil in your hearts?

5. For whether is easier, to say, Thy sins be forgiven thee; or to say, Arise, and walk?

6. But that ye may know that the Son of man hath power on earth to forgive sins, (then saith he to the sick of the palsy,) Arise, take up thy bed, and go unto thine house.

7. And he arose, and departed to his house.

8. But when the multitude saw it, they marvelled, and glorified God, which had given such power unto men.

CHRYSOSTOM. (Hom. xxix.) Christ had above shewn His excellent power by teaching, when *he taught them as one having authority*; in the leper, when He said, *I will, be thou clean*; by the centurion, who said to Him, *Speak the word, and my servant shall be healed*; by the sea which He calmed by a word; by the dæmons who confessed Him; now again, in another and greater way, He compels His enemies to confess the equality of His honour with the Father; to this end it proceeds, *And Jesus entered into a ship, and passed over, and came into his own city*. He entered a boat to cross over, who could have crossed the sea on foot; for He would not be always working miracles, that He might not take away the reality of His incarnation.

CHRYSOLOGUS. (Serm. 50.) The Creator of all things, the Lord of the world, when He had for our sakes straitened Himself in the bonds of our flesh, began to have His own country as a man, began to be a citizen of Judæa, and to have parents, though Himself the parent of all, that affection might attach those whom fear had separated.

CHRYSOSTOM. By *his own city* is here meant Capharnaum. For one town, to wit, Bethlehem, had received Him to be born there; another had brought Him up, to wit, Nazareth; and a third received Him to dwell there continually, namely, Capharnaum.

AUGUSTINE. (De Cons. Ev. ii. 25.) That Matthew here speaks of *his own city*, and Mark calls it Capharnaum, would be more difficult to be reconciled if Matthew had expressed it Nazareth. But as it is, all Galilee might be called Christ's city, because Nazareth was in Galilee; just as all the

Roman empire, divided into many states, was still called the Roman city¹. Who can doubt then that the Lord in coming to Galilee is rightly said to come into *his own city*, whatever was the town in which He abode, especially since Capharnaum was exalted into the metropolis of Galilee?

JEROME. Or; This city may be no other than Nazareth, whence He was called a Nazarene.

AUGUSTINE. (ubi sup.) And if we adopt this supposition, we must say that Matthew has omitted all that was done from the time that Jesus entered into His own city till He came to Capharnaum, and has proceeded on at once to the healing of the paralytic; as in many other places they pass over things that intervened, and carry on the thread of the narrative, without noticing any interval of time, to something else; so here, *And, lo, they bring unto him a paralytic laying on a bed.*

CHRYSTOSTOM. This paralytic is not the same as he in John. For he lay by the pool, this in Capharnaum; he had none to assist him, this was borne *on a bed.*

JEROME. *On a bed*, because he could not walk.

CHRYSTOSTOM. He does not universally demand faith of the sick, as, for example, when they are mad, or from any other sore sickness are not in possession of their minds; as it is here, *seeing their faith;*

JEROME. not the sick man's, but theirs that bare him.

CHRYSTOSTOM. Seeing then that they shewed so great faith, He also shews His excellent power; with full power forgiving sin, as it follows, *He said to the paralytic, Be of good courage, son, thy sins are forgiven thee.*

CHRYSOLOGUS. (ubi sup.) Of how great power with God must a man's own faith be, when that of others here availed to heal a man both within and without. The paralytic hears his pardon pronounced, in silence uttering no thanks, for he was more anxious for the cure of his body than his soul. Christ therefore with good reason accepts the faith of those that bare him, rather than his own hardness of heart.

CHRYSTOSTOM. Or, we may suppose even the sick man to have had faith; otherwise he would not have suffered himself to be let down through the

roof as the other Evangelist relates.

JEROME. O wonderful humility! This man feeble and despised, crippled in every limb, He addresses as *son*. The Jewish Priests did not deign to touch him. Even therefore His *son*, because his sins were forgiven him. Hence we may learn that diseases are often the punishment of sin; and therefore perhaps his sins are forgiven him, that when the cause of his disease has been first removed, health may be restored.

CHRYSTOSTOM. The Scribes in their desire to spread an ill report of Him, against their will made that which was done be more widely known; Christ using their envy to make known the miracle. For this is of His surpassing wisdom to manifest His deeds through His enemies; whence it follows, *Behold, some of the Scribes said among themselves, This man blasphemeth.*

JEROME. We read in prophecy, *I am he that blot out thy transgressions;* (Is. 43:25.) so the Scribes regarding Him as a man, and not understanding the words of God, charged Him with blasphemy. But He seeing their thoughts thus shewed Himself to be God, Who alone knoweth the heart; and thus, as it were, said, By the same power and prerogative by which I see your thoughts, I can forgive men their sins. Learn from your own experience what the paralytic has obtained. *When Jesus perceived their thoughts, he said, Why think ye evil in your hearts?*

CHRYSTOSTOM. He did not indeed contradict their suspicions so far as they had supposed Him to have spoken as God. For had He not been equal to God the Father, it would have behoved Him to say, I am far from this power, that of forgiving sin. But He confirms the contrary of this, by His words and His miracle; *Whether is it easier to say, Thy sins are forgiven thee, or to say, Arise, and walk?* By how much the soul is better than the body, by so much is it a greater thing to forgive sin than to heal the body. But forasmuch as the one may be seen with the eyes, but the other is not sensibly perceived, He does the lesser miracle which is the more evident, to be a proof of the greater miracle which is imperceptible.

JEROME. Whether or no his sins were forgiven He alone could know who forgave; but whether he could rise and walk, not only himself but they that looked on could judge of; but the power that heals, whether soul or body, is the same. And as there is a great difference between saying and doing, the

outward sign is given that the spiritual effect may be proved; *But that ye may know that the Son of Man hath power on earth to forgive sins.*

CHRYSOSTOM. Above, He said to the paralytic, *Thy sins are forgiven thee*, not, I forgive thee thy sins; but now when the Scribes made resistance, He shews the greatness of His power by saying, *The Son of Man hath power on earth to forgive sins.* And to shew that He was equal to the Father, He said not that the Son of Man needed any to forgive sins, but that *He hath power.*

GLOSS. (ap. Anselm.) These words *That ye may know*, may be either Christ's words, or the Evangelist's words. As though the Evangelist had said, They doubted whether He could remit sins, *But that ye may know that the Son of Man hath the power to remit sins, he saith to the paralytic.* If they are the words of Christ, the connexion will be as follows; You doubt that I have power to remit sins, *But that ye may know that the Son of Man hath power to remit sins*—the sentence is imperfect, but the action supplies the place of the consequent clause, *he saith to the paralytic, Rise, take up thy bed.*

CHRYSOLOGUS. (ubi sup.) That that which had been proof of his sickness, should now become proof of his recovered health. *And go to thy house*, that having been healed by Christian faith, you may not die in the faithlessness of the Jews.

CHRYSOSTOM. This command He added, that it might be seen there was no delusion in the miracle; so it follows to establish the reality of the cure, *And he arose, and went away to his own house.* But they that stood by yet grovel on the earth, whence it follows, *But the multitude seeing it were afraid, and glorified God, who had bestowed such power among men.* For had they rightly considered among themselves, they would have acknowledged Him to be the Son of God. Meanwhile it was no little matter to esteem Him as one greater than men, and to have come from God.

HILARY. Mystically; When driven out of Judæa, He returns into His own city; the city of God is the people of the faithful; into this He entered by a boat, that is, the Church.

CHRYSOLOGUS. (ubi sup.) Christ has no need of the vessel, but the vessel of Christ; for without heavenly pilotage the bark of the Church cannot pass over the sea of the world to the heavenly harbour.

HILARY. In this paralytic the whole Gentile world is offered for healing, he is therefore brought by the ministration of Angels; he is called Son, because he is God's work; the sins of his soul which the Law could not remit are remitted him; for faith only justifies. Lastly, he shews the power of the resurrection, by taking up his bed, teaching that all sickness shall then be no more found in the body.

JEROME. Figuratively; the soul sick in the body, its powers palsied, is brought by the perfect doctor to the Lord to be healed. For every one when sick, ought to engage some to pray for his recovery, through whom the halting footsteps of our acts may be reformed by the healing power of the heavenly word. These are mental monitors, who raise the soul of the hearer to higher things, although sick and weak in the outward body.

CHRYSOLOGUS. (ubi sup.) The Lord requires not in this world the will of those who are without understanding, but looks to the faith of others; as the physician does not consult the wishes of the patient, when his malady requires other things.

RABANUS. His rising up is the drawing off the soul from carnal lusts; his taking up his bed is the raising the flesh from earthly desires to spiritual pleasures; his going to his house is his returning to Paradise, or to internal watchfulness of himself against sin.

GREGORY. (Mor. xxiii. 24.) Or by the bed is denoted the pleasure of the body. He is commanded now he is made whole to bear that on which he had lain when sick, because every man who still takes pleasure in vice is laid as sick in carnal delights; but when made whole he bears this because he now endures the wantonness of that flesh in whose desires he had before reposed.

HILARY. It is a very fearful thing to be seized by death while the sins are yet unforgiven by Christ; for there is no way to the heavenly house for him whose sins have not been forgiven. But when this fear is removed, honour is rendered to God, who by His word has in this way given power to men, of forgiveness of sins, of resurrection of the body, and of return to Heaven.

9. And as Jesus passed forth from thence, he saw a man, named Matthew, sitting at the receipt of custom: and he saith unto him, Follow me. And he arose, and followed him.

10. And it came to pass, as Jesus sat at meat in the house, behold, many Publicans and sinners came and sat down with him and his disciples.

11. And when the Pharisees saw it, they said unto his disciples, Why eateth your Master with Publicans and sinners?

12. But when Jesus heard that, he said unto them, They that be whole need not a physician, but they that are sick.

13. But go ye and learn what that meaneth, I will have mercy, and not sacrifice: for I am not come to call the righteous, but sinners to repentance.

CHRYSTOSTOM. (Hom. xxx.) Having wrought this miracle, Christ would not abide in the same place, lest He should rouse the envy of the Jews. Let us also do thus, not obstinately opposing those who lay in wait for us. *And as Jesus departed thence*, (namely from the place in which He had done this miracle,) *he saw a man sitting at the receipt of custom, Matthew by name*.

JEROME. The other Evangelists from respect to Matthew have not called him by his common name, but say here, Levi, for he had both names. Matthew himself, according to that Solomon says. *The righteous man accuses himself*, (Prov. 18:17.) calls himself both Matthew and Publican, to shew the readers that none need despair of salvation who turn to better things, seeing he from a Publican became an Apostle.

GLOSS. (ap. Anselm.) He says, *sitting at the receipt of custom*, that is, in the place where the tolls were collected. He was named Telonarius, from a Greek word signifying taxes.

CHRYSTOSTOM. Herein he shews the excellent power of Him that called him; while engaged in this dangerous office He rescued him from the midst of evil, as also Paul while he was yet mad against the Church. *He saith unto him, Follow me*. As you have seen the power of Him that calleth, so learn the obedience of him that is called; he neither refuses, nor requests to go home and inform his friends.

REMIGIUS. He esteems lightly human dangers which might accrue to him from his masters for leaving his accounts in disorder, but, *he arose, and followed him*. And because he relinquished earthly gain, therefore of right was he made the dispenser of the Lord's talents.

JEROME. Porphyry and the Emperor Julian insist from this account, that either the historian is to be charged with falsehood, or those who so readily followed the Saviour with haste and temerity; as if He called any without reason. They forget also the signs and wonders which had preceded, and which no doubt the Apostles had seen before they believed. Yea the brightness of effulgence of the hidden Godhead which beamed from His human countenance might attract them at first view. For if the loadstone can, as it is said, attract iron, how much more can the Lord of all creation draw to Himself whom He will!

CHRYSTOM. But why did He not call him at the same time with Peter and John and the others? Because he was then still in a hardened state, but after many miracles, and great fame of Christ, when He who knows the inmost secrets of the heart, perceived him more disposed to obedience, then He called him.

AUGUSTINE. (De Cons. Ev. ii. 26.) Or, perhaps it is more probable that Matthew here turns back to relate something that he had omitted; and we may suppose Matthew to have been called before the sermon on the mount; for on the mount, as Luke relates, the twelve, whom He also named Apostles, were chosen.

GLOSS. (non occ.) Matthew places his calling among the miracles; for a great miracle it was, a Publican becoming an Apostle.

CHRYSTOM. Why is it then that nothing is said of the rest of the Apostles how or when they were called, but only of Peter, Andrew, James, John, and Matthew? Because these were in the most alien and lowly stations, for nothing can be more disreputable than the office of Publican, nothing more abject than that of fisherman.

GLOSS. (ap. Anselm.) As a meet return for the heavenly mercy, Matthew prepared a great feast for Christ in his house, bestowing his temporal goods on Him of whom he looked to receive everlasting goods. It follows, *And it came to pass as he sat at meat in the house*.

AUGUSTINE. (De. Cons. Ev. ii. 27.) Matthew has not said in whose house Jesus sat at meat (on this occasion), from which we might suppose, that this was not told in its proper order, but that what took place at some other time is inserted here as it happened to come into his mind; did not Mark and Luke who relate the same shew that it was in Levi's, that is, in Matthew's house.

CHRYSTOSTOM. Matthew being honoured by the entrance of Jesus into his house, called together all that followed the same calling with himself; *Behold many Publicans and sinners came and sat down with Jesus, and with his disciples.*

GLOSS. (ap. Anselm.) The Publicans were they who were engaged in public business, which seldom or never can be carried on without sin. And a beautiful omen of the future, that he that was to be an Apostle and doctor of the Gentiles, at his first conversion draws after him a great multitude of sinners to salvation, already performing by his example what he was shortly to perform by word.

GLOSS. (ord.) Tertullian says that these must have been Gentiles, because Scripture says, *There shall be no payer of tribute in Israel*, as if Matthew were not a Jew. But the Lord did not sit down to meat with Gentiles, being more especially careful not to break the Law, as also He gave commandment to His disciples below, *Go not into the way of the Gentiles.*

JEROME. But they had seen the Publican turning from sins to better things, and finding place of repentance, and on this account they do not despair of salvation.

CHRYSTOSTOM. Thus they came near to our Redeemer, and that not only to converse with Him, but to sit at meat with Him; for so not only by disputing, or healing, or convincing His enemies, but by eating with them, He oftentimes healed such as were ill-disposed, by this teaching us, that all times, and all actions, may be made means to our advantage. When the Pharisees saw this they were indignant; *And the Pharisees beholding said to his disciples, Why eateth your Master with Publicans and sinners?* It should be observed, that when the disciples seemed to be doing what was sinful, these same addressed Christ, *Behold, thy disciples are doing what it is not allowed to do on the Sabbath.* (Mat. 12:2.) Here they speak against Christ to

His disciples, both being the part of malicious persons, seeking to detach the hearts of the disciple from the Master.

RABANUS. (e Beda.) They are here in a twofold error; first, they esteemed themselves righteous, though in their pride they had departed far from righteousness; secondly, they charged with unrighteousness those who by recovering themselves from sin were drawing near to righteousness.

AUGUSTINE. (ubi sup.) Luke seems to have related this a little differently; according to him the Pharisees say to the disciples, *Why do ye eat and drink with Publicans and sinners?* (Luke 5:30.) not unwilling that their Master should be understood to be involved in the same charge; insinuating it at once against Himself and His disciples. Therefore Matthew and Mark have related it as said to the disciples, because so it was as much an objection against their Master whom they followed and imitated. The sense therefore is one in all, and so much the better conveyed, as the words are changed while the substance continues the same.

JEROME. For they do not come to Jesus while they remain in their original condition of sin, as the Pharisees and Scribes complain, but in penitence, as what follows proves; *But Jesus hearing said, They that be whole need not a physician, but they that are sick.*

RABANUS. He calls Himself a physician, because by a wonderful kind of medicine He was *wounded for our iniquities* that He might heal the wound of our sin. By *the whole*, He means those who *seeking to establish their own righteousness have not submitted to the true righteousness of God*. By *the sick*, (Rom. 10:3.) He means those who, tied by the consciousness of their frailty, and seeing that they are not justified by the Law, submit themselves in penitence to the grace of God.

CHRYSTOSTOM. Having first spoken in accordance with common opinion, He now addresses them out of Scripture, saying, *Go ye, and learn what that meaneth, I will have mercy and not sacrifice.*

JEROME. This text from Osee (Hosea 6:6.) is directed against the Scribes and Pharisees, who, deeming themselves righteous, refused to keep company with Publicans and sinners.

CHRYSTOM. As much as to say; How do you accuse me for reforming sinners? Therefore in this you accuse God the Father also. For as He wills the amendment of sinners, even so also do I. And He shews that this that they blamed was not only not forbidden, but was even by the Law set above sacrifice; for He said not, I will have mercy as well as sacrifice, but chooses the one and rejects the other.

GLOSS. (ap. Anselm.) Yet does not God condemn sacrifice, but sacrifice without mercy. But the Pharisees often offered sacrifices in the temple that they might seem to men to be righteous, but did not practise the deeds of mercy by which true righteousness is proved.

RABANUS. He therefore warns them, that by deeds of mercy they should seek for themselves the rewards of the mercy that is above, and, not overlooking the necessities of the poor, trust to please God by offering sacrifice. Wherefore, He says, *Go*; that is, from the rashness of foolish fault-finding to a more careful meditation of Holy Scripture, which highly commends mercy, and proposes to them as a guide His own example of mercy, saying, *I came not to call the righteous but sinners*.

AUGUSTINE. (ubi sup.) Luke adds *to repentance*, which explains the sense; that none should suppose that sinners are loved by Christ because they are sinners; and this comparison of the sick shews what God means by calling sinners, as a physician does the sick to be saved from their iniquity as from a sickness: which is done by penitence.

HILARY. Christ came for all; how is it then that He says He came not for the righteous? Were there those for whom it needed not that He should come? But no man is righteous by the law. He shews how empty their boast of justification, sacrifices being inadequate to salvation, mercy was necessary for all who were set under the Law.

CHRYSTOM. Whence we may suppose that He is speaking ironically, as when it is said, *Behold now Adam is become as one of us*. (Gen. 3:22.) For that there is none righteous on earth Paul shews, *All have sinned, and need glory of God*. (Rom. 3:23.) By this saying He also consoled those who were called; as though He had said, So far am I from abhorring sinners, that for their sakes only did I come.

GLOSS. (ap. Anselm.) Or; Those who were righteous, as Nathanael and John the Baptist, were not to be invited to repentance. Or. *I came not to call the righteous*, that is, the feignedly righteous, those who boasted of their righteousness as the Pharisees, but those that owned themselves sinners.

RABANUS. In the call of Matthew and the Publicans is figured the faith of the Gentiles who first gaped after the gain of the world, and are now spiritually refreshed by the Lord; in the pride of the Pharisees, the jealousy of the Jews at the salvation of the Gentiles. Or, Matthew signifies the man intent on temporal gain; Jesus sees him, when He looks on him with the eyes of mercy. For Matthew is interpreted 'given,' Levi 'taken,' the penitent is taken out of the mass of the perishing, and by God's grace given to the Church. *And Jesus saith unto him, Follow me*, either by preaching, or by the admonition of Scripture, or by internal illumination.

9:14–17

14. Then came to him the disciples of John, saying, Why do we and the Pharisees fast oft, but thy disciples fast not?

15. And Jesus said unto them, Can the children of the bridechamber mourn, as long as the bridegroom is with them? but the days will come, when the bridegroom shall be taken from them, and then shall they fast.

16. No man putteth a piece of new cloth unto an old garment, for that which is put in to fill it up taketh from the garment, and the rent is made worse.

17. Neither do men put new wine into old bottles; else the bottles break, and the wine runneth out, and the bottles perish: but they put new wine into new bottles, and both are preserved.

GLOSS. (ap. Anselm.) When He had replied to them respecting eating and converse with sinners, they next assault Him on the matter of food; *Then came to him the disciples of John, saying, Why do we and the Pharisees fast often, but thy disciples fast not?*

JEROME. O boastful enquiry and ostentation of fasting much to be blamed, nor can John's disciples be excused for their taking part with the Pharisees who they knew had been condemned by John, and for bringing a false accusation against Him whom they knew their master had preached.

CHRYSOStOM. What they say comes to this, Be it that you do this as Physician of souls, but why do your disciples neglect fasting and approach such tables? And to augment the weight of their charge by comparison, they put themselves first, and then the Pharisees. They fasted as they learnt out of the Law, as the Pharisee spoke, *I fast twice in the week*; (Luke 18:12.) the others learnt it of John.

RABANUS. For John drank neither wine, nor strong drink, increasing his merit by abstinence, because he had no power over nature. But the Lord who has power to forgive sins, why should He shun sinners that eat, since He has power to make them more righteous than those that eat not? Yet

doth Christ fast, that you should not avoid the command; but He eats with sinners that you may know His grace and power.

AUGUSTINE. (ubi sup.) Though Matthew mentions only the disciples of John as having made this enquiry, the words of Mark rather seem to imply that some other persons spoke of others, that is, the guests spoke concerning the disciples of John and the Pharisees—this is still more evident from Luke; why then does Matthew here say, *Then came unto him the disciples of John*, (Luke 5:33.) unless that they were there among other guests, all of whom with one consent put this objection to Him?

CHRYSTOSTOM. Or; Luke relates that the Pharisees, but Matthew that the disciples of John, said thus, because the Pharisees had taken them with them to ask the question, as they afterwards did the Herodians. Observe how when strangers, as before the Publicans, were to be defended, He accuses heavily those that blamed them; but when they brought a charge against His disciples, He makes answer with mildness. *And Jesus saith unto them, Can the children of the bridegroom mourn as long as the bridegroom is with them?* Before He had styled Himself Physician, now Bridegroom, calling to mind the words of John which he had said, *He that hath the bride is the bridegroom.* (John 3:29.)

JEROME. Christ is the Bridegroom and the Church the Bride. Of this spiritual union the Apostles were born; they cannot mourn so long as they see the Bridegroom in the chamber with the Bride. But when the nuptials are past, and the time of passion and resurrection is come, then shall the children of the Bridegroom fast. *The days shall come when the bridegroom shall be taken from them, and then shall they fast.*

CHRYSTOSTOM. He means this; The present is a time of joy and rejoicing; sorrow is therefore not to be now brought forward; and fasting is naturally grievous, and to all those that are yet weak; for to those that seek to contemplate wisdom, it is pleasant; He therefore speaks here according to the former opinion. He also shews that this they did was not of gluttony, but of a certain dispensation.

JEROME. Hence some think that a fast ought to follow the forty days of Passion, although the day of Pentecost and the coming of the Holy Spirit immediately bring back our joy and festival. From this text accordingly,

Montanus, Prisca, and Maximilla enjoin a forty days' abstinence after Pentecost, but it is the use of the Church to come to the Lord's passion and resurrection through humiliation of the flesh, that by carnal abstinence we may better be prepared for spiritual fulness.

CHRYSOSTOM. Here again He confirms what He has said by examples of common things; *No man putteth a patch of undressed cloth into an old garment; for it taketh away its wholeness from, the garment, and the rent is made worse*; which is to say, My disciples are not yet become strong, but have need of much consideration; they are not yet renewed by the Spirit. On men in such a state it is not behoveful to lay a burden of precepts. Herein He establishes a rule for His disciples, that they should receive with leniency disciples from out of the whole world.

REMIGIUS. By the old garment He means His disciples, who had not yet been renewed in all things. The patch of undressed, that is, of new cloth, means the new grace, that is, the Gospel doctrine, of which fasting is a portion; and it was not meet that the stricter ordinances of fasting should be entrusted to them, lest they should be broken down by their severity, and forfeit that faith which they had; as He adds, *It taketh its wholeness from the garment, and the rent is made worse*.

GLOSS. (ap. Anselm.) As much as to say, An undressed patch, that is, a new one, ought not to be put into an old garment, because it often takes away from the garment its wholeness, that is, its perfection, and then the rent is made worse. For a heavy burden laid on one that is untrained often destroys that good which was in him before.

REMIGIUS. After two comparisons made, that of the wedding, and that of the undressed cloth, He adds a third concerning wine skins; *Neither do men put new wine into old skins*. By the old skins He means His disciples, who were not yet perfectly renewed. The new wine is the fulness of the Holy Spirit, and the depths of the heavenly mysteries, which His disciples could not then bear; but after the resurrection they became as new skins, and were filled with new wine when they received the Holy Spirit into their hearts. Whence also some said, *These men are full of new wine*. (Acts 2:13.)

CHRYSOSTOM. Herein He also shews us the cause of those condescending words which He often addressed to them because of their weakness.

JEROME. Otherwise; By the *old garment*, and *old skins*, we must understand the Scribes and Pharisees; and by the *piece of new cloth*, and *new wine*, the Gospel precepts, which the Jews were not able to bear; so *the rent was made worse*. Something such the Galatians sought to do, to mix the precepts of the Law with the Gospel, and to put new wine into old skins. The word of the Gospel is therefore to be poured into the Apostles, rather than into the Scribes and Pharisees, who, corrupted by the traditions of the elders, were unable to preserve the purity of Christ's precepts.

GLOSS. (non occ.) This shews that the Apostles being hereafter to be replenished with newness of grace, ought not now to be bound to the old observances.

AUGUSTINE. (Serm. 210. 3.) Otherwise; Every one who rightly fasts, either humbles his soul in the groaning of prayer, and bodily chastisement, or suspends the motion of carnal desire by the joys of spiritual meditation. And the Lord here makes answer respecting both kinds of fasting; concerning the first, which is in humiliation of soul, He says, *The children of the bridegroom cannot mourn*. Of the other which has a feast of the Spirit, He next speaks, where He says, *No man putteth a patch of undressed cloth*. Then we must mourn because the Bridegroom is taken away from us. And we rightly mourn if we burn with desire of Him. Blessed they to whom it was granted before His passion to have Him present with them, to enquire of Him what they would, to hear what they ought to hear. Those days the fathers before His coming sought to see, and saw them not, because they were placed in another dispensation, one in which He was proclaimed as coming, not one in which He was heard as present. For in us was fulfilled that He speaks of, *The days shall come when ye shall desire to see one of these days, and shall not be able*. (Luke 17:22.) Who then will not mourn this? Who will not say, *My tears have been my meat day and night, while they daily say unto me, Where is now thy God?* (Ps. 42:3.) With reason then did the Apostle seek *to die and to be with Christ*.

AUGUSTINE. (De Cons. Ev. ii. 27.) That Matthew writes here *mourn*, where Mark and Luke write *fast*, shews that the Lord spake of that kind of fasting which pertains to humbling one's self in chastisement; as in the following comparisons He may be supposed to have spoken of the other kind which pertains to the joy of a mind wrapt in spiritual thoughts, and therefore averted from the food of the body; shewing that those who are occupied

about the body, and owing to this retain their former desires, are not fit for this kind of fasting.

HILARY. Figuratively; This His answer, that while the Bridegroom was present with them, His disciples needed not to fast, teaches us the joy of His presence, and the sacrament of the holy food, which none shall lack, while He is present, that is, while one keeps Christ in the eye of the mind. He says, they shall fast when He is taken away from them, because all who do not believe that Christ is risen, shall not have the food of life. For in the faith of the resurrection the sacrament of the heavenly bread is received.

JEROME. Or; When He has departed from us for our sins, then is a fast to be proclaimed, then is mourning to be put on.

HILARY. By these examples He shews that neither our souls nor bodies, being so weakened by inveteracy of sin, are capable of the sacraments of the new grace.

RABANUS. The different comparisons all refer to the same thing, and yet are they different; the garment by which we are covered abroad signifies our good works, which we perform when we are abroad; the wine with which we are refreshed within is the fervor of faith and charity, which creates us anew within.

9:18–22

18. While he spake these things unto them, behold, there came a certain ruler, and worshipped him, saying, My daughter is even now dead: but come and lay thy hand upon her, and she shall live.

19. And Jesus arose, and followed him, and so did his disciples.

20. And, behold, a woman, which was diseased with an issue of blood twelve years, came behind him, and touched the hem of his garment:

21. For she said within herself, If I may but touch his garment, I shall be whole.

22. But Jesus turned him about, and when he saw her, he said, Daughter, be of good comfort; thy faith hath made thee whole. And the woman was

made whole from that hour.

CHRYSTOSTOM. (Hom. xxxi.) After His instructions He adds a miracle, which should mightily discomfit the Pharisees, because he who came to beg this miracle, was a ruler of the synagogue, and the mourning was great, for she was his only child, and of the age of twelve years, that is, when the flower of youth begins; *While he spake these things unto them, behold, there came one of their chief men unto him.*

AUGUSTINE. (De Cons. Ev. ii. 28.) This narrative is given both by Mark and Luke, but in a quite different order; namely, when after the casting out of the dæmons and their entrance into the swine, he had returned across the lake from the country of the Gerasenes. Now Mark does indeed tell us that this happened after He had recrossed the lake, but how long after he does not determine. Unless there had been some interval of time, that could not have taken place that Matthew relates concerning the feast in his house. After this, immediately follows that concerning the ruler of the synagogue's daughter. If the ruler came to Him while He was yet speaking that of the new patch, and the new wine, then no other act of speech of his intervened. And in Mark's account, the place where these things might come in, is evident. In like manner, Luke does not contradict Matthew; for what he adds, *And behold a man, whose name was Jairus*, (Luke 8:41.) is not to be taken as though it followed instantly what had been related before, but after that feast with the Publicans, as Matthew relates. *While he spake these things unto them, behold, one of their chief men*, namely, Jairus, the ruler of the synagogue, *came to him, and worshipped him, saying, Lord, my daughter is even now dead.* It should be observed, lest there should seem to be some discrepancy, that the other two Evangelists represent her as at the point of death, but yet not dead, but so as afterwards to say that there came afterwards some saying, *She is dead, trouble not the Master*, for Matthew for the sake of shortness represents the Lord as having been asked at first to do that which it is manifest He did do, namely, raise the dead. He looks not at the words of the father respecting his daughter, but rather his mind. For he had so far despaired of her life, that he made his request rather for her to be called to life again, thinking it impossible that she, whom he had left dying, should be found yet alive. The other two then have given Jairus' words; Matthew has put what he wished and thought. Indeed had either of them related that it was the father himself that said that Jesus should not be

troubled for she was now dead, in that case the words that Matthew has given would not have corresponded with the thoughts of the ruler. But we do not read that he agreed with the messengers. Hence we learn a thing of the highest necessity, that we should look at nothing in any man's words, but his meaning to which his words ought to be subservient; and no man gives a false account when he repeats a man's meaning in words other than those actually used.

CHRYSOSTOM. Or; The ruler says, she is dead, exaggerating his calamity. As it is the manner of those that prefer a petition to magnify their distresses, and to represent them as something more than they really are, in order to gain the compassion of those to whom they make supplication; whence he adds, *But come and lay thy hand upon her, and she shall live.* See his dullness. He begs two things of Christ, to come, and to lay His hand upon her. This was what Naaman the Syrian required of the Prophet. For they who are constituted thus hard of heart have need of sight and things sensible.

REMIGIUS. We ought to admire and at the same time to imitate the humility and mercifulness of the Lord; as soon as ever He was asked, He rose to follow him that asked; *And Jesus rose, and followed him.* Here is instruction both for such as are in command, and such as are in subjection. To these He has left an example of obedience; to those who are set over others He shews how earnest and watchful they should be in teaching; whenever they hear of any being dead in spirit, they should hasten to Him; *And his disciples went with him.*

CHRYSOSTOM. Mark and Luke say that He took with Him three disciples only, namely, Peter, James, and John; He took not Matthew, to quicken his desires, and because he was yet not perfectly minded¹; and for this reason He honours these three, that others may become like-minded. It was enough meanwhile for Matthew to see the things that were done respecting her that had the issue of blood, concerning whom it follows; *And, behold, a woman who had suffered an issue of blood twelve years, came behind and touched the hem of his garment.*

JEROME. This woman that had the flux came to the Lord not in the house, nor in the town, for she was excluded from them by the Law, but by the way as He walked; thus as He goes to heal one woman, another is cured.

CHRYSTOSTOM. She came not to Christ with an open address through shame concerning this her disease, believing herself unclean; for in the Law this disease was esteemed highly unclean. For this reason she hides herself.

REMIGIUS. In which her humility must be praised, that she came not before His face, but behind, and judged herself unworthy to touch the Lord's feet, yea, she touched not His whole garment, but the hem only; for the Lord wore a hem according to the command of the Law. So the Pharisees also wore hems which they made large, and in some they inserted thorns. But the Lord's hem was not made to wound, but to heal, and therefore it follows, *For she said within herself, If I can but touch his garment, I shall be made whole.* How wonderful her faith, that though she despaired of health from the physicians, on whom notwithstanding she had exhausted her living, she perceived that a heavenly Physician was at hand, and therefore bent her whole soul on Him; whence she deserved to be healed; *But Jesus turning and seeing her, said, Be of good cheer, daughter, thy faith hath made thee whole.*

RABANUS. What is this that He bids her, *Be of good cheer*, seeing if she had not had faith, she would not have sought healing of Him? He requires of her strength and perseverance, that she may come to a sure and certain salvation.

CHRYSTOSTOM. Or because the woman was fearful, therefore He said, *Be of good cheer.* He calls her *daughter*, for her faith had made her such.

JEROME. He said not, Thy faith shall make thee whole, but, *hath made thee whole*; for in that thou hast believed, thou art already made whole.

CHRYSTOSTOM. She had not yet a perfect mind respecting Christ, or she would not have supposed that she could be hid from Him; but Christ would not suffer her to go away unobserved, not that He sought fame, but for many reasons. First, He relieves the woman's fear, that she should not be pricked in her conscience as though she had stolen this boon; secondly, He corrects her error in supposing she could be hid from Him; thirdly, He displays her faith to all for their imitation; and fourthly, He did a miracle, in that He shewed He knew all things, no less than in drying the fountain of her blood. It follows, *And the woman was made whole from that hour.*

GLOSS. (ap. Anselm.) This must be understood as the time in which she touched the hem of His garment, not in which Jesus turned to her; for she was already healed, as the other Evangelists testify, and as may be inferred from the Lord's words.

HILARY. Herein is to be observed the marvellous virtue of the Lord, that the power that dwelt in His body should give healing to things perishable, and the heavenly energy extended even through the hems of His garments; for God is not comprehensible that He should be shut in by a body. For His taking a body unto Him did not confine His power, but His power took upon it a frail body for our redemption. Figuratively, this ruler is to be understood as the Law, which prays the Lord that He would restore life to the dead multitude which it had brought up for Christ, preaching that His coming was to be looked for.

RABANUS. (part. e Beda.) Or; The ruler of the synagogue signifies Moses; he is named Jairus, 'illuminating,' or, 'that shall illuminate,' because he received the words of life to give to us, and by them enlightens all, being himself enlightened by the Holy Spirit. The daughter of the ruler, that is, the synagogue itself, being as it were in the twelfth year of its age, that is, in the season of puberty, when it should have borne spiritual progeny to God, fell into the sickness of error. While then the Word of God is hastening to this ruler's daughter to make whole the sons of Israel, a holy Church is gathered from among the Gentiles, which while it was perishing by inward corruption, received by faith that healing that was prepared for others. It should be noted, that the ruler's daughter was twelve years old, and this woman had been twelve years afflicted; thus she had begun to be diseased at the very time the other was born; so in one and the same age the synagogue had its birth among the Patriarchs, and the nations without began to be polluted with the pest of idolatry. For the issue of blood may be taken in two ways, either for the pollution of idolatry, or for obedience to the pleasures of flesh and blood. Thus as long as the synagogue flourished, the Church languished; the falling away of the first was made the salvation of the Gentiles. Also the Church draws nigh and touches the Lord, when it approaches Him in faith. She believed, spake her belief, and touched, for by these three things, faith, word, and deed, all salvation is gained. She came behind Him, as He spake, *If any one serve me, let him follow me*; (John 12:26.) or because, not having seen the Lord present in the flesh, when the

sacraments of His incarnation were fulfilled, she came at length to the grace of the knowledge of Him. Thus also she touched the hem of His garment, because the Gentiles, though they had not seen Christ in the flesh, received the tidings of His incarnation. The garment of Christ is put for the mystery of His incarnation, wherewith His Deity is clothed; the hem of His garment are the words that hang upon His incarnation. She touches not the garment, but the hem thereof; because she saw not the Lord in the flesh, but received the word of the incarnation through the Apostles. Blessed is he that touches but the uttermost part of the word by faith. She is healed while the Lord is not in the city, but while He is yet on the way; as the Apostles cried, *Because ye judge yourselves unworthy of eternal life, lo, we turn to the Gentiles.* (Acts 13:46.) And from the time of the Lord's coming the Gentiles began to be healed.

9:23–26

23. And when Jesus came into the ruler's house, and saw the minstrels and the people making a noise,

24. He said unto them, Give place: for the maid is not dead, but sleepeth. And they laughed him to scorn.

25. But when the people were put forth, he went in, and took her by the hand, and the maid arose.

26. And the fame hereof went abroad into all that land.

GLOSS. (non occ.) After the healing of the woman with the issue of blood, follows the raising of the dead; *And when Jesus was come into the ruler's house.*

CHRYSTOSTOM. We may suppose that He proceeded slowly, and spake longer to the woman whom He had healed, that He might suffer the maid to die, and thus an evident miracle of restoring to life might be wrought. In the case of Lazarus also He waited till the third day. *And when he saw the minstrels and the people making a noise;* this was a proof of her death.

AMBROSE. (in Luc. 8. 52.) For by the ancient custom minstrels were engaged to make lamentation for the dead.

CHRYSTOSTOM. But Christ put forth all the pipers, but took in the parents, that it might not be said that He had healed her by any other means; and before the restoring to life He excites their expectations by His words, *And he said, Give place: for the maid is not dead, but sleepeth.*

BEDE. (in Luc.) As though He had said, To you she is dead, but to God who has power to give life, she sleeps only both in soul and body.

CHRYSTOSTOM. By this saying, He soothes the minds of those that were present, and shews that it is easy to Him to raise the dead; the like He did in the case of Lazarus, *Our friend Lazarus sleepeth.* (John 11:11.) This was also a lesson to them not to be afraid of death; forasmuch as He Himself also should die, He made His disciples learn in the persons of others confidence and patient endurance of death. For when He was near, death was but as sleep. When He had said this, *They mocked him.* And He did not rebuke their mocking; that this mocking, and the pipes and all other things, might be a proof of her death. For oftentimes at His miracles when men would not believe, He convicted them by their own answers; as in the case of Lazarus, when He said, *Where have ye laid him?* so that they that answered, *Come and see,* and, *He stinketh, for he hath now been dead four days,* could no longer disbelieve that He had raised a dead man.

JEROME. They that had mocked the Reviver were not worthy to behold the mystery of the revival; and therefore it follows, *And when the multitude was put forth, he entered, and took her by the hand, and the maid arose.*

CHRYSTOSTOM. He restored her to life not by bringing in another soul, but by recalling that which had departed, and as it were raising it from sleep, and through this sight preparing the way for belief of the resurrection. And He not only restores her to life, but commands food to be given her, as the other Evangelists relate, that that which was done might be seen to be no delusion. *And the fame of him went abroad into all that country.*

GLOSS. (non occ.) The fame, namely, of the greatness and novelty of the miracle, and its established truth; so that it could not be supposed to be a forgery.

HILARY. Mystically; The Lord enters the ruler's house, that is, the synagogue, throughout which there resounded in the songs of the Law a strain of wailing.

JEROME. To this day the damsel lays dead in the ruler's house; and they that seem to be teachers are but minstrels singing funeral dirges. The Jews also are not the crowd of believers, but of *people making a noise*. But when the fulness of the Gentiles shall come in, then all Israel shall be saved.

HILARY. But that the number of the elect might be known to be but few out of the whole body of believers, the multitude is put forth; the Lord indeed would that they should be saved, but they mocked at His sayings and actions, and so were not worthy to be made partakers of His resurrection.

JEROME. He took her by the hand, and the maid arose; because if the hands of the Jews which are defiled with blood be not first cleansed, their synagogue which is dead shall not revive.

HILARY. *His fame went about into all that country*; that is, the salvation of the elect, the gift and works of Christ are preached.

RABANUS. Morally; The damsel dead in the house is the soul dead in thought. He says that she is asleep, because they that are now asleep in sin may yet be roused by penitence. The minstrels are flatterers who cherish the dead.

GREGORY. (Mor. xviii. 43.) The multitude are put forth that the damsel may be raised; for unless the multitude of worldly cares is first banished from the secrets of the heart, the soul which is laid dead within, cannot rise again.

RABANUS. The maiden is raised in the house with few to witness, the young man without the gate, and Lazarus in the presence of many; for a public scandal requires a public expiation; a less notorious, a lesser remedy; and secret sins may be done away by penitence.

9:27–31

27. And when Jesus departed thence, two blind men followed him, crying, and saying, Thou Son of David, have mercy on us.

28. And when he was come into the house, the blind men came to him: and Jesus saith unto them, Believe ye that I am able to do this? They said unto him, Yea, Lord.

29. Then touched he their eyes, saying, According to your faith be it unto you.

30. And their eyes were opened: and Jesus straitly charged them, saying, See that no man know it.

31. But they, when they were departed, spread abroad his fame in all that country.

JEROME. The miracles that had gone before of the ruler's daughter, and the woman with the issue of blood, are now followed by that of two blind men, that what death and disease had there witnessed, that blindness might now witness. *And as Jesus passed thence, that is, from the ruler's house, there followed him two blind men, crying, and saying, Have mercy on us, thou Son of David.*

CHRYSOSTOM. (Hom. xxxii.) Here is no small charge against the Jews, that these men, having lost their sight, yet believe by means of their heaving only; while they who had sight, would not believe the miracles that were done. Observe their eagerness; they do not simply come to Him, but with crying, and asking for nothing but mercy; they call Him Son of David, because that seemed to be a name of honour.

REMIGIUS. Rightly they call Him Son of David, because the Virgin Mary was of the line of David.

JEROME. Let Marcion and Manichæus, and the other heretics who mangle the Old Testament, hear this, and learn that the Saviour is called the Son of David; for if He was not born in the flesh, how is He the Son of David?

CHRYSOSTOM. Observe that the Lord oftentimes desired to be asked to heal, that none should think that He was eager to seize an occasion of display.

JEROME. Yet were they not healed by the way-side and in passing as they had thought to be; but when He was entered into the house, they come unto Him; and first their faith is made proof of, that so they may receive the light of the true faith. *And when he was come into the house, the blind men came unto him; and Jesus said unto them, Believe ye that I am able to do this?*

CHRYSTOSTOM. Here again He teaches us to exclude the desire of fame; because there was a house hard by, He takes them there to heal them apart.

REMIGIUS. He who was able to give sight to the blind, was not ignorant whether they believed; but He asked them, in order that the faith which they bare in their hearts, being confessed by their mouth might be made deserving of a higher reward, according to that of the Apostle, *By the mouth confession is made unto salvation.* (Rom. 10:10.)

CHRYSTOSTOM. And not for this reason only, but that He might make manifest that they were worthy of healing, and that none might object, that if mercy alone saved, then ought all to be saved. Therefore also He requires faith of them, that He may thereby raise their thoughts higher; they had called Him the Son of David, therefore He instructs them that they should think higher things of Him. Thus He does not say to them, Believe ye that I can ask the Father? But, *Believe ye that I am able to do this? They say unto him, Yea, Lord.* They call Him no more Son of David, but exalt Him higher, and confess His dominion. Then He lays His hand upon them; as it follows, *Then he touched their eyes, saying, According to your faith be it unto you.* This He says confirming their faith, and testifying that what they had said were not words of flattery. Then follows the cure, *And their eyes were opened.* And after this, His injunction that they should tell it to no man; and this not a simple command, but with much earnestness, *And Jesus straitly charged them, saying, See that no man know it; but they went forth, and spread abroad the fame of him through the whole country.*

JEROME. The Lord from humility shunning the fame of His glorious works, gave them this charge, and they from gratitude cannot be silent respecting so great benefit.

CHRYSTOSTOM. That He said to another man, *Go, and proclaim the glory of God,* (Luke 8:39.) is not contrary to this; for what He would teach is, that we should hinder those that would commend us for ourselves. But when it is the Lord's glory that is to be praised, we ought not to forbid, but to promote it ourselves.

HILARY. Or He enjoins silence on the blind men, because to preach was the Apostles' office.

GREGORY. (Mor. xix. 23.) We must enquire how this is that the Almighty, whose will and power are coextensive, should have here willed that His excellent works should be hid in silence, and is yet preached against His will, as it were, by these men who have received their sight. It is only that He herein has left an example to His servants who follow Him, that they should desire their own good deeds to be hid, and that notwithstanding they should be made known against their will, that others may profit by their example. They should then be hid by design, and published of compulsion; their concealment is by our own watchfulness, their betrayal is for others' profit.

REMIGIUS. Allegorically; By these two blind men are denoted the two nations of Jews and Gentiles, or the two nations of the Jewish race; for in the time of Roboam his kingdom was Split into two parts. Out of both nations such as believed on Him Christ gave sight to in the house, by which is understood the Church; for without the unity of the Church no man can be saved. And they of the Jews who had believed the Lord's coming spread the knowledge thereof throughout the whole earth.

RABANUS. The house of the ruler is the Synagogue which was ruled by Moses; the house of Jesus is the heavenly Jerusalem. As the Lord passed through this world and was returning to His own house, two blind men followed Him; that is, when the Gospel was preached by the Apostles, many of the Jews and Gentiles began to follow Him. But when He ascended into Heaven, then He entered His house, that is, into the confession of one faith which is in the Catholic Church, and in that they were enlightened.

9:32–35

32. As they went out, behold, they brought to him a dumb man possessed with a devil.

33. And when the devil was cast out, the dumb spake: and the multitudes marvelled, saying, It was never so seen in Israel.

34. But the Pharisees said, He casteth out devils through the prince of the devils.

35. And Jesus went about all the cities and villages, teaching in their synagogues, and preaching the Gospel of the kingdom, and healing every sickness and every disease among the people.

REMIGIUS. Observe the beautiful order of His miracles; how after He had given sight to the blind, He restored speech to the dumb, and healed the possessed of the dæmon; by which He shews Himself the Lord of power, and the author of the heavenly medicine. For it was said by Isaiah, *Then shall the eyes of the blind be opened, the ears of the deaf shall be unstopped, and the tongue of the dumb loosed.* (Is. 35:6.) Whence it is said, *When they were gone forth, they brought unto him a man dumb, and possessed with a dæmon.*

JEROME. The Greek word here (κωφὸς) is more frequent in common speech in the sense of ‘deaf,’ but it is the manner of Scripture to use it indifferently as either.

CHRYSOSTOM. This was not a mere natural defect; but was from the malignity of the dæmon; and therefore he needed to be brought of others, for he could not ask any thing of others as living without voice, and the dæmon chaining his spirit together with his tongue. Therefore Christ does not require faith of him, but immediately healed his disorder; as it follows, *And when the dæmon was cast out, the dumb spake.*

HILARY. The natural order of things is here preserved; the dæmon is first cast out, and there the functions of the members proceed. *And the multitude marvelled, saying, It was never so seen in Israel.*

CHRYSOSTOM. They set Him thus above others, because He not only healed, but with such ease, and quickness; and cured diseases both infinite in number, and in quality incurable. This most grieved the Pharisees, that they set Him before all others, not only those that then lived, but all who had lived before, on which account it follows, *But the Pharisees said, He casteth out dæmons through the Prince of dæmons.*

REMIGIUS. Thus the Scribes and Pharisees denied such of the Lord’s miracles as they could deny; and such as they could not they explained by an evil interpretation, according to that, *In the multitude of thy excellency thy enemies shall lie unto thee.* (Ps. 66:3.)

CHRYSOStOM. What can be more foolish than this speech of theirs? For it cannot be pretended that one dæmon would cast out another; for they are wont to consent to one another's deeds, and not to be at variance among themselves. But Christ not only cast out dæmons, but healed the lepers, raised the dead, forgave sins, preached the kingdom of God, and brought men to the Father, which a dæmon neither could nor would do.

RABANUS. Figuratively; As in the two blind men were denoted both nations, Jews and Gentiles, so in the man dumb and afflicted with the dæmon is denoted the whole human race.

HILARY. Or; By the dumb and deaf, and dæmoniae, is signified the Gentile world, needing health in every part; for sunk in evil of every kind, they are afflicted with disease of every part of the body.

REMIGIUS. For the Gentiles were dumb; not being able to open their mouth in the confession of the true faith, and the praises of the Creator, or because in paying worship to dumb idols they were made like unto them. They were afflicted with a dæmon, because by dying in unbelief they were made subject to the power of the Devil.

HILARY. But by the knowledge of God the frenzy of superstition being chased away, the sight, the hearing, and the word of salvation is brought in to them.

JEROME. As the blind receive light, so the tongue of the dumb is loosed, that he may confess Him whom before he denied. The wonder of the multitude is the confession of the nations. The scoff of the Pharisees is the unbelief of the Jews, which is to this day.

HILARY. The wonder of the multitude is followed up by the confession, *It was never so seen in Israel*; because he, for whom there was no help under the Law, is saved by the power of the Word.

REMIGIUS. They who brought the dumb to be healed by the Lord, signify the Apostles and preachers, who brought the Gentile people to be saved before the face of divine mercy.

AUGUSTINE. (De Cons. Ev. ii. 29.) This account of the two blind men and the dumb dæmon is read in Matthew only. The two blind men of whom the others speak are not the same as these, though something similar was done

with them. So that even if Matthew had not also recorded their cure, we might have seen that this present narrative was of a different transaction. And this we ought diligently to remember, that many actions of our Lord are very much like one another, but are proved not to be the same action, by being both related at different times by the same Evangelist. So that when we find cases in which one is recorded by one Evangelist, and another by another, and some difference which we cannot reconcile between their accounts, we should suppose that they are like, but not the same, events.

9:36–38

36. But when he saw the multitudes, he was moved with compassion on them, because they fainted, and were scattered abroad, as sheep having no shepherd.

37. Then saith he unto his disciples, The harvest truly is plenteous, but the labourers are few;

38. Pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest.

CHRYSTOSTOM. The Lord would refute by actions the charge of the Pharisees, who said, *He casteth out dæmons by the Prince of the dæmons*; for a dæmon having suffered rebuke, does not return good but evil to those who have not shewn him honour. But the Lord on the other hand, when He has suffered blasphemy and contumely, not only does not punish, but does not utter a hard speech, yea He shews kindness to them that did it, as it here follows, *And Jesus went about all their towns and villages*. Herein He teaches us not to return accusations to them that accuse us, but kindness. For he that ceases to do good because of accusation, shews that his good has been done because of men. But if for God's sake you do good to your fellow-servants, you will not cease from doing good whatever they do, that your reward may be greater.

JEROME. Observe how equally in villages, cities, and towns, that is to great as well as small, He preaches the Gospel, not respecting the might of the noble, but the salvation of those that believe. It follows, *Teaching in their*

synagogues; this was His meat, going about to do the will of His Father, and saving by His teaching such as yet believed not.

GLOSS. (non occ.) He taught in their synagogues the Gospel of the Kingdom, as it follows, *Preaching the Gospel of the Kingdom*.

REMIGIUS. Understand, ‘of God;’ for though temporal blessings are also proclaimed, yet they are not called The Gospel. Hence the Law was not called a Gospel, because to such as kept it, it held out not heavenly, but earthly, goods.

JEROME. He first preached and taught, and then proceeded to heal sicknesses, that the works might convince those who would not believe the words. Hence it follows, *Healing every sickness and every disease*, for to Him alone nothing is impossible.

GLOSS. (ap. Anselm.) By *disease* we may understand complaints of long standing, by *sickness* any lesser infirmity.

REMIGIUS. It should be known that those whom He healed outwardly in their bodies, He also healed inwardly in their souls. Others cannot do this of their own power, but can by God’s grace.

CHRYSTOSTOM. Nor does Christ’s goodness rest here, but He manifests His care for them, opening the bowels of His mercy towards them; whence it follows, *And seeing the multitudes, he had compassion upon them*.

REMIGIUS. Herein Christ shews in Himself the disposition of the good shepherd and not that of the hireling. Why He pitied them is added, *Because they were troubled¹, and sick¹ as sheep that have no shepherd*—troubled either by dæmons, or by divers sicknesses and infirmities.

GLOSS. (ap. Anselm.) Or, *troubled* by dæmons, and *sick*, that is, benumbed and unable to rise; and though they had shepherds, yet they were as though they had them not.

CHRYSTOSTOM. This is an accusation against the rulers of the Jews, that being shepherds they appeared like wolves; not only not improving the multitude, but hindering their progress. For when the multitude marvelled and said, *It was never so seen in Israel*, these opposed themselves, saying, *He casteth out dæmons by the prince of the dæmons*. (vid. Ps. 102:19.)

REMIGIUS. But when the Son of God looked down from heaven upon the earth, to hear the groans of the captives, straight a great harvest began to ripen; for the multitude of the human race would never have come near to the faith, had not the Author of human salvation looked down from heaven; and it follows, *Then said he unto his disciples, The harvest truly is great, but the labourers are few.*

GLOSS. (ap. Anselm.) The harvest are those men who can be reaped by the preachers, and separated from the number of the damned, as grain is beaten out from the chaff that it may be laid up in granaries.

JEROME. The great harvest denotes the multitude of the people; the few labourers, the want of instructors.

REMIGIUS. For the number of the Apostles was small in comparison of so great crops to be reaped. The Lord exhorts His preachers, that is, the Apostles and their followers, that they should daily desire an increase of their number; *Pray ye therefore the Lord of the harvest, that he would send forth labourers into his harvest.*

CHRYSTOSTOM. He privately insinuates Himself to be the Lord; for it is He Himself who is Lord of the harvest. For if He sent the Apostles to reap what they had not sown, it is manifest that He sent them not to reap the things of others, but what He had sown by the Prophets. But since the twelve Apostles are the labourers, He said, *Pray ye the Lord of the harvest, that he would send labourers into his harvest;* and notwithstanding He added none to their number, but rather He multiplied those twelve many times, not by increasing their numbers, but by giving them more abundant grace.

REMIGIUS. Or, He then increased their number when He chose the seventy and two, and then when many preachers were made what time the Holy Spirit descended upon the believers.

CHRYSTOSTOM. He shews us that it is a great gift that one should have the power of rightly preaching, in that He tells them that they ought to pray for it. Also we are here reminded of the words of John concerning the threshing-floor, and the fan, the chaff, and the wheat.

HILARY. Figuratively; When salvation was given to the Gentiles, then all cities and towns were enlightened by the power and entrance of Christ, and

escaped every former sickness and infirmity. The Lord pities the people troubled with the violence of the unclean Spirit, and sick under the burden of the Law, and having no shepherd at hand to bestow on them the guardianship of the Holy Spirit. But of that gift there was a most abundant fruit, whose plenty far exceeded the multitude of those that drank thereof; how many soever take of it, yet an inexhaustible supply remains; and because it is profitable that there should be many to minister it, He bids us ask the Lord of the harvest, that God would provide a supply of reapers for the ministration of that gift of the Holy Spirit which was made ready; for by prayer this gift is poured out upon us from God.

CHAP. 10

10:1–4

1. And when he had called unto him his twelve disciples, he gave them power against unclean spirits, to cast them out, and to heal all manner of sickness and all manner of disease.

2. Now the names of the twelve apostles are these; The first, Simon, who is called Peter, and Andrew his brother; James the son of Zebedee, and John his brother;

3. Philip, and Bartholomew; Thomas, and Matthew the Publican; James the son of Alphæus, and Lebbæus, whose surname was Thaddæus;

4. Simon the Canaanite, and Judas Iscariot, who also betrayed him.

GLOSS. (ord.) From the healing of Peter's wife's mother to this place there has been a continued succession of miracles; and they were done before the Sermon upon the Mount, as we know for certain from Matthew's call, which is placed among them; for he was one of the twelve chosen to the Apostleship upon the mount. He here returns to the order of events,

taking it up again at the healing of the centurion's servant; saying, *And calling to him his twelve disciples.*

REMIGIUS. The Evangelist had related above that the Lord exhorted His disciples to pray the Lord of the harvest to send labourers into His vineyard; and He now seems to be fulfilling what He had exhorted them to. For the number twelve is a perfect number, being made up of the number six, which has perfection because it is formed of its own parts, one, two, three, multiplied into one another; and the number six when doubled amounts to twelve.

GLOSS. (vid. Greg. Hom. in Ev. xvii. 1.) And this doubling seems to have some reference to the two precepts of charity, or to the two Testaments.

BEDE. For the number twelve, which is made up of three into four, denotes that through the four quarters of the world they were to preach the faith of the holy Trinity.

RABANUS. (cf. Tertull. cont. Marc. iv. 13.) This number is typified by many things in the Old Testament; by the twelve sons of Jacob, by the twelve princes of the children of Israel, by the twelve running springs in Helim, by the twelve stones in Aaron's breastplate, by the twelve loaves of the shew-bread, by the twelve spies sent by Moses, by the twelve stones of which the altar was made, by the twelve stones taken out of Jordan, by the twelve oxen which bare the brazen sea. Also in the New Testament, by the twelve stars in the bride's crown, by the twelve foundations of Jerusalem which John saw, and her twelve gates.

CHRYSOStOM. He makes them confident not only by calling their ministry a sending forth to the harvest, but by giving them strength for the ministry; whence it follows, *He gave them power over all unclean spirits to cast them out, and to heal every sickness and every disease.*

REMIGIUS. Wherein is openly shewed that the multitude were troubled not with one single kind of affliction, but with many, and this was His pity for the multitude, to give His disciples power to heal and cleanse them.

JEROME. A kind and merciful Lord and Master does not envy His servants and disciples a share in His powers. As Himself had cured every sickness and disease, He imparted the same power to His Apostles. But there is a

wide difference between having and imparting, between giving and receiving. Whatever He does He does with the power of a master, whatever they do it is with confession of their own weakness, as they speak, *In the name of Jesus rise and walk.* (Acts 3:6.) A catalogue of the names of the Apostles is given, that all false Apostles might be excluded. *The names of the twelve Apostles are these; First, Simon who is called Peter, and Andrew his brother.* To arrange them in order according to their merit is His alone who searches the secrets of all hearts. But Simon is placed first, having the surname of Peter given to distinguish him from the other Simon surnamed Chananæus, from the village of Chana in Galilee where the Lord turned the water into wine.

RABANUS. (e Beda.) The Greek or Latin ‘Petrus’ is the same as the Syriac Cephas, in both tongues the word is derived from a rock; undoubtedly that of which Paul speaks, *And that rock was Christ.* (1 Cor. 10:4.)

REMIGIUS. (ap. Raban.) There have been some who in this name Peter, which is Greek and Latin, have sought a Hebrew interpretation, and would have it to signify, ‘Taking off the shoe,’ ‘or unloosing,’ or ‘acknowledging.’ But those that say this are contradicted by two facts. First, that the Hebrew has no letter P, but uses PH instead. Thus Pilate they call Philate. Secondly, that one of the Evangelists has used the word as an interpretation of Cephas; The Lord said, *Thou shalt be called Cephas,* (John 1:42.) on which the Evangelist adds, *which being interpreted is Petrus.* Simon is interpreted ‘obedient,’ for he obeyed the words of Andrew, and with him came to Christ, or because he obeyed the divine commands, and at one word of bidding followed the Lord. Or as some will have it, it is to be interpreted, ‘Laying aside grief,’ and, ‘hearing painful things;’ for that on the Lord’s resurrection he laid aside the grief he had for His death; and he heard sorrowful things when the Lord said to him, *Another shall gird thee, and shall carry thee whither thou wouldest not.* (John 21:18.)

And Andrew his brother.

CHRYSOSTOM. This is no small honour (done to Peter), He places Peter from his merit, Andrew from the nobility he had in being the brother of Peter. Mark names Andrew next after the two heads, namely, Peter and John; but this one not so; for Mark has arranged them in order of dignity.

REMIGIUS. Andrew is interpreted ‘manly;’ for as in Latin ‘virilis’ is derived from ‘vir,’ so in Greek Andrew is derived from ἀνὴρ. Rightly is he called manly, who left all and followed Christ, and manfully persevered in His commands.

JEROME. The Evangelist couples the names throughout in pairs. So he puts together Peter and Andrew, brothers not so much according to the flesh as in spirit; James and John who left their father after the flesh to follow their true Father; *James the son of Zebedee and John his brother*. He calls him the son of Zebedee, to distinguish him from the other James the son of Alphæus.

CHRYSOSTOM. Observe that he does not place them according to their dignity; for to me John would seem to be greater not than others only, but even than his brother.

REMIGIUS. (e Beda.) James is interpreted ‘The supplanter,’ or ‘that supplanteth;’ for he not only supplanted the vices of the flesh, but even contemned the same flesh when Herod put him to death. John is interpreted ‘The grace of God,’ because he deserved before all to be loved by the Lord; whence also in the favour of His especial love, he leaned at supper in the Lord’s bosom.

Philip and Bartholomew. (e Beda.) Philip is interpreted, ‘The mouth of a lamp,’ or ‘of lamps,’ because when he had been enlightened by the Lord, he straightway sought to communicate the light to his brother by the means of his mouth. Bartholomew is a Syriac, not a Hebrew, name, and is interpreted ‘The son of him that raiseth water ^a,’ that is, of Christ, who raises the hearts of His preachers from earthly to heavenly things, and hangs them there, that the more they penetrate heavenly things, the more they should steep and inebriate the hearts of their hearers with the droppings of holy preaching.

Thomas, and Matthew the Publican.

JEROME. The other Evangelists in this pair of names put Matthew before Thomas; and do not add, *the Publican*, that they should not seem to throw scorn upon the Evangelist by bringing to mind his former life. But writing of himself he both puts Thomas first in the pair, and styles himself *the*

Publican; because, where sin hath abounded, there grace shall much more abound. (Rom. 5:20.)

REMIGIUS. (e Beda.) Thomas is interpreted ‘an abyss,’ or ‘a twin,’ which in Greek is Didymus. Rightly is Didymus interpreted an abyss, for the longer he doubted the more deeply did he believe the effect of the Lord’s passion, and the mystery of His Divinity, which forced him to cry, *My Lord and my God.* (John 20:28.) Matthew is interpreted ‘given,’ because by the Lord’s bounty he was made an Evangelist of a Publican.

James the son of Alphæus, and Thaddæus.

RABANUS. (e Beda.) This James is he who in the Gospels, and also in the Epistle to the Galatians, is called the Lord’s brother. For Mary the wife of Alphæus was the sister of Mary the mother of the Lord; John the Evangelist calls her *Mary the wife of Cleophas*, probably because Cleophas and Alphæus were the same person. Or Mary herself on the death of Alphæus after the birth of James married Cleophas.

REMIGIUS. It is well said, *the son of Alphæus*, that is, ‘of the just,’ or ‘the learned;’ for he not only overthrew the vices of the flesh, but also despised all care of the same. And of what he was worthy the Apostles are witness, who ordained him Bishop of the Church of Jerusalem ^b. And ecclesiastical history (Hegesippus. ap. Euseb. ii. 23.) among other things tells of him, that he never ate flesh, drunk neither wine nor strong drink, abstained from the bath and linen garments, and night and day prayed on his bended knees. And so great was his merit, that he was called by all men, ‘The just.’ Thaddæus is the same whom Luke calls Jude of James, (that is, the brother of James,) whose Epistle is read in the Church, in which he calls himself the brother of James.

AUGUSTINE. (De Cons. Ev. ii. 30.) Some copies have Lebbæus; but whoever prevented the same man from having two, or even three different names?

REMIGIUS. Jude is interpreted ‘having confessed,’ because he confessed the Son of God.

RABANUS. Thaddæus or Lebbæus is interpreted ‘a little heart,’ that is, a heart-worshipper.

Simon Chananæus, and Judas Scarioth, who also betrayed him.

JEROME. Simon Chananæus is the same who in the other Evangelist is called Zelotes. Chana signifies ‘Zeal.’ Judas is named Scarioth, either from the town in which he was born, or from the tribe of Issachar, a prophetic omen of his sin; for Issachar means ‘a booty,’ thus signifying the reward of the betrayer.

REMIGIUS. Scarioth is interpreted ‘The memory of the Lord,’ because he followed the Lord; or ‘The memorial of death,’ because he plotted in his heart how he might betray the Lord to death; or ‘strangling,’ because he went and hanged himself. It should be known that there are two disciples of this name, who are types of all Christians; Jude the brother of James, of such as persevere in the confession of the faith; Jude Scarioth of such as leave the faith; and turn back again.

GLOSS. (non occ.) They are named two and two to express their union as yoke-fellows.

AUGUSTINE. (De Civ. Dei, xviii. 49.) These therefore He chose for His disciples, whom also He named Apostles, humbly born without honour, without learning, that whatever they should do that was great, it was He that should be in them and should do it. He had among them one that was evil, whom He should use in the accomplishment of His Passion, and who should be an example to His Church of suffering evil men.

AMBROSE. (in Luc. 6.) He was not chosen among the Apostles unwittingly; for that truth is great, which cannot be harmed even by having an adversary in one of its own ministers.

RABANUS. Also He willed to be betrayed by a disciple, that you when betrayed by your intimate might bear patiently that your judgment has erred, that your favours have been thrown away.

10:5–8

5. These twelve Jesus sent forth, and commanded them, saying, Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not:

6. But go rather to the lost sheep of the house of Israel.

7. And as ye go, preach, saying, The kingdom of heaven is at hand.

8. Heal the sick, cleanse the lepers, raise the dead, cast out devils: freely ye have received, freely give.

GLOSS. (non occ.) Because the manifestation of the Spirit, as the Apostle speaks, is given for the profit of the Church, after bestowing His power on the Apostles, He sends them that they may exercise this power for the good of others; *These twelve Jesus sent forth.*

CHRYSTOM. Observe the propriety of the time in which they are sent. After they had seen the dead raised, the sea rebuked, and other like wonders, and had had both in word and deed sufficient proof of His excellent power, then He sends them.

GLOSS. (non occ.) When He sends them, He teaches them whither they should go, what they should preach, and what they should do. And first, whither they should go; *Giving them commandment, and saying, Go ye not into the way of the Gentiles, and into any city of the Samaritans enter ye not; but go ye rather to the lost sheep of the house of Israel.*

JEROME. This passage does not contradict the command which He gave afterwards, *Go and teach all nations*; for this was before His resurrection, that was after. And it behoved the coming of Christ to be preached to the Jews first, that they might not have any just plea, or say that they were rejected of the Lord, who sent the Apostles to the Gentiles and Samaritans.

CHRYSTOM. Also they were sent to the Jews first, in order that being trained in Judæa, as in a palæstra, they might enter on the arena of the world to contend; thus He taught them like weak nestlings to fly.

GREGORY. (Hom. in Ev. iv. 1.) Or He would be first preached to Judæa and afterwards to the Gentiles, in order that the preaching of the Redeemer should seem to seek out foreign lands only because it had been rejected in His own. There were also at that time some among the Jews who should be called, and among the Gentiles some who were not to be called, as being unworthy of being renewed to life, and yet not deserving of the aggravated punishment which would ensue upon their rejection of the Apostles' preaching.

HILARY. The promulgation of the Law deserved also the first preaching of the Gospel; and Israel was to have less excuse for its crime, as it had experienced more care in being warned.

CHRYSTOSTOM. Also that they should not suppose that they were hated of Christ because they had reviled Him, and branded Him as demoniac, He sought first their cure, and withholding His disciples from all other nations, He sent this people physicians and teachers; and not only forbid them to preach to any others before the Jews, but would not that they should so much as approach the way that led to the Gentiles; *Go not into the way of the Gentiles*. And because the Samaritans, though more readily disposed to be converted to the faith, were yet at enmity with the Jews, He would not suffer the Samaritans to be preached to before the Jews.

GLOSS. (ap. Anselm.) The Samaritans were Gentiles who had been settled in the land of Israel by the king of Assyria after the captivity which he made. They had been driven by many terrors to turn to Judaism, and had received circumcision and the five books of Moses, but renouncing every thing else; hence there was no communication between the Jews and the Samaritans.

CHRYSTOSTOM. From these then He diverts his disciples, and sends them to the children of Israel, whom He calls *perishing* sheep, not straying; in every way contriving an apology for them, and drawing them to Himself.

HILARY. Though they are here called sheep, yet they raged against Christ with the tongues and throats of wolves and vipers.

JEROME. Figuratively; Herein we who bear the name of Christ are commanded not to walk in the way of the Gentiles, or the error of the heretics, but as we are separate in religion, that we be also separate in our life.

GLOSS. (non occ.) Having told them to whom they should go, He now introduces what they should preach; *Go and preach, saying, The kingdom of heaven is at hand*.

RABANUS. The kingdom of heaven is here said to draw nigh by the faith in the unseen Creator which is bestowed upon us, not by any movement of the visible elements. The saints are rightly denoted by the heavens, because they contain God by faith, and love Him with affection.

CHRYSOStOM. Behold the greatness of their ministry, behold the dignity of the Apostles. They are not to preach of any thing that can be an object of sense, as Moses and the Prophets did; but things new and unlooked for; those preached earthly goods, but these the kingdom of heaven and all the goods that are there.

GREGORY. (ubi sup.) Miracles also were granted to the holy preachers, that the power they should shew might be a pledge of the truth of their words, and they who preached new things should also do new things; wherefore it follows, *Heal the sick, raise the dead, cleanse the lepers, cast out dæmons*.

JEROME. Lest peasants untaught and illiterate, without the graces of speech, should obtain credit with none when they announced the kingdom of heaven, He gives them power to do the things above mentioned, that the greatness of the miracles might approve the greatness of their promises.

HILARY. The exercise of the Lord's power is wholly entrusted to the Apostles, that they who were formed in the image of Adam, and the likeness of God, should now obtain the perfect image of Christ; and whatever evil Satan had introduced into the body of Adam, this they should now repair by communion with the Lord's power.

GREGORY. (Hom. in Ev. xxix. 4.) These signs were necessary in the beginning of the Church; the faith of the believers must be fed with miracles, that it might grow.

CHRYSOStOM. But afterwards they ceased when a reverence for the faith was universally established. Or, if they were continued at all, they were few and seldom; for it is usual with God to do such things when evil is increased, then He shews forth His power.

GREGORY. (ubi sup.) The Holy Church daily doth spiritually, what it then did materially by the Apostles; yea, things far greater, inasmuch as she raises and cures souls and not bodies.

REMIGIUS. *The sick* are the slothful who have not strength to live well; *the lepers* are the unclean in sin and carnal delights; the dæmoniacs are they that are given up under the power of the Devil.

JEROME. And because spiritual gifts are more lightly esteemed when money is made the means of obtaining them, He adds a condemnation of avarice;

Freely ye have received, freely give; I your Master and Lord have imparted these to you without price, do you therefore give them to others in like manner, that the free grace of the Gospel be not corrupted.

GLOSS. (non occ.) This He says, that Judas who had the bag might not use the above power for getting money; a plain condemnation of the abomination of the simoniacal heresy.

GREGORY. (Hom. in Ev. iv. 4.) For He knew before that there would be some that would turn the gift of the Spirit which they had received into merchandize, and pervert the power of miracles into an instrument of their covetousness.

CHRYSTOSTOM. Observe how He is as careful that they should be upright in moral virtue, as that they should have the miraculous powers, shewing that miracles without these are nought. *Freely ye have received*, seems a check upon their pride; *freely give*, a command to keep themselves pure from filthy lucre. Or, that what they should do might not be thought to be their own benevolence, He says, *Freely ye have received*; as much as to say; Ye bestow nothing of your own on those ye relieve; for ye have not received these things for money, nor for wages of labour; as ye have received them, so give to others; for indeed it is not possible to receive a price equal to their value.

10:9–10

9. Provide neither gold, nor silver, nor brass in your purses,

10. Nor scrip for your journey, neither two coats, neither shoes, nor yet staves: for the workman is worthy of his meat.

CHRYSTOSTOM. The Lord having forbidden to make merchandize of spiritual things, proceeds to pull up the root of all evil, saying, *Possess neither gold, nor silver*.

JEROME. For if they preach without receiving reward for it, the possession of gold and silver and wealth was unnecessary. For had they had such, they would have been thought to be preaching, not for the sake of men's salvation, but their own gain.

CHRYSOStOM. This precept then first frees the Apostles from all suspicions; secondly, from all care, so that they may give up their whole time to preaching the word; thirdly, teaches them their excellence. This is what He said to them afterwards, *Was any thing lacking to you, when I sent you without bag or scrip?*

JEROME. As He had cut off riches, which are meant by gold and silver, He now almost cuts off necessities of life; that the Apostles, teachers of the true religion, who taught men that all things are directed by God's providence, might shew themselves to be without thought for the morrow.

GLOSS. (non occ.) Whence He adds, *Neither money in your purses*. For there are two kinds of things necessary; one is the means of buying necessities, which is signified by the money in their purses; the other the necessities themselves, which are signified by the scrip.

JEROME. In forbidding the scrip, *neither scrip for your journey*, He aimed at those philosophers commonly called Bactroperatæ (vid. Cotel. not. in Herm. Past. ii. 1.), who being despisers of this world, and esteeming all things as nothing, yet carry a bag about with them. *Nor two coats*. By the two coats He seems to mean a change of raiment; not to bid us be content with a single tunic in the snow and frosts of Scythia, but that they should not carry about a change with them, wearing one, and carrying about the other as provision for the future. *Nor shoes*. It is a precept of Plato, that the two extremities of the body should be left unprotected, and that we should not accustom ourselves to tender care of the head and feet; for if these parts be hardy, it will follow that the rest of the body will be vigorous and healthy. *Nor staff*; for having the protection of the Lord, why need we seek the aid of a staff?

REMIGIUS. The Lord shews by these words that the holy preachers were reinstated in the dignity of the first man, who as long as he possessed the heavenly treasures, did not desire other; but having lost those by sinning, he straightway began to desire the other.

CHRYSOStOM. A happy exchange! In place of gold and silver, and the like, they received power to heal the sick, to raise the dead. For He had not commanded them from the beginning, *Possess neither gold nor silver*; but only then when He said at the same time, *Cleanse the lepers, cast out*

dæmons. Whence it is clear that He made them Angels more than men, freeing them from all anxiety of this life, that they might have but one care, that of teaching; and even of that He in a manner takes away the burden, saying, *Be not careful what ye shall speak*. Thus what seemed hard and burdensome, He shews them to be light and easy. For nothing is so pleasant as to be delivered from all care and anxiety, more especially when it is possible, being delivered from this, to lack nothing, God being present, and being to us instead of all things.

JEROME. As He had sent the Apostles forth unprovided and unencumbered on their mission, and the condition of the teachers seemed a hard one, He tempered the severity of the rules by this maxim, *The labourer is worthy of his hire*, i.e. Receive what you need for your food and clothing. Whence the Apostle says, *Having food and raiment, let us therewith be content*. (1 Tim. 6:8, Gal. 6:6.) And again, *Let him that is catechized communicate unto him that catechizeth in all good things*; that they whose disciples reap spiritual things, should make them partakers of their carnal things, not for the gratification of covetousness, but for the supply of wants.

CHRYSOStOM. It behoved the Apostles to be supported by their disciples, that neither they should be haughty towards those whom they taught, as though they gave all, and received nothing; and that the others, on their part, should not fall away, as overlooked by them. Also that the Apostles might not cry, He bids us lead the life of beggars, and should be ashamed thereof, He shews that this is their due, calling them *labourers*, and that which is given their *hire*. For they were not to suppose that because what they gave was only words, therefore they were to esteem it but a small benefit that they conferred; therefore He says, *The labourer is worthy of his meat*. This He said not to signify that the labours of the Apostles were only worth so much, but laying down a rule for the Apostles, and persuading those that gave, that what they gave was only what was due.

AUGUSTINE. (Serm. 46.) The Gospel therefore is not for sale, that it should be preached for reward. For if they so sell it, they sell a great thing for a small price. Let preachers then receive their necessary support from the people, and from God the reward of their employment. For the people do not give pay to those that minister to them in the love of the Gospel, but as it were a stipend that may support them to enable them to work.

AUGUSTINE. (De Cons. Ev. ii. 30.) Otherwise; When the Lord said to the Apostles, *Possess not gold*, He added immediately, *The labourer is worthy of his hire*, to shew why He would not have them possess and carry about these things; not that these things were not needed for the support of this life, but that He sent them in such a way as to shew that these things were due to them from those to whom they preached the Gospel, as pay to soldiers. It is clear that this precept of the Lord does not at all imply that they ought not according to the Gospel to live by any other means, than by the contributions of those to whom they preached; otherwise Paul transgressed this precept when he lived by the labour of his own hands. But He gave the Apostles authority that these things were due to them from the house in which they abode. But when the Lord has issued a command, if it be not performed, it is the sin of disobedience; when He bestows a privilege, it is in any one's power not to use it, and as it were to refrain from claiming his right. The Lord then having sanctioned this maxim, that they who preach the Gospel should live of the Gospel, He spoke these things to the Apostles, that being confident they should not possess nor carry about with them the necessities of life, neither things great nor things small. Therefore He adds, *Nor a staff*, to shew that from His people all things are due to His ministers, and they require no superfluities. This authority He signifies by the staff, saying in Mark, *Take nothing but a staff only*. (Mark 6:18.) And when He forbids them (in Matthew) to take with them shoes, He forbids that carefulness and thought which would be anxious to carry them lest they should be wanting. Thus also we must understand concerning the two coats, that none should think it necessary to carry another besides that which he wore, supposing that he should have need of it; for it would be in his power to obtain one by this authority which the Lord gave. Further that we read in Mark that they should be shod with sandals, seems to imply that this kind of shoe has a mystic meaning in it, that the foot should neither be covered above, nor yet bare beneath, that is, that the Gospel should not be hid, nor yet rest itself on earthly advantage. Also when He forbids them to carry two coats, He warned them not to walk deceitfully, but in simplicity. So we cannot doubt that all these things were said by the Lord, partly in a direct, partly in a figurative sense; and that of the two Evangelists one inserted some things, the other other things, in his narrative. If any one should think that the Lord could not in one speech speak some things in a direct, and some things in a mystic sense, let him look at any other of His

sayings, and he will see how hasty and unlearned his opinion is. When the Lord commands that the left hand should not know what the right hand doeth, does he think that almsgiving, and the rest of His precepts in that place are to be taken figuratively?

JEROME. Thus far we have expounded by the letter; but metaphorically, as we often find gold put for the sense, silver for the words, brass for the voice—all these we may say we are not to receive from others, but to have them given by the Lord. We are not to take up the teaching of heretics, of philosophers, and of corrupt doctrine.

HILARY. The *girdle* is the making ready for the ministry, the girding up that we may be active in duty; we may suppose that the forbidding money in the girdle is to warn us from suffering any thing in the ministry to be bought and sold. We are not to have *a scrip by the way*, that is, we are to leave all care of our worldly substance; for all treasure on earth is hurtful to the heart, which will be there where the treasure is. *Not two coats*, for it is enough to have once put on Christ, nor after true knowledge of Him ought we to be clothed with any other garment of heresy or law. *Not shoes*, because standing on holy ground as was said to Moses not covered with the thorns and prickles of sin, we are admonished to have no other preparation of our walk than that we have received from Christ.

JEROME. Or; The Lord herein teaches us that our feet are not to be bound with the chains of death, but to be bare as we tread on the holy ground. We are not to carry a staff which may be turned into a serpent, nor to trust in any arm of flesh; for all such is a reed on which if a man lean ever so lightly, it will break and go into his hand and pierce him.

HILARY. *Neither a staff*; that is, We are not to seek rights of extraneous power, having a rod from the root of Jesse.

10:11–15

11. And into whatsoever city or town ye shall enter, enquire who in it is worthy; and there abide till ye go thence.

12. And when ye come into an house, salute it.

13. And if the house be worthy, let your peace come upon it: but if it be not worthy, let your peace return to you.

14. And whosoever shall not receive you, nor hear your words, when ye depart out of that house or city, shake off the dust of your feet.

15. Verily I say unto you, It shall be more tolerable for the land of Sodom and Gomorrha in the day of judgment, than for that city.

CHRYSOSTOM. The Lord had said above, *The workman is worthy of his meat*; that they should not hence suppose that He would open all doors to them, He here commands them to use much circumspection in the choice of a host, saying, *Into what city or town ye enter, enquire who in it is worthy*.

JEROME. The Apostles, on entering a strange town, could not know of each inhabitant what sort of man he was; they were to choose their host therefore by the report of the people, and opinion of the neighbours, that the worthiness of the preacher might not be disgraced by the ill character of his entertainer.

CHRYSOSTOM. How then did Christ Himself abide with the publican? Because he was made worthy by his conversion; for this command that he should be worthy, had respect not to their rank, but to their furnishing food. For if he be worthy he will provide them with food, especially when they need no more than bare necessities. Observe how though He stripped them of all property, He supplied all their wants, suffering them to abide in the houses of those whom they taught. For so they were both themselves set free from care, and convinced men that it was for their salvation only that they had come, seeing they carried nothing about with them, and desired nothing beyond necessities. And they did not lodge at all places indiscriminately, for He would not have them known only by their miracles, but much more by their virtues. But nothing is a greater mark of virtue, than to discard superfluities.

JEROME. One host is chosen who does not so much confer a favour upon him who is to abide with him, as receive one. For it is said, *Who in it is worthy*, that he may know that he rather receives than does a favour.

CHRYSTOM. Also observe that He has not yet endowed them with all gifts; for He has not given them power to discern who is worthy, but bids them seek out; and not only to find out who is worthy, but also not to pass from house to house, saying, *And there remain until ye depart out of that city*; so they would neither make their entertainer sorrowful, nor themselves incur suspicion of lightness or gluttony.

AMBROSE. (in Luc. 9:5.) The Apostles are not to choose carelessly the house into which they enter, that they may have no cause for changing their lodging; the same caution is not enforced upon the entertainer, lest in choosing his guests, his hospitality should be diminished. *When ye enter a house, salute it, saying, Peace be to this house.*

GLOSS. (interlin.) As much as to say, Pray ye for peace upon the master of the house, that all resistance to the truth may be pacified.

JEROME. Here is a latent allusion to the form of salutation in Hebrew and Syriac; they say Salemalach or Salamalach, for the Greek χαῖρε, or Latin Ave; that is, 'Peace be with you.' The command then is, that on entering any house they should pray for peace for their host; and, as far as they may be able, to still all discords, so that if any quarrel should arise, they, who had prayed for peace should have it—others should have the discord; as it follows, *And if that house be worthy, your peace shall rest upon it; but if it be not worthy, your peace shall return to you again.*

REMIGIUS. (ap. Raban.) Thus either the hearer, being predestined to eternal life, will follow the heavenly word when he hears it; or if there be none who will hear it, the preacher himself shall not be without fruit; for his peace returns to him when he receives of the Lord recompense for all his labour.

CHRYSTOM. The Lord instructs them, that though they were teachers, yet they should not look to be first saluted by others; but that they should honour others by first saluting them. And then He shews them that they should give not a salutation only, but a benediction, when He says, *If that house be worthy, your peace shall rest upon it.*

REMIGIUS. The Lord therefore taught his disciples to offer peace on their entering into a house, that by means of their salutation their choice might be directed to a worthy house and host. As though He had said, Offer peace to all, they will shew themselves either worthy by accepting, or unworthy by

not accepting it; for though you have chosen a host that is worthy by the character he bears among his neighbours, yet ought you to salute him, that the preacher may seem rather to enter by invitation, than to intrude himself. This salutation of peace in few words may indeed be referred to the trial of the worthiness of the house or master.

HILARY. The Apostles salute the house with the prayer of peace; yet so as that peace seems rather spoken than given. For their own peace which was the bowels of their pity ought not to rest upon the house if it were not worthy; then the sacrament of heavenly peace could be kept within the Apostles own bosom. Upon such as rejected the precepts of the heavenly kingdom an eternal curse is left by the departure of the Apostles, and the dust shaken from their feet; *And whosoever shall not receive you, nor hear your words, when ye go out of that house, or that town, cast the dust off your feet.* For he that lives in any place seems to have a kind of fellowship with that place. By the casting the dust off the feet therefore all that belonged to that house is left behind, and nothing of healing or soundness is borrowed from the footsteps of the Apostles having trod their soil.

JEROME. Also they shake off the dust as a testimony of the Apostles' toil, that in preaching the Gospel they had come even so far, or as a token that from those that rejected the Gospel they would accept nothing, not even the necessities of life.

RABANUS. Otherwise; The feet of the disciples signify the labour and progress of preaching. The dust which covers them is the lightness of earthly thoughts, from which even the greatest doctors cannot be free; their anxiety for their hearers involves them in cares for their prosperity, and in passing through the ways of this world, they gather the dust of the earth they tread upon. They then who have despised the teaching of these doctors, turn upon themselves all the toils and dangers and anxieties of the Apostles as a witness to their damnation. And lest it should seem a slight thing not to receive the Apostles, He adds, *Verily I say unto you, it shall be more tolerable for Sodom and Gomorrah in the day of judgment, than for that city.*

JEROME. Because to the men of Sodom and Gomorrah no man had ever preached; but this city had been preached to and had rejected the Gospel.

REMIGIUS. (ap. Raban.) Or because the men of Sodom and Gomorrah were hospitable among their sensuality, but they had never entertained such strangers as the Apostles.

JEROME. But if it shall be more tolerable for the land of Sodom than for that city, hence we may learn that there is difference of degree in the punishment of sinners.

REMIGIUS. Sodom and Gomorrah are especially mentioned, to shew that those sins which are against nature are particularly hateful to God, for which the world was drowned with the waters of the deluge, four towns were overthrown, and the world is daily afflicted with manifold evils.

HILARY. Figuratively, The Lord teaches us not to enter the houses or to mix in the acquaintance of those who persecute Christ, or who are ignorant of Him; and in each town to enquire who among them is worthy, i.e. where there is a Church wherein Christ dwells; and not to pass to another, because this house is worthy, this host is our right host. But there would be many of the Jews who would be so well disposed to the Law, that though they believed in Christ because they admired His works, yet they would abide in the works of the Law; and others again who, desiring to make trial of that liberty which is in Christ, would feign themselves ready to forsake the Law for the Gospel; many also would be drawn aside into heresy by perverse understanding. And since all these would falsely maintain that with them only was Catholic verity, therefore we must with great caution seek out the house, i.e. the Church.

10:16–18

16. Behold, I send you forth as sheep in the midst of wolves: be ye therefore wise as serpents, and harmless as doves.

17. But beware of men: for they will deliver you up to the councils, and they will scourge you in their synagogues;

18. And ye shall be brought before governors and kings for my sake, for a testimony against them and the Gentiles.

CHRYSTOSTOM. (Hom. xxxiii.) Having removed all care and anxiety from the Apostles, and armed them with the miraculous powers, He proceeds to foretell the evils which should befall them. First, that they might know his knowledge of the future; secondly, that they should not think that these things befell them because of the want of power in their Master; thirdly, that they might not be amazed if these things had come upon them unexpectedly; fourthly, that after hearing these things, they might not be dismayed in the season of His cross; and lastly, that they might learn a new method of warfare. He sends them unprovided, bidding them look to those who should receive them for support; but rests not in that, but shews his power still further, *Lo, I send you as sheep in the midst of wolves*. Where observe that He does not say merely 'to wolves,' but *in the midst of wolves*, to shew His excellent might therein, that the sheep would overcome the wolves though they were in the midst of them; and though they received many bites from them, yet were they not destroyed, but rather convert them. And it is a much greater and a more wonderful power that can change their hearts than that can kill them. Among wolves He teaches them to shew the meekness of sheep.

GREGORY. (Hom. in Ev. xvii. 4.) For he who undertakes the office of preacher ought not to do evil, but to suffer it, and by his meekness to mollify the wrath of the angry, and by his wounds to heal the wounds of sinners in their affliction. And even should the zeal of right-doing ever require that He should be severe to those that are placed under Him, His very severity will be of love and not of cruelty, outwardly maintaining the rights of discipline, and inwardly loving those whom He corrects. Too many, when they are entrusted with the reins of government, burn to make the subjects feel them, display the terrors of authority, and forgetting that they are fathers, rather desire to be thought lords, changing a station of lowliness into that of lofty dominion, if they ever seem outwardly to fawn on any one, they inwardly hate him; of such He spoke above; *They come to you in sheep's clothing, but inwardly they are ravening wolves*. (Mat. 7:15.) For prevention whereof we ought to consider that we are sent as sheep among wolves, whose innocence we ought to preserve, not having the tooth of malice.

JEROME. He calls the Scribes and Pharisees who are the clergy of the Jews, *wolves*.

HILARY. The wolves indeed are all such as should pursue the Apostles with mad fury.

CHRYSOSTOM. Their consolation under their hardships was the excellent power of Him who sent them; wherefore He puts that before all, *Lo, I send you*. Be not dismayed, though you be sent into the midst of wolves; for I am able to bring it to pass that you suffer no hurt, and that ye should not only prevail over the wolves, but be made more terrible than lions. But it is good that it should be thus; hereby your virtue is made brighter, and My power is more manifested. Also that somewhat should proceed from themselves, that they should not think themselves to be crowned without reason, He adds, *Be ye therefore wise as serpents, simple as doves*.

JEROME. *Wise*, that they might escape snares; *simple*, that they might not do evil to others. The craft of the serpent is set before them as an example, for he hides his head with all the rest of his body, that he may protect the part in which life is. So ought we to expose our whole body, that we may guard our head which is Christ; that is, that we study to keep the faith whole and uncorrupt.

RABANUS. The serpent moreover seeks out narrow chinks through which it crawls to draw off its old skin; so the preacher passing through the narrow way lays aside the old man.

REMIGIUS. Beautifully the Lord bids the preacher have the wisdom of the serpent; because the first man was beguiled by a serpent; as though He had said, The foe is subtle to deceive, be ye therefore wise to rescue; he commended the tree, do ye also commend the tree of the Cross.

HILARY. He first attempted the softer sex, allured her by hope, and promised a share of immortality. Do you in like manner seize every opportunity, look well into each man's nature and inclination, use wisdom of speech, reveal hope of good things to come; that what he promised falsely we may preach truly according to God's promise, that they that believe shall be like to the Angels.

CHRYSOSTOM. But as we ought to have the wisdom of the serpent, that we should not be hurt in any deadly part, so also we should have the simplicity of the dove, not to retaliate when we are hurt, nor to avenge ourselves on those who have designed aught against us.

REMIGIUS. The Lord unites these two things; because simplicity without wisdom might be easily deceived, and wisdom is dangerous unless it be tempered with simplicity that does no man hurt.

JEROME. The harmlessness of doves is shewn by the assumption of that form by the Holy Spirit; as the Apostle speaks, *In malice be ye children*.

CHRYSTOSTOM. What is harder than these commands? It is not enough that we suffer ill, but we must not be angry thereat, as is the dove's nature, for anger is extinguished not by anger, but by meekness.

RABANUS. That by the wolves above He intended men, He shews when He adds, *Take heed of men*.

GLOSS. (ap. Anselm.) Ye have indeed need to be wise as serpents, for, as they are wont to do, *they will deliver you to councils*, forbidding you to preach in My name; then if ye be not corrected, *they will scourge you*, and at length *ye shall be brought before kings and governors*.

HILARY. Who will endeavour to extort from you either to be silent or to temporize.

CHRYSTOSTOM. How wonderful that men who had never been beyond the lake in which they fished, did not straightway depart from Him on hearing these things. It was not only of their goodness, but of the wisdom of their Teacher. For to each evil He attaches somewhat of alleviation; as here He adds, *for my sake*; for it is no light consolation to suffer for Christ's sake, for they did not suffer as evil or wrong doers. Again He adds, *for a testimony against them*.

GREGORY. (Hom. in Ev. xxxv. 2.) Either that they had persecuted to the death, or that they had seen and were not changed. For the death of the saints is to the good an aid, to the bad a testimony; that thus the wicked may perish without excuse in that from which the elect take example and live.

CHRYSTOSTOM. This was matter of consolation to them, not that they sought the punishment of others, but that they were confident that in all things they had One present with them, and all-knowing.

HILARY. And by this their testimony not only was all excuse of ignorance of His divinity taken away from their persecutors, but also to the Gentiles was

opened the way of believing on Christ, who was thus devotedly preached by the voices of the confessors among the flames of persecution; and this is that He adds, *and the Gentiles*.

10:19–20

19. But when they deliver you up, take no thought how or what ye shall speak: for it shall be given you in that same hour what ye shall speak.

20. For it is not ye that speak, but the Spirit of your Father which speaketh in you.

CHRYSOSTOM. To the foregoing topics of consolation, He adds another not a little one; that they should not say, How shall we be able to persuade such men as these, when they shall persecute us? He bids them be of good courage respecting their answer, saying, *When they shall deliver you up, take no thought how or what ye shall speak*.

REMIGIUS. *How or what*, one refers to the substance, the other to the expression in words. And because both of these would be supplied by Him, there was no need for the holy preachers to be anxious about either.

JEROME. When then we are brought before judges for Christ's sake, we ought to offer only our will for Christ. But Christ who dwelleth in us speaks for Himself, and the grace of the Holy Spirit will minister in our answer.

HILARY. For our faith, observing all the precepts of the Divine will, will be instructed with an answer according to knowledge, after the example of Abraham, to whom when he had given up Isaac, there was not wanting a ram for a victim. *For it is not ye who speak, but the Spirit of your Father that speaketh in you*.

REMIGIUS. (ap. Raban.) Meaning, Ye indeed go out to the battle, but it is I who fight; you utter the words, but it is I who speak. Hence Paul speaks, *Seek ye a proof of Christ who speaketh in me?* (2 Cor. 13:3.)

CHRYSOSTOM. Thus He raises them to the dignity of the Prophets, who have spoken by the Spirit of God. He who says here, *Take no thought what ye shall speak*, (1 Pet. 3:15.) has said in another place, *Be ye always ready to give an answer to him that demandeth a reason of the hope that is in you*.

When it is a dispute among friends, we are commanded to *be ready*; but before the awful judgment, and the raging people, aid is ministered by Christ, that they may speak boldly and not be dismayed.

10:21–22

21. And the brother shall deliver up the brother to death, and the father the child; and the children shall rise up against their parents, and cause them to be put to death.

22. And ye shall be hated of all men for my name's sake: but he that endureth to the end shall be saved.

GLOSS. (ap. Anselm.) Having placed the comfort first, He adds the more alarming perils; *Brother shall deliver up brother to death, and the father the son; children shall rise against parents, to put them to death.*

GREGORY. (Hom. in Ev. xxxv. 3.) Wrongs which we suffer from strangers, pain us less than those we suffer from men on whose affections we had counted; for besides the bodily affliction, there is then the pain of lost affection.

JEROME. This we see often happen in persecutions, nor is there any true affection between those whose faith is different.

CHRYSOStOM. What follows is yet more dreadful, *Ye shall be hated of all men*; they sought to exterminate them as common enemies of all the world. To this again is added the consolation, *For my name's sake*; and yet further to cheer them, *Whosoever shall endure to the end, he shall be saved*. For many are hot and zealous in the beginning, but afterwards grow cool, for these, He says, I look at the end. For where is the profit of seeds that only sprout at first? wherefore He requires a sufficient endurance from them.

JEROME. For virtue is not to begin but to complete.

REMIGIUS. And the reward is not for those that begin, but for those that bring to an end.

CHRYSOStOM. But that no man should say, that Christ wrought all things in His Apostles, and therefore it is nothing wonderful that they were made

such as they were, since they did not bear the burden of these things, therefore He says, that perseverance was their work. For though they were rescued from their first perils; they are preserved for still harder trials, which again shall be followed by others, and they shall be in danger of snares as long as they live. This He covertly intimates when he says, *Whosoever shall endure to the end, he shall be saved.*

REMIGIUS. That is, He who shall not let go the commands of the faith, nor fall away in persecution, shall be saved; he shall receive the reward of the heavenly kingdom for his earthly persecutions. And note that ‘the end’ does not always mean destruction, but sometimes perfection, as in that, *Christ is the end of the Law.* (Rom. 10:4.) So the sense here may be, *Whosoever shall endure to the end*, that is, in Christ.

AUGUSTINE. (De Civ. Dei, xxi. 25.) To endure in Christ, is to abide in His faith which worketh by love.

10:23

23. But when they persecute you in this city, flee ye into another: for verily I say unto you, Ye shall not have gone over the cities of Israel, till the Son of man be come.

CHRYSTOSTOM. (Hom. xxxiv.) Having foretold the fearful things which should come upon them after His Cross, resurrection, and ascension, He leads them to gentler prospects; He does not bid them presumptuously to offer themselves for persecution, but to fly from it; *When they persecute you in this city, flee ye to another.* For because this was the first beginning of their conversion, He adapts His words to their state.

JEROME. This must be referred to the time when the Apostles were sent to preach, when it was said to them, *Go not into the way of the Gentiles*; they should not fear, but may shun persecution. This we see the believers did in the beginning, when on a persecution arising in Jerusalem they were scattered throughout all Judea, and thus the season of tribulation was made the seedtime of the Gospel.

AUGUSTINE. (cont. Faust. xxii. 36.) Not that the Saviour was unable to protect His disciples, does He here bid them fly, and Himself give them an

example of it, but He instructed man's weakness, that he should not presume to tempt God, when he has any thing that he can do for himself, but should shun all evils.

AUGUSTINE. (De Civ. Dei, i. 22.) He might have suffered them to lay violent hands upon themselves, that they might not fall into the hands of their persecutors. Therefore if He neither commanded nor allowed this mode of departure from this world to His own, for whom He Himself had promised that He would prepare an eternal mansion; whatever instances may be brought by the Gentiles who know not God, it is clear that this is not lawful for those who believe one true God.

CHRYSTOSTOM. But that they should not say, What then if we fly from persecution, and again they cast us out thence whither we have fled? To remove this fear, He says, *Verily I say unto you, ye shall not have completed, &c.* that is, ye shall not have made the circuit of Palestine and return to Me, before I shall take you to Me.

RABANUS. Or; He foretels that they shall not have brought all the cities of Israel to the faith by their preaching, before the Lord's resurrection be accomplished, and a commission given them to preach the Gospel throughout the world.

HILARY. Otherwise; He exhorts to fly from place to place; for His preaching driven from Judæa, first passed into Greece; then, wearied with divers sufferings of the Apostles up and down the cities of Greece, it takes an abiding refuge in the rest of the Gentile world. But to shew that the Gentiles would believe the preaching of the Apostles, but that the remnant of Israel should only believe at His second coming, He adds, *Ye shall not have completed the cities of Israel*; i.e. After the fulness of the Gentiles is brought in, that which remains of Israel to fill up the number of the Saints shall be called into the Church in Christ's future coming to glory.

AUGUSTINE. (Ep. 228.) Let the servants of Christ then do as He commanded, or permitted them; as He fled into Egypt, let them fly from city to city, whenever any one of them is marked out for persecution; that the Church be not deserted, it will be filled by those who are not so sought after; and let these give sustenance to their fellow-servants whom they know cannot live by any other means. But when the threatening danger is

common to all, Bishops, clergy, and laity, let not those who have need of aid be deserted by those whose aid they require. Either therefore let them all pass to some stronghold, or let those who are obliged to remain, not be deserted by those whose province it is to supply their ecclesiastical needs; that they may either all live, or all suffer whatever their Master will have them to suffer.

REMIGIUS. Be it known moreover, that as this precept respecting endurance under persecution specially belongs to the Apostles and their successors, men of fortitude, so the permission to fly is sufficiently proper for the weak in the faith, to whom the tender Master condescends, lest if they should offer themselves for martyrdom, under the pain they should deny the faith; and the sin of flight is lighter than that of denial. But though by their flight they shewed that they had not the constancy of perfect faith, yet their desert was great, seeing they were ready to leave all for Christ. So that if He had not given them permission to fly, some would have said that they were aliens from the glory of the heavenly kingdom.

JEROME. Spiritually we may say; When they shall persecute you in one book or one passage of Scripture, let us flee to other volumes, for however contentious the adversary may be, protection will come from the Saviour before the victory is yielded to the enemy.

10:24–25

24. The disciple is not above his master, nor the servant above his lord.

25. It is enough for the disciple that he be as his master, and the servant as his lord. If they have called the master of the house Beelzebub, how much more shall they call them of his household?

CHRYSTOSTOM. Because it should come to pass that His disciples among their other persecutions should suffer loss of character, which to many is the most grievous of all calamities, He consoles them from His own example, and those things that were spoken of Him; a comfort to which no other can be compared.

HILARY. For the Lord, the Light eternal, the Captain of the faithful, the Parent of immortality, set before His disciples this solace of the sufferings

that should come upon them, that we should embrace it as our glory when we are made like to our Lord in suffering; whence He says, *The disciple is not above his master, nor the slave above his lord.*

CHRYSOSTOM. Understand, so long as he is a disciple or servant, he is not above his master or lord by the nature of honour. And do not here object to me such cases as rarely happen, but receive this according to the common course of things.

REMIGIUS. He calls Himself master and lord; by disciple and servant He denotes His Apostles.

GLOSS. (ord.) As much as to say, Be not indignant that ye suffer things, which I also suffer, because I am your lord, who do what I will, and your master, who teach you what I know to be profitable for you.

REMIGIUS. And because this sentence seemed not to agree with the foregoing words, He shews what they mean by adding, *If they have called the master of the house Beelzebub, how much more they of his household?*

CHRYSOSTOM. He said not here ‘slaves,’ but *those of his household*, to shew how dear they were to Him; as elsewhere He said, *I will not call you slaves, but my friends.* (John 15:15.)

REMIGIUS. As much as to say, Ye therefore will not seek worldly honours and human glory, while you see me pursuing the redemption of mankind through mocking and contumely.

CHRYSOSTOM. And He says not only, *If they have reviled the master of the house*, but expresses the very words of railing, for they had called Him Beelzebub.

JEROME. Beelzebub is the idol of Accaron who is called in the book of Kings, the God of flies; ‘Bel,’ signifying *idol*; (2 Kings 1:3.) ‘zebub,’ *a fly*. The Prince of the dæmons He calls by the name of the foulest of idols, which is so called because of the uncleanness of the fly, which destroys the sweetness of ointment.

26. Fear them not therefore: for there is nothing covered, that shall not be revealed; and hid, that shall not be known.

27. What I tell you in darkness, that speak ye in light: and what ye hear in the ear, that preach ye upon the housetops.

28. And fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell.

REMIGIUS. To the foregoing consolation He adds another no less, saying, *Fear ye not them*, namely, the persecutors. And why they were not to fear, He adds, *For there is nothing hid which shall not be revealed, nothing secret which shall not be known*.

JEROME. How is it then that in the present world, the sins of so many are unknown? It is of the time to come that this is said; the time when God shall judge the hidden things of men, shall enlighten the hidden places of darkness, and shall make manifest the secrets of hearts. The sense is, Fear not the cruelty of the persecutor, or the rage of the blasphemer, for there shall come a day of judgment in which your virtue and their wickedness will be made known.

HILARY. Therefore neither threatening, nor evil speaking, nor power of their enemies should move them, seeing the judgment-day will disclose how empty, how nought all these were.

CHRYSOSTOM. Otherwise; It might seem that what is here said should be applied generally; but it is by no means intended as a general maxim, but is spoken solely with reference to what had gone before with this meaning; If you are grieved when men revile you, think that in a little time you will be delivered from this evil. They call you indeed impostors, sorcerers, seducers, but have a little patience, and all men shall call you the saviours of the world, when in the course of things you shall be found to have been their benefactors, for men will not judge by their words but by the truth of things.

REMIGIUS. Some indeed think that these words convey a promise from our Lord to His disciples, that through them all hidden mysteries should be revealed, which lay beneath the veil of the letter of the Law; whence the

Apostle speaks, *When they have turned to Christ, then the veil shall be taken away.* (2 Cor 3:16.) So the sense would be, Ought you to fear your persecutors, when you are thought worthy that by you the hidden mysteries of the Law and the Prophets should be made manifest?

CHRYSOSTOM. Then having delivered them from all fear, and set them above all calumny, He follows this up appropriately with commanding that their preaching should be free and unreserved; *What I say to you in darkness, that speak ye in the light; what ye hear in the ear, that preach ye upon the housetops.*

JEROME. We do not read that the Lord was wont to discourse to them by night, or to deliver his doctrine in the dark; but He said this because all His discourse is dark to the carnal, and His word night to the unbelieving. What had been spoken by Him they were to deliver again with the confidence of faith and confession.

REMIGIUS. The meaning therefore is, *What I say to you in darkness*, that is, among the unbelieving Jews, *that speak ye in the light*, that is, preach it to the believing; *what ye hear in the ear*, that is, what I say unto you secretly, *that preach ye upon the housetops*, that is, openly before all men. It is a common phrase, To speak in one's ear, that is, to speak to him privately.

RABANUS. And what He says, *Preach ye upon the housetops*, is spoken after the manner of the province of Palestine, where they use to sit upon the roofs of the houses, which are not pointed but flat. That then may be said to be preached upon the housetops which is spoken in the hearing of all men.

GLOSS. (ord.) Otherwise; What I say unto you while you are yet held under carnal fear, that speak ye in the confidence of truth, after ye shall be enlightened by the Holy Spirit; what you have only heard, that preach by doing the same, being raised above your bodies, which are the dwellings of your souls.

JEROME. Otherwise; What you hear in mystery, that teach in plainness of speech; what I have taught you in a corner of Judæa, that proclaim boldly in all quarters of the world.

CHRYSOSTOM. As He said, *He that believeth on me, the works that I do he shall do also, and greater things than these shall he do;* (John 14:12.) so

here He shews that He works all things through them more than through Himself; as though He had said, I have made a beginning, but what is beyond, that I will to complete through your means. So that this is not a command but a prediction, shewing them that they shall overcome all things.

HILARY. Therefore they ought to inculcate constantly the knowledge of God, and the profound secret of evangelic doctrine, to be revealed by the light of preaching; having no fear of those who have power only over the body, but cannot reach the soul; *Fear not those that kill the body, but cannot kill the soul.*

CHRYSOStOM. Observe how He sets them above all others, encouraging them to set at nought cares, reproaches, perils, yea even the most terrible of all things, death itself, in comparison of the fear of God. *But rather fear him, who can destroy both soul and body in hell.*

JEROME. This word is not found in the Old Scriptures, but it is first used by the Saviour. Let us enquire then into its origin. We read in more than one place that the idol Baal was near Jerusalem, at the foot of Mount Moriah, by which the brook Siloc flows. This valley and a small level plain was watered and woody, a delightful spot, and a grove in it was consecrated to the idol. To so great folly and madness had the people of Israel come, that, forsaking the neighbourhood of the Temple, they offered their sacrifices there, and concealing an austere ritual under a voluptuous life, they burned their sons in honour of a dæmon. This place was called Gehennom, that is, The valley of the children of Hinnom. These things are fully described in Kings and Chronicles, and the Prophet Jeremiah. (2 Kings 23:10, 2 Chron. 28:3, Jer. 7:32; 32:35.) God threatens that He will fill the place with the carcasses of the dead, that it be no more called Tophet and Baal, but Polyandron, i.e. The tomb of the dead. Hence the torments and eternal pains with which sinners shall be punished are signified by this word.

AUGUSTINE. (De Civ. Dei, xiii. 2.) This cannot be before the soul is so joined to the body, that nothing may sever them. Yet it is rightly called the death of the soul, because it does not live of God; and the death of the body, because though man does not cease to feel, yet because this his feeling has neither pleasure, nor health, but is a pain and a punishment, it is better named death than life.

CHRYSTOSTOM. Note also, that He does not hold out to them deliverance from death, but encourages them to despise it; which is a much greater thing than to be rescued from death; also this discourse aids in fixing in their minds the doctrine of immortality.

10:29–31

29. Are not two sparrows sold for a farthing? and one of them shall not fall on the ground without your Father.

30. But the very hairs of your head are all numbered.

31. Fear ye not therefore, ye are of more value than many sparrows.

CHRYSTOSTOM. Having set aside fear of death, that the Apostles should not think that if they were put to death they were deserted by God, He passes to discourse of God's providence, saying, *Are not two sparrows sold for a farthing, and one of them does not fall to the ground without your Father?*

JEROME. If these little creations fall not without God's superintendence and providence, and if things made to perish, perish not without God's will, you who are immortal ought not to fear that you live without His providence.

HILARY. Figuratively; That which is sold is our soul and body, and that to which it is sold, is sin. They then who sell two sparrows for a farthing, are they who sell themselves for the smallest sin, born for flight, and for reaching heaven with spiritual wings. (vid. Ps. 124:7.) Caught by the bait of present pleasures, and sold to the enjoyment of the world, they barter away their whole selves in such a market. It is of the will of God that one of them rather soar aloft; but the law proceeding according to God's appointment decrees that one of them should fall. In like manner as, if they soared aloft they would become one spiritual body; so, when sold under sin, the soul gathers earthly matter from the pollution of vice, and there is made of them one body which is committed to earth.

JEROME. That He says, *The hairs of your head are all numbered*, shews the boundless providence of God towards man, and a care unspeakable that nothing of ours is hid from God.

HILARY. For when any thing is numbered it is carefully watched over.

CHRYSTOM. Not that God reckons our hairs, but to shew His diligent knowledge, and great carefulness over us.

JEROME. Those who deny the resurrection of the flesh ridicule the sense of the Church on this place, as if we affirmed that every hair that has ever been cut off by the razor rises again, when the Saviour says, *Every hair of your head*—not is saved, but—*is numbered*. Where there is number, knowledge of that number is implied, but not preservation of the same hairs.

AUGUSTINE. (De Civ. Dei, xxii. 19.) Though we may fairly enquire concerning our hair, whether all that has ever been shorn from us will return; for who would not dread such disfigurement. When it is once understood that nothing of our body shall be lost, so as that the form and perfectness of all the parts should be preserved, we at the same time understand that all that would have disfigured our body is to be united or taken up by the whole mass, not affixed to particular parts so as to destroy the frame of the limbs; just as a vessel made of clay, and again reduced to clay, is once more reformed into a vessel, it needs not that that portion of clay which had formed the handle should again form it, or that which had composed the bottom, should again go to the bottom, so long as the whole was remoulded into the whole, the whole clay into the whole vessel, no part being lost. Wherefore if the hair so often shorn away would be a deformity if restored to the place it had been taken from, it will not be restored to that place, but all the materials of the old body will be revived in the new, whatever place they may occupy so as to preserve the mutual fitness of parts. Though what is said in Luke, *Not a hair of your head shall fall to the ground*, (Luke 21:18.) may be taken of the number, not the length of the hairs, as here also it is said, *The hairs of your head are all numbered*.

HILARY. For it is an unworthy task to number things that are to perish. Therefore that we should know that nothing of us should perish, we are told that our very hairs are numbered. No accident then that can befall our bodies is to be feared; thus He adds, *Fear not, ye are better than many sparrows*.

JEROME. This expresses still more clearly the sense as it was above explained, that they should not fear those who can kill the body, for if the

least animal falls not without God's knowledge, how much less a man who is dignified with the Apostolic rank?

HILARY. Or this, *ye are better than many sparrows*, teaches that the elect faithful are better than the multitude of the unbelieving, for the one fall to earth, the other fly to heaven.

REMIGIUS. Figuratively; Christ is the head, the Apostles the hairs, who are well said to be numbered, because the names of the saints are written in heaven.

10:32–33

32. Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven.

33. But whosoever shall deny me before men, him will I also deny before my Father which is in heaven.

CHRYSTOSTOM. The Lord having banished that fear which haunted the minds of His disciples, adds further comfort in what follows, not only casting out fear, but by hope of greater rewards encouraging them to a free proclamation of the truth, saying, *Every man who shall confess me before men, I also will confess him before my Father which is in heaven*. And it is not properly *shall confess me*, but as it is in the Greek, *shall confess in me*, shewing that it is not by your own strength but by grace from above, that you confess Him whom you do confess.

HILARY. This He says in conclusion, because it behoves them after being confirmed by such teaching, to have a confident freedom in confessing God.

REMIGIUS. Here is to be understood that confession of which the Apostle speaks, *With the heart men believe unto justification, with the mouth confession is made unto salvation*. (Rom. 10:10.) That none therefore might suppose that he could be saved without confession of the mouth, He says not only, *He that shall confess me*, but adds, *before men*; and again, *He that shall deny me before men, him will I also deny before my Father which is in heaven*.

HILARY. This teaches us, that in what measure we have borne witness to Him upon earth, in the same shall we have Him to bear witness to us in heaven before the face of God the Father.

CHRYSTOSTOM. Here observe that the punishment is manifold more than the evil done, and the reward more than the good done. As much as to say, your deed was more abundant in confessing or denying Me here; so shall My deed to you-ward be more abundant in confessing or denying you there. Wherefore if you have done any good thing, and have not received retribution, be not troubled, for a manifold reward awaits you in the time to come. And if you have done any evil, and have not paid the punishment thereof, do not think that you have escaped, for punishment will overtake you, unless you are changed and become better.

RABANUS. It should be known that not even Pagans can deny the existence of God, but the infidels may deny that the Son as well as the Father is God. The Son confesses men before the Father, because by the Son we have access to the Father, and because the Son saith, *Come, ye blessed of my Father.* (Mat. 25:34.)

REMIGIUS. And thus He will deny the man that hath denied Him, in that he shall not have access to the Father through Him, and shall be banished from seeing either the Son or the Father in their divine nature.

CHRYSTOSTOM. He not only requires faith which is of the mind, but confession which is by the mouth, that He may exalt us higher, and raise us to a more open utterance, and a larger measure of love. For this is spoken not to the Apostles only, but to all; He gives strength not to them only, but to their disciples. And he that observes this precept will not only teach with free utterance, but will easily convince all; for the observance of this command drew many to the Apostles.

RABANUS. Or, He confesses Jesus who by that faith that worketh by love, obediently fulfils His commands; he denies Him who is disobedient.

10:34–36

34. Think not that I am come to send peace on earth: I came not to send peace, but a sword.

35. For I am come to set a man at variance against his father, and the daughter against her. mother, and the daughter in law against her mother in law.

36. And a man's foes shall be they of his own household.

JEROME. He had before said, *What I say to you in darkness, that speak ye in the light*; He now tells them what will follow upon that preaching, saying, *Think not that I am come to send peace upon earth; I am not come to send peace, but a sword.*

GLOSS. (interlin.) Or connect it with what has gone before, As the fear of death ought not to draw you away, so neither ought carnal affection.

CHRYSTOSTOM. (Hom. xxxv.) How then did He enjoin them, that when they should enter any house they should say, *Peace be to this house*, as also the Angels sung, *Glory to God in the highest, on earth peace to men*. (Luke 2:14.) That is the most perfect peace when that which is diseased is lopped off, when that which introduces strife is taken away, for so only is it possible that heaven should be joined to earth. For so does the physician save the rest of the body, namely by cutting off that which cannot be healed. So it came to pass at the tower of Babel; a happy discord broke up their bad union. So also Paul divided those who were conspired together against him. For concord is not in all cases good; for there is honour among thieves. And this combat is not of His setting before them, but of the plots of the world.

JEROME. For in the matter of belief in Christ, the whole world was divided against itself; each house had its believers and its unbelievers; and therefore was this holy war sent, that an unholy peace might be broken through.

CHRYSTOSTOM. This He said as it were comforting His disciples, as much as to say, Be not troubled as though these things fell upon you unexpectedly; for, for this cause I came that I might send war upon the earth—nay He says not 'war,' but what is yet harder, *a sword*. For He sought by sharpness of speech so to rouse their attention, that they should not fall off in time of trial and difficulty, or say that He had told them smooth things, and had hid the difficulties. For it is better to meet with softness in deeds than in words; and therefore He stayed not in words, but shewing them the nature of their warfare, He taught them that it was more perilous than a civil war; saying, *I*

am come to set a man against his father, and daughter against her mother, and daughter-in-law against her mother-in-law. So this warfare will be between not acquaintances merely, but the nearest and dearest kindred; and this shews Christ's very great power; that His disciples after having heard this, yet undertook the mission, and brought over others. Yet was it not Christ who made this division, but the evil nature of the parties; when He says that it is He that does it, He speaks according to the manner of Scripture. As it is written, *God hath given them eyes that they should not see.* (Is. 6:10.) Here is also a great proof that the Old Testament is like the New. For among the Jews a man was to put his neighbour to death if he found him making a calf, or sacrificing to Baalphegor; so here to shew that it was the same God who ordained both that and these precepts, He reminds them of the prophecy, *A man's foes are they of his household.* For this same thing happened among the Jews; there were Prophets, and false Prophets; there the multitude was divided, and houses were set against themselves; there some believed one part, and some another.

JEROME. These are almost the words of the Prophet Micah. (Mic. 7:6.) We should always take note when a passage is cited out of the Old Testament, whether the sense only, or the very words are given.

HILARY. Mystically; A sword is the sharpest of all weapons, and thence it is the emblem of the right of authority, the impartiality of justice, the correction of offenders. The word of God, we may remember, is likened to a sword; (Eph. 6:17, Heb. 4:12.) so here the sword that is sent upon the earth is His preaching poured into the heart of man. The five inhabiting one house, whom He divides three against two, and two against three, we may explain thus; The three are the three parts of man, the body, the soul, and the will; for as the soul is bestowed in the body, so the will has power of using both in any way it chooses; and thence when a law is given it is given to the will. But this is only found in those who were first formed by God. By the sin and unbelief of the first parent, all the generations of men since have had sin for the father of their body, and unbelief for the mother of their soul. And as each man has his will within him, there are thus five in one house. When then we are renewed in the laver of baptism, by virtue of the word we are set apart from our original guilt, and severed, as it were, by the sword of God, from the lusts of this our father and mother, and thus there is great discord made in one house; the new man finding his foes within, he

seeks with joy to live in newness of spirit; they which are derived from the old stock, lust to remain in their old pleasures.

AUGUSTINE. (Quæst. in Matt. q. 3.) Otherwise; *I am come to set a man against his father*; for he renounces the Devil, who was his son; *the daughter against her mother*, that is, the people of God against the city of the world, that is, the wicked society of mankind, which is spoken of in Scripture under the names of Babylon, Egypt, Sodom, and other names. *The daughter-in-law against her mother-in-law*, that is, the Church against the Synagogue, which according to the flesh, brought forth Christ the spouse of the Church. They are severed by the sword of the Spirit, which is the word of God. *And a man's foes are they of his household*, those, that is, with whom he before lived as intimates.

RABANUS. For no other mutual rights can be preserved between those who are at war in their creeds.

GLOSS. (interlin.) Otherwise; He means, I am not come among men to strengthen their carnal affections, but to cut them off with the sword of the Spirit; whence it is rightly added, *And a man's foes are they of his household*.

GREGORY. (Mor. iii. 8.) For the subtle enemy when he sees himself driven out of the hearts of the good, seeks out those who most love them, and speaking by the mouth of those who are dearest, endeavours while the heart is penetrated by love, that the sword of conviction may pierce to the inmost bulwarks of virtue.

10:37–39

37. He that loveth father or mother more than me is not worthy of me: and he that loveth son or daughter more than me is not worthy of me.

38. And he that taketh not his cross, and followeth after me, is not worthy of me.

39. He that findeth his life shall lose it: and he that loseth his life for my sake shall find it.

JEROME. Because of what He had said, *I am not come to send peace but a sword, &c.* that none might suppose that family affection was banished from His religion, He now adds, *He that loves father or mother more than me is not worthy of me.* So in the Song of Songs we read, *Order love in me.* (c. 2:4.) For this order is needed in every affection; after God love thy father, thy mother, and thy children; but if a necessity should occur that the love of parents and children comes into competition with the love of God, and where both cannot be preserved, remember that hatred of our kindred becomes then love to God. He forbids not to love parent or child, but adds emphatically, *more than me.*

HILARY. For they who have esteemed domestic affection of relations higher than God, are unworthy to inherit good things to come.

CHRYSOStOM. Yet when Paul bids us obey our parents in all things, we are not to marvel; for we are only to obey in such things as are not hurtful to our piety to God. It is holy to render them every other honour, but when they demand more than is due, we ought not to yield. This is likewise agreeable to the Old Testament; in it the Lord commands that all who worshipped idols, should not only be held in abhorrence, but should be stoned. And in Deuteronomy it is said, *He who saith to his father and his mother, I know you not; and to his brethren, Ye are strangers; he hath kept thy saying.* (Deut. 33:9.)

GLOSS. (non occ.) It seems to happen in many cases that the parents love the children more than the children love the parents; therefore having taught that His love is to be preferred to the love of parents, as in an ascending

scale, He next teaches that it is to be preferred to the love of children, saying, *And whoso loveth son or daughter more than me is not worthy of me.*

RABANUS. He is unworthy of the divine communion who prefers the carnal affection of kindred to the spiritual love of God.

CHRYSTOSTOM. Then that those to whom the love of God is preferred should not be offended thereat, He leads them to a higher doctrine. Nothing is nearer to a man than his soul, and yet He enjoins that this should not only be hated, but that a man should be ready to deliver it up to death, and blood; not to death only, but to a violent and most disgraceful death, namely, the death of the cross; therefore it follows, *And whoso taketh not up his cross and followeth me, is not worthy of me.* He had as yet said nothing to them respecting his own sufferings, but instructs them in the meanwhile in these things, that they may the more readily receive His words concerning His passion.

HILARY. Or; *They that are Christ's have crucified the body with its vices and lusts.* (Gal. 5:24.) And he is unworthy of Christ who does not take up His cross, in which we suffer with Him, die with Him, are buried and rise again with Him, and follow his Lord, purposing to live in newness of spirit in this sacrament of the faith.

GREGORY. (Hom. in Ev. xxxii. 3.) The cross is so called from¹ torment; and there are two ways in which we bear the Lord's cross; either when we afflict the flesh by abstinence; or when in compassion for our neighbour we make his afflictions our own. But it should be known that there are some who make a shew of abstinence not for God, but for ostentation; and some there are who shew compassion to their neighbour, not spiritually but carnally, not that they may encourage him in virtue, but rather countenancing him in faults. These indeed seem to bear their cross, but do not follow the Lord; therefore He adds, *And followeth me*

CHRYSTOSTOM. Because these commands seemed burdensome, He proceeds to shew their great use and benefit, saying, *He that findeth his life shall lose it.* As much as to say, Not only do these things that I have inculcated do no harm, but they are of great advantage to a man; and the contrary thereof shall do him great hurt—and this is His manner every where. He uses those

things which men's affections are set upon as a means of bringing them to their duty. Thus: Why are you loath to condemn your life? Because you love it? For that very reason condemn it, and you will do it the highest service.

REMIGIUS. The life in this place is not to be understood as the substance, (the soul,) but as this present state of being; and the sense is, He who findeth his life, i.e. this present life, he who so loves this light, its joys and pleasures, as to desire that he may always find them; he shall lose that which he wishes always to keep, and prepare his soul for eternal damnation.

RABANUS. Otherwise; He who seeks an immortal life, does not hesitate to lose his life, that is, to offer it to death. But either sense suits equally well with that which follows, *And whoso shall lose his life for my sake shall find it.*

REMIGIUS. That is, he who in confession of My name in time of persecution despises this temporal world, its joys, and pleasures, shall find eternal salvation for his soul.

HILARY. Thus the gain of life brings death, the loss of life brings salvation; for by the sacrifice of this short life we gain the reward of immortality.

10:40–42

40. He that receiveth you receiveth me, and he that receiveth me receiveth him that sent me.

41. He that receiveth a prophet in the name of a prophet shall receive a prophet's reward; and he that receiveth a righteous man in the name of a righteous man shall receive a righteous man's reward.

42. And whosoever shall give to drink unto one of these little ones a cup of cold water only in the name of a disciple, verily I say unto you, he shall in no wise lose his reward.

JEROME. The Lord when He sends forth His disciples to preach, teaches them that dangers are not to be feared, that natural affection is to be postponed to religion—gold He had above taken from them, brass He had

shaken out of their purses—hard then surely the condition of the preachers! Whence their living? Whence their food and necessities? Therefore He tempers the rigour of His precepts by the following promises, that in entertaining the Apostles each believer may consider that he entertains the Lord.

CHRYSTOSTOM. Enough had been said above to persuade those who should have to entertain the Apostles. For who would not with all willingness take in to his house men who were so courageous, that they despised all dangers that others might be saved? Above He had threatened punishment to those who should not receive them, He now promises reward to such as should receive them. And first He holds out to those who should entertain them the honour, that in so doing they were entertaining Christ, and even the Father; *He who receiveth me, receiveth him that sent me*. What honour to be compared to this of receiving the Father and the Son?

HILARY. These words shew that He has a Mediator's office, and since He came from God, when He is received by us, through Him God is transfused into us; and by this disposition of grace to have received the Apostles is no other than to have received God; for Christ dwells in them, and God in Christ.

CHRYSTOSTOM. A further reward also He promises, saying, *He who receiveth a prophet in the name of a prophet, shall receive a prophet's reward*. He said not merely, *Whoso receiveth a prophet, or a righteous man*, but *in the name of a prophet, and in the name of a righteous man*; that is, not for any greatness in this life, or other temporal account, but because he is a prophet, or a righteous man.

JEROME. Otherwise; To this His exhortation to the disciple to entertain his teacher, there might a secret objection arise among the faithful; then shall we have to support the false prophets, or Judas the traitor. To this end it is that the Lord instructs them in these words, that it is not the person but the office that they should look to; and that the entertainer loses not his reward, though he whom he entertains be unworthy.

CHRYSTOSTOM. *A prophet's reward, and a righteous man's reward*, are such rewards as it is fitting he should have who entertains a prophet, or a righteous man: or, such a reward as a prophet or righteous man should have.

GREGORY. (Hom. in Ev. xx. 12.) He says not, a reward from a prophet, or righteous man, but the reward of a prophet or righteous man. For the prophet is perhaps a righteous man, and the less he possesses in this world, the greater confidence has he in speaking in behalf of righteousness. He who hath of this world's goods, in supporting such a man, makes himself a free partaker in his righteousness, and shall receive the reward of righteousness together with him whom he has aided by supporting him. He is full of the spirit of prophecy, but he lacks bodily sustenance, and if the body be not supported, it is certain that the voice will fail. Whoso then gives a prophet food, gives him strength for speaking, therefore together with the prophet he shall receive the prophet's reward, when he shews before the face of God what bounty he shewed him.

JEROME. Mystically; He who receives a prophet as a prophet, and understands him speaking of things to come, he shall receive reward of that prophet. The Jews therefore, who understand the prophets carnally, do not receive the prophet's reward.

REMIGIUS. Some understand by the prophet here, the Lord Jesus Christ, of whom Moses says, *A Prophet shall the Lord your God raise up unto you;* (Deut. 18:18.) and the same also by the righteous man, because he is beyond comparison righteous. He then who shall receive a prophet or righteous man in the name of the prophet or righteous man, i.e. of Christ, shall receive reward from Him for love of whom he received Him.

JEROME. That none should say, I am poor and therefore cannot be hospitable, He takes away even this plea by the instance of a cup of cold water, given with good will. He says *cold water*, because in *hot*, poverty and lack of fuel might be pleaded. And whosoever shall give to drink to one of the least of these a cup of cold water only in the name of a disciple, verily I say unto you, he shall not lose his reward.

REMIGIUS. *The least of these*, that is, not a prophet, or a righteous man, but one of these least.

GLOSS. (non occ.) Note, that God looks more to the pious mind of the giver, than to the abundance of the thing given.

GLOSS. (ord.) Or, *the least* are they who have nothing at all in this world, and shall be judges with Christ.

HILARY. Or; Seeing beforehand that there would be many who would only glory in the name of Apostleship, but in their whole life and walk would be unworthy of it, He does not therefore deprive of its reward that service which might be rendered to them in belief of their religious life. For though they were the very least, that is, the greatest of sinners, yet even small offices of mercy shewn them, such as are denoted by the cup of cold water, should not be shewn in vain. For the honour is not done to a man that is a sinner, but to his title of disciple.

CHAP. 11

11:1–6

1. And it came to pass, when Jesus had made an end of commanding his twelve disciples, he departed thence to teach and to preach in their cities.

RABANUS. The Lord having sent out His disciples to preach with the foregoing instructions, Himself now fulfils in action what He had taught in words, offering His preaching first to the Jews; *And it came to pass when Jesus had ended all these sayings, he passed thence.*

CHRYSOStOM. (Hom. xxxvi.) Having sent them forth, He withdrew Himself, giving them opportunity and time to do the things that He had enjoined; for while He was present and ready to heal, no man would come to His disciples.

REMIGIUS. He well passes from the special teaching which He had delivered to His disciples, to the general which He preached in the cities; passing therein as it were from heaven to earth, that He might give light to all. By this deed of the Lord, all holy preachers are admonished that they should study to benefit all.

2. Now when John had heard in the prison the works of Christ, he sent two of his disciples,

3. And said unto him, Art thou he that should come, or do we look for another?

4. Jesus answered and said unto them, Go and shew John again those things which ye do hear and see:

5. The blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the Gospel preached to them.

6. And blessed is he, whosoever shall not be offended in me.

GLOSS. (non occ.) The Evangelist had shewn above how by Christ's miracles and teaching, both His disciples and the multitudes had been instructed; he now shews how this instruction had reached even to John's disciples, so that they seemed to have some jealousy towards Christ; *John, when he had heard in his bonds the works of Christ, sent two of his disciples to say unto him, Art thou he that should come, or look we for another?*

GREGORY. (Hom. in Ev. vi. 1.) We must enquire how John, who is a prophet and more than a prophet, who made known the Lord when He came to be baptized, saying, *Behold the Lamb of God, that taketh away the sins of the world!*—why, when he was afterwards cast into prison, he should send his disciples to ask, *Art thou he that should come, or look we for another?* Did he not know Him whom he had pointed out to others; or was he uncertain whether this was He, whom by foretelling, by baptizing, and by making known, he had proclaimed to be He?

AMBROSE. (in Luc. 7. 19.) Some understand it thus; That it was a great thing that John should be so far a prophet, as to acknowledge Christ, and to preach remission of sin; but that like a pious prophet, he could not think that He whom he had believed to be He that should come, was to suffer death; he doubted therefore though not in faith, yet in love. So Peter also doubted, saying, *This be far from thee, Lord; this shall not be unto thee.* (Mat. 16:22.)

CHRYSOSTOM. But this seems hardly reasonable. For John was not in ignorance of His death, but was the first to preach it, saying, *Behold the*

Lamb of God, that taketh away the sins of the world. For thus calling Him the Lamb, he plainly shews forth the Cross; and no otherwise than by the Cross did He take away the sins of the world. Also how is he a greater prophet than these, if he knew not those things which all the prophets knew, for Isaiah says, *He was led as a sheep to the slaughter.* (Is. 53:7.)

GREGORY. (Aug, ubi sup) But this question may be answered in a better way if we attend to the order of time. At the waters of Jordan he had affirmed that this was the Redeemer of the world: after he was thrown into prison, he enquires if this was He that should come—not that he doubted that this was the Redeemer of the world, but he asks that he may know whether He who in His own person had come into the world, would in His own person descend also to the world below.

JEROME. Hence he frames his question thus, *Art thou he that is to come?* Not, Art Thou he that hast come? And the sense is, Direct me, since I am about to go down into the lower parts of the earth, whether I shall announce Thee to the spirits beneath also; or whether Thou as the Son of God may not taste death, but will send another to this sacrament?

CHRYSTOSTOM. But is this a more reasonable explanation than the other? for why then did he not say, Art Thou He that is coming to the world beneath? and not simply, *Art thou he that is to come?* And the reason of his seeking to know, namely, that he might preach Him there, is even ridiculous. For the present life is the time of grace, and after death the judgment and punishment; therefore there was no need of a forerunner thither. Again, if the unbelievers who should believe after death should be saved, then none would perish; all would then repent and worship; for *every knee shall bow, both of things in heaven, and things on earth, and things under the earth.* (Phil. 2:10)

GLOSS. (non occ.) But it ought to be observed, that Jerome and Gregory did not say that John was to proclaim Christ's coming to the world beneath, to the end that the unbelievers there might be converted to the faith, but that the righteous who abode in expectation of Christ, should be comforted by His near approach.

HILARY. It is indeed certain, that he who as forerunner proclaimed Christ's coming, as prophet knew Him when He stood before him, and worshipped

Him as Confessor when He came to him, could not fall into error from such abundant knowledge. Nor can it be believed that the grace of the Holy Spirit failed him when thrown into prison, seeing He should hereafter minister the light of His power to the Apostles when they were in prison.

JEROME. Therefore he does not ask as being himself ignorant. But as the Saviour asks where Lazarus is buried (John 11:34.), in order that they who shewed Him the sepulchre might be so far prepared for faith, and believe that the dead was verily raised again—so John, about to be put to death by Herod, sends his disciples to Christ, that by this opportunity of seeing His signs and wonders they might believe on Him, and so might learn through their master's enquiry. But John's disciples had somewhat of bitterness and jealousy towards the Lord, as their former enquiry shewed, *Why do we and the Pharisees fast oft, but thy disciples fast not?*

CHRYSTOSTOM. Yet whilst John was with them he held them rightly convinced concerning Christ. But when he was going to die, he was more concerned on their behalf. For he feared that he might leave his disciples a prey to some pernicious doctrine, and that they should remain separate from Christ, to whom it had been his care to bring all his followers from the beginning. Had he said to them, Depart from me, for He is better than me, he would not have prevailed with them, as they would have supposed that he spoke this in humility, which opinion would have drawn them more closely to him. What then does he? He waits to hear through them that Christ works miracles. Nor did he send all, but two only, (whom perhaps he chose as more ready to believe than the rest,) that the reason of his enquiry might be unsuspected, and that from the things themselves which they should see they might understand the difference between him and Jesus.

HILARY. John then is providing not for his own, but his disciples' ignorance; that they might know that it was no other whom he had proclaimed, he sent them to see His works, that the works might establish what John had spoken; and that they should not look for any other Christ, than Him to whom His works had borne testimony.

CHRYSTOSTOM. So also Christ as knowing the mind of John, said not, I am He; for thus He would have put an obstacle in the way of those that heard Him, who would have at least thought within themselves, if they did not say, what the Jews did say to Christ, *Thou bearest witness of thyself*. (John

8:13.) Therefore He would have them learn from His miracles, and so presented His doctrine to them more clear, and without suspicion. For the testimony of deeds is stronger than the testimony of words. Therefore He straightway healed a number of blind, and lame, and many other, for the sake not of John who had knowledge, but of others who doubted; as it follows, *And Jesus answered and said unto them, Go and tell John what ye have heard and seen; The blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, the poor have the Gospel preached to them.*

JEROME. This last is no less than the first. And understand it as if it had been said, Even *the poor*; that so between noble and mean, rich and poor, there may be no difference in preaching. This approves the strictness of the master, this the truth of the teacher, that in His sight every one who can be saved is equal.

CHRYSTOSTOM. *And blessed is he who shall not be offended in me*, is directed against the messengers; they were offended in Him. But He not publishing their doubts, and leaving it to their conscience alone, thus privately introduced a refutation of them.

HILARY. This saying, that they were blessed from whom there should be no offence in Him, shewed them what it was that John had provided against in sending them. For John, through fear of this very thing, had sent his disciples that they might hear Christ.

GREGORY. (Hom. in Ev. vi. 1.) Otherwise; The mind of unbelievers was greatly offended concerning Christ, because after many miracles done, they saw Him at length put to death; whence Paul speaks, *We preach Christ crucified, to the Jews a stumbling-block*. (1 Cor. 1:23.) What then does that mean, *Blessed is he who shall not be offended in me*, but a direct allusion to the humiliation of His death; as much as to say, I do indeed wonderful works, but do not disdain to suffer humble things. Because then I follow you in death, men must be careful not to despise in Me My death, while they reverence My wonderful works.

HILARY. In these things which were done concerning John, there is a deep store of mystic meaning. The very condition and circumstances of a prophet are themselves a prophecy. John signifies the Law; for the Law proclaimed

Christ, preaching remission of sins, and giving promise of the kingdom of heaven. Also when the Law was on the point of expiring, (having been, through the sins of the people, which hindered them from understanding what it spake of Christ, as it were shut up in bonds and in prison,) it sends men to the contemplation of the Gospel, that unbelief might see the truth of its words established by deeds.

AMBROSE. And perhaps the two disciples sent are the two people; those of the Jews, and those of the Gentiles who believed.

11:7–10

7. And as they departed, Jesus began to say unto the multitudes concerning John, What went ye out into the wilderness to see? A reed shaken with the wind?

8. But what went ye out for to see? A man clothed in soft raiment? behold, they that wear soft clothing are in kings' houses.

9. But what went ye out for to see? A prophet? yea, I say unto you, and more than a prophet.

10. For this is he, of whom it is written, Behold, I send my messenger before thy face, which shall prepare thy way before thee.

CHRYSTOSTOM. (Hom. xxxvii.) Sufficient had been now done for John's disciples; they returned certified concerning Christ by the wonderful works which they had seen. But it behoved that the multitude also should be corrected, which had conceived many things amiss from the question of John's disciples, not knowing the purpose of John in sending them. They might say, He who bare such witness to Christ, is now of another mind, and doubts whether this be He. Doth he this because he hath jealousy against Jesus? Has the prison taken away his courage? Or spake he before but empty and untrue words?

HILARY. Therefore that this might not lead them to think of John as though he were offended concerning Christ, it continues, *When they had gone away, Jesus began to speak to the multitudes concerning John.*

CHRYSOStOM. *As they departed*, that He should not seem to speak flattery of the man; and in correcting the error of the multitude, He does not openly expose, their secret suspicions, but by framing his words against what was in their hearts, He shews that He knows hidden things. But He said not as to the Jews, *Why think ye evil in your hearts?* though indeed it was evil that they had thought; yet it proceeded not from wickedness, but from ignorance; therefore He spake not to them harshly, but answered for John, shewing that he had not fallen from his former opinion. This He teaches them, not by His word only, but by their own witness, the witness of their own actions, as well as their own words. *What went ye out into the wilderness to see?* As much as to say, Why did ye leave the towns and go out into the wilderness? So great multitudes would not have gone with such haste into the desert, if they had not thought that they should see one great, and wonderful, one more stable than the rock.

PSEUDO-CHRYSOStOM. (in loc.) They had not gone out at this time into the desert to see John, for he was not now in the desert, but in prison; but He speaks of the past time while John was yet in the desert, and the people flocked to him.

CHRYSOStOM. And note that making no mention of any other fault, He clears John of fickleness, which the multitude had suspected him of, saying, *A reed shaken by the wind?*

GREGORY. (Hom. in Ev. vi. 2.) This He proposes, not to assert, but to deny. For if but a breath of air touch a reed, it bends it one way or other; a type of the carnal mind, which leans to either side, according as the breath of praise or detraction reaches it. A reed shaken by the wind John was not, for no variety of circumstance bent him from his uprightness. The Lord's meaning then is,

JEROME. Was it for this ye went out into the desert to see a man like unto a reed, and carried about by every wind, so that in lightness of mind he doubts concerning Him whom once he preached? Or it may be he is roused against Me by the sting of envy, and he seeks empty honour by his preaching, that he may thereof make gain. Why should he covet wealth? that he may have dainty fare? But his food is locusts and wild honey. That he may wear soft raiment? But his clothing is camel's hair. This is that He adds, *But what went ye out for to see? A man clothed in soft raiment?*

CHRYSOSTOM. Otherwise; That John is not as a waving reed, yourselves have shewn by going out unto the desert to him. Nor can any say that John was once firm, but has since become wilful and wavering; for as some are prone to anger by natural disposition, others become so by long weakness and indulgence, so in inconstancy, some are by nature inconstant, some become so by yielding to their own humour and self-indulgence. But John was neither inconstant by natural disposition, this he means by saying, *What went ye out for to see, a reed shaken by the wind?* Neither had he corrupted an excellent nature by self-indulgence, for that he had not served the flesh is shewn by his raiment, his abode in the desert, his prison. Had he sought soft raiment, he would not have dwelt in the desert, but in kings' houses; *Lo they that are clothed in soft raiment, are in kings' houses.*

JEROME. This teaches that an austere life and strict preaching ought to shun kings' courts and the palaces of the rich and luxurious.

GREGORY. (Hom. in Ev. vi. 3.) Let no one suppose that there is nothing sinful in luxury and rich dress; if pursuit of such things had been blameless, the Lord would not have thus commended John for the coarseness of his raiment, nor would Peter have checked the desire of fine clothes in women as he does, *Not in costly raiment.* (1 Pet. 3:3)

AUGUSTINE. (Doctr. Christ. iii. 12.) In all such things we blame not the use of the things, but the lust of those that use them. For whoever uses the good things in his reach more sparingly than are the habits of those with whom he lives, is either temperate or superstitious. Whoever again uses them in a measure exceeding the practice of the good among whom he lives, either has some¹ meaning therein, or else is dissolute.

CHRYSOSTOM. Having described his habits of life from his dwelling-place, his dress, and the concourse of men to hear him, He now brings in that he is also a prophet, *But what went ye out for to see? A prophet? yea, I say unto you, and more than a prophet.*

GREGORY. (Hom. in Ev. vi. 5.) The office of a prophet is to foretel things to come, not to shew them present. John therefore is more than a prophet, because Him whom he had foretold by going before Him, the same he shewed as present by pointing Him out.

JEROME. In this he is also greater than the other prophets, that to his prophetic privilege is added the reward of the Baptist that he should baptize his Lord.

CHRYSTOSTOM. Then he shews in what respect He is greater, saying, *This is he of whom it is written, Behold, I send my angel before thy face.*

JEROME. To add to this great worthiness of John, He brings a passage from Malachias, in which he is spoken of as an Angel. (Mal. 3:1)) We must suppose that John is here called an Angel, not as partaking the Angelic nature, but from the dignity of his office as a forerunner of the Lord.

GREGORY. (ubi sup.) For the Greek word Angel, is in Latin Nuntius, ‘a messenger.’ He therefore who came to bear a heavenly message is rightly called an Angel, that he may preserve in his title the dignity which he performs in his office.

CHRYSTOSTOM. He shews wherein it is that John is greater than the Prophets, namely, in that he is nigh unto Christ, as he says, *I send before thy face*, that is, near Thee, as those that walk next to the king’s chariot are more illustrious than others, so likewise is John because of his nearness to Christ.

PSEUDO-CHRYSTOSTOM. Also the other Prophets were sent to announce Christ’s coming, but John to prepare His way, as it follows, *who shall make ready thy way before thee*;

GLOSS. (interlin.) That is, shall open the hearts of Thy hearers by preaching repentance and baptizing.

JEROME. Mystically; The desert is that which is deserted of the Holy Spirit, where there is no habitation of God; in the reed is signified a man who in outward show lives a pious life, but lacks all real fruit within himself, fair outside, within hollow, moved with every breath of wind, that is, with every impulse of unclean spirits, having no firmness to remain still, devoid of the marrow of the soul; by the garment wherewith his body is clothed is his mind shewn, that it is lost in luxury and self-indulgence. The kings are the fallen angels; they are they who are powerful in this life, and the lords of this world. Thus, *They that are clothed in soft raiment are in kings’ houses*; that is, those whose bodies are enervated and destroyed by luxury, it is clear are possessed by dæmons.

GREGORY. (ubi. sup.) Also John was not *clothed in soft raiment*, that is, he did not encourage sinners in their sinful life by speaking smooth things, but rebuked them with sharpness and rigour, saying, *Generation of vipers, &c.* (Mat. 3:7)

11:11–15

11. Verily I say unto you, Among them that are born of women there hath not risen a greater than John the Baptist: notwithstanding he that is least in the kingdom of heaven is greater than he.

CHRYSTOSTOM. Having first delivered the Prophet's testimony in praise of John, He rested not there, but added His own decision respecting him, saying, *Among them that are born of women there has not arisen a greater than John the Baptist.*

RABANUS. As much as to say; What need to recount one by one the praises of John the Baptist; *I say verily unto you, Among them that are born of women, &c.* He says women, not virgins. If the same word mulier, which denotes a married person, is any where in the Gospels applied to Mary, it should be known that the translator has there used 'mulier' for 'femina;' as in that, *Woman, behold thy son!* (John 19:26)

JEROME. He is then set before all those that are born in wedlock, and not before Him who was born of the Virgin and the Holy Spirit; yet these words, *there has not arisen a greater than John the Baptist*, do not imply that John is to be set above the Prophets and Patriarchs and all others, but only makes him equal to the rest; for it does not follow that because others are not greater than him, that therefore he is greater than others.

PSEUDO-CHRYSTOSTOM. But seeing that righteousness has so great deepness that none can be perfect therein but God only, I suppose that all the saints tried by the keenness of the divine judgment, rank in a fixed order, some lower, some before other. Whence we understand that He that hath none greater than Himself, is greater than all.

CHRYSTOSTOM. That the abundance of this praise might not beget a wrong inclination in the Jews to set John above Christ, he corrects this, saying, *He that is least in the kingdom of heaven is greater than he.*

AUGUSTINE. (Cont. Adv. Leg. et Proph. ii. 5.) The heretic¹ argues from this verse to prove, that since John did not belong to the kingdom of heaven, therefore much less did the other Prophets of that people, than whom John is greater. But these words of the Lord may be understood in two ways. Either the kingdom of heaven is something which we have not yet received, that, namely, of, which He speaks, *Come, ye blessed of my Father, receive the kingdom*, (Mat. 25:34) because they in it are Angels, therefore the least among them is greater than a righteous man who has a corruptible body. Or if we must understand the kingdom of heaven of the Church, whose children are all the righteous men from the beginning of the world until now, then the Lord speaks this of Himself, who was after John in the time of His birth, but greater in respect of His divine nature and supreme power. According then to the first interpretation it will be pointed, *He who is least in the kingdom of heaven, is greater than he*; according to the second, *He who is less than he, is in the kingdom of heaven greater than he*.

CHRYSTOSTOM. The kingdom of heaven, that is, in the spiritual world, and all relating thereto. But some say that Christ spoke this of the Apostles.

JEROME. We understand it simply, that every saint who is already with the Lord is greater than he who yet stands in the battle; for it is one thing to have gained the crown of victory, another to be yet fighting in the field.

12. And from the days of John the Baptist until now the kingdom of heaven suffereth violence, and the violent take it by force.

13. For all the prophets and the law prophesied until John.

14. And if ye will receive it, this is Elias, which was for to come.

15. He that hath ears to ear, let him hear.

GLOSS. (non occ.) That what He had last said should not lead any to suppose that John was an alien from the kingdom of heaven, He corrects this by adding, *From the days of John the Baptist until now, the kingdom of heaven suffereth violence, and the violent take it by force*.

GREGORY. (Hom. in Ev. xx. 14.) By the kingdom of heaven is meant the heavenly throne, whither when sinners defiled with any evil deed return in

penitence, and amend themselves, they enter as sinners into the place of another, and take by violence the kingdom of heaven.

JEROME. Because John the Baptist was the first who preached repentance to the people, saying, *Repent ye, for the kingdom of heaven is at hand*: rightly therefore from that day forth it may be said, that *the kingdom of heaven suffereth violence, and the violent take it by force*. For great indeed is the violence, when we who are born of earth, seek an abode in heaven, and obtain by excellence what we have not by nature.

HILARY. Otherwise; The Lord bade His Apostles go *to the lost sheep of Israel*, but all their preaching conveyed profit to the publicans and sinners. Therefore *the kingdom suffers violence, and the violent take it by force*, for the glory of Israel, due to the Fathers, foretold by the Prophets, offered by Christ, is entered and held by force by the might of the Gentiles.

CHRYSTOSTOM. Or; All who come thereto with haste take by force the kingdom of God through the faith of Christ; whence He says, *from, the days of John until now*, and thus He brings them in haste to His faith, and at the same time adds support to those things which had been spoken by John. For if all things were fulfilled until John, then is Jesus He that should come; wherefore He adds, *All the Prophets and the Law prophesied until John*.

JEROME. Not that He cuts off all Prophets after John; for we read in the Acts of the Apostles that Agabus prophesied, and also four virgins daughters of Philip; but He means that the Law and the Prophets whom we have written, whatever they have prophesied, they have prophesied of the Lord. That He says, *Prophesied until John*, shews that this was now the time of Christ's coming; and that whom they had foretold should come, Him John shewed to be already come.

CHRYSTOSTOM. Then He adds another token of him, saying, *And if ye will receive it, this is Elias who was to come*. (Mal. 4:5) The Lord speaks in Malachias, *I will send you Elias the Tishbite*; and of the same again, *Behold, I send my messenger before thy face*.

JEROME. John then is said to be Elias, not according to the foolish philosophers, and certain heretics who bring forward their metempsychosis, or passing of the soul from one body to another; but because (as it is in another passage of the Gospel) he came in the spirit and power of Elias, and

had the same grace and measure of the Holy Spirit. But in austerity of life, and fortitude of spirit, Elias and John were alike; they both dwelt in the desert, both were girded with a girdle of skins; because he reprov'd Ahab and Jezebel for their wickedness, Elias was compelled to fly; because he condemned the unlawful union of Herod and Herodias, John is beheaded.

CHRYSOSTOM. *If ye will receive it*, shewing their freedom, and requiring of them a willing mind. John the Baptist is Elias, and Elias is John, because both were forerunners of Christ.

JEROME. That He says, *This is Elias*, is figurative, and needs to be explained, as what follows, shews; *He that hath ears to hear, let him hear*.

REMIGIUS. As much as to say, Whoso has ears of the heart to hear, that is, to understand, let him understand; for He did not say that John was Elias in person, but in the Spirit.

11:16–19

16. But whereunto shall I liken this generation? It is like unto children sitting in the markets, and calling unto their fellows,

17. And saying, We have piped unto you, and ye have not danced; we have mourned unto you, and ye have not lamented.

18. For John came neither eating nor drinking, and they say, He hath a devil.

19. The Son of man came eating and drinking, and they say, Behold a man gluttonous, and a winebibber, a friend of Publicans and sinners. But wisdom is justified of her children.

HILARY. The whole of this speech is a reproach of unbelief, and arises out of the foregoing complaint; that the stiff-necked people had not learned by two different modes of teaching.

CHRYSOSTOM. Whence He puts this question, shewing that nothing had been omitted that ought to be done for their salvation, saying, *To whom shall I liken this generation?*

GLOSS. (ap. Anselm.) By *this generation* He means the Jews together with Himself and John. As though He had said; John is thus great; but ye would believe neither him nor Me, and therefore to whom shall I liken you?

REMIGIUS. And straightway He answers Himself, saying, *It is like unto children sitting in the market-place, crying unto their fellows, and saying, We have played music to you, and ye have not danced; we have mourned, and ye have not lamented.*

HILARY. By the *children* are meant the Prophets, who preached as children in singleness of meaning, and in the midst of the synagogue, that is *in the market-place*, reprove them, that when they played to those to whom they had devoted the service of their body, they had not obeyed their words, as the movement of the dancers are regulated by the measures of the music. For the Prophets invited them to make confession by song to God, as it is contained in the song of Moses, of Isaiah, or of David.

JEROME. They say therefore, *We have played music to you, and ye have not danced*; i.e. We have called on you to work good works to our songs, and ye would not. We have lamented and called you to repentance, and this ye would not, rejecting both preaching, as well of exhortation to virtue, as of repentance for sin.

REMIGIUS. What is that He says, *To their fellows*? Were the unbelieving Jews then fellows of the Prophets? He speaks thus only because they were sprung of one stock.

JEROME. The children are they of whom Isaiah speaks, *Behold I, and the children whom the Lord has given me.* (Is. 8:18) These children then sit in the market-place, where are many things for sale, and say,

CHRYSOStOM. *We have played music to you, and ye have not danced*; that is, I have shewed you an unrestricted life, and ye are not convinced; *We have mourned unto you, and ye have not lamented*; that is, John lived a hard life, and ye heeded him not. Yet does not he speak one thing, and I another, but both speak the same thing, because both have one and the same object. *For John came neither eating nor drinking, and they say, He hath a dæmon. The Son of man came &c.*

AUGUSTINE. (Cont. Faust. xvi. 31.) I would that the Manichæans would tell me what Christ ate and drank, who here speaks of Himself as eating and drinking in comparison of John, who did neither. Not indeed that John drank nothing at all, but that he drank neither wine nor strong drink—but water only. Not that he dispensed altogether with food, but that he ate only locusts and wild honey. Whence then is it said of him that he came neither eating nor drinking, except that he used not that food which the Jews used? Unless therefore the Lord had used this food, He would not have been said to have been, in comparison of John, *eating and drinking*. It would be strange that he who ate locusts and honey, should be said to come *neither eating nor drinking*, and that he who ate only bread and herbs, should be said to come eating and drinking.

CHRYSTOSTOM. He says therefore, *Jesus came*, as much as to say, I and John came opposite ways, to do the same thing; as two hunters chasing the same animal from opposite sides, so that it might fall into the hands of one of them. But all mankind admire fasting and severity of life; and for this reason it was ordained from his infancy that John should be so brought up, that the things that he should say should receive credit. The Lord also walked in this way when He fasted forty days; but He had other means of teaching men to have confidence in Him; for it was a much greater thing that John who had walked in this way should bear witness to Him, than that He Himself should walk in that way. Again, John had nothing to shew besides his life, and his righteousness; whereas Christ had also the witness of His miracles. Leaving therefore to John the representation of fasting, He Himself walked in a contrary way, entering to the table of the publicans, and eating and drinking with them.

JEROME. If fasting then pleases you, why were you not satisfied with John? If fulness, why not with the Son of man? Yet one of these ye said had a dæmon, the other ye called a gluttonous man, and drunkard.

CHRYSTOSTOM. What excuse then shall be given for them? Therefore He adds, *And wisdom is justified of her children*; that is, though ye were not convinced, yet have ye nothing whereof to accuse me, as also of the Father the Prophet speaks, *That thou mightest be justified in thy sayings*. (Ps. 51:4.) For though nought be effected in you by that goodness which is extended to you, yet He fulfils all His part that you may not have the shadow of excuse for your ungrateful doubt.

JEROME. *Wisdom is justified of her children*, i.e. The dispensation or doctrine of God, or Christ Himself who is the power and wisdom of God, is proved by the Apostles, who are His children, to have done righteously.

HILARY. He is wisdom itself not by His acts, but by His nature. Many indeed evade that saying of the Apostle's, *Christ is the wisdom and power of God*, (1 Cor. 1:24) by saying, that truly in creating Him of a Virgin the Wisdom and Power of God were shewn mightily. (e.g. Paul of Samosata, &c.) Therefore that this might not be so explained, He calls Himself the Wisdom of God, shewing that it was verily He, and not the deeds relating to Him, of whom this was meant. For the power itself, and the effect of that power, are not the same thing; the efficient is known from the act.

AUGUSTINE. (Quæst. Ev. ii. 11.) Or, *Wisdom is justified of her children*, because the holy Apostles understood that the kingdom of God was not in meat and drink, but in patient enduring; such persons neither does abundance lift up, nor want cast down, but as Paul spoke, *I know how to abound, and to suffer want*. (Phil. 4:12)

JEROME. Some copies read, *Wisdom is justified of her works*, for wisdom does not seek the witness of words, but of works.

CHRYSOSTOM. You should not be surprised at His using trite instances, such as that respecting the children; for He spoke to the weakness of His hearers; as Ezekiel spoke many things adapted to the Jews, but unworthy of the greatness of God.

HILARY. Mystically; Neither did the preaching of John bend the Jews, to whom the law seemed burdensome in prescribing meats and drinks, difficult and grievous, having in it sin which He calls having a dæmon—for from the difficulty of keeping it they must sin under the Law. Nor again did the preaching of the Gospel with freedom of life in Christ please them—by which the hardships and burdens of the Law were remitted, and publicans and sinners only believed in it. Thus, then, so many and so great warnings of all kinds having been offered them in vain, they are neither justified by the Law, and they are cast off from grace; *Wisdom, therefore, is justified of her children*, by those, that is, who seize the kingdom of heaven by the justification of faith, confessing the work of wisdom to be just, that it has transferred its gift from the rebellious to the faithful.

11:20–24

20. Then began he to upbraid the cities wherein most of his mighty works were done, because they repented not:

21. Woe unto thee, Chorazin! woe unto thee, Bethsaida! for if the mighty works, which were done in you, had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes.

22. But I say unto you, It shall be more tolerable for Tyre and Sidon at the day of judgment, than for you.

23. And thou, Capernaum, which art exalted unto heaven, shalt be brought down to hell: for if the mighty works, which have been done in thee, had been done in Sodom, it would have remained until this day.

24. But I say unto you, That it shall be more tolerable for the land of Sodom in the day of judgment, than for thee.

GLOSS. (ap. Anselm.) Thus far He had brought His accusation against the Jews in common; now against certain towns by name, in which he had specially preached, and yet they would not be converted; whence it is said, *Then began he to upbraid the cities in which most of his mighty works were done, because they had not repented.*

JEROME. His upbraiding of the towns of Corozaim, Bethsaida, and Capharnaum, is set forth in this chapter, because He therefore upbraided them, because after He had such mighty works and wonders in them they had not done penitence. Whence He adds, *Wo for thee, Corozaim! wo for thee, Bethsaida!*

CHRYSOSTOM. That you should not say that they were by nature evil, He names Bethsaida, a town from which the Apostles had come, namely, Philip, and two pair of the chief of the Apostles, Peter and Andrew, James and John.

JEROME. In this word Wo, these towns of Galilee are mourned for by the Saviour, that after so many signs and mighty works, they had not done penitence.

RABANUS. Corozaim, which is interpreted ‘my mystery,’ and Bethsaida, ‘the house of fruits’ or, ‘the house of hunters,’ are towns of Galilee situated on the shore of the sea of Galilee. The Lord therefore mourns for towns which once had the mystery of God, and which ought to have brought forth the fruit of virtues, and into which spiritual hunters had been sent.

JEROME. And to these are preferred Tyre and Sidon, cities given up to idolatry and vices; *For if the mighty works which have been done in you had been done in Tyre and Sidon, they would have long ago done penitence in sackcloth and ashes.*

GREGORY. (Mor. xxxv. 6.) In *sackcloth* is the roughness which denotes the pricking of the conscience for sin, *ashes* denote the dust of the dead; and both are wont to be employed in penitence, that the pricking of the sackcloth may remind us of our sins, and the dust of the ash may cause us to reflect what we have become by judgment.

RABANUS. Tyre and Sidon are cities of Phœnicia. Tyre is interpreted ‘narrowness,’ and Sidon ‘hunting;’ and denote the Gentiles whom the Devil as a hunter drives into the straits of sin; but Jesus the Saviour sets them free by the Gospel.

JEROME. We ask where it is written that the Lord did wonders in Corozaim and Bethsaida? We read above, *And he went about the towns and villages, healing all sicknesses, &c.* (ch., 9:35.) among the rest, therefore, we may suppose that He wrought signs in Corozaim and Bethsaida.

AUGUSTINE. (De Don. Pers. 9.) It is not then true that His Gospel was not preached in those times and places, in which He foreknew that all would be such, as were many in His actual presence, who would not even believe on Him when He raised men from the dead. For the Lord Himself bears witness that they of Tyre and Sidon would have done penitence in great humility, had the wonders of the Divine power been done in them. Moreover, if the dead are judged according to those deeds which they would have done had they lived, then because these would have believed had the Gospel been preached to them with so great miracles, surely they should not be punished at all, and yet in the day of judgment they shall be punished; for it follows, *But I say unto you, It shall be more tolerable for*

Tyre and Sidon in the day of judgment, than for you. Those then shall be punished with more, these with less severity.

JEROME. This is because Tyre and Sidon had trodden under foot the law of nature only, but these towns after they had transgressed the natural and the written Law, also made light of those wonders which had been wrought among them.

RABANUS. We at this day see the words of the Saviour fulfilled; Corozaim and Bethsaida would not believe when the Lord came to them in person; but Tyre and Sidon have afterwards believed on the preaching of the Apostles.

REMIGIUS. Capharnaum was the metropolis of Galilee, and a noted town of that province, and therefore the Lord mentions it particularly, saying, *And thou, Capharnaum, shalt thou indeed be exalted to heaven. Thou shalt go down even to hell.*

JEROME. In other copies we find, *And thou, Capharnaum, that art exalted to heaven, shalt be brought down to hell;* and it may be understood in two different ways. Either, thou shalt go down to hell because thou hast proudly resisted my preaching; or, thou that hast been exalted to heaven by entertaining me, and having my mighty wonders done in thee, shalt be visited with the heavier punishment, because thou wouldest not believe even these.

REMIGIUS. And they have made the sins not of Sodom only and Gomorrah, but of Tyre and Sidon light in comparison, and therefore it follows, *For if the mighty works which have been done in thee had been done in Sodom, it would perhaps have remained unto this day.*

CHRYSOSTOM. This makes the accusation heavier, for it is a proof of extreme wickedness, that they are worse, not only than any then living, but than the wickedest of all past time.

JEROME. In Capharnaum, which is interpreted ‘the most fair town,’ Jerusalem is condemned, to which it is said by Ezekiel, *Sodom is justified by thee.* (Ezek. 16:52)

REMIGIUS. The Lord, who knows all things, here uses a word expressing uncertainty—*perhaps*, to shew that freedom of choice is left to men. *But I say unto you, it shall be easier for the land of Sodom in the day of judgment*

than for you. And be it known, that in speaking of the city or country, the Lord does not chide with the buildings and walls, but with the men that inhabit there, by the figure metonymy, putting the thing containing for the thing contained. The words, *It shall be easier in the day of judgment,* clearly prove that there are divers punishments in hell, as there are divers mansions in the kingdom of heaven.

JEROME. The careful reader will hesitate here; If Tyre and Sidon could have done penitence at the preaching of the Saviour, and His miracles, they are not in fault that they believed not; the sin is his who would not preach to bring them to penitence. To this there is a ready answer, that we know not God's judgments, and are ignorant of the sacraments of His peculiar dispensations. It was determined by the Lord not to pass the borders of Judæa, that He might not give the Pharisees and Priests a just occasion of persecuting Him, as also He gave commandment to the Apostles, *Go not into the way of the Gentiles.* Corozaim and Bethsaida are condemned because they would not believe, though Christ Himself was among them—Tyre and Sidon are justified, because they believed His Apostles. You should not enquire into times when you see the salvation of those that believe.

REMIGIUS. We may also answer in another way. There were many in Corozaim and Bethsaida who would believe, and many in Tyre and Sidon who would not believe, and therefore were not worthy of the Gospel. The Lord therefore preached to the dwellers in Corozaim and Bethsaida, that they who were to believe, might be able; and preached not in Tyre and Sidon, lest perhaps they who were not to believe, being made worse by contempt of the Gospel, should be punished more heavily.

AUGUSTINE. (De Don. Pers. 10.) A certain Catholic disputant of some note expounded this place of the Gospel in the following way; That the Lord foreknew that they of Tyre and Sidon would fall from the faith after they had believed the miracles done among them; and that therefore in mercy He did not His miracles there; because they would have incurred the heavier penalty had they lapsed from the faith after having held it, than if they had never held it at all. Or otherwise, The Lord surely foreknew His mercies with which He deigns to deliver us. And this is the predestination of the saints, namely, the foreknowledge and making ready the mercies of God, by which they are most certainly saved, whosoever are saved. The rest are left

to the just judgment of God in the general body of the condemned, where they of Tyre and Sidon are left, who might have believed had they seen Christ's many miracles; but since it was not given them that they should believe, therefore that through which they might have believed was also withheld. From which it appears, that there are certain who have in their dispositions by nature a divine gift of understanding by which they would be moved to faith, if they should either hear words or see signs adapted to their minds. But if they be not by the high sentence of God set apart from the mass of perdition through the predestination of grace, then neither words nor works are set before them by God, which yet, could they have seen or heard them, would have stirred them to believe. In this general mass of perdition are the Jews also left, who could not believe so great and manifest wonders wrought before their eyes. And the cause wherefore they could not believe, the Gospel hath not hidden, speaking thus; *Though he did so great miracles before them, yet could they not believe, as Esaias said, I have blinded their eyes, and hardened their heart.* (John 12:37) Not in this way then were the eyes of they of Tyre and Sidon blinded, or their heart hardened, for they would have believed had they seen such wonders as these saw. But it profited those not that they could have believed, for that they were not predestinated; neither would it have been any hindrance to these that they had not power to believe, had they been so predestined that God should have enlightened their blindness, and taken away the heart of stone from within them.

AUGUSTINE. (De Cons. Ev. ii. 32.) Luke also gives this as spoken in continuation of some other of the Lord's discourses; from which it appears that he has rather followed the actual order of events; Matthew to have followed his recollection. Or the words of Matthew, *Then began he to upbraid the towns*, must be taken, as some think, as expressing some particular time by the word *then*, but not referring generally to that time in which the many other things here told were done and said. Whoever, therefore, thinks thus must suppose that this was spoken twice. And when we find in the same Evangelist some things spoken by the Lord at two different times—like that in Luke concerning the not taking a scrip for their journey,—what wonder is it if any thing else, which was twice spoken, is found once severally in two several Gospels in the actual connexion in which it was spoken, which connexion is different, because they are two different occasions on which it is related to have been spoken?

11:25–26

25. At that time Jesus answered and said, I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes.

26. Even so, Father: for so it seemed good in thy sight.

GLOSS. (non occ.) Because the Lord knew that many would doubt respecting the foregoing matter, namely, that the Jews would not receive Christ whom the Gentile world has so willingly received, He here makes answer to their thoughts; *And Jesus answered and said, I confess unto thee, Father, Lord of heaven and earth.*

GLOSS. (ord.) That is, Who makest of heaven, or leavest in earthliness, whom Thou wilt. Or literally,

AUGUSTINE. (Serm. 67. 1.) If Christ, from whom all sin is far, said, *I confess*, confession is not proper for the sinner only, but sometimes also for him that gives thanks. We may confess either by praising God, or by accusing ourselves. When He said, *I confess unto thee*, it is, I praise Thee, not I accuse Myself.

JEROME. Let those hear who falsely argue, that the Saviour was not born but created, how He calls His Father *Lord of heaven and earth*. For if He be a creature, and the creature can call its Maker Father, it was surely foolish here to address Him as Lord of heaven and earth, and not of Him (Christ) likewise. He gives thanks that His coming has opened to the Apostles sacraments, which the Scribes and Pharisees knew not, who seemed to themselves wise, and understanding in their own eyes; *That thou hast hid these things from the wise and understanding, and hast revealed them unto babes.*

AUGUSTINE. (Serm. 67. 5.) That the wise and understanding are to be taken as the proud, Himself opens to us when He says, *and hast revealed them unto babes*; for who are *babes* but the humble?

GREGORY. (Mor. xxvii. 13.) He says not 'to the foolish,' but *to babes*, shewing that He condemns pride, not understanding.

CHRYSTOSTOM. (Horn. xxxviii.) Or when He says, *The wise*, He does not speak of true wisdom, but of that which the Scribes and Pharisees seemed to have by their speech. Wherefore He said not, ‘And hast revealed them to the foolish,’ but, *to babes*, that is, uneducated, or simple; teaching us in all things to keep ourselves from pride, and to seek humility.

HILARY. The hidden things of heavenly words and their power are hid from the wise, and revealed to the babes; babes, that is, in malice, not in understanding; hid from the wise because of their presumption of their own wisdom, not because of their wisdom.

CHRYSTOSTOM. That it is revealed to the one is matter of joy, that it is hid from the other not of joy, but of sorrow; He does not therefore joy on this account, but He joys that these have known what the wise have not known.

HILARY. The justice of this the Lord confirms by the sentence of the Father’s will, that they who disdain to be made babes in God, should become fools in their own wisdom; and therefore He adds, *Even so, Father; for so it seemed good before thee.*

GREGORY. (Mor. xxv. 14.) In which words we have a lesson of humility, that we should not rashly presume to discuss the counsels of heaven concerning the calling of some, and the rejection of others shewing that that cannot be unrighteous which is willed by Him that is righteous.

JEROME. In these words moreover He speaks to the Father with the desire of one petitioning, that His mercy begun in the Apostles might be completed in them.

CHRYSTOSTOM. These things which the Lord spoke to His disciples, made them more zealous. As afterwards they thought great things of themselves, because they cast out dæmons, therefore He here reproves them; for what they had, was by revelation, not by their own efforts. The Scribes who esteemed themselves wise and understanding were excluded because of their pride, and therefore He says, Since on this account the mysteries of God were hid from them, fear ye, and abide as babes, for this it is that has made you partakers in the revelation. But as when Paul says, *God gave them, over to a reprobate mind*, (Rom. 1:28), he does not mean that God did this, but they who gave Him cause, so here, *Thou hast hid these things from the wise and understanding.* And wherefore were they hid from them? Hear

Paul speaking, *Seeking to set up their own righteousness, they were not subject to the righteousness of God* (Rom. 10:3.)

11:27

27. All things are delivered unto me of my Father: and no man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him.

CHRYSTOM. Because He had said, *I confess unto thee, Father, because thou hast hid these things from the wise*, that you should not suppose that He thus thanks the Father as though He Himself was excluded from this power, He adds, *All things are committed to me by my Father*. Hearing the words *are committed*, do not admit suspicion of any thing human, for He uses this word that you may not think there be two gods unbegotten. For at the time that He was begotten He was Lord of all.

JEROME. For if we conceive of this thing according to our weakness, when he who receives begins to have, he who gives begins to be without. Or when He says, *All things are committed to him*, He may mean, not the heaven and earth and the elements, and the rest of the things which He created and made, but those who through the Son have access to the Father.

HILARY. Or that we may not think that there is any thing less in Him than in God, therefore He says this.

AUGUSTINE. (cont. Maximin. ii. 12.) For if He has aught less in His power than the Father has, then all that the Father has, are not His; for by begetting Him the Father gave power to the Son, as by begetting Him He gave all things which He has in His substance to Him whom He begot of His substance.

HILARY. And also in the mutual knowledge between the Father and the Son, He teaches us that there is nothing in the Son beyond what was in the Father, for it follows, *And none knoweth the Son but the Father, nor does any man know the Father but the Son*.

CHRYSTOM. By this that He only knows the Father, He shews covertly that He is of one substance with the Father. As though He had said, What

wonder if I be Lord of all, when I have somewhat yet greater, namely to know the Father and to be of the same substance with Him?

HILARY. For this mutual knowledge proclaims that they are of one substance, since He that should know the Son, should know the Father also in the Son, since all things were delivered to Him by the Father.

CHRYSOSTOM. When He says, *Neither does any know the Father but the Son*, He does not mean that all men are altogether ignorant of Him; but that none knows Him with that knowledge wherewith He knows Him; which may also be said of the Son. For it is not said of some unknown God (i.e. who was not the Creator.) as Marcion declares.

AUGUSTINE. (De Trin. i. 8.) And because their substance is inseparable, it is enough sometimes to name the Father, sometimes the Son, nor is it possible to separate from either His Spirit, who is especially called the Spirit of truth.

JEROME. Let the heretic Eunomius therefore blush hereat who claims to himself such a knowledge of the Father and the Son, as they have one of another ^a. But if he argues from what follows, and props up his madness by that, *And he to whom the Son will reveal him*, it is one thing to know what you know by equality with God, another to know it by His vouchsafing to reveal it.

AUGUSTINE. (De Trin. vii. 3.) The Father is revealed by the Son, that is, by His Word. For if the temporal and transitory word which we utter both shews itself, and what we wish to convey, how much more the Word of God by which all things were made, which so shews the Father as He is Father, because itself is the same and in the same manner as the Father.

AUGUSTINE. (Quæst. Ev. i. 1.) When He said, *None knoweth the Son but the Father*, He did not add, *And he to whom the Father will reveal the Son*. But when He said, *None knoweth the Father but the Son*, He added, *And he to whom the Son will reveal him*. But this must not be so understood as though the Son could be known by none but by the Father only; while the Father may be known not only by the Son, but also by those to whom the Son shall reveal Him. But it is rather expressed thus, that we may understand that both the Father and the Son Himself are revealed by the Son, inasmuch as He is the light of our mind; and what is afterwards added, *And he to whom*

the Son will reveal, is to be understood as spoken of the Son as well as the Father, and to refer to the whole of what had been said. For the Father declares Himself by His Word, but the Word declares not only that which is intended to be declared by it, but in declaring this declares itself.

CHRYSOSTOM. If then He reveals the Father, He reveals Himself also. But the one he omits as a thing manifest, but mentions the other because there might be a doubt concerning it. Herein also He instructs us that He is so one with the Father, that it is not possible for any to come to the Father, but through the Son. For this had above all things given offence, that He seemed to be against God, and therefore He strove by all means to overthrow this notion.

11:28–30

28. Come unto me, all ye that labour and are heavy laden, and I will give you rest.

29. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls.

30. For my yoke is easy, and my burden is light.

CHRYSOSTOM. By what He had said, He brought His disciples to have a desire towards Him, shewing them His unspeakable excellence; and now He invites them to Him, saying, *Come unto me, all ye that labour and are heavy laden*.

AUGUSTINE. (Serm. 69. 1.) Whence do we all thus labour, but that we are mortal men, bearing vessels of clay which cause us much difficulty. But if the vessels of flesh are straitened, the regions of love will be enlarged. To what end then does He say, *Come unto me, all ye that labour*, but that ye should not labour?

HILARY. He calls to Him those that were labouring under the hardships of the Law, and those who are burdened with the sins of this world.

JEROME. That the burden of sin is heavy the Prophet Zachariah bears witness, saying, that wickedness sitteth upon a talent of lead. (Zech. 5:7.)

And the Psalmist fills it up, *Thy iniquities are grown heavy upon me.* (Ps. 38:4)

GREGORY. (Mor. xxx. 15.) For a cruel yoke and hard weight of servitude it is to be subject to the things of time, to be ambitious of the things of earth, to cling to falling things, to seek to stand in things that stand not, to desire things that pass away, but to be unwilling to pass away with them. For while all things fly away against our wish, those things which had first harassed the mind in desire of gaining them, now oppress it with fear of losing them.

CHRYSOStOM. He said not, Come ye, this man and that man, but All whosoever are in trouble, in sorrow, or in sin, not that I may exact punishment of you, but that I may remit your sins. Come ye, not that I have need of your glory, but that I seek your salvation. *And I will refresh you;* not, I will save you, only; but that is much greater, *I will refresh you*, that is, I will set you in all quietness.

RABANUS. (non occ.) I will not only take from you your burden, but will satisfy you with inward refreshment.

REMIGIUS. *Come*, He says, not with the feet, but with the life, not in the body, but in faith. For that is a spiritual approach by which any man approaches God; and therefore it follows, *Take my yoke upon you.*

RABANUS. The yoke of Christ is Christ's Gospel, which joins and yokes together Jews and Gentiles in the unity of the faith. This we are commanded to take upon us, that is, to have in honour; lest perchance setting it beneath us, that is wrongly despising it, we should trample upon it with the miry feet of unholiness; wherefore He adds, *Learn of me.*

AUGUSTINE. (Serm. 69. 1.) Not to create a world, or to do miracles in that world; but *that I am meek and lowly in heart.* Wouldest thou be great? Begin with the least. Wouldest thou build up a mighty fabric of greatness? First think of the foundation of humility; for the mightier building any seeks to raise, the deeper let him dig for his foundation. Whither is the summit of our building to rise? To the sight of God.

RABANUS. We must learn then from our Saviour to be meek in temper, and lowly in mind; let us hurt none, let us despise none, and the virtues which

we have shewn in deed let us retain in our heart.

CHRYSTOSTOM. And therefore in beginning the Divine Law He begins with humility, and sets before us a great reward, saying, *And ye shall find rest for your souls*. This is the highest reward, you shall not only be made useful to others, but shall make yourself to have peace; and He gives you the promise of it before it comes, but when it is come, you shall rejoice in perpetual rest. And that they might not be afraid because He had spoken of a burden, therefore He adds, *For my yoke is pleasant, and my burden light*.

HILARY. He holds forth the inducements of a pleasant yoke, and a light burden, that to them that believe He may afford the knowledge of that good which He alone knoweth in the Father.

GREGORY. (Mor. iv. 33.) What burden is it to put upon the neck of our mind that He bids us shun all desire that disturbs, and turn from the toilsome paths of this world?

HILARY. And what is more pleasant than that yoke, what lighter than that burden? To be made better, to abstain from wickedness, to choose the good, and refuse the evil, to love all men, to hate none, to gain eternal things, not to be taken with things present, to be unwilling to do that to another which yourself would be pained to suffer.

RABANUS. But how is Christ's yoke pleasant, seeing it was said above, *Narrow is the way which leadeth unto life?* (Mat. 7:14.) That which is entered upon by a narrow entrance is in process of time made broad by the unspeakable sweetness of love.

AUGUSTINE. (Serm. 70. 1.) So then they who with unfearing neck have submitted to the yoke of the Lord endure such hardships and dangers, that they seem to be called not from labour to rest, but from rest to labour. But the Holy Spirit was there who, as the outward man decayed, renewed the inward man day by day, and giving a foretaste of spiritual rest in the rich pleasures of God in the hope of blessedness to come, smoothed all that seemed rough, lightened all that was heavy. Men suffer amputations and burnings, that at the price of sharper pain they may be delivered from torments less but more lasting, as boils or swellings. What storms and dangers will not merchants undergo that they may acquire perishing riches? Even those who love not riches endure the same hardships; but those that

love them endure the same, but to them they are not hardships. For love makes right easy, and almost nought all things however dreadful and monstrous. How much more easily then does love do that for true happiness, which avarice does for misery as far as it can?

JEROME. And how is the Gospel lighter than the Law, seeing in the Law murder and adultery, but under the Gospel anger and concupiscence also, are punished? Because by the Law many things are commanded which the Apostle fully teaches us cannot be fulfilled; by the Law works are required, by the Gospel the will is sought for, which even if it goes not into act, yet does not lose its reward. The Gospel commands what we can do, as that we lust not; this is in our own power; the Law punishes not the will but the act, as adultery. Suppose a virgin to have been violated in time of persecution; as here was not the will she is held as a virgin under the Gospel; under the Law she is cast out as defiled.

CHAP. 12

12:1–8

1. At that time Jesus went on the sabbath day through the corn; and his disciples were an hungred, and began to pluck the ears of corn, and to eat.

2. But when the Pharisees saw it, they said unto him, Behold, thy disciples do that which is not lawful to do upon the sabbath day.

3. But he said unto them, Have ye not read what David did, when he was an hungred, and they that were with him;

4. How he entered into the house of God, and did eat the shewbread, which was not lawful for him to eat, neither for them which were with him, but only for the Priests?

5. Or have ye not read in the law, how that on the sabbath days the Priests in the temple profane the sabbath, and are blameless?

6. But I say unto you, That in this place is one greater than the temple.

7. But if ye had known what this meaneth, I will have mercy, and not sacrifice, ye would not have condemned the guiltless.

8. For the Son of man is Lord even of the sabbath day.

GLOSS. (ord.) Having related the preaching together with the miracles of one year before John's enquiry, He passes to those of another year, namely after the death of John, when Jesus is already in all things spoken against, and hence it is said, *At that time Jesus passed through the corn fields on the sabbath day.*

AUGUSTINE. (De Cons. Ev. ii. 34.) This which here follows is related both by Mark and Luke, without any question of discrepancy; indeed they do not say, *At that time*, so that Matthew has here perhaps preserved the order of time, they that of their recollection; unless we take the words in a wider sense, *At that time*, that is, the time in which these many and divers things were done, whence we may conceive that all these things happened after the death of John. For he is believed to have been beheaded a little after he sent his disciples to Christ. So that when he says *at that time*, he may mean only an indefinite time.

CHRYSTOSTOM. (Hon. xxxix.) Why then did He lead them through the corn fields on the sabbath, seeing He knew all things, unless He desired to break the sabbath? This he desired indeed, but not absolutely, therefore He broke it not without cause, but furnished a sufficient reason; so that He both caused the Law to cease, and yet offended not against it. Thus in order to soften the Jews, He here introduces a natural necessity; this is what is said, *And his disciples being an hungred, began to pluck the ears of corn, and to eat.* Although in things which are manifestly sinful, there can be no excuse, he who kills another cannot plead rage, nor he who commits adultery, lust, or any other cause; yet here saying that the disciples were hungry, He delivers them from all accusation.

JEROME. As we read in another Evangelist, they had no opportunity of taking food because of the thronging of the multitude, and therefore they hungred as men. That they rub the ears of corn in their hands, and with them satisfy themselves, is a proof of an austere life, and of men who needed not prepared meats, but sought only simple food.

CHRYSTOSTOM. Here admire the disciples, who are so limited in their desires, that they have no care of the things of the body, but despise the support of the flesh; they are assailed by hunger, and yet they go not away from Christ; for had not they been hard pressed by hunger, they would not have done thus. What the Pharisees said to this is added, *The Pharisees seeing it said unto Him, Behold, thy disciples do what is not lawful to do on the sabbath.*

AUGUSTINE. (De Op. Monach. 23.) The Jews rather charged the Lord's disciples with the breach of the sabbath than with theft; because it was commanded the people of Israel in the Law (Deut. 23:25.), that they should not lay hold of any as a thief in their fields, unless he sought to carry ought away with him; but if any touched only what he needed to eat, him they suffered to depart with impunity free.

JEROME. Observe, that the first Apostles of the Saviour broke the letter of the sabbath, contrary to the opinion of the Ebionites ^a, who receive the other Apostles, but reject Paul as a transgressor of the Law. Then it proceeds to their excuse; *But he said unto them, Have ye not read what David did, when he was an hungred?* To refute the false accusation of the Pharisees, He calls to mind the ancient history, that David flying from Saul came to Nobba, and being entertained by Achimelech the Priest, asked for food; (1 Sam. 21.) he having no common bread, gave him the consecrated loaves, which it was not lawful for any to eat, but the Priests only and Levites; esteeming it a better action to deliver men from the danger of famine than to offer sacrifice to God; for the preservation of man is a sacrifice acceptable to God. Thus then the Lord meets their objection, saying, If David be a holy man, and if you blame not the high-priest Achimelech, but consider their excuse for their transgression of the Law to be valid, and that was hunger; how do ye not approve in the Apostles the same plea which you approve in others? Though even here there is much difference. These rub ears of corn in their hands on the sabbath, those ate the Levitical bread, and over and above the solemn sabbath it was the season of new moon, during which when sought for at the banquet he fled from the royal palace.

CHRYSTOSTOM. To clear His disciples, He brings forward the instance of David, whose glory as a Prophet was great among the Jews. Yet they could not here answer that this was lawful for him, because he was a Prophet; for it was not Prophets, but Priests only who might eat. And the greater was he who did this, the greater is the defence of the disciples; yet though David was a Prophet, they that were with him were not.

JEROME. Observe that neither David nor his servants received the loaves of shew-bread, before they had made answer that they were pure from women.

CHRYSTOSTOM. But some one will say, How is this instance applicable to the question in hand? For David did not transgress the sabbath. Herein is shewn the wisdom of Christ, that He brings forward an instance stronger than the sabbath. For it is by no means the same thing to violate the sabbath, and to touch that sacred table, which is lawful for none. And again, He adds yet another answer, saying, *Or have ye not read in the Law, that on the sabbath days the Priests in the temple profane the sabbath, and are blameless?*

JEROME. As though He had said, Ye bring complaints against my disciples, that on the sabbath they rub ears of corn in their hands, under stress of hunger, and ye yourselves profane the sabbath, slaying victims in the temple, killing bulls, burning holocausts on piles of wood; also, on the testimony of another Gospel (John 7:23.), ye circumcise infants on the sabbath; so that in keeping one law, ye break that concerning the sabbath. But the laws of God are never contrary one to another; wisely therefore, wherein His disciples might be accused of having transgressed them, He shews that therein they followed the examples of Achimelech and David; and this their pretended charge of breaking the sabbath He retorts truly, and not having the plea of necessity, upon those who had brought the accusation.

CHRYSTOSTOM. But that you should not say to me, that to find an instance of another's sin is not to excuse our own—indeed where the thing done and not the doer of it is accused, we excuse the thing done. But this is not enough, He said what is yet more, that they are blameless. But see how great things He brings in; first, the place, in the Temple; secondly, the time, on the sabbath; the setting aside the Law, in the word *profane*, not merely break; and that they are not only free from punishment but from blame; *and are blameless*. And this second instance is not like the first which He gave

respecting David; for that was done but once, by David who was not a Priest, and was a case of necessity; but this second is done every sabbath, and by the Priests, and according to the Law. So that not only by indulgence, as the first case would establish, but by the strict law the disciples are to be held blameless. But are the disciples Priests? yea, they are yet greater than Priests, forasmuch as He was there who is the Lord of the Temple, who is the reality and not the type; and therefore it is added, *But I say unto you, one greater than the Temple is here.*

JEROME. The word *Hic* is not a pronoun, but an adverb of place *here*, for that place is greater than the Temple which contains the Lord of the Temple.

AUGUSTINE. (Quæst. in Matt. q. 10.) It should be observed, that one example is taken from royal persons, as David, the other from priestly, as those who profane the sabbath for the service of the Temple, so that much less can the charge concerning the rubbing the ears of corn attach to Him who is indeed King and Priest.

CHRYSOSTOM. And because what He had said seemed hard to those that heard it, He again exhorts to mercy, introducing His discourse with emphasis, saying, *But had ye known what that meaneth, I will have mercy and not sacrifice, ye would never have condemned the innocent.*

JEROME. What *I will have mercy, and not sacrifice*, signifies, we have explained above. The words, *Ye would never have condemned the innocent*, are to be referred to the Apostles, and the meaning is, If ye allow the mercy of Achimelech, in that he refreshed David when in danger of famishing, why do ye condemn My disciples?

CHRYSOSTOM. Observe again how in leading the discourse towards an apology for them, He shews His disciples to be above the need of any apology, and to be indeed blameless, as He had said above of the Priests. And He adds yet another plea which clears them of blame, *For the Son of Man is Lord also of the sabbath.*

REMIGIUS. He calls Himself the Son of Man, and the meaning is, He whom ye suppose a mere man is God, the Lord of all creatures, and also of the sabbath, and He has therefore power to change the law after His pleasure, because He made it.

AUGUSTINE. (cont. Faust. xvi. 28.) He did not forbid His disciples to pluck the ears of corn on the sabbath, that so He might convict both the Jews who then were, and the Manichæans who were to come, who will not pluck up a herb lest they should be committing a murder.

HILARY. Figuratively; First consider that this discourse was held *at that time*, namely, when He had given thanks to the Father for giving salvation to the Gentiles. The field is the world, the sabbath is rest, the corn the ripening of them that believe for the harvest; thus His passing through the corn field on the sabbath, is the coming of the Lord into the world in the rest of the Law; the hunger of the disciples is their desire for the salvation of men.

RABANUS. They pluck the ears of corn when they withdraw men from devotion to the world; they rub them in their hands when they tear away their hearts from the lusts of the flesh; they eat the grain when they transfer such as are amended into the body of the Church.

AUGUSTINE. (Quæst. Ev. i. 2.) But no man passes into the body of Christ, until he has been stripped of his fleshly raiment; according to that of the Apostle, *Put ye off the old man*. (Eph. 4:22.)

RABANUS. This they do on the sabbath, that is in the hope of eternal rest, to which they invite others. Also they walk through the corn fields with the Lord, who have delight in meditating on the Scriptures; they are hungry while they desire to find the bread of life, that is the love of God, in them; they pluck the ears of corn and rub them in their hands, while they examine the testimonies to discover what lies hid under the letter, and this on the sabbath, that is, while they are free from disquieting thoughts.

HILARY. The Pharisees, who thought that the key of the kingdom of heaven was in their hands, accused the disciples of doing what was not lawful to do; whereon the Lord reminded them of deeds in which, under the guise of facts, a prophecy was concealed; and that He might shew the power of all things, He further added, that it contained the form of that work which was to be, *Had ye known what that meaneth, I will have mercy*; for the work of our salvation is not in the sacrifice of the Law, but in mercy; and the Law having ceased, we are saved by the mercy of God. Which gift if they had understood they would not have condemned the innocent, that is His

Apostles, whom in their jealousy they were to accuse of having transgressed the Law, where the old sacrifices having ceased, the new dispensation of mercy came through them to the aid of all.

12:9–13

9. And when he was departed thence, he went into their synagogue:

10. And, behold, there was a man which had his hand withered. And they asked him, saying, Is it lawful to heal on the sabbath days? that they might accuse him.

11. And he said unto them, What man shall there be among you, that shall have one sheep, and if it fall into a pit on the sabbath day, will he not lay hold on it, and lift it out?

12. How much then is a man better than a sheep? Wherefore it is lawful to do well on the sabbath days.

13. Then saith he to the man, Stretch forth thine hand. And he stretched it forth; and it was restored whole, like as the other.

JEROME. Because by fair instances He had vindicated His disciples from the charge of breaking the sabbath, the Pharisees seek to bring false accusation against Himself; whence it is said, *And passing thence, he came into their synagogue.*

HILARY. For the things that had gone before were said and done in the open air, and after this He entered the synagogue.

AUGUSTINE. (De Cons. Ev. ii. 35.) It might have been supposed that the matter of the ears of corn, and this cure following, had been done on the same day, for it is mentioned to have been the sabbath day in both cases, had not Luke shewn us that they were on different days. So that what Matthew says, *And when he had passed thence, he came into their synagogue*, is to be taken as that He did not enter into the synagogue till He had passed thence; but whether several days intervened or He went thither straight is not expressed in this Gospel, so that place is given to the relation of Luke, who tells of the healing of this kind of palsy on another sabbath.

HILARY. When He was entered into the synagogue, they bring a man of a withered hand, asking Him whether it was lawful to heal on the sabbath day, seeking an occasion of convicting Him out of His answer; as it follows, *And they brought him a man having a withered hand, and asked him, saying, Is it lawful to heal on the sabbath day?*

CHRYSOSTOM. (Hom. xl.) They do not ask that they may learn, but that they may accuse Him; as it follows, *that they might accuse him*. Though the action itself would have been enough, yet they sought occasion against Him in His words also, thus providing for themselves greater matter of complaint.

JEROME. And they ask Him whether it is lawful to heal on the sabbath day, that if He should refuse, they might charge Him with cruelty, or want of power; if He should heal him, they might charge Him with transgressing the Law.

AUGUSTINE. (De Cons. Ev. ii. 35.) But it may raise enquiry how Matthew can say that they asked the Lord, *Whether it were lawful to heal on the sabbath*, seeing Mark and Luke relate that it was the Lord who asked them, *Whether it is lawful on the sabbath day to do good or to do evil?* (Luke 6:9) It is to be understood then that they first asked the Lord, *Is it lawful to heal on the sabbath day?* Then understanding their thoughts that they sought an occasion to accuse Him, He placed in the midst of him whom He was about to heal, and put to them the question which Mark and Luke say that He did ask; and when they remained silent, He made the comparison respecting the sheep, and concluded that they might do good on the sabbath day; as it follows, *But he said unto them, What man shall there be among you, that shall have one sheep, and if it fall into a pit on the sabbath day, will he not lay hold on it, and lift it out?*

JEROME. Thus He answers their question in such a way as to convict the questioners of covetousness. If ye on the sabbath, saith He, would hasten to lift out a sheep or any other animal that might have fallen into a pit, not for the sake of the animal, but to preserve your own property, how much more ought I to deliver a man who is so much better than a sheep?

GLOSS. (ord.) Thus He answers their question with a suitable example, so as to shew that they profane the sabbath by works of covetousness who were

charging Him with profaning it by works of charity; evil interpreters of the Law, who say that on the sabbath we ought to rest from good deeds, when it is only evil deeds from which we ought to rest. As it is said, *Ye shall do no servile work therein*, (Lev. 23:3) that is, no sin. Thus in the everlasting rest, we shall rest only from evil, and not from good.

AUGUSTINE. (De Cons. Ev. ii. 35.) After this comparison concerning the sheep, He concludes that it is lawful to do good on the sabbath day, saying, *Therefore it is lawful to do good on the sabbath*.

CHRYSTOSTOM. Observe how He shews many reasons for this breaking of the sabbath. But forasmuch as the man was incurably sick, He proceeds straightway to the work, as it follows, *Then saith he to the man, Reach forth thy hand: and he reached it forth, and it was restored whole as the other*.

JEROME. In the Gospel which the Nazarenes and Ebionites use, (vid. note, p. 433.) and which we have lately translated into Greek out of the Hebrew, and which many regard as the genuine Matthew, this man who has the withered hand is described as a builder, and he makes his prayer in these words, 'I was a builder, and gained my living by the labour of my hands; I pray thee, Jesus, to restore me to health, that I may not disgracefully beg my bread.'

RABANUS. Jesus teaches and works chiefly on the sabbath, not only on account of the spiritual sabbath, but on account of the gathering together of the people, seeking that all should be saved.

HILARY. Figuratively After their departure from the corn field, from which the Apostles had received the fruits of their sowing, He came to the Synagogue, there also to make ready the work of His harvest; for there were afterwards many with the Apostles who were healed.

JEROME. Until the coming of the Lord the Saviour, there was the withered hand in the Synagogue of the Jews, and the works of the Lord were not done in it; but when He came upon earth, the right hand was restored in the Apostles who believed, and given back to its former occupation.

HILARY. All healing is done by the word; and the hand is restored as the other; that is, made like to the ministry of the Apostles in the business of bestowing salvation; and it teaches the Pharisees that they should not be displeased that the work of human salvation is done by the Apostles, seeing

that if they would believe, their own hand would be made able to the ministry of the same duty.

RABANUS. Otherwise; The man who had the withered hand denotes the human race in its barrenness of good works dried up by the hand which was stretched out to the fruit; (Gen. 3:6.) this was healed by the stretching out of the innocent hand on the Cross. And well is this withered hand said to have been in the Synagogue, for where the gift of knowledge is greater, there is the greater danger of an irrecoverable infliction. The withered hand when it is to be healed is first bid to be stretched out, because the weakness of a barren mind is healed by no means better than by liberality of almsgiving. A man's right hand is affected when he is remiss in giving alms, his left whole when he is attentive to his own interests. But when the Lord comes, the right hand is restored whole as the left, because what he had got together greedily, that he distributes freely.

12:14–21

14. Then the Pharisees went out, and held a council against him, how they might destroy him.

15. But when Jesus knew it, he withdrew himself from thence: and great multitudes followed him, and he healed them all;

16. And charged them that they should not make him known:

17. That it might be fulfilled which was spoken by Esaias the prophet, saying,

18. Behold my servant, whom I have chosen; my beloved, in whom my soul is well pleased: I will put my spirit upon him, and he shall shew judgment to the Gentiles.

19. He shall not strive, nor cry; neither shall any man hear his voice in the streets.

20. A bruised reed shall he not break, and smoking flax shall he not quench, till he send forth judgment unto victory.

21. And in his name shall the Gentiles trust.

HILARY. The Pharisees are moved with jealousy at what had been done; because beholding the outward body of a man, they did not recognize the God in His works; *The Pharisees went out and sought counsel against him, how they might destroy him.*

RABANUS. He says, *went out* because their mind was alien from the Lord. They took counsel how they might destroy life, not how themselves might find life.

HILARY. And He knowing their plots withdrew, that He might be far from the counsels of the evil hearted, as it follows, *Jesus knowing it departed thence.*

JEROME. Knowing, that is, their designs against Him withdrew Himself, that He might remove from the Pharisees all opportunity of sin.

REMIGIUS. Or, He withdrew from thence as avoiding the designs of His own when they persecuted Him; or because that was not the time or place for Him to suffer, for *It cannot be that a Prophet should perish out of Jerusalem*, (Luke 13:33) as He Himself spake. The Lord also shunned those who persecuted Him through hatred, and went thither where He found many who were attached to Him from affection, whence it follows, *And there followed him many.* Him whom the Pharisees with one consent plotted against to destroy, the untaught multitude with one consent love and follow; whence they soon received the fulfilment of their desires, for it follows, *And he healed them all.*

HILARY. On those whom He healed He enjoined silence, whence it follows, *And he charged them that they should not make him known.* For his restored health was a witness to each man. And by commanding them to hold their peace, He avoids all ostentation of Himself, and at the same time notwithstanding affords a knowledge of Himself in that very admonition to hold their peace; for the observance of silence proceeds from that very thing which is to be kept silent.

RABANUS. In this also He instructs us, that when we have done any thing great we are not to seek praise abroad.

REMIGIUS. And He also gives them command that they should not make Him known, that they might not by persecuting Him be put into a worse state.

CHRYSTOSTOM. And that you may not be troubled at those things which are done, and at the incredible madness of the Pharisees, He introduces the Prophet's words. For such was the carefulness of the Prophets, that they had not omitted even this, but had noted all His ways and movements, and the meaning with which He did this; that you might learn that He spoke all things by the Holy Spirit, for if it be impossible to know the thoughts of men, much more to know the meaning of Christ, unless the Holy Spirit revealed it. Therefore it follows, *That it might be fulfilled which was spoken by Esaias the Prophet, saying, Behold my servant whom I have chosen.*

REMIGIUS. The Lord Jesus Christ is called the servant of the Almighty God^b, not in respect of His divinity, but in respect of the dispensation of the flesh which He took upon Him, because by the cooperation of the Holy Spirit He took flesh of the Virgin without stain of sin. Some books have, *Elect, whom I have chosen*, for He was chosen by God the Father, that is, predestinated that He should be the Son of God, proper, not adopted.

RABANUS. *Whom I have chosen*, he says, for a work which none else has done, that He should redeem the human race, and make peace between God and the world. It follows, *My beloved, in whom my soul is well pleased*, for He alone is the Lamb without spot of sin, of whom the Father speaks, *This is my beloved Son, in whom I am well pleased.* (Mat. 17:5)

REMIGIUS. That he says, *My soul*, is not to be understood as though God the Father had a soul, but by way of adaptation, shewing how God is disposed towards Him. And it is no wonder that a soul is ascribed to God in this manner, seeing that all other members of the body are likewise.

CHRYSTOSTOM. This the Prophet puts in the beginning, that you might learn that that which is here said was according to the counsel of the Father. For he that is beloved does according to his will who loveth him. And again, he that is chosen, does not as an enemy break the law, nor as one being an adversary of the legislator, but as one in agreement with Him. Because therefore He is beloved, *I will put my Spirit upon him.*

REMIGIUS. Then also God the Father put His Spirit upon Him, when by the working of the Holy Spirit He took flesh of the Virgin; and as soon as He became man, He took the fulness of the Holy Spirit.

JEROME. But the Holy Spirit is put, not on the Word of God, but on the Only-Begotten, who came forth from the bosom of the Father; on Him, that is, *of whom it is said, Behold my servant*. And what He will do by Him He adds, *And he shall declare judgment to the Gentiles*.

AUGUSTINE. (De Civ. Dei, xx. 30.) Seeing He preached the judgment to come which was hidden from the Gentiles.

CHRYSTOSTOM. Further, to shew His lowliness, He says, *He shall not strive*; and so He was offered up as the Father had willed, and gave Himself willingly into the hands of His persecutors. *Neither shall he cry*; so He was dumb as a lamb before his shearer. *Nor shall any hear voice in the streets*.

JEROME. For the way is broad and wide which leads to destruction, and many walk in it; and being many, they will not hear the voice of the Saviour, because they are not in the narrow but in the broad way.

REMIGIUS. The Greek πλατεῖα, is in Latin called 'latitudo.' No one therefore has heard His voice in the streets, because He has not promised pleasant things in this world to those that love Him, but hardships.

CHRYSTOSTOM. The Lord sought to heal the Jews by this mildness. But though they rejected Him, yet He did not resist them by destroying them; whence the Prophet, displaying His power and their weakness, says, *A bruised reed he shall not break, and a smoking flax he shall not quench*.

JEROME. He that holds not out his hand to a sinner, nor bears his brother's burden, he breaks a bruised reed; and he who despises a weak spark of faith in a little one, he quenches a smoking flax.

AUGUSTINE. (ubi sup) So He neither bruised nor quenched the Jewish persecutors, who are here likened to a bruised reed which has lost its wholeness, and to a smoking flax which has lost its flame; but He spared them because He was not come to judge them, but to be judged by them.

AUGUSTINE. (Quæst. Ev. i. 3.) In the smoking flax it is observed, that when the flame is out it causes a stink.

CHRYSTOM. Or this, *He shall not break a bruised reed*, shews that it was as easy for Him to break them all, as to break a reed, and that a bruised reed. And, *He shall not quench a smoking flax*, shews that their rage was fired, and that the power of Christ was strong to quench such rage with all readiness; hence in this is shewn the great mercy of Christ.

HILARY. Or, he means this bruised reed that is not broken, to shew that the perishing and bruised bodies of the Gentiles, are not to be broken, but are rather reserved for salvation. *He shall not quench a smoking flax*, shews the feebleness of that spark which though not quenched, only moulders in the flax, and that among the remnants of that ancient grace, the Spirit is yet not quite taken away from Israel, but power still remains to them of resuming the whole flame thereof in a day of penitence.

JEROME. (Ep. 121.2.) Or, the reverse, He calls the Jews a bruised reed, whom tossed by the wind and shaken from one another, the Lord did not immediately condemn, but patiently endured; and the smoking flax He calls the people gathered out of the Gentiles, who, having extinguished the light of the natural law, were involved in the wandering mazes of thick darkness of smoke, bitter and hurtful to the eyes; this He not only did not extinguish, by reducing them to ashes, but on the contrary from a small spark and one almost dead He raised a mighty flame.

CHRYSTOM. But one might say, What then, shall these things be always thus? Will He endure for ever those who thus lay snares, and are mad against Him? Far from it; when His own work shall be all complete, then shall He work these things also. And. this He signifies, saying, *Until he shall send forth judgment to victory*; as much as to say, When He shall have accomplished all things which are of Himself, then shall He bring in perfect vengeance; then shall they receive punishment when He has made his victory illustrious, that there be not left to them any irreverent opportunity of contradiction,

HILARY. Or, *Until he shall send forth judgment to victory*, that is, Until He shall take away the power of death, and bring in judgment and the return of His splendour.

RABANUS. Or, Until that judgment which was being done in Him should come forth to victory. For after that by His resurrection He had overcome

death, and driven forth the prince of this world, He returned as conqueror to His kingdom to sit on the right hand of the Father, until He shall put all His enemies under His feet.

CHRYSOSTOM. But the things of this dispensation will not rest in this only, that they who have not believed should be punished, but He will also draw the world to Him; whence it follows, *And in his name shall the Gentiles hope.*

AUGUSTINE. (De Civ. Dei, xx. 30.) This last we now see fulfilled; and thus this which cannot be denied establishes the truth of that which some have denied through ignorance, the last judgment namely, which He will hold upon earth, when he Himself shall come from heaven. For who could have expected that the Gentiles would have hope in Christ's name, when He was in the hands of His enemies, when He was bound, scourged, set at nought, and crucified; when even His disciples had lost that hope which they had begun to have in Him? That which one thief hardly hoped on the cross, the nations scattered far and wide now hope. And that they may not die for ever, they are marked with that very cross on which he died. Let none then doubt that the last judgment will be by Christ Himself.

REMIGIUS. And it should be known, that the meaning not only of this passage, but of many others also, is supported by this testimony from the Prophet. The words, *Behold my servant*, may be referred to the place in which the Father had said above, *This is my Son*. (Mat. 3:17.) The words, *I will put my Spirit upon him*, is referred to the descent of the Holy Spirit upon the Lord at His baptism; *He shall declare judgment to the Gentiles*, to that which He says below, *When the Son of Man shall sit in the seat of his Majesty*. (Mat. 25:31) What he adds, *He shall not strive nor cry*, refers to the Lord how He answered but little to the Chief Priests, and to Pilate, but to Herod nothing at all. *He shall not break the bruised reed*, refers to His shunning His persecutors that they might not be made worse; and that *In his name shall the Gentiles hope*, refers to what Himself says below, *Go ye, and teach all nations*. (Mat. 28:19)

12:22–24

22. Then was brought unto him one possessed with a devil, blind and dumb: and he healed him, insomuch that the blind and dumb both spake and

saw.

23. And all the people were amazed, and said, Is not this the Son of David?

24. But when the Pharisees heard it, they said, This fellow doth not cast out devils, but by Beelzebub the prince of the devils.

GLOSS. (non occ.) The Lord had refuted the Pharisees above, when they brought false charges against the miracles of Christ, as if He had broken the sabbath in doing them. But inasmuch as with a yet greater wickedness they perversely attributed the miracles of Christ done by divine power to an unclean spirit, therefore the Evangelist places first the miracle from which they had taken occasion to blaspheme, saying, *Then was brought to him one that had a dæmon, blind and dumb.*

REMIGIUS. The word *Then* refers to that above, where having healed the man who had the withered hand, He went out of the synagogue. Or it may be taken of a more extended time; Then, namely, when these things were being done or said.

CHRYSTOSTOM. We may wonder at the wickedness of the dæmon; he had obstructed both inlets by which he could believe, namely, hearing and sight. But Christ opened both, whence it follows, *And he healed him., insomuch that the blind and dumb both spake and saw.*

JEROME. Three miracles were wrought in one and the same person at the same time; the blind sees, the dumb speaks, the possessed is delivered from the dæmon. This was at that time done in the flesh, but is now daily being fulfilled in the conversion of them that believe; the dæmon is cast out when they first behold the light of the faith, and then their mouths which had before been stopped are opened to utter the praises of God.

HILARY. Not without reason, after having mentioned that all the multitude was healed together, does he bring in the cure of this man separately who was dæmoniac, blind and dumb. For after the man of the withered hand had been brought before Him, and been healed in the Synagogue, it behoved that the salvation of the Gentiles should be represented in the person of some other afflicted man; he who had been the habitation of a dæmon, and

blind and dumb, should be made meet to receive God, should contain God in Christ, and by confession of God should give praise to the works of Christ.

AUGUSTINE. (Quæst. Ev. i. 4.) For he that believes not, is truly dæmoniac, blind, and dumb; and he that has not understanding of the faith, nor confesses, nor gives praise to God, is subject to the devil.

AUGUSTINE. (De Cons. Ev. ii. 37) This narrative is given by Luke, not in this place, but after many other things intervening, and speaks of him as dumb only, and not blind. But he is not to be thought to be speaking of another man, because he is silent respecting this one particular; for in what follows he agrees exactly with Matthew.

HILARY. All the multitude were astonished at this which was done, but the jealousy of the Pharisees grew thereupon, *And all the multitude were astonished and said, Is not this the Son of David?*

GLOSS. (ap. Raban.) Because of His mercy and His goodness to them they proclaim Him the Son of David.

RABANUS. (e Beda in Luc.) The multitude who seemed less learned, always wondered at the works of the Lord; they, on the other hand, either denied these things, or what they could not deny laboured to pervert by an ill interpretation, as though they were wrought not by a Deity, but by an unclean spirit, namely, Beelzebub, who was the God of Acharon: *The Pharisees when they heard it said, This man does not cast out dæmons but by Beelzebub, the prince of the dæmons.*

REMIGIUS. Beelzebub is the same as Beel or Baal, or Beelphegor. Beel was father of Ninus king of Assyria; Baal was so called because he was worshipped on high; he was called Beelphegor from the mountain Phegor; Zebub was the servant of Abimelech the son of Gedeon, who, having slain his seventy brothers, built a temple to Baal, and set him up as Priest therein, to drive away the flies which were collected there by the abundant blood of the victims; for Zebub means, a fly. Beelzebub therefore is interpreted, The man of flies, wherefore from this most unclean worship they called him the Prince of the dæmons. Having therefore nothing more mean to cast upon the Lord, they said that He cast out dæmons by Beelzebub. And it should be

known that this word is not to be read with d or t at the end, as some corrupt copies have, but with b.

12:25–26

25. And Jesus knew their thoughts, and said unto them, Every kingdom divided against itself is brought to desolation; and every city or house divided against itself shall not stand;

26. And if Satan cast out Satan, he is divided against himself; how shall then his kingdom stand?

JEROME. The Pharisees ascribed the works of God to the Prince of the dæmons; and the Lord makes answer not to what they said, but to what they thought, that even thus they might be compelled to believe His power, Who saw the secrets of the heart; *Jesus, knowing their thoughts, said unto them.*

CHRYSTOSTOM. (Hom. xli.) Above they had accused Christ of having cast out dæmons by Beelzebub; but then He did not reprove them, suffering them, if they would, to acknowledge Him from further miracles, and to learn His greatness from His doctrine. But because they continued to maintain the same things, He now rebukes them, although their accusation had been very unreasonable. But jealousy reckes not what it says, so that only it say somewhat. Yet does not Christ condemn them, but answers with a gracious mildness, teaching us to be gentle to our enemies, and not to be troubled, even though they should speak such things against us, as we neither acknowledge in us, nor have any reasonableness in themselves. Therein also He proves that the things which they had said against Him were false, for it is not of one having a dæmon to shew such mercy, and to know the thoughts. Moreover, because this their accusation was very unreasonable, and they feared the multitude, they did not dare to proclaim it openly, but kept it in their thoughts; wherefore he says, *Knowing their thoughts.* He does not repeat their thoughts in His answer, not to divulge their wickedness; but He brings forward an answer; it was His object to do good to the sinners, not to proclaim their sin. He does not answer them out of the Scriptures, because they would not hearken to Him as they explained them differently, but He refutes them from common opinions. For assaults from without are not so destructive as quarrels within; and this is so in bodies and

in all other things. But in the mean while He draws instances from matters more known, saying, *Every kingdom divided against itself shall be brought to desolation*; for there is nothing on earth more powerful than a kingdom, and yet that is destroyed by contention. What then must we say concerning a city or a family, that whether it be great or small, it is destroyed when it is at discord within itself.

HILARY. For a city or family is analogous to a kingdom, as it follows, *And every city or house divided against itself shall not stand*.

JEROME. For as small things grow by concord, so the greatest fall to pieces through dissensions.

HILARY. But the word of God is rich, and whether taken simply, or examined inwardly, it is needful for our advancement. Leaving therefore what belongs to the plain understanding thereof, let us dwell on some of the more secret reasons. The Lord is about to make answer to that which they had said concerning Beelzebub, and He casts upon those to whom He made answer a condition of their answering. Thus; The Law was from God and the promise of the kingdom to Israel was by the Law, but if the kingdom of the Law be divided in itself, it must needs be destroyed; and thus Israel lost the Law, when the nation whose was the Law, rejected the fulfilment of the Law in Christ. The city here spoken of is Jerusalem, which when it raged with the madness of its people against the Lord, and drove out His Apostles with the multitude of them that believed, after this division shall not stand; and thus (which soon happened in consequence of this division) the destruction of that city is declared. Again He puts another case, *And if Satan cast out Satan, he is divided against himself; how then shall his kingdom stand?*

JEROME. As much as to say, If Satan fight against himself, and dæmon be an enemy to dæmon, then must the end of the world be at hand, that these hostile powers should have no place there, whose mutual war is peace for men.

GLOSS. (ord.) He holds them therefore in this dilemma. For Christ casts out dæmons either by the power of God, or by the Prince of the dæmons. If by the power of God, their accusations are malicious; if by the Prince of the dæmons, his kingdom is divided, and will not stand, and therefore let them

depart out of his kingdom. And this alternative He intimates that they had chosen for themselves, when they refused to believe in Him.

CHRYSTOM. Or thus; If he is divided, he is made weak, and perishes; but if he perishes, how can he cast out another?

HILARY. Otherwise; If the dæmon was driven to this division to the end that he should thus afflict the dæmons, even thus must we attribute higher power to Him who made the division than to those who are thus divided; thus the kingdom of the Devil, after this division made, is destroyed by Christ.

JEROME. But if ye think, ye Scribes and Pharisees, that the dæmons depart out of the possessed in obedience to their Prince, that men may be imposed upon by a concerted fraud, what can ye say to the healing of diseases which the Lord also wrought? It is something more if ye assign to the dæmons even bodily infirmities, and the signs of spiritual virtues.

12:27–28

27. And if I by Beelzebub cast out devils, by whom do your children cast them out? therefore they shall be your judges.

28. But if I cast out devils by the Spirit of God, then the kingdom of God is come unto you.

CHRYSTOM. After the first answer, He comes to a second more plain than the first, saying, *And if I by Beelzebub cast out dæmons, by whom do your sons cast them out? Therefore shall they be your judges.*

JEROME. He alludes, as is His manner, under the name children of the Jews, either to the exorcists of that race, or to the Apostles who are by race of that nation. If He means the exorcists who by the invocation of God cast out dæmons, He thus constrains the Pharisees by a wise enquiry to confess that their work was of the Holy Spirit. If, He would say, the casting out of the dæmons by your children is imputed to God, and not to dæmons, why should the same work wrought by Me not have the same cause? *Therefore shall they be your judges*, not by authority but by comparison, they ascribe the casting out of the dæmons to God, you to the Prince of the dæmons. But if it is of the Apostles also that this is said, (and so we should rather take it,)

then they shall be their judges, for they shall sit on twelve thrones judging the twelve tribes of Israel.

HILARY. And they are worthily appointed judges over them, to whom Christ is found to have given that power over the dæmons, which it was denied that He had.

RABANUS. Or, because the Apostles well knew within their own conscience that they had learnt no evil art from Him.

CHRYSTOSTOM. Yet He said not, My disciples, or Apostles, but *your children*; that if they chose to return again to their own privileges, they might take occasion hence; but if they should be ungrateful, they might not have even an impudent excuse. And the Apostles cast out dæmons by virtue of power which they had from Him, and yet the Pharisees made no such charge against them; for it was not the actions themselves, but the person of Christ to which they were opposed. Desiring then to shew that the things which were said against Him were only jealous suspicions, He brings forward the Apostles. And also He leads them to a knowledge of Himself, shewing how they stood in the way of their own good, and resisted their own salvation; whereas they ought to be joyful because He had come to bestow great goods upon them; *If I by the Spirit of God cast out dæmons, then is the kingdom of God come upon you*. This also shews that it is a matter of great power to cast out dæmons, and not an ordinary grace. And thus it is He reasons, *Therefore is the kingdom of God come upon you*, as much as to say, If this indeed be so, then is the Son of God come upon you. But this He hints darkly, that it may not seem hard to them. Also to draw their attention, He said not merely, *The kingdom hath come*, but, *upon you*; that is to say, These good things are coming for you; why do you oppose your own salvation; for this is the very sign given by the Prophets of the presence of the Son of God, that such works as these should be wrought by Divine power.

JEROME. For the kingdom of God denotes Himself, of whom it is written in another place, *The kingdom of God is among you*; (Luke 17:21) and, *There standeth one in the midst of you whom ye know not*. (John 1:26) Or surely that kingdom which both John and the Lord Himself had preached above, *Repent ye, for the kingdom of heaven is at hand*. (Mat. 3:2, 4:17.) There is

also a third kingdom of the Holy Scripture which shall be taken from the Jews, and be given to a nation that brings forth the fruit thereof.

HILARY. If then the disciples work by Christ, and Christ by the Spirit of God, already is the kingdom of God transferred to the Apostles through the office of the Mediator.

GLOSS. (ap Anselm.) For the weakening of the kingdom of the Devil is the increase of the kingdom of God.

AUGUSTINE. (Quæst. Ev. i. 5.) Whence the sense might be this, *If I by Beelzebub cast out dæmons*, then, according to your own opinion, *the kingdom of God is come upon you*, for the kingdom of the Devil, being thus divided against itself, cannot stand. Thus calling that the kingdom of God, in which the wicked are condemned, and are separated from the faithful, who are now doing penitence for their sins.

12:29

29. Or else how can one enter into a strong man's house, and spoil his goods, except he first bind the strong man? and then he will spoil his house.

CHRYSOSTOM. Having concluded the second answer, He brings forward yet a third, saying, *Or how can any enter into a strong man's house?* For that Satan cannot cast out Satan is clear from what has been said; and that no other can cast him out, till he have first overcome him, is plain to all. Thus the same as before is established yet more abundantly; for He says, So far am I from having the Devil for my ally, that I rather am at war with him, and bind him; and in that I cast out after this sort, I therein spoil his goods. Thus He proves the very contrary of that they strove to establish. They would shew that He did not cast out dæmons of His own power; He proves that not only dæmons, yea but the prince also of the dæmons He hath bound, as is shewn by that which He hath wrought. For if their Prince were not overcome, how were the dæmons who are His subjects thus spoiled. This speech seems also to me to be a prophecy; inasmuch as He not only casts out dæmons, but will take away all error out of the world, and dissolve the craft of the Devil; and He says not rob, but *spoil*, shewing that He will do it with power.

JEROME. His *house* is this world, which is set in evil, not by the majesty of the Creator, but by the greatness of the sinner. The strong man is bound and chained in tartarus, bruised by the Lord's foot. Yet ought we not therefore to be careless; for here the conqueror Himself pronounces our adversary to be *strong*.

CHRYSOStOM. He calls him *strong*, shewing therein his old reign, which arose out of our sloth.

AUGUSTINE. (ubi sup.) For he held us, that we should not by our own strength be able to free ourselves from him, but by the grace of God. By *his goods*, he means all the unbelievers. He has bound the strong man, in that He has taken away from him all power of hindering the faithful from following Christ, and gaining the kingdom of heaven.

RABANUS. Therefore He has spoiled his house, in that them whom He foresaw should be His own, He set free from the snares of the Devil, and has joined to the Church. Or in that He has divided the whole world among His Apostles and their successors to be converted. By this plain parable therefore He shews that He does not join in a deceitful working with the dæmons as they falsely accused Him, but by the might of His divinity He frees men from the dæmons.

12:30

30. He that is not with me is against me; and he that gathereth not with me scattereth abroad.

CHRYSOSTOM. After that third reply, here follows a fourth, *He that is not with me is against me.*

HILARY. Wherein He shews how far He is from having borrowed any power from the Devil; teaching us how great the danger to think amiss of Him, not to be with Whom, is the same as to be against Him.

JEROME. But let none think that this is said of heretics and schismatics; though we may apply it besides to such; but it is shewn by the context to refer to the Devil; in that the works of the Saviour cannot be compared with the works of Beelzebub. He seeks to hold men's souls in captivity, the Lord to set them free; he preaches idols, the Lord the knowledge of the true God; he draws men to sin, the Lord calls them back to virtues. How then can these have agreement together, whose works are so opposite?

CHRYSOSTOM. Therefore whoso gathereth not with me, nor is with me, may not be compared together with me, that with me he should cast out dæmons, but rather seeks to scatter what is mine. But tell me; If you were to have fought together with some one, and he should not be willing to come to your aid, is he not therefore against you? The Lord also Himself said in another place, *He that is not against you is for you.* (Luke 9:50) To which that which is here said is not contrary. For here He is speaking of the Devil who is our adversary—there of some man who was on their side, of whom it is said, *We saw one casting out dæmons in thy name.* Here He seems to allude to the Jews, classing them with the Devil; for they were against Him, and scattered what He would gather. But it is fair to allow that He spoke this of Himself; for He was against the Devil, and scattered abroad the things of the Devil.

12:31–32

31. Wherefore I say unto you, All manner of sin and blasphemy shall be forgiven unto men: but the blasphemy against the Holy Ghost shall not be

forgiven unto men.

32. And whosoever speaketh a word against the Son of man, it shall be forgiven him: but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come.

CHRYSOSTOM. The Lord had refuted the Pharisees by explaining His own actions, and He now proceeds to terrify them. For this is no small part of correction, to threaten punishment, as well as to set right false accusation.

HILARY. He condemns by a most rigorous sentence this opinion of the Pharisees, and of such as thought with them, promising pardon for all sins, but refusing it to blasphemy against the Spirit; *Wherefore I say unto you, All manner of sin and blasphemy shall be forgiven unto men.*

REMIGIUS. But it should be known that they are not forgiven to all men universally, but to such only as have performed due penitence for their guiltinesses. So by these words is overthrown the error of Novatian, who said that the faithful could not rise by penitence after a fall, nor merit pardon of their sins, especially they who in persecution denied ^b.

AUGUSTINE. (Serm. 71. 13.) For what difference does it make to the purpose, whether it be said, *The spirit of blasphemy shall not be forgiven*, or, *Whose shall blaspheme against the Holy Spirit it shall not be forgiven him*. (Luke 12:10) as Luke speaks; except that the same sense is expressed more clearly in the one place than in the other, the one Evangelist not overthrowing but explaining the other? *The spirit of blasphemy* it is said shortly, not expressing what spirit; to make which clear it is added, *And whoso shall speak a word against the Son of man, it shall be forgiven him*. After having said the same of all manner of blasphemy, He would in a more particular way speak of that blasphemy which is against the Son of Man, and which in the Gospel according to John He shews to be very heavy, where He says concerning the Holy Ghost, *He shall convince the world of sin, of righteousness, and of judgment; of sin, because they believe not on me*. That then which here follows, *He who shall speak a word against the Holy Ghost, it shall not be forgiven him, neither in this world, nor in that which is to come*, is not said because the Holy Spirit is in the Trinity greater than the Son, which no heretic ever affirmed.

HILARY. And what is so beyond all pardon as to deny that in Christ which is of God, and to take away the substance of the Father's Spirit which is in Him, seeing that He performs every work in the Spirit of God, and in Him God is reconciling the world unto Himself.

JEROME. Or the passage may be thus understood; Whoso speaks a word against the Son of Man, as stumbling at My flesh, and thinking of Me as no more than man, such opinion and blasphemy though it is not free from the sin of heresy, yet finds pardon because of the little worth of the body. But whoso plainly perceiving the works of God, and being unable to deny the power of God, speaks falsely against them prompted by jealousy, and calls Christ who is the Word of God, and the works of the Holy Ghost, Beelzebub, to him it shall not be forgiven, neither in this world, nor in the world to come.

AUGUSTINE. (ubi sup.) But if this were said in such manner, then every other kind of blasphemy is omitted, and that only which is spoken against the Son of Man, as when He is pronounced to be mere man, is to be forgiven. That then that is said, *All manner of sin and blasphemy shall be forgiven unto men*, without doubt blasphemy spoken against the Father is included in its largeness; though here again that alone is declared irremissible which is spoken against the Holy Ghost. What then, hath the Father also taken upon Him the form of a servant, that the Holy Ghost is thus as it were spoken of as greater? For who could not be convicted of having spoken a word against the Holy Spirit, before He become a Christian or a Catholic? First, the Pagans themselves when they say that Christ wrought miracles by magic arts, are they not like those who said that He cast out dæmons by the Prince of the dæmons? Likewise the Jews and all such heretics as confess the Holy Spirit, but deny that He is in the body of Christ, which is the Church Catholic, are like the Pharisees, who denied that the Holy Spirit was in Christ. Some heretics even contend that the Holy Spirit Himself is either a creature, as the Arians, Eunomians, and Macedonians, or deny Him at least in such sort that they may deny the Trinity in the Godhead; others assert that the Father alone is God, and the same is sometimes spoken of as the Son, sometimes as the Holy Spirit, as the Sabellians. The Photinians also say, that the Father only is God, and that the Son is nothing more than a man, and deny altogether that there is any third Person, the Holy Spirit. It is clear then that the Holy Spirit is blasphemed, both by Pagans, Jews, and

heretics. Are all such then to be left out, and looked upon as having no hope? For if the word they have spoken against the Holy Spirit is not forgiven them, then in vain is the promise made to them, that in Baptism or in the Church, they should receive the forgiveness of their sins. For it is not said, 'It shall not be forgiven him in Baptism;' but, *Neither in this world, nor in the world to come*; and so they alone are to be supposed clear of the guilt of this most heavy sin who have been Catholics from their infancy. Some again think that they only sin against the Holy Ghost, who having been washed in the laver of regeneration in the Church, do afterwards, as though ungrateful for such a gift of the Saviour, plunge themselves into some deadly sin, such as adultery, murder, or quitting the Christian name, or the Church Catholic. But whence this meaning can be proved, I know not; since place for penitence of sins however great was never denied in the Church, and even heretics are exhorted to embrace it by the Apostle. *If God peradventure will give them repentance to the acknowledging of the truth.* (2 Tim. 2:25.) Lastly, the Lord says not, 'If any Catholic believer,' but, *Whoso shall speak a word*, that is, whosoever, *it shall not be forgiven him neither in this world, nor in the world to come.*

AUGUSTINE. (Serm. in Mont. 1.22.) Otherwise, The Apostle John says, *There is a sin unto death; I do not say that he shall pray for it.* This sin of the brother unto death I judge to be, when any one having come to the knowledge of God, through the grace of our Lord Jesus Christ, opposes Himself against the brotherhood, or is roused by the fury of jealousy against that grace by which he was reconciled to God. (1 John 5:16) The stain of this sin is so great, that it may not submit to the humility of prayer, even when the sinful conscience is driven to acknowledge and proclaim its own sin. Which state of mind because of the greatness of their sin we must suppose some may be brought to; and this perhaps may be to sin against the Holy Ghost, that is through malice and jealousy to assail brotherly charity after having received the grace of the Holy Spirit; and this sin the Lord declares shall be forgiven neither in this world, nor in that to come. Whence it may be enquired whether the Jews sinned this sin against the Holy Ghost when they said that the Lord cast out dæmons by Beelzebub the Prince of the dæmons. Are we to suppose this spoken of our Lord Himself, because He said in another place, *If they have called the master of the house Beelzebub, how much more they of his household?* (Mat. 10:24) Seeing they thus spoke out of jealousy, ungrateful for so great present benefits, are they,

though not Christians, to be supposed by the very greatness of that jealousy to have sinned the sin against the Holy Spirit? This cannot be gathered from the Lord's words. Yet He may seem to have warned them that they should come to grace, and that after that grace received they should not sin as they now sinned. For now their evil word had been spoken against the Son of Man, but it might be forgiven them, if they should be converted, and believe on Him. But if after they had received the Holy Spirit, they should be jealous against the brotherhood, and should fight against that grace which they had received, it should not be forgiven them neither in this world, nor in the world to come. For if He had there condemned them in such sort that no hope remained for them, He would not have added an admonition, *Either make the tree good, &c.*

AUGUSTINE. (Retract. i. 19.) But I do not affirm this for certain, by saying that I think thus; yet thus much might have been added; If he should close this life in this impious hardness of heart, yet since we may not utterly despair of any however evil, so long as he is in this life, so neither is it unreasonable to pray for him of whom we do not despair.

AUGUSTINE. (Serm. 71. 8.) Yet is this enquiry very mysterious. Let us then seek the light of exposition from the Lord. I say unto you, beloved, that in all Holy Scripture there is not perhaps so great or so difficult a question as this. First then I request you to note that the Lord said not, Every blasphemy against the Spirit shall not be forgiven, nor, Whoso shall speak any word against—but, *Whoso shall speak the word*. Wherefore it is not necessary to think that every blasphemy and every word spoken against the Holy Spirit shall be without pardon; it is only necessary that there be some word which if spoken against the Holy Spirit shall be without pardon. For such is the manner of Scripture, that when any thing is so declared in it as that it is not declared whether it is said of the whole, or a part, it is not necessary that because it can apply to the whole, it therefore is not to be understood of the part. As when the Lord said to the Jews, *If I had not come and spoken unto them, they had not had sin*, (John 15:22) this does not mean that the Jews would have been altogether without sin, but that there was a sin they would not have had, if Christ had not come. What then is this manner of speaking against the Holy Ghost, comes now to be explained. Now in the Father is represented to us the Author of all things, in the Son birth, in the Holy Spirit community of the Father and the Son. What then is common to the Father

and the Son, through that they would have us have communion among ourselves and with them; *The love of God is shed abroad in our hearts by the Holy Ghost which he hath given us*, (Rom. 5:5) and because by our sins we were alienated, from the possession of true goods, *Charity shall cover the multitude of sins*. (1 Pet. 4:8) And for that Christ forgives sins through the Holy Spirit, hence may be understood how, when He said to his disciples, *Receive ye the Holy Spirit*, (John 20:22) He subjoined straight, *Whosoever sins ye forgive, they shall be forgiven them*. The first benefit therefore of them that believe is forgiveness of sins in the Holy Spirit. Against this gift of free grace the impenitent heart speaks; impenitence itself therefore is the blasphemy against the Spirit which shall not be forgiven, neither in this world, nor in that to come. For indeed he speaks the evil word against the Holy Spirit either in his thought, or with his tongue, who by his hard and impenitent heart treasures up for himself wrath against the day of wrath. Such impenitence truly has no forgiveness, neither in this world nor in the world to come, for penitence obtains forgiveness in this world which shall hold in the world to come. But that impenitence as long as any lives in the flesh may not be judged, for we must despair of none so long as the patience of God leads to repentance. For what if those whom you discover in any manner of sin, and condemn as most desperate, should before they close this life betake themselves to penitence, and find true life in the world to come? But this kind of blasphemy though it be long, and comprised in many words, yet the Scripture is wont to speak of many words as one word. It was more than a single word which the Lord spoke with the prophet, and yet we read, *The word which came unto this or that prophet*. Here perhaps some may enquire whether the Holy Spirit only forgives sins, or the Father and the Son likewise. We answer the Father and the Son likewise; for the Son Himself saith of the Father, *Your Father shall forgive you your sins*, (Mat. 6:14) and He saith of Himself, *The Son of Man hath power on earth to forgive sins*. (Mat. 9:6) Why then is that impenitence which is never forgiven, spoken of as blasphemy against the Holy Spirit only? Forasmuch as he who falls under this sin of impenitence seems to resist the gift of the Holy Spirit, because in that gift is conveyed remission of sin. But sins, because they are not remitted out of the Church, must be remitted in that Spirit by which the Church is gathered into one. Thus this remission of sins which is given by the whole Trinity is said to be the proper office of the Holy Spirit alone, for it is He, *The Spirit of adoption*, in

which we cry, Abba Father, (Rom. 8:15) so that to Him we may pray, Forgive us our sins; And hereby we know, speaks John, that Christ abideth in us, by the Holy Spirit which He hath given unto us. (1 John 4:13) For to Him belongs that bond by which we are made one body of the only-begotten Son of God; for the Holy Spirit Himself is in a manner the bond of the Father and the Son. Whosoever then shall be found guilty of impenitence against the Holy Spirit, in whom the Church is gathered together in unity and one bond of communion, it is never remitted to him.

CHRYSTOM. Otherwise according to the first exposition. The Jews were indeed ignorant of Christ, but of the Holy Ghost they had had a sufficient communication, for the Prophets spake by Him. What He here saith then is this; Be it that ye have stumbled at Me because of the flesh which is around Me; but can ye in the same manner say of the Holy Spirit, We know Him not? Wherefore this blasphemy cannot be forgiven you, and ye shall be punished both here and hereafter, for since to cast out dæmons and to heal diseases are of the Holy Spirit, you do not speak evil against Me only, but also against Him; and so your condemnation is inevitable both here and hereafter. For there are who are punished in this life only; as they who among the Corinthians were unworthy partakers of the mysteries; others who are punished only in the life to come, as the rich man in hell; but those here spoken of are to be punished both in this world, and in the world to come, as were the Jews, who suffered horrible things in the taking of Jerusalem, and shall there undergo most heavy punishment.

GLOSS. (ap. Anselm. vid. infra in cap. 25. 46.) This passage destroys that heresy of Origen, who asserted that after many ages all sinners should obtain pardon; for it is here said, this shall not be forgiven either in this world, or in the world to come.

GREGORY. (Dial. iv. 39.) Hence we may gather that there are some sins that are remitted in this world, and some in the world to come; for what is denied of one sin, must be supposed to be admitted of others. And this may be believed in the case of trifling faults; such as much idle discourse, immoderate laughter, or the sin of careflessness in our worldly affairs, which indeed can hardly be managed without sin even by one who knows how he ought to avoid sin; or sins through ignorance (if they be lesser sins) which burden us even after death, if they have not been remitted to us while yet in this life. But it should be known that none will there obtain any purgation

even of the least sin, but he who by good actions has merited the same in this life.

12:33–35

33. Either make the tree good, and his fruit good; or else make the tree corrupt, and his fruit corrupt: for the tree is known by his fruit.

34. O generation of vipers, how can ye, being evil, speak good things? for out of the abundance of the heart the mouth speaketh.

35. A good man out of the good treasure of the heart bringeth forth good things: and an evil man out of the evil treasure bringeth forth evil things.

CHRYSTOSTOM. (Hom. xlii.) After his former answers He here again refutes them in another manner. This He does not in order to do away their charges against Himself, but desiring to amend them, saying, *Either make the tree good and his fruit good, or make the tree corrupt, and his fruit corrupt*. As much as to say, None of you has said that it is an evil thing for a man to be delivered from dæmons. But because they did not speak evil of the works, but said that it was the Devil that wrought them, He shews that this charge is contrary to the common sense of things, and human conceptions. And to invent such charges can only proceed from unbounded impudence.

JEROME. Thus He holds them in a syllogism which the Greeks call ‘Aphycton,’ the unavoidable; which shuts in the person questioned on both sides, and presses him with either horn. If, He saith, the Devil be evil, he cannot do good works; so that if the works you see be good, it follows that the Devil was not the agent thereof. For it cannot be that good should come of evil, or evil of good.

CHRYSTOSTOM. For the discerning of a tree is done by its fruits, not the fruits by the tree. *A tree is known by its fruits*. For though the tree is the cause of the fruit, yet the fruit is the evidence of the tree. But ye do the very contrary, having no fault to allege against the works, ye pass a sentence of evil against the tree, saying that I have a dæmon.

HILARY. Thus did He at that present refute the Jews, who seeing Christ's works to be of power more than human, would notwithstanding not allow the hand of God. And at the same time He convicts all future errors of the faith, such as that of those who taking away from the Lord His divinity, and communion of the Father's substance, have fallen into divers heresies; having their habitation neither under the plea of ignorance as the Gentiles, nor yet within the knowledge of the truth. He figures Himself as a tree set in the body, seeing that through the inward fruitfulness of His power sprung forth abundant richness of fruit. Therefore either must be made a good tree with good fruits, or an evil tree with evil fruits; not that a good tree is to be made a bad tree, or the reverse; but that in this metaphor we may understand that Christ is either to be left in fruitlessness, or to be retained in the fruitfulness of good works. But to hold one's self neuter, to attribute some things to Christ, but to deny Him those things that are highest, to worship Him as God, and yet to deny Him a common substance with the Father, is blasphemy against the Spirit. In admiration of His so great works you dare not take away the name of God, yet through malevolence of soul you debase His high nature by denying His participation of the Father's substance.

AUGUSTINE. (Serm. 72. 1.) Or this is an admonition to ourselves that we should be good trees that we may be able to bring forth good fruit; *Make the tree good, and its fruit good*, is a precept of health to which obedience is necessary. But what He says, *Make the tree corrupt, and its fruit corrupt*, is not a command to do, but a warning to take heed, spoken against those who being evil thought that they could speak good things, or have good works; this the Lord declares is impossible. The man must be changed first, that his works may be changed; for if the man remains in that wherein he is evil, he cannot have good works; if he remains in that wherein he is good, he cannot have evil works. Christ found us all corrupt trees, but gave power to become sons of God to them that believe on His name.

CHRYSTOSTOM. But as speaking not for Himself but for the Holy Spirit, He accordingly rebukes them, saying, *Generation of vipers, how can ye being evil speak good things?* This is both a rebuke of them, and a proof in their own characters of those things which had been said. As though He had said, So ye being corrupt trees cannot bring forth good fruit. I do not wonder then that you thus speak, for you are ill nourished of ill parentage, and have an

evil mind. And observe He said not, How can ye speak good things, seeing ye are a generation of vipers? for these two are not connected together; but He said, *How can ye being evil speak good things?* He calls them *generation of vipers*, because they made boast of their forefathers; in order therefore to cut off this their pride, He shuts them out of the race of Abraham, assigning them a parentage corresponding to their characters.

RABANUS. Or the words, *Generation of vipers*, may be taken as signifying children, or imitators of the Devil, because they had wilfully spoken against good works, which is of the Devil, and thence follows, *Out of the abundance of the heart the mouth speaketh*. That man speaks out of the abundance of the heart who is not ignorant with what intention his words are uttered; and to declare his meaning more openly He adds, *A good man out of the good treasure of his heart bringeth forth good things*. The treasure of the heart is the intention of the thoughts, by which the Judge judges that work which is produced, so that sometimes though the outward work that is shewn seem great, yet because of the carelessness of a cold heart, they receive a little reward from the Lord.

CHRYSOStOM. Herein also He shews His Godhead as knowing the hidden things of the heart; for not for words only, yea but for evil thoughts also they shall receive punishment. For it is the order of nature that the store of the wickedness which abounds within should be poured forth in words through the mouth. Thus when you shall hear any speaking evil, you must infer that his wickedness is more than what his words express; for what is uttered without is but the overflowing of that within; which was a sharp rebuke to them. For if that which was spoken by them were so evil, consider how evil must be the root from whence it sprung. And this happens naturally; for oftentimes the hesitating tongue does not suddenly pour forth all its evil, while the heart, to which none other is privy, begets whatsoever evil it will, without fear; for it has little fear of God. But when the multitude of the evils which are within is increased, the things which had been hidden then burst forth through the mouth. This is that He says, *Out of the abundance of the heart the mouth speaketh*.

JEROME. What He says, *The good man out of the good treasure of his heart, & c.* is either pointed against the Jews, that seeing they blasphemed God, what treasure in their heart must that be out of which such blasphemy proceeded; or it is connected with what had gone before, that like as a good

man cannot bring forth evil things, nor an evil man good things, so Christ cannot do evil works, nor the Devil good works.

12:36–37

36. But I say unto you, That every idle word that men shall speak, they shall give account thereof in the day of judgment.

37. For by thy words thou shalt be justified, and by thy words thou shalt be condemned.

CHRYSTOSTOM. The Lord follows up what He had said before by moving their fears, shewing that they that have thus sinned shall receive the most extreme punishment, *I say unto you, that every idle word that men shall speak, they shall give an account thereof in the day of judgment.*

JEROME. And the meaning is; If every idle word which does not edify the hearers is not without danger to him that speaks it, and if each man shall render an account of his words in the day of judgment, how much more shall you, who have spoken falsely against the works of the Holy Spirit, saying that I cast out dæmons through Beelzebub, render an account of your false charge?

CHRYSTOSTOM. He said not ‘which ye have spoken,’ but makes His teaching of universal application to the whole race of mankind, and at the same time His words less grievous to them that heard them. By an *idle word* is meant one that is false, that accuses any falsely. Some indeed say that it includes all light talk, all such as stirs immoderate laughter, or shameful and immodest words.

GREGORY. (Hom. in Ev. vi.) Or such as lacks either rightness in itself, or reasons of just necessity;

JEROME. being spoken without the profit of either the speaker or hearer; as if laying aside weighty matters we should speak of frivolous trifles, or relate old fables. For he that deals in buffoon jests to create laughter, or brings forth any thing shameful, he will be held guilty not of an idle, but of a sinful word.

REMIGIUS. The words which here follow depend on those that went before; *By thy words thou shalt be justified, and by thy words thou shalt be condemned.* There is no doubt but that every man shall be condemned for his evil words which he speaks; but none shall be justified for his good words, unless they proceed from his inmost heart, and from a entire purpose.

CHRYSOSTOM. See that this sentence is not a burdensome one. The Judge will pass sentence not according to what any other has said concerning you, but according to what you have yourself spoken. They that are accused then have no need to fear, but they that accuse; for those are not charged of those evil things that have been spoken of them, but these of those evil things that they have spoken.

12:38–40

38. Then certain of the Scribes and of the Pharisees answered, saying, Master, we would see a sign from thee.

39. But he answered and said unto them, An evil and adulterous generation seeketh after a sign; and there shall no sign be given to it, but the sign of the prophet Jonas:

40. For as Jonas was three days and three nights in the whale's belly: so shall the Son of man be three days and three nights in the heart of the earth.

CHRYSOSTOM. (Hom. xliii.) Because the Lord had so oft repressed the shameless tongue of the Pharisees by His sayings, they now turn to His works, whereat the Evangelist wondering, says, *Then certain of the Scribes and Pharisees answered, saying, Master, we would see a sign of thee;* and that at a time when they should have been moved, when they should have wondered, and been dumb with astonishment; yet even at such time they desist not from their malice. For they say, *We would see a sign of thee,* that they may take Him as in a snare.

JEROME. They require a sign of Him, as though what they had seen were not signs; and in another Evangelist what they required is more fully expressed, *We would see of thee a sign from heaven.* Either they would have fire from

heaven as Elias did; or after the example of Samuel they would that in summer-time, contrary to the nature of the climate, thunder should be heard, lightnings gleam, and rain descend; as though they could not have spoken falsely even against such miracles, and said that they befel by reason of divers hidden motions in the air. For if thou cavillest against what thou not only beholdest with thine eyes, but feelest with thine hand, and reapest the benefit of, what wilt thou do in those things which come down from heaven. You might make answer, that in Egypt the magi also had given many signs from heaven.

CHRYSOSTOM. But their words are full of hypocrisy and irony. But now they were railing against Him, saying that He had a dæmon; now they fawn upon Him, calling Him, Master. Wherefore the Lord rebukes them severely; *He answered and said unto them, An evil and adulterous generation seeketh after a sign.* When they railed on Him, He had answered them mildly; now they approached Him with smooth and deceitful words, He rebukes them sharply; shewing that He was above either affection, and was neither moved to anger by evil speaking, nor was to be gained by flattery. What He says is this; What wonder that ye do thus to Me who am unknown to you, when you have done the same to the Father, of whom ye have had such large knowledge, in that, despising Him ye went after dæmons? He calls them an evil generation, because they have ever been ungrateful to their benefactors, and were made worse when they received benefits, which is the extreme of wickedness.

JEROME. Excellently is that said, *and adulterous*, seeing she has put away her husband, and, according to Ezekiel, has joined herself to many lovers.

CHRYSOSTOM. Which also proves Him to be equal to the Father, if not to believe in Him makes them adulterous.

RABANUS. Then He begins to answer them, giving them a sign not from heaven, which they were unworthy to see, but giving it them from the deep beneath. But to His own disciples He gave a sign from heaven, to whom He shewed the glory of His blessed eternity both in a figure on the mount, and after in verity when He was taken up into heaven. Wherefore it follows, *And there shall no sign be given it, but the sign of the Prophet Jonas.*

CHRYSOSTOM. For the signs He wrought were not in order to move them, for He knew that they were hard as stone, but for the profit of others. Or because they had not received it when He had given them a sign such as they now desired. And a sign was given them, when by their own punishment they learned His power. This He alludes to when He says, *No sign shall he given it.* As much as to say; I have shewn you many mercies; yet none of these has brought you to honour My power, which you will then know when you shall behold your city thrown down upon the ground in punishment. In the mean time He brings in a saying concerning the Resurrection which they should after understand by those things that they should suffer; saying, *Except the sign of the Prophet Jonas.* For verily His Cross would not have been believed, unless it had had signs to testify to it. But if that were not believed, truly the Resurrection would not have been believed. For this reason also He calls this a sign, and brings forward a figure thereof, that the verity itself may be believed. It follows, *As Jonas was three days and three nights in the belly of the whale,*

RABANUS. He shews that the Jews were as criminal as the Ninevites, and that unless they repented they would be destroyed. But like as punishment was denounced against the Ninevites, and at the same time a remedy was set before them, so neither should the Jews despair of pardon, if at least after Christ's resurrection they should do penitence. For Jonas, that is The Dove, or The mourner, is a sign of Him on whom the Holy Spirit descended in the form of a Dove, and who *bare our sorrows.* (Is. 53:4) The fish which swallowed Jonas in the sea, shews forth the death which Christ suffered in the world. Three days and nights was the one in the whale's belly, the other in the tomb; the one was cast up on dry land, the other arose in glory.

AUGUSTINE. (De Cons. Ev. iii. 24.) Some, not knowing the Scripture manner of speaking, would interpret as one night those three hours of darkness when the sun was darkened from the sixth to the ninth hour; and as a day in like manner those other three hours in which it was again restored to the world, from the ninth hour till sunset. Then follows the night preceding the sabbath, which if we reckon with its own day we shall have thus two days and two nights. Then after the sabbath follows the night of the sabbath prime, that is of the dawning of the Lord's day on which the Lord arose. Thus we shall only get two nights and two days, with this one night to be added if we might understand the whole of it, and it could not be shewn that

that dawn was indeed the latter part of the night. So that not even by taking in those six hours, three of darkness, and three of restored light, can we establish the computation of three days and three nights. It remains therefore that we find the explanation in that usual manner of Scripture of putting a part for the whole.

JEROME. Not that He remained three whole days and three nights in hell, but that this be understood to imply a part of the preparation day, and of the Lord's day, and the whole sabbath day.

AUGUSTINE. (De Trin. iv. 6.) For that the three days were not three full and entire days, Scripture witnesses; the first day is reckoned because the latter end of it comes in; and the third day is likewise reckoned, because the first part of it is included; while the day between, that is the second day, appears in all its twenty-four hours, twelve of the night and twelve of the day. For the succeeding night up to the dawn when the Lord's resurrection was made known, belongs to the third day. For as the first days of creation were, because of man's coming fall, computed from morning to night; so these days are because of man's restoration computed from night to morning.

CHRYSTOSTOM. He said not openly that He should rise again, because they would have derided him, but hints it distantly that even they might believe that He foreknew it. He said not in the earth, but *in the heart of the earth*, therein declaring His tomb, and that none might suspect that there was only the semblance of death. Therefore also He spake of three days, that it should be believed that He was dead. But the sign itself proves the truth of it; for Jonas was in the whale's belly not in figure but in deed; and surely the sign did not happen in very deed, if the thing signified happened only in figure. Wherefore it is manifest that they are children of the Devil who follow Marcion asserting that the passion of Christ was only a phantasy. And that He should suffer for them also, though they would not profit by it, is shewn by that which He speaks, that to this generation should be given the sign of Jonas the Prophet.

12:41–42

41. The men of Nineveh shall rise in judgment with this generation, and shall condemn it: because they repented at the preaching of Jonas; and, behold, a greater than Jonas is here.

42. The queen of the south shall rise up in the judgment with this generation, and shall condemn it: for she came from the uttermost parts of the earth to hear the wisdom of Solomon; and, behold, a greater than Solomon is here.

CHRYSOSTOM. That none should think that the same things would come to pass now among the Jews, as had of old been among the Ninevites; that as Jonas converted them and their city was delivered out of danger, so the Jews should be converted after the resurrection, the Lord now shews the contrary, that they should have no fruit of the benefit of the passion, but should suffer moreover grievous things, as He signifies below in the example of the dæmon. But now He first shews what just punishment they shall suffer, saying, *The men of Nineveh shall rise in judgment with this generation.*

REMIGIUS. The Lord shews in these words that there shall be one resurrection of the good and the bad against certain heretics, who said that there should be two, one of the good, another of the bad. These words likewise overthrow that fable of the Jews, who use to say that the Resurrection shall be held a thousand years before the Judgment; these words clearly proving that the Judgment shall ensue straight upon the Resurrection. *And shall condemn it.*

JEROME. Not by a sentence of judgment, but by the comparison of their example; as He adds, *For they repented at the preaching of Jonas; and, behold, a greater than Jonas is here.* This word ‘hic’ is to be taken as an adverb of place, not as a pronoun. Jonas (according to the LXX) preached for three days, (Jonah 3:4 ἔτι τρεῖς ἡμέραι) I for this so long time; he to the Assyrians an unbelieving nation, I to God’s own people the Jews; he preached with his voice only, doing no miracles, I, doing so many wonders, am falsely accused as Beelzebub.

CHRYSOSTOM. Yet does not the Lord stay here, but adds another denunciation, saying, *The queen of the south shall rise in the judgment with this generation, and shall condemn it, for she came from the ends of the earth to hear the wisdom of Solomon.* This was yet more than that first. Jonas went to them; the queen of the south waited not for Solomon to come to her, but herself sought him. Both a woman and a barbarian, and dwelling so far away, she was not afraid of death in her desire to hear his wise words.

This woman went to Solomon, I came hither; she rose up from the ends of the earth, I go round about your towns and villages; he spake of trees and wood, I of unspeakable mysteries.

JEROME. So the queen of the south will condemn the Jews in the same manner as the men of Nineveh will condemn unbelieving Israel. This is the queen of Saba, of whom we read in the book of Kings and Chronicles, who leaving her nation and kingdom came through so many difficulties to hear the wisdom of Solomon, and brought him many gifts. Also in these instances of Nineveh and the queen of Saba, the faith of the Gentiles is significantly set above that of Israel.

RABANUS. The Ninevites typify those who cease from sin—the queen those that know not to sin; for penitence puts away sin, wisdom shuns it.

REMIGIUS. Beautifully is the Church gathered out of the Gentiles spoken of as a queen who knows how to rule her ways. Of her the Psalmist speaks; *The queen stood on thy right hand.* (Ps. 45:9.) She is the queen of the south because she abounds in the fervour of the Holy Spirit. Solomon, interpreted ‘peaceful,’ signifies Him of whom it is said, *He is our peace.* (Eph. 2:14.)

12:43–45

43. When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest, and findeth none.

44. Then he saith, I will return into my house from whence I came out; and when he is come, he findeth it empty, swept, and garnished.

45. Then goeth he, and taketh with himself seven other spirits more wicked than himself, and they enter in and dwell there: and the last state of that man is worse than the first. Even so shall it be also unto this wicked generation.

CHRYSOSTOM. The Lord had said to the Jews, *The men of Nineveh shall rise in the judgment with this generation, and shall condemn it;* that they should not therefore be careless, He tells them that not only in the world to come but here also they should suffer grievous things; setting forth in a sort

of riddle the punishment that should fall upon them; whence He says, *When the unclean spirit has gone out of a man.*

JEROME. Some suppose that this place is spoken of heretics, because the unclean spirit who dwelt in them before when they were Gentiles, is cast out before the confession of the true faith; when after they went over to heresy, and garnished their house with feigned virtues, then it is that the Devil, having taken to him other seven evil spirits, returns and dwells in them; and their last state becomes worse than their first. And indeed heretics are in a much worse condition than the Gentiles; for in the heretics was a hope of faith, in the Gentiles a war of discord. Yet though this exposition has a plausibility and a shew of learning, I am doubtful of its truth. For by the concluding words of this, whether it be parable or example, *Titus shall it be to this evil generation*, we are compelled to refer it, not to heretics, or to men in general, but to the Jewish people. So the context of the passage may not shift about loosely and vaguely, and be like unmeaning speeches, but may be consistent with itself from first to last. The unclean spirit then went out from the Jews when they received the Law; and being cast out of the Jews, he walked through the wilderness of the Gentiles; as it follows, *He walketh through dry places seeking rest.*

REMIGIUS. He calls the hearts of the Gentiles, *dry places*, as lacking all the moisture of wholesome waters, that is of the holy Scriptures, and of spiritual gifts, and strangers to the pouring in of the Holy Spirit.

RABANUS. Or, the *dry places* are the hearts of the faithful, which after they have been purged from the weakness of loose thoughts, the crafty liar-in-wait tries if by any means he may fix his footsteps there; but flying from the chaste spirit, the Devil finds no resting-place to his mind but in the heart of the wicked; as it follows, *and findeth none.*

REMIGIUS. The Devil supposed he should have rest for ever among the Gentiles, but it is added, *and findeth none*, because when the Son of God appeared in the mystery of His incarnation, the Gentiles believed.

JEROME. And when they believed on the Lord, the Devil, finding no place among the nations, said, *I will return into my house whence I came out*; I have the Jews from whom I formerly departed. *And when he is come, he findeth it empty, swept, and garnished.* For the temple of the Jews was

empty, and had not Christ to dwell therein, He having said, *Arise, let us go hence.* (John 14:31) Seeing then they had not the protection of Angels, and were burdened with the useless observances of the Law, and the traditions of the Pharisees, the Devil returns to his former dwelling, and, taking to him seven other dæmons, inhabits it as before. And the last state of that nation is worse than the first, for they are now possessed by a larger number of dæmons in blaspheming Jesus Christ in their synagogues, than they were possessed with in Egypt before they had knowledge of the Law; for it is one thing to have no belief that He should come, another not to receive Him when He is come. A number seven-fold is joined with the Devil, either because of the sabbath, or from the number of the Holy Spirit; (Is. 11:2) that as in Isaiah upon the bud which comes from the root of Jesse, seven spirits of virtues are related to have descended; so on the other hand an equal number of vices should be poured forth upon the Devil. Beautifully then are seven spirits said to be taken to him, either because of the breaking of the sabbath, or because of the heinous sins which are contrary to the seven gifts of the Holy Spirit.

CHRYSOSTOM. Or, herein He may be shewing forth their punishment. As when dæmoniacs have been loosed from their infirmity, if they after become remiss, they draw upon themselves more grievous illusions, so shall it be among you—before ye were possessed by a dæmons, when you worshipped idols, and slew your sons to dæmon yet I forsook you not, but cast out that dæmon by the Prophets, and afterwards came Myself seeking to purify you altogether. Since then ye would not hearken to me, but have fallen into more heinous crime, (as it is greater wickedness to slay Christ than to slay the Prophets,) therefore ye shall suffer more heavy calamities. For what befel them under Vespasian and Titus, were much more grievous than they had suffered in Egypt, in Babylon, and under Antiochus. And this indeed is not all He shews concerning them, but also that since they were destitute of every virtue, they were more fit for the habitation of dæmons than before. It is reasonable to suppose that these things were said not to them only, but also to us. If after being enlightened and delivered from our former evils, we are again possessed by the same wickedness, the punishment of these latter sins will be greater than of the first; as Christ spake to the paralytic, *Behold, thou art made whole, sin not, lest a worse thing come upon thee.* (John 5:14)

RABANUS. For when any one is converted to the faith, the Devil is cast out of him in Baptism, who driven thence wanders up and down through the dry places, that is, the hearts of the faithful.

GREGORY. (Mor. xxxiii. 3.) The dry places where no water is are the hearts of the righteous, which by the power of discipline are dried from all humours of carnal lust. The wet places are the minds of worldly men, which the humour of carnal lust fills, and makes watery; in such the Devil imprints his footsteps the more deeply, inasmuch as in his wanderings he comes down upon such hearts as upon low and marshy ground.

RABANUS. And returning to his house whence he had gone out, *he findeth it empty*, of good works through slothfulness, *swept*, that is, of its old vices by Baptism, *and garnished* with feigned virtues through hypocrisy.

AUGUSTINE. (Quæst. Ev. i. 8.) So that in these words the Lord signifies that some shall so believe, as not to have strength for the work of continence, and shall return to the world. *He taketh unto him other seven*, is to be understood that when any has fallen from righteousness, he shall also have hypocrisy. For the lust of the flesh being cast out of its wonted works by penitence, when it finds not any delights in which it may rest, returns the more greedily, and again takes possession of the soul, if carelessness has ensued, and there has not been introduced as the dweller in the cleansed abode the word of God in sound doctrine. And as he will not only have the seven vices which are the contraries of the spiritual virtues, but will hypocritically feign that he has the virtues, therefore his old lust, taking to itself seven other worse, that is, this seven-fold hypocrisy, returns to him so as to make the last state of that man worse than the former.

GREGORY. (Mor. vii. 17.) For it often happens that the soul in the commencement of its progress is lifted up, and prides itself on its virtues, that it opens an entrance to the adversary who is raging against it, and who shews himself the more violent in breaking into it, by how much he was grieved at being cast out, though but for a short space.

12:46–50

46. While he yet talked to the people, behold, his mother and his brethren stood without, desiring to speak with him.

47. Then one said unto him, Behold, thy mother and thy brethren stand without, desiring to speak with thee.

48. But he answered and said unto him that told him, Who is my mother? and who are my brethren?

49. And he stretched forth his hand toward his disciples, and said, Behold my mother and my brethren!

50. For whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother.

HILARY. Because He had spoken all the aforesaid things in the power of His Father's majesty, therefore the Evangelist proceeds to tell what answer He made to one that told Him that His mother and His brethren waited for Him without; *While he yet spake unto the people, his mother and his brethren stood without desiring to see him.*

AUGUSTINE. (De Cons. Ev. ii. 40.) We are to understand without doubt that this happened close upon the foregoing; for he begins to tell it with the words, *And while he yet spake.* What can that *yet* mean but that it was at the very time He spake the foregoing things? Mark also follows up that which He had said concerning blasphemy against the Holy Ghost, by saying, *And there came his mother and his brethren.* (Mark 3:31) Luke has not observed the order of action here, but has placed this earlier as he happened to recollect it.

JEROME. (cont. Helvid. 14, et seq.) From this is taken one of Helvidius's propositions, on the ground that mention is made in the Gospel of the brethren of the Lord. How, says he, are they called brethren of the Lord, if they were not his brethren? But now it should be known that in divine Scripture men are said to be brethren in four different ways, by nature, by nation, by kindred, and by affection. By nature, as Esau and Jacob. By nation, as all Jews are called brethren, as in Deuteronomy, *Thou shalt not set over thee a foreigner who is not thy brother.* (Deut. 17:15) They are called brethren by kindred who are of one family, as in Genesis, *Abraham said unto Lot, Let there not be strife between thee and me, for we are brethren.* (Gen. 13:8) Also men are called brethren by affection, which is of two kinds, special and general. Special, as all Christians are called brethren,

as the Saviour says, *Go tell my brethren*. General, inasmuch as all men are born of one father, we are bound together by a tie of consanguinity, as in that, *Say unto them that hate you, Ye are our brethren*. (Is. 66:5 sec. LXX.) I ask then, after which manner these are called the Lord's brethren in the Gospel? According to nature? But Scripture saith not, neither calling them sons of Mary nor of Joseph. By nation? But it is absurd that some few out of all the Jews should be called brethren, seeing that all the Jews who were there might have thus been called brethren. By affection, either of a human sort, or of the Spirit? If that be true, yet how were they more His brethren than the Apostles, whom He instructed in the inmost mysteries. Or if because they were men, and all men are brethren, it was foolish to say of them in particular, Behold, thy brethren seek thee. It only remains then that they should be His brethren by kindred, not by affection, not by privilege of nation, not by nature.

JEROME. (in loc.) But some suspect the brethren of the Lord to be sons of Joseph by another wife, following the idle fancies of apocryphal writers, who have coined a certain woman called Esca. But we understand by the brethren of the Lord, not the sons of Joseph, but cousins of the Saviour, sons of a sister of Mary, an aunt of Our Lord, who is said to be the mother of James the Less, and Joseph, and Jude, whom in another place of the Gospel we find called the brethren of the Lord. (Mark 6:3) And that cousins are called brethren, appears from every part of Scripture.

CHRYSOSTOM. (Hom. xlv.) But mark the loftiness of His brethren ^a; when they should have come in and hearkened with the crowd, or if they would not this, to have waited the end of His speech, and then to have approached Him—they on the contrary call Him out to them, and do this before the multitude, therein shewing their superabundant love of honour, and also, that with all authority they lay their commands upon Christ. This the Evangelist covertly hints when he says, *While he yet spake*; as much as to say, Was there no other time? But what did they seek to say? Was it aught of the dogmas of truth? then should they have brought it forth before all, that all might profit thereby. But if of other things that concerned themselves alone, they should not have called Him in such haste, whence it is plain that they did this out of vain glory.

AUGUSTINE. (De Nat. et Grat. 36.) But whatever may be decided concerning these brethren, yet concerning the holy Virgin Mary, (for the honour of

Christ,) when sin in her is in question, I would not have it brought into doubt. For from this only we might know that more abundant grace was conferred upon her that she should overcome sin on all sides, because she merited to conceive and bring forth Him Who it is clear had no sin. It follows; *Then said one unto him, Behold, thy mother and thy brethren stand without seeking thee.*

JEROME. He that delivers this message, seems to me not to do it casually and without meaning, but as setting a snare for Him, whether He would prefer flesh and blood to the spiritual work; and thus the Lord refused to go out, not because He disowned His mother and His brethren, but that He might confound him that had laid this snare for Him.

CHRYSOSTOM. For He said not, Go and say unto her, She is not My mother, but continues His discourse to him that had brought Him word; as it follows; *But he answered and said unto him that told him, Who is my mother? and who are my brethren?*

HILARY. And He cannot be held to have thought meanly of His mother, seeing that in His passion He evinced the most extreme carefulness for her.

CHRYSOSTOM. But had He desired to disown His mother, He would have done it at the time when the Jews cast His birth in His teeth.

JEROME. He did not then, as Marcion and Manichæus say, disown His mother, so as to be thought to be born of a phantasm, but He preferred His Apostles to His kindred, that we also in a comparison of our affections should set the spirit before the flesh.

AMBROSE. (in Luc. 8:21.) Nor does He overthrow the duty of filial submission, which is conveyed in the command, *Honour thy father and thy mother*, (Ex. 20:12.) but shews that He owes more to the mysteries and relationship of His Father, than of His mother; as it follows, *And stretching out his hand to his disciples, he said, Behold my mother and my brethren.*

GREGORY. (Hom. in Ev. iii. 2.) The Lord deigned to call faithful disciples His brethren, saying, *Go, tell my brethren.* Since then a man may be made a brother of the Lord by coming to the faith, it should be enquired how one may become also His mother. Be it known by us then, that he that by believing is made brother or sister of Christ, becomes His mother by

preaching; for in pouring Him into the heart of the hearer, he may be said to beget the Lord; and he is made the Lord's mother, when by his word love of the Lord is begotten in the mind of his neighbour.

CHRYSOSTOM. And besides what has been said, He taught also somewhat more, namely, that we should not neglect virtue relying on any kindred. For if it profited His mother nothing that she was such, if she had not had virtue, who is there that shall be saved by his kindred? For there is one only nobility, to do the will of God, and therefore it follows, *Whoso shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother*. Many women have blessed that holy Virgin and her womb, and have desired to be made such mothers. What is it then that hinders? Behold, He hath set before you a broad way, and not women only, but men likewise, may become the mother of God.

JEROME. Let us also expound in another way. The Saviour is speaking to the multitude—that is, He teaches the Gentiles the inward mysteries; His mother and His brethren, that is the synagogue and the Jewish people, stand without.

HILARY. Although they had like the rest power to come in, yet they abstain from all approach to Him, for *he came unto his own, and his own received him not*. (John 1:11.)

GREGORY. (ubi sup.) Thus also His mother is declared to stand without, as though she was not acknowledged, because the synagogue is therefore not acknowledged by its Author, because it held to the observance of the Law, and having lost the spiritual discernment thereof, kept itself without to guard the letter.

JEROME. And when they shall have asked and enquired, and sent a messenger, they shall receive for answer, that their will is free, and that they can enter in, if they will believe.

CHAP. 13

13:1–9

1. The same day went Jesus out of the house, and sat by the sea side.
2. And great multitudes were gathered together unto him, so that he went into a ship, and sat; and the whole multitude stood on the shore.
3. And he spake many things unto them in parables, saying, Behold, a sower went forth to sow;
4. And when he sowed, some seeds fell by the way side, and the fowls came and devoured them up:
5. Some fell upon stony places, where they had not much earth: and forthwith they sprung up, because they had no deepness of earth:
6. And when the sun was up, they were scorched; and because they had no root, they withered away.
7. And some fell among thorns; and the thorns sprung up, and choked them:
8. But other fell into good ground, and brought forth fruit, some an hundredfold, some sixtyfold, some thirtyfold.
9. Who hath ears to hear, let him hear.

CHRYSOStOM. When He had rebuked him that told Him of His mother and His brethren, He then did according to their request; He departed out of the house, having first corrected His brethren for their weak desire of vainglory; He then paid the honour due to His mother, as it is said, *The same day Jesus went forth out of the house, and sat down by the sea side.*

AUGUSTINE. (De Cons. Ev. ii. 41.) By the words, *The same day*, he sufficiently shews that these things either followed immediately upon what had gone before, or that many things could not have intervened; unless indeed ‘day’ here after the Scripture manner signifies a period.

RABANUS. For not only the Lord's words and actions, but His journeyings also, and the places in which He works His mighty works and preaches, are full of heavenly sacraments. After the discourse held in the house, wherein with wicked blasphemy He had been said to have a dæmon, He went out and taught by the sea, to signify that having left Judæa because of their sinful unbelief, He would pass to the salvation of the Gentiles. For the hearts of the Gentiles, long proud and unbelieving, are rightly likened to the swelling and bitter waves of the sea. And who knows not that Judæa was by faith the house of the Lord.

JEROME. For it must be considered, that the multitude could not enter into the house to Jesus, nor be there where the Apostles heard mysteries; therefore the Lord in mercy to them departed out of the house, and sat near the sea of this world, that great numbers might be gathered to Him, and that they might hear on the sea shore what they were not worthy to hear within; *And great multitudes were gathered unto him, so that he went into a ship, and sat down, and all the people stood on the shore.*

CHRYSOStOM. The Evangelist did not relate this without a purpose, but that he might shew the Lord's will therein, who desired so to place the people that He should have none behind Him, but all should be before His face.

HILARY. There is moreover a reason in the subject of His discourse why the Lord should sit in the ship, and the multitude stand on the shore. For He was about to speak in parables, and by this action signifies that they who were without the Church could have no understanding of the Divine Word. The ship offers a type of the Church, within which the word of life is placed, and is preached to those without, and who as being barren sand cannot understand it.

JEROME. Jesus is in the midst of the waves; He is beaten to and fro by the waves, and, secure in His majesty, causes His vessel to come nigh the land, that the people not being in danger, not being surrounded by temptations which they could not endure, might stand on the shore with a firm step, to hear what was said.

RABANUS. Or, that He went into a ship and sat on the sea, signifies that Christ by faith should enter into the hearts of the Gentiles, and should gather together the Church in the sea, that is in the midst of the nations that

spake against Him. And the crowd that stood on the sea shore, neither in the ship nor in the sea, offers a figure of those that receive the word of God, and are by faith separated from the sea, that is from the reprobate, but are not yet imbued with heavenly mysteries. It follows; *And he spake many things unto them in parables.*

CHRYSTOSTOM. He had not done thus on the mount; He had not framed His discourse by parables. For there were the multitudes only, and a mixed crowd, but here the Scribes and Pharisees. But He speaks in parables not for this reason only, but to make His sayings plainer, and fix them more fully in the memory, by bringing things before the eyes.

JEROME. And it is to be noted, that He spake not all things to them in parables, but *many things*, for had He spoken all things in parables, the people would have departed without benefit. He mingles things plain with things dark, that by those things which they understand they may be incited to get knowledge of the things they understand not. The multitude also is not of one opinion, but of divers wills in divers matters, whence He speaks to them in many parables, that each according to their several dispositions may receive some portion of His teaching.

CHRYSTOSTOM. He first sets forth a parable to make His hearers more attentive, and because He was about to speak enigmatically, He attracts the attention by this first parable, saying, *Behold, a sower went forth to sow his seed.*

JEROME. By this sower is typified the Son of God, who sows among the people the word of the Father.

CHRYSTOSTOM. Whence then went out He who is every where present, and how went He out? Not in place; but by His incarnation being brought nearer to us by the garb of the flesh. Forasmuch as we because of our sins could not enter in unto Him, He therefore came forth to us.

RABANUS. Or, He *went forth*, when having left Judea, He passed by the Apostles to the Gentiles.

JEROME. Or, He was within while He was yet in the house, and spake sacraments to His disciples. He went therefore forth from the house, that He might sow seed among the multitudes.

CHRYSTOSTOM. When you hear the words, *the sower went out to sow*, do not suppose that is a tautology. For the sower goes out oftentimes for other ends; as, to break up the ground, to pluck up noxious weeds, to root up thorns, or perform any other species of industry, but this man went forth to sow. What then becomes of that seed? three parts of it perish, and one is preserved; but not all in the same manner, but with a certain difference, as it follows, *And as he sowed, some fell by the wayside*.

JEROME. This parable Valentinus lays hold of to establish his heresy, bringing in three different natures; the spiritual, the natural or the animal, and the earthly. But there are here four named, one by the wayside, one stony, one thorny, and a fourth the good ground.

CHRYSTOSTOM. Next, how is it according to reason to sow seed among thorns, or on stony ground, or by the wayside? Indeed in the material seed and soil of this world it would not be reasonable; for it is impossible that rock should become soil, or that the way should not be the way, or that thorns should not be thorns. But with minds and doctrines it is otherwise; there it is possible that the rock be made rich soil, that the way should be no more trodden upon, and that the thorns should be extirpated. That the most part of the seed then perished, came not of him that sowed, but of the soil that received it, that is the mind. For He that sowed put no difference between rich and poor, wise or foolish, but spoke to all alike; filling up his own part, though foreseeing all things that should come to pass, so that He might say, *What ought I to have done that I have not done?* (Is. 5:4) He does not pronounce sentence upon them openly and say, this the indolent received and have lost it, this the rich and have choked it, this the careless and have lost it, because He would not harshly reprove them, that He might not alienate them altogether. By this parable also He instructs His disciples, that though the greater part of those that heard them were such as perished, yet that they should not therefore be remiss; for the Lord Himself who foresaw all things, did not on this account desist from sowing.

JEROME. Note that this is the first parable that has been given with its interpretation, and we must beware where the Lord expounds His own teachings, that we do not presume to understand any thing either more or less, or any way otherwise than as so expounded by Him.

RABANUS. But those things which He silently left to our understanding, should be shortly noticed. The *wayside* is the mind trodden and hardened by the continual passage of evil thoughts; the rock, the hardness of the self-willed mind; the good soil, the gentleness of the obedient mind, the sun, the heat of a raging persecution. The depth of soil, is the honesty of a mind trained by heavenly discipline. But in thus expounding them we should add, that the same things are not always put in one and the same allegorical signification.

JEROME. And we are excited to the understanding of His words, by the advice which follows, *He that hath ears to hear, let him hear*.

REMIGIUS. These *ears to hear*, are ears of the mind, to understand namely and do those things which are commanded.

13:10–17

10. And the disciples came, and said unto him, Why speakest thou unto them in parables?

11. He answered and said unto them, Because it is given unto you to know the mysteries of the kingdom of heaven, but to them it is not given.

12. For whosoever hath, to him shall be given, and he shall have more abundance: but whosoever hath not, from him shall be taken away even that he hath.

13. Therefore speak I to them in parables: because they seeing see not; and hearing they hear not, neither do they understand.

14. And in them is fulfilled the prophecy of Esaias, which saith, By hearing ye shall hear, and shall not understand; and seeing ye shall see, and shall not perceive:

15. For this people's heart is waxed gross, and their ears are dull of hearing, and their eyes they have closed: lest at any time they should see with their eyes, and hear with their ears, and should understand with their heart, and should be converted, and I should heal them.

16. But blessed are your eyes, for they see: and your ears, for they hear.

17. For verily I say unto you, That many prophets and righteous men have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them.

GLOSS. (ap. Anselm.) The disciples understanding that the things which were spoken by the Lord to the people were obscure, desired to hint to Him that He should not speak in parables to them. *And his disciples came to him, and said, Why speakest thou to them in parables?*

CHRYSOSTOM. (Hom, xlv.) Wherein it is worthy admiration, that the disciples who desire to learn of Him, know when they ought to ask Him, for they do not this before the multitude. This Matthew declares, when he says, *And they came to him;* (Mark 4:10) and Mark more expressly says, that *they came to him when he was alone.*

JEROME. We must enquire how they could come to Him at that time when Jesus was sitting in the ship; we may understand that they had at the first entered into the ship, and standing there, made this enquiry of Him.

REMIGIUS. The Evangelist therefore says, *came to him*, to express that they eagerly enquired of Him; or they might indeed approach Him bodily, though the space between them was small.

CHRYSOSTOM. And observe moreover their goodness, how great their thought for others, that they enquire about what concerns others, before what relates to themselves. For they say not, ‘Why speakest thou to us in parables?’ but *to them.* *And he answered and said unto them, Because it is given to you to know the mystery of the kingdom of heaven.*

REMIGIUS. To you, I say, who adhere to Me, and believe in Me. By the mystery of the kingdom of heaven, He intends the Gospel doctrine. *To them*, that is, to them that are without, and who would not believe on Him, the Scribes namely and Pharisees, and to the rest who continue in unbelief, it is not given. Let us then, with the disciples, come unto the Lord with a pure heart, that He may think us worthy to interpret to us the evangelic teaching; according to that, *They who draw near to his feet, shall receive of his doctrine.* (Deut. 33:3)

CHRYSTOSTOM. In saying this, He does not imply any necessity or fate, but shews at once, that they, to whom it is not given, are the cause of all their own miseries, and yet that the knowledge of the Divine mysteries is the gift of God, and a grace given from above. Yet this does not destroy free will, as is manifest from what follows, for to prevent that either these should despair, or those be remiss, when they hear that *to you it is given*, He shews that the beginning of all lays with ourselves, and then He adds, *For whoso hath, to him shall be given, and he shall abound; and whoso hath not, from him shall be taken what he hath*. As much as to say, Whoso has the desire and the zeal, to him shall be given all those things which are of God; but whoso lacketh these, and does not contribute that part that pertains to him, to him neither are the things which are of God given, but even those things that he hath are taken from him; not because God takes them away, but because he hath made himself unworthy of those that he has. Wherefore we also, if we see any hearkening carelessly, and having exhorted him to attend, he do not heed us, let us be silent; for should we persevere in urging him, his sloth-fulness will be the more charged against him. But him that is zealous to learn, we draw onwards, pouring forth many things. And He well said according to another Evangelist, *That which he seemeth to have*; (Luke 8:18.) for, in truth, he has not even that he has.

REMIGIUS. He that has a desire to read, shall have given to him power to understand, and whoso has not desire to read, that understanding which by the bounty of nature he seems to have, even that shall be taken from him. Or, whoso has charity, to him shall be given the other virtues also; and from him who has not charity, the other virtues likewise shall be taken away, for without charity there can be nothing good.

JEROME. Or, To the Apostles who believe in Christ there is given, but from the Jews who believed not on the Son of God there is taken away, even whatever good they might seem to have by nature. For they cannot understand any thing with wisdom, seeing they have not the head of wisdom.

HILARY. For the Jews not having faith, have lost also the Law which they had; and Gospel faith has the perfect gift, inasmuch as if received it enriches with new fruit, if rejected it subtracts from the riches of ancient possession.

CHRYSTOM. But that what He had said might be made more manifest He adds, *Therefore speak I unto them in parables, because seeing they see not, and hearing they hear not, neither do they understand.* Had this been a natural blindness, He ought to have opened their eyes; but forasmuch as it is voluntary, therefore He said not simply, 'They see not,' but, *Seeing they see not.* For they had seen the dæmons going out, and they said, *He casts out dæmons by Beelzebub;* they heard that He drew all men to God, and they say, *This man is not of God.* (John 9:16) Therefore because they spake the very contrary to what they saw and heard, to see and to hear is taken from them; for they profit nothing, but rather fall under judgment. For this reason He spake to them at first not in parables, but with much clearness; but because they perverted all they saw and heard, He now speaks in parables.

REMIGIUS. And it should be noted, that not only what He spake, but also what He did, were parables, that is, signs of things spiritual, which He clearly shews when He says, *That seeing they may not see;* but words are heard and not seen.

JEROME. This He says of those who were standing on the shore, and separated from Jesus, and who because of the dashing of the waves heard not distinctly what was said.

CHRYSTOM. And that they should not say, He slanders us as an enemy, He brings forward the Prophet declaring the same opinion, as it follows, *That there might be fulfilled in them the prophecy of Isaiah, who said, With the hearing ye shall hear and shall not understand, and seeing ye shall see and shall not behold.* (Is. 6:9)

GLOSS. (non occ.) That is; With the hearing ye shall hear words, but shall not understand the hidden meaning of those words; seeing ye shall see My flesh indeed, but shall not discern the divinity.

CHRYSTOM. This He said because they had taken away their own sight and hearing, shutting their eyes, and hardening their hearts. For not only did they not hear at all, but they heard obtusely, as it follows, *The heart of this people is waxed gross, and they have heard hardly with their ears.*

RABANUS. The heart of the Jews is made gross with the grossness of wickedness, and through the abundance of their sins they hear hardly the Lord's words, because they have received them ungratefully.

JEROME. And that we should not suppose that this grossness of the heart and heaviness of the ears is of nature, and not of choice, He adds the fruit of their own wilfulness, *For they have shut their eyes*.

CHRYSTOSTOM. Herein He points out how extreme their wickedness, how determined their aversion. Again to draw them towards Him, He adds, *And be converted, and I should heal them*; which shews that if they would be converted, they should be healed. As if one should say, If he would ask me I would immediately forgive him, this would point out how he might be reconciled; so here when He says, *Lest they should be converted and I should heal them*, He, shews that it was possible they should be converted, and having done penitence should be saved.

AUGUSTINE. (Quæst. in Matt. q. 14.) Otherwise; *They have shut their eyes lest they should see with their eyes*, that is, themselves were the cause that God shut their eyes. For another Evangelist says, *We hath blinded their eyes*. But is this to the end that they should never see? Or that they should not see so much as this, that becoming discontent with their own blindness and bewailing themselves, should so be humbled, and moved to confession of their sins and pious seeking after God. For Mark thus expresses the same thing, *Lest they should be converted, and their sins should be forgiven them*. From which we learn, that by their sins they deserved not to understand; and that yet this was allowed them in mercy that they should confess their sins, and should turn, and so merit to be forgiven. But when John relating this expresses it thus, *Therefore they could not believe because Esaias said again, He hath blinded their eyes and hardened their heart, that they should not see with their eyes, and understand with their heart, and be converted, and I should heal them*, (John 12:39) this seems to be opposed to this interpretation, and to compel us to take what is here said, *Lest they should see with their eyes*, not as though they might come to see after this fashion, but that they should never see at all; for he says it plainly, *That they should not see with their eyes*. And that he says, *Therefore they could not believe*, sufficiently shows that the blindness was not inflicted, to the end that moved thereby, and grieving that they understood not, they should be converted through penitence; for that they could not, unless they had first believed, and by believing had been converted, and by conversion had been healed, and having been healed understood; but it rather shews that they were therefore blinded that they should not believe. For he speaks most

clearly, *Therefore they could not believe*. But if it be so, who would not rise up in defence of the Jews, and pronounce them to be free from all blame for their unbelief? For, *Therefore they could not believe, because he hath blinded their eyes*. But because we must rather believe God to be without fault, we are driven to confess that by some other sins they had thus deserved to be blinded, and that indeed this blinding prevented them from believing; for the words of John are these, *They could not believe, because that Esaias said again, He hath blinded their eyes*. It is in vain then to endeavour to understand it that they were therefore blinded that they should be converted; seeing they could not be converted because they believed not; and they could not believe because they were blinded. Or perhaps we should not say amiss thus—that some of the Jews were capable of being healed, but that being puffed up with so great swelling pride, it was good for them at first that they should not believe, that they might understand the Lord speaking in parables, which if they did not understand they would not believe; and thus not believing on Him, they together with the rest who were past hope crucified Him; and at length after His resurrection, they were converted, when humbled by the guilt of His death they loved Him the more because of the heavy guilt which had been forgiven them; for their so great pride needed such an humiliation to overcome it. This might indeed be thought an inconsistent explanation, did we not plainly read in the Acts of the Apostles that thus it was. This then that John says, *Therefore they could not believe, because he hath blinded their eyes that they should not see*, (Acts 2:37) is not repugnant to our holding that they were therefore blinded that they should be converted; that is to say, that the Lord's meaning was therefore purposely clothed in the obscurities of parables, that after His resurrection they might turn them to wisdom with a more healthy penitence. For by reason of the darkness of His discourse, they being blinded did not understand the Lord's sayings, and not understanding them, they did not believe on Him, and not believing on Him they crucified Him; thus after His resurrection, terrified by the miracles that were wrought in His name, they had the greater compunction for their great sin, and were more prostrated in penitence; and accordingly after indulgence granted they turned to obedience with a more ardent affection. Notwithstanding, some there were to whom this blinding profited not to conversion.

REMIGIUS. In all the clauses the word 'not' must be understood; thus; That they should not see with their eyes, and should not hear with their ears, and

should not understand with their heart, and should not be converted, and I should heal them.

GLOSS. (ap. Anselm.) so then the eyes of them that see, and will not believe, are miserable, but your eyes are blessed; whence it follows; *Blessed are your eyes, for they see, and your ears, for they hear.*

JEROME. If we had not read above that invitation to his hearers to understand, when the Saviour said, *He that hath, ears to hear let him hear*, we might here suppose that the eyes and ears which are now blessed are those of the body. But I think that those eyes are blessed which can discern Christ's sacraments, and those ears of which Isaiah speaks, *The Lord hath given me an ear.* (Is. 50:4)

GLOSS. (ord.) The mind is called an eye, because it is intently directed upon what is set before it to understand it; and an ear, because it learns from the teaching of another.

HILARY. Or, He is speaking of the blessedness of the Apostolic times, to whose eyes and ears it was permitted to see and to hear the salvation of God, many Prophets and just men having desired to see and to hear that which was destined to be in the fulness of times; whence it follows; *Verily I say unto you, that many Prophets and just men have desired to see the things that ye see, and to hear the things that ye hear, and have not heard them.*

JEROME. This place seems to be contradicted by what is said elsewhere. *Abraham rejoiced to see my day, and he saw it, and was glad.* (John 8:56)

RABANUS. Also Isaiah and Micah, and many other Prophets, saw the glory of the Lord; and were thence called 'seers.'

JEROME. But He said not, 'The Prophets and the just men,' but *many*; for out of the whole number, it may be that some saw, and others saw not. But as this is a perilous interpretation, that we should seem to be making a distinction between the merits of the saints, at least as far as the degree of their faith in Christ, therefore we may suppose that Abraham saw in enigma, and not in substance. But ye have truly present with you, and hold, your Lord, enquiring of Him at your will, and eating with Him.¹

CHRYSTOSTOM. These things then which the Apostles saw and heard, are such as His presence, His voice, His teaching. And in this He sets them before not the evil only, but even before the good, pronouncing them more blessed than even the righteous men of old. For they saw not only what the Jews saw not, but also what the righteous men and Prophets desired to see, and had not seen. For they had beheld these things only by faith, but these by sight, and even yet more clearly. You see how He identifies the Old Testament with the New, for had the Prophets been the servants of any strange or hostile Deity, they would not have desired to see Christ.

13:18–23

18. Hear ye therefore the parable of the sower.

19. When any one heareth the word of the kingdom, and understandeth it not, then cometh the wicked one, and catcheth away that which was sown in his heart. This is he which received seed by the way side.

20. But he that received the seed into stony places, the same is he that heareth the word, and anon with joy receiveth it;

21. Yet hath he not root in himself, but dureth for a while: for when tribulation or persecution ariseth because of the word, by and by he is offended.

22. He also that received seed among the thorns is he that heareth the word; and the care of this world, and the deceitfulness of riches, choke the word, and he becometh unfruitful.

23. But he that received seed into the good ground is he that heareth the word, and understandeth it; which also beareth fruit, and bringeth forth, some an hundredfold, some sixty, some thirty.

GLOSS. (ap. Anselm.) He had said above, that it was not given to the Jews to know the kingdom of God, but to the Apostles, and therefore He now concludes, saying, *Hear ye therefore the parable of the sower*, ye to whom are committed the mysteries of heaven.

AUGUSTINE. (De Gen. ad lit. viii. 4.) It is certain that the Lord spoke the things which the Evangelist has recorded; but what the Lord spake was a parable, in which it is never required that the things contained should have actually taken place.

GLOSS. (ap. Anselm.) He proceeds then expounding the parable; *Every man who hears the word of the kingdom*, that is, My preaching which avails to the acquiring the kingdom of heaven, *and understandeth it not*; how he understands it not, is explained by, *for the evil one*—that is the Devil—*cometh and taketh away that which is sown in his heart*; every such man is *that which is sown by the way side*. And note that that which is sown, is taken in different senses; for the seed is that which is sown, and the field is that which is sown, both of which are found here. For where He says *carrieth away that which is sown*, we must understand it of the seed; that which follows, *is sown by the way side*, is to be understood not of the seed, but of the place of the seed, that is, of the man, who is as it were the field sown by the seed of the Divine word.

REMIGIUS. In these words the Lord explains what the seed is, to wit, the word of the kingdom, that is of the Gospel teaching. For there are some that receive the word of the Lord with no devotion of heart, and so that seed of God's word which is sown in their heart, is by dæmons straightway carried off, as it were the seed dropped by the way side. It follows, *That which is sown upon the rock, is he that heareth the word, &c.* For the seed or word of God, which is sown in the rock, that is, in the hard and untamed heart, can bring forth no fruit, inasmuch as its hardness is great, and its desire of heavenly things small; and because of this great hardness, it has no root in itself.

JEROME. Note that which is said, *is straightway offended*. There is then some difference between him who, by many tribulations and torments, is driven to deny Christ, and him who at the first persecution is offended, and falls away, of which He proceeds to speak, *That which is sown among thorns*. To me He seems here to express figuratively that which was said literally to Adam; *Amidst briers and thorns thou shalt eat thy bread*, (Gen. 3:18) that he that has given himself up to the delights and the cares of this world, eats heavenly bread and the true food among thorns.

RABANUS. Rightly are they called thorns, because they lacerate the soul by the prickings of thought, and do not suffer it to bring forth the spiritual fruit of virtue.

JEROME. And it is elegantly added, *The deceitfulness of riches choke the word*; for riches are treacherous, promising one thing and doing another. The tenure of them is slippery as they are borne hither and thither, and with uncertain step forsake those that have them, or revive those that have them not. Whence the Lord asserts, that rich men hardly enter into the kingdom of heaven, because their riches choke the word of God, and relax the strength of their virtues.

REMIGIUS. And it should be known, that in these three sorts of bad soil are comprehended all who can hear the word of God, and yet have not strength to bring it forth unto salvation. The Gentiles are excepted, who were not worthy even to hear it. It follows, *That which is sown on the good ground*. The good ground is the faithful conscience of the elect, or the spirit of the saints which receives the word of God with joy and desire and devotion of heart, and manfully retains it amid prosperous and adverse circumstances, and brings it forth in fruit; as it follows, *And brings forth fruit, some a hundred-fold, some sixty-fold, some thirty-fold*.

JEROME. And it is to be noted, that as in the bad ground there were three degrees of difference, to wit, that by the way side, the stony and the thorny ground; so in the good soil there is a three-fold difference, the hundred-fold, the sixty-fold, and the thirty-fold. And in this as in that, not the substance but the will is changed, and the hearts as well of the unbelieving as the believing receive seed; as in the first case He said, *Then cometh the wicked one, and carrieth off that which is sown in the heart*; and in the second and third case of the bad soil He said, *This is he that heareth the word*. So also in the exposition of the good soil, *This is he that heareth the word*. Therefore we ought first to hear, then to understand, and after understanding to bring forth the fruits of teaching, either an hundred-fold, or sixty, or thirty.

AUGUSTINE. (De Civ. Dei, xxi. 27.) Some think that this is to be understood as though the saints according to the degree of their merits delivered some thirty, some sixty, some an hundred persons; and this they usually suppose will happen on the day of judgment, not after the judgment. But when this

opinion was observed to encourage men in promising themselves impunity, because that by this means all might attain to deliverance, it was answered, that men ought the rather to live well, that each might be found among those who were to intercede for the liberation of others, lest these should be found to be I so few that they should soon have exhausted the number allotted to them, and thus there would remain many unrescued from torment, among whom might be found all such as in most vain rashness had promised themselves to reap the fruits of others.

REMIGIUS. The thirty-fold then is borne of him who teaches faith in the Holy Trinity; the sixty-fold of him who enforces the perfection of good works; (for in the number six this world was completed with all its equipments;) (Gen. 2:1) while he bears the hundred-fold who promises eternal life. For the number one hundred passes from the left hand to the right; and by the left hand the present life is denoted, by the right hand the life to come. Otherwise, the seed of the word of God brings forth fruit thirty-fold when it begets good thoughts, sixty-fold when good speech, and an hundred-fold when it brings to the fruit of good works.

AUGUSTINE. (Quæst. Ev. i. 9.) Otherwise; There is fruit an hundred-fold of the martyrs because of their satiety of life or contempt of death; a sixty-fold fruit of virgins, because they rest not warring against the use of the flesh; for retirement is allowed to those of sixty years' age after service in war or in public business; and there is a thirty-fold fruit of the wedded, because theirs is the age of warfare, and their struggle is the more arduous that they should not be vanquished by their lusts. Or otherwise; We must struggle with our love of temporal goods that reason may be master; it should either be so overcome and subject to us, that when it begins to rise it may be easily repressed, or so extinguished that it never arises in us at all. Whence it comes to pass, that death itself is despised for truth's sake, by some with brave endurance, by others with content, and by others with gladness—which three degrees are the three degrees of fruits of the earth—thirty-fold, sixty-fold, and an hundred-fold. And in one of these degrees must one be found at the time of his death, if any desires to depart well out of this life.

JEROME. (vid. Cyp. Tr. iv. 12.) Or, The hundred-fold fruit is to be ascribed to virgins, the sixty-fold to widows and continent persons, the thirty-fold to chaste wedlock.

JEROME. (Ep. 48. 2.) For the joining together of the hands, as it were in the soft embrace of a kiss, represents husband and wife. The sixty-fold refers to widows, who as being set in narrow circumstances and affliction are denoted by the depression of the finger; for by how much greater is the difficulty of abstaining from the allurements of pleasure once known, so much greater is the reward. The hundredth number passes from the left to the right, and by its turning round with the same fingers, not on the same hand, it expresses the crown of virginity ^a.

13:24–30

24. Another parable put he forth unto them, saying, The kingdom of heaven is likened unto a man which sowed good seed in his field:

25. But while men slept, his enemy came and sowed tares among the wheat, and went his way.

26. But when the blade was sprung up, and brought forth fruit, then appeared the tares also.

27. So the servants of the householder came and said unto him, Sir, didst not thou sow good seed in thy field; from whence then hath it tares?

28. He said unto them, An enemy hath done this. The servants said unto him, Wilt thou then that we go and gather them up?

29. But he said, Nay; lest while ye gather up the tares, ye root up also the wheat with them.

30. Let both grow together until the harvest: and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them: but gather the wheat into my barn.

CHRYSTOSTOM. (Hom. xlvi.) In the foregoing parable the Lord spoke to such as do not receive the word of God; here of those who receive a corrupting seed. This is the contrivance of the Devil, ever to mix error with truth.

JEROME. He set forth also this other parable, as it were a rich householder refreshing his guests with various meats, that each one according to the nature of his stomach might find some food adapted to him. He said not ‘a second parable,’ but *another*; for had He said ‘a second,’ we could not have looked for a third; but *another* prepares us for many more.

REMIGIUS. Here He calls the Son of God Himself the kingdom of heaven; for He saith, *The kingdom of heaven is like unto a man that sowed good seed in his field.*

CHRYSOStOM. He then points out the manner of the Devil’s snares, saying, *While men slept, his enemy came and sowed tares in the midst of the wheat, and departed.* He here shews that error arose after truth, as indeed the course of events testifies; for the false prophets came after the Prophets, the false apostles after the Apostles, and Antichrist after Christ. For unless the Devil sees somewhat to imitate, and some to lay in wait against, he does not attempt any thing. Therefore because he saw that this man bears fruit an hundred, this sixty, and this thirty-fold, and that he was not able to carry off or to choke that which had taken root, he turns to other insidious practices, mixing up his own seed, which is a counterfeit of the true, and thereby imposes upon such as are prone to be deceived. So the parable speaks, not of another seed, but of tares which bear a great likeness to wheat corn. Further, the malignity of the Devil is shewn in this, that he sowed when all else was completed, that he might do the greater hurt to the husbandman.

AUGUSTINE. (Quæst. in Matt. q. 11.) He says, *While men slept*, for while the heads of the Church were abiding in supineness, and after the Apostles had received the sleep of death, then came the Devil and sowed upon the rest those whom the Lord in His interpretation calls evil children. But we do well to enquire whether by such are meant heretics, or Catholics who lead evil lives. That He says, that they were sown among the wheat, seems to point out that they were all of one communion. But forasmuch as He interprets the field to mean not the Church, but the world, we may well understand it of the heretics, who in this world are mingled with the good; for they who live amiss in the same faith may better be taken of the chaff than of the tares, for the chaff has a stem and a root in common with the grain. While schismatics again may more fitly be likened to ears that have rotted, or to straws that are broken, crushed down, and cast forth of the field. Indeed it is not necessary that every heretic or schismatic should be

corporally severed from the Church; for the Church bears many who do not so publicly defend their false opinions as to attract the attention of the multitude, which when they do, then are they expelled. When then the Devil had sown upon the true Church divers evil errors and false opinions; that is to say, where Christ's name had gone before, there he scattered errors, himself was the rather hidden and unknown; for He says, *And went his way*. Though indeed in this parable, as we learn from His own interpretation, the Lord may be understood to have signified under the name of tares all stumbling-blocks and such as work iniquity.

CHRYSOSTOM. In what follows He more particularly draws the picture of an heretic, in the words, *When the blade grew, and put forth fruit, then appeared the tares also*. For heretics at first keep themselves in the shade; but when they have had long license, and when men have held communication with them in discourse, then they pour forth their venom.

AUGUSTINE. (Quæst. in Matt. q. 12.) Or otherwise; When a man begins to be spiritual, discerning between things, then he begins to see errors; for he judges concerning whatsoever he hears or reads, whether it departs from the rule of truth; but until he is perfected in the same spiritual things, he might be disturbed at so many false heresies having existed under the Christian name, whence it follows, *And the servants of the householder coming to him said unto him, Didst thou not sow good seed in thy field? whence then hath it tares?* Are these servants then the same as those whom He afterwards calls reapers? Because in His exposition of the parable, He expounds the reapers to be the Angels, and none would dare to say that the Angels were ignorant who had sowed tares, we should the rather understand that the faithful are here intended by the servants. And no wonder if they are also signified by the good seed; for the same thing admits of different likenesses according to its different significations; as speaking of Himself He says that He is the door, *he* is the shepherd.

REMIGIUS. They came to the Lord not with the body, but with the heart and desire of the soul; and from Him they gather that this was done by the craft of the Devil, whence it follows, *And he saith unto them, An enemy hath done this*.

JEROME. The Devil is called a man that is an enemy because he has ceased to be God; and in the ninth Psalm it is written of him, *Up, Lord, and let not*

man have the upper hand. (ver. 19) Wherefore let not him sleep that is set over the Church, lest through his carelessness the enemy should sow therein tares, that is, the dogmas of the heretics.

CHRYSOStOM. He is called the enemy on account of the losses he inflicts on men; for the assaults of the Devil are made upon us, though their origin is not in his enmity towards us, but in his enmity towards God.

AUGUSTINE. (ubi sup) And when the servants of God knew that it was the Devil who had contrived this fraud, whereby when he found that he had no power in open warfare against a Master of such great name, he had introduced his fallacies under cover of that name itself, the desire might readily arise in them to remove such men from out of human affairs if opportunity should be given them; but they first appeal to God's justice whether they should so do; *The servants said, Wilt thou that we go and gather them out?*

CHRYSOStOM. Wherein observe the thoughtfulness and affection of the servants; they hasten to root up the tares, thus shewing their anxiety about the good seed; for this is all to which they look, not that any should be punished, but that that which is sown should not perish. The Lord's answer follows, *And he saith unto them, Nay.*

JEROME. For room for repentance is left, and we are warned that we should not hastily cut off a brother, since one who is to-day corrupted with an erroneous dogma, may grow wiser tomorrow, and begin to defend the truth; wherefore it is added, *Lest in gathering together the tares ye root out the wheat also.*

AUGUSTINE. (Quæst. in Matt. q. 12.) Wherein He renders them more patient and tranquil. For this He says, because good men while yet weak, have need in some things of being mixed up with bad, either that they may be proved by their means, or that by comparison with them they may be greatly stimulated and drawn to a better course. Or perhaps the wheat is declared to be rooted up if the tares should be gathered out of it, on account of many who though at first tares would, after become wheat; yet they would never attain to this commendable change were they not patiently endured while they were evil. Thus were they rooted up, that wheat which they would become in time if spared, would be rooted up in them. It is then therefore

He forbids that such should be taken away out of this life, lest in the endeavour to destroy the wicked, those of them should be destroyed among the rest who would turn out good; and lest also that benefit should be lost to the good which would accrue to them even against their will from mixing with the wicked. But this may be done seasonably when, in the end of all, there remains no more time for a change of life, or of advancing to the truth by taking opportunity and comparison of others' faults; therefore He adds, *Let both grow together until the harvest*, that is, until the judgment.

JEROME. But this seems to contradict that command, *Put away the evil from among you*. (1 Cor. 5:13) For if the rooting up be forbidden, and we are to abide in patience till the harvest-time, how are we to cast forth any from among us? But between wheat and tares (which in Latin we call 'lolium') so long as it is only in blade, before the stalk has put forth an ear, there is very great resemblance, and none or little difference to distinguish them by. The Lord then warns us not to pass a hasty sentence on an ambiguous word, but to reserve it for His judgment, that when the day of judgment shall come, He may cast forth from the assembly of the saints no longer on suspicion but on manifest guilt.

AUGUSTINE. (Cont. Ep. Parm. iii. 2.) For when any one of the number of Christians included in the Church is found in such sin as to incur an anathema, this is done, where danger of schism is not apprehended, with tenderness, not for his rooting out, but for his correction. But if he be not conscious of his sin, nor correct it by penitence, he will of his own choice go forth of the Church and be separated from her communion; whence when the Lord commanded, *Suffer both to grow together till the harvest*, He added the reason, saying, *Lest when ye would gather out the tares ye root up the wheat also*. This sufficiently shews, that when that fear has ceased, and when the safety of the crop is certain, that is, when the crime is known to all, and is acknowledged as so execrable as to have no defenders, or not such as might cause any fear of a schism, then severity of discipline does not sleep, and its correction of error is so much the more efficacious as the observance of love had been more careful. But when the same infection has spread to a large number at once, nothing remains but sorrow and groans. Therefore let a man gently reprove whatever is in his power; what is not so let him bear with patience, and mourn over with affection, until He from above shall correct and heal, and let him defer till harvest-time to root out

the tares and winnow the chaff. But the multitude of the unrighteous is to be struck at with a general reproof, whenever there is opportunity of saying aught among the people; and above all when any scourge of the Lord from above gives opportunity, when they feel that they are scourged for their deserts; for then the calamity of the hearers opens their ears submissively to the words of their reprover, seeing the heart in affliction is ever more prone to the groans of confession than to the murmurs of resistance. And even when no tribulation lays upon them, should occasion serve, a word of reproof is usefully spent upon the multitude; for when separated it is wont to be fierce, when in a body it is wont to mourn.

CHRYSTOSTOM. This the Lord spake to forbid any putting to death. For we ought not to kill an heretic, seeing that so a never-ending war would be introduced into the world; and therefore He says, *Lest ye root out with them the wheat also*; that is, if you draw the sword and put the heretic to death, it must needs be that many of the saints will fall with them. Hereby He does not indeed forbid all restraint upon heretics, that their freedom of speech should be cut off, that their synods and their confessions should be broken up—but only forbids that they should be put to death.

AUGUSTINE. (Ep. 93. 17.) This indeed was at first my own opinion, that no man was to be driven by force into the unity of Christ; but he was to be led by discourse, contended with in controversy, and overcome by argument, that we might not have men feigning themselves to be Catholics whom we knew to be declared heretics. But this opinion of mine was overcome not by the authority of those who contradicted me, but by the examples of those that shewed it in fact; for the tenor of those laws in enacting which Princes serve the Lord in fear, has had such good effect, that already some say, This we desired long ago; but now thanks be to God who has made the occasion for us, and has cut off our pleas of delay. Others say, This we have long known to be the truth; but we were held by a kind of old habit, thanks be to God who has broken our chains. Others again; We knew not that this was true, and had no desire to learn it, but fear has driven us to give our attention to it, thanks be to the Lord who has banished our carelessness by the spur of terror. Others, We were deterred from entering in by false rumours, which we should not have known to be false had we not entered in, and we should not have entered in had we not been compelled; thanks be to God who has broken up our preaching by the scourge of persecution, and

has taught us by experience how empty and false things lying fame had reported concerning His Church. Others say, We thought indeed that it was of no importance in what place we held the faith of Christ; but thanks be to the Lord who has gathered us together out of our division, and has shewn us that it is consonant to the unity of God that He should be worshipped in unity. Let then the Kings of the earth shew themselves the servants of Christ by publishing laws in Christ's behalf.

AUGUSTINE. (Ep. 185. 32 et 22.) But who is there of you who has any wish that a heretic should perish, nay, that he should so much as lose aught? Yet could the house of David have had peace in no other way, but by the death of Absalom in that war which he waged against his father; notwithstanding his father gave strict commands to his servants that they should save him alive and unhurt, that on his repentance there might be room for fatherly affection to pardon; what then remained for him but to mourn over him when lost, and to console his domestic affliction by the peace which it had brought to his kingdom. Thus our Catholic mother the Church, when by the loss of a few she gains many, soothes the sorrow of her motherly heart, healing it by the deliverance of so much people. Where then is that which those are accustomed to cry out, That it is free to all to believe? Whom hath Christ done violence to? Whom hath He compelled? Let them take the Apostle Paul; let them acknowledge in him Christ first compelling and afterwards teaching, first smiting and afterwards comforting. And it is wonderful to see him who entered into the Gospel by the force of a bodily infliction labouring therein more than all those who are called by word only. (1 Cor. 15:10.) Why then should not the Church constrain her lost sons to return to her, when her lost sons constrained others to perish?

REMIGIUS. It follows, *And in the time of harvest I will say to the reapers, Gather together first the tares, and bind them in bundles to burn them.* The harvest is the season of reaping which here designates the day of judgment, in which the good are to be separated from the bad.

CHRYSOSTOM. But why does He say, Gather first the tares? That the good should have no fears lest the wheat should be rooted up with them:

JEROME. In that He says that the bundles of tares are to be cast into the fire, and the wheat gathered into barns, it is clear that heretics also and hypocrites are to be consumed in the fires of hell, while the saints who are

here represented by the wheat are received into the barns, that is into heavenly mansions.

AUGUSTINE. (Quæst. in Matt. q. 12.) It may be asked why He commands more than one bundle or heap of tares to be formed? Perhaps because of the variety of heretics differing not only from the wheat, but also among themselves, each several heresy, separated from communion with all the others, is designated as a bundle; and perhaps they may even then begin to be bound together for burning, when they first sever themselves from the Catholic communion, and begin to have their independent church, so that it is the burning and not the binding into bundles that will take place at the end of the world. But were this so, there would not be so many who would become wise again, and return from error into the Catholic Church. Wherefore we must understand the binding into bundles to be what shall come to pass in the end, that punishment should fall on them not promiscuously, but in due proportion to the obstinacy and wilfulness of each separate error.

RABANUS. And it should be noted that, when He says, *Sowed good seed*, He intends that good will which is in the elect; when He adds, *An enemy came*, He intimates that watch should be kept against him; when as the tares grow up, He suffers it patiently, saying, *An enemy hath done this*, He recommends to us patience; when He says, *Lest haply in gathering the tares, &c.* He sets us an example of discretion; when He says, *Suffer both to grow together till the harvest*, He teaches us long-suffering; and, lastly, He inculcates justice, when He says, *Bind them into bundles to burn*.

13:31–32

31. Another parable put he forth unto them, saying, The kingdom of heaven is like to a grain of mustard seed, which, a man took, and sowed in his field:

32. Which indeed is the least of all seeds: but when it is grown, it is the greatest among herbs, and becometh a tree, so that the birds of the air come and lodge in the branches thereof.

CHRYSTOSTOM. Seeing the Lord had said above that three parts of the seed perish, and one only is preserved, and of that one part there is much loss by reason of the tares that are sown upon it; that none might say, Who then and how many shall they be that believe; He removes this cause of fear by the parable of the mustard seed: therefore it is said, *Another parable put he forth unto them, saying, The kingdom of heaven is like unto a grain of mustard seed.*

JEROME. The kingdom of heaven is the preaching of the Gospel, and the knowledge of the Scriptures which leads to life, concerning which it is said to the Jews, *The kingdom of God shall be taken from you.* (Mat. 21:43.) It is the kingdom of heaven thus understood which is likened to a grain of mustard seed.

AUGUSTINE. (Quæst. in Ev. i. 11.) A grain of mustard seed may allude to the warmth of faith, or to its property as antidote to poison. It follows; *Which a man took and sowed in his field.*

JEROME. The man who sows is by most understood to be the Saviour, who sows the seed in the minds of believers; by others the man himself, who sows in his field, that is, in his own heart. Who indeed is he that soweth, but our own mind and understanding, which receiving the grain of preaching, and nurturing it by the dew of faith, makes it to spring up in the field of our own breast? *Which is the least of all seeds.* The Gospel preaching is the least of all the systems of the schools; at first view it has not even the appearance of truth, announcing a man as God, God put to death, and proclaiming the offence of the cross. Compare this teaching with the dogmas of the Philosophers, with their books, the splendour of their eloquence, the polish of their style, and you will see how the seed of the Gospel is the least of all seeds.

CHRYSTOSTOM. Or; The seed of the Gospel is the least of seeds, because the disciples were weaker than the whole of mankind; yet forasmuch as there was great might in them, their preaching spread throughout the whole world, and therefore it follows, *But when it is grown it is the greatest among herbs,* that is among dogmas.

AUGUSTINE. (ubi sup.) Dogmas are the decisions of sects,¹ the points, that is, that they have determined.

JEROME. For the dogmas of Philosophers when they have grown up, shew nothing of life or strength, but watery and insipid they grow into grasses and other greens, which quickly dry up and wither away. But the Gospel preaching; though it seem small in its beginning, when sown in the mind of the hearer, or upon the world, comes up not a garden herb, but a tree, so that the birds of the air (which we must suppose to be either the souls of believers or the Powers of God set free from slavery) come and abide in its branches. The branches of the Gospel tree which have grown of the grain of mustard seed, I suppose to signify the various dogmas in which each of the birds (as explained above) takes his rest. Let us then take the wings of the dove, that flying aloft we may dwell in the branches of this tree, and may make ourselves nests of doctrines, and soaring above earthly things may hasten towards heavenly. (Ps. 55:6.)

HILARY. Or; The Lord compares Himself to a grain of mustard seed, sharp to the taste, and the least of all seeds, whose strength is extracted by bruising.

GREGORY. (Mor. xix. 1.) Christ Himself is the grain of mustard seed, who, planted in the garden of the sepulchre, grew up a great tree; He was a grain of seed when He died, and a tree when He rose again; a grain of seed in the humiliation of the flesh, a tree in the power of His majesty.

HILARY. This grain then when sown in the field, that is, when seized by the people and delivered to death, and as it were buried in the ground by a sowing of the body, grew up beyond the size of all herbs, and exceeded all the glory of the Prophets. For the preaching of the Prophets was allowed as it were herbs to a sick man; but now the birds of the air lodge in the branches of the tree. By which we understand the Apostles, who put forth of Christ's might, and overshadowing the world with their boughs, are a tree to which the Gentiles flee in hope of life, and having been long tossed by the winds, that is by the spirits of the Devil, may have rest in its branches.

GREGORY. (ubi sup.) *The birds lodge in its branches*, when holy souls that raise themselves aloft from thoughts of earth on the wings of the virtues, breathe again from the troubles of this life in their words and comfortings.

33. Another parable spake he unto them; The kingdom of heaven is like unto leaven, which a woman took, and hid in three measures of meal, till the whole was leavened.

CHRYSTOSTOM. The same thing the Lord sets forth in this parable of the leaven, as much as to say to His disciples, As leaven changes into its own kind much wheat-flour, so shall ye change the whole world. Note here the wisdom of the Saviour; He first brings instances from nature, proving that as the one is possible so is the other. And He says not simply ‘put,’ but *hid*; as much as to say, So ye, when ye shall be cast down by your enemies, then ye shall overcome them. And so leaven is kneaded in, without being destroyed, but gradually changes all things into its own nature; so shall it come to pass with your preaching. Fear ye not then because I said that many tribulations shall come upon you, for so shall ye shine forth, and shall overcome them all. He says, *three measures*, to signify a great abundance; that definite number standing for an indefinite quantity.

JEROME. The ‘satum’ is a kind of measure in use in Palestine containing one modius and a half.

AUGUSTINE. (Quæst. Ev. i. 12.) Or, The leaven signifies love, because it causes activity and fermentation; by the woman He means wisdom. By the three measures He intends either those three things in man, with the whole heart, with the whole soul, with the whole mind; or the three degrees of fruitfulness, the hundred-fold, the sixty-fold, the thirty-fold, or those three kinds of men, Noe, Daniel, and Job.

RABANUS. He says, *Until the whole was leavened*, because that love implanted in our mind ought to grow until it changes the whole soul into its own perfection; which is begun here, but is completed hereafter.

JEROME. Or otherwise; The woman who takes the leaven and hides it, seems to me to be the Apostolic preaching, or the Church gathered out of divers nations. She takes the leaven, that is, the understanding of the Scriptures, and hides it in three measures of meal, that the three, spirit, soul, and body, may be brought into one, and may not differ among themselves. Or otherwise; We read in Plato that there are three parts in the soul, reason, anger, and desire; (R. P. iv. 439. λογιστικὸν, ἐχιδνμπτικὸν, θυμοειδὲς) so we also if we have received the evangelic leaven of Holy Scripture, may

possess in our reason prudence, in our anger hatred against vice, in our desire love of the virtues, and this will all come to pass by the Evangelic teaching which our mother Church has held out to us. I will further mention an interpretation of some; that the woman is the Church, who has mingled the faith of man in three measures of meal, namely, belief in the Father, the Son, and the Holy Spirit; which when it has fermented into one lump, brings us not to a threefold God, but to the knowledge of one Divinity. This is a pious interpretation; but parables and doubtful solutions of dark things, can never bestow authority on dogmas.

HILARY. Or otherwise; The Lord compares Himself to leaven; for leaven is produced from meal, and communicates the power that it has received to a heap of its own kind. The woman, that is the Synagogue, taking this leaven hides it, that is by the sentence of death; but it working in the three measures of meal, that is equally in the Law, the Prophets, and the Gospels, makes all one; so that what the Law ordains, that the Prophets announce, that is fulfilled in the developements of the Gospels. But many, as I remember, have thought that the three measures refer to the calling of the three nations, out of Shem, Ham, and Japhet. But I hardly think that the reason of the thing will allow this interpretation; for though these three nations have indeed been called, yet in them Christ is shewn and not hidden, and in so great a multitude of unbelievers the whole cannot be said to be leavened.

13:34–35

34. All these things spake Jesus unto the multitude in parables; and without a parable spake he not unto them.

35. That it might be fulfilled which was spoken by the prophet, saying, I will open my mouth in parables; I will utter things which have been kept secret from the foundation of the world.

CHRYSOSTOM. (Hom. xlvii.) After the foregoing parables, that none might think that Christ was bringing forward any thing new, the Evangelist quotes the Prophet, foretelling even this His manner of preaching: Mark's words are, *And with many such parables spake he the word unto them, as they were able to hear it.* (Mark 4:33.) So marvel not that, in speaking of the

kingdom, He uses the similitudes of a seed, and of leaven; for He was discoursing to common men, and who needed to be led forward by such aids.

REMIGIUS. The Greek word ‘Parable,’ is rendered in Latin ‘Similitude,’ by which truth is explained; and an image or representation of the reality is set forth.

JEROME. Yet He spoke not in parables to the disciples, but to the multitude; and even to this day the multitude hears in parables; and therefore it is said, *And without a parable spake he not unto them.*

CHRYSTOSTOM. For though He had spoken many things not in parables, when not speaking before the multitudes, yet at this time spake He nothing without a parable.

AUGUSTINE. (Quæst. in Matt. q. 15.) Or, this is said, not that He uttered nothing in plain words; but that He concluded no one discourse without introducing a parable in the course of it, though the chief part of the discourse might consist of matter not figurative. And we may indeed find discourses of His parabolical throughout, but none direct throughout. And by a complete discourse, I mean, the whole of what He says on any topic that may be brought before Him by circumstances, before He leaves it, and passes to a new subject. For sometimes one Evangelist connects what another gives as spoken at different times; the writer having in such a case followed not the order of events, but the order of connexion in his own memory. The reason why He spake in parables the Evangelist subjoins, saying, *That it might be fulfilled that was spoken by the Prophet, saying, I will open my mouth in parables, I will utter things kept secret from the foundation of the world.* (Ps. 78:2.)

JEROME. This passage is taken from the seventy-seventh Psalm. I have seen copies which read, ‘by Esaias the Prophet,’ instead of what we have adopted, and what the common text has *by the Prophet.*

REMIGIUS. From which reading Porphyry took an objection to the believers; Such was your Evangelist’s ignorance, that he imputed to Isaiah what is indeed found in the Psalms.

JEROME. But because the text was not found in Isaiah, his name was, I suppose, therefore erased by such as had observed that. But it seems to me that it was first written thus, ‘As was written by Asaph the Prophet, saying;’ for the seventy-seventh Psalm out of which this text is taken is ascribed to Asaph the Prophet; and that the copyist not understanding Asaph, and imputing it to error in the transcription, substituted the better known name Isaiah. For it should be known that not David only, but those others also whose names are set before the Psalms, and hymns, and songs of God, are to be considered prophets, namely, Asaph, Idithum, and Heman the Esraite, and the rest who are named in Scripture. And so that which is spoken in the Lord’s person, *I will open my mouth in parables*, if considered attentively, will be found to be a description of the departure of Israel out of Egypt, and a relation of all the wonders contained in the history of Exodus. By which we learn, that all that is there written may be taken in a figurative way, and contains hidden sacraments; for this is what the Saviour is there made to preface by the words, *I will open my mouth in parables*.

GLOSS. (ap. Anselm.) As though He had said, I who spoke before by the Prophets, now in My own person will open My mouth in parables, and will bring forth out of My secret store mysteries which have been hidden ever since the foundation of the world.

13:36–43

36. Then Jesus sent the multitude away, and went into the house: and his disciples came unto him, saying, Declare unto us the parable of the tares of the field.

37. He answered and said unto them, He that soweth the good seed is the Son of man;

38. The field is the world; the good seed are the children of the kingdom; but the tares are the children of the wicked one;

39. The enemy that sowed them is the devil; the harvest is the end of the world; and the reapers are the angels.

40. As therefore the tares are gathered and burned in the fire; so shall it be in the end of this world.

41. The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity;

42. And shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth.

43. Then shall the righteous shine forth as the sun in the kingdom of their Father. Who hath ears to hear, let him hear.

CHRYSTOSTOM. The Lord had spoken to the multitude in parables, that He might induce them to ask Him of their meaning; yet, though He had spoken so many things in parables, no man had yet asked Him aught, and therefore He sends them away; *Then Jesus sent the multitude away, and went into the house.* None of the Scribes followed Him here, from which it is clear that they followed Him for no other purpose than that they might catch Him in His discourse.

JEROME. The Lord sends away the multitude, and enters the house that His disciples might come to Him and ask Him privately of those things which the people neither deserved to hear, nor were able.

RABANUS. Figuratively; Having sent away the multitude of unquiet Jews, He enters the Church of the Gentiles, and there expounds to believers heavenly sacraments, whence it follows, *And his disciples came to him, saying, Explain to us the parable of the tares of the field.*

CHRYSTOSTOM. Before, though desirous to learn, they had feared to ask; but now they ask freely and confidently because they had heard, *To you it is given to know the mystery of the kingdom of heaven;* and therefore they ask when alone, not envying the multitude to whom it was not so given. They pass over the parables of the leaven and the mustard-seed as plain; and ask concerning the parable of the tares, which has some agreement with the foregoing parable concerning the seed, and shews somewhat more than that. And accordingly the Lord expounds it to them, as it follows, *He answered and said unto them, He that sows the good seed is the Son of man.*

REMIGIUS. The Lord styles Himself the Son of Man, that in that title He might set an example of humility; or perhaps because it was to come to pass that certain heretics would deny Him to be really man; or that through belief in His Humanity we might ascend to knowledge of His Divinity.

CHRYSTOSTOM. *The field is the world.* Seeing it is He that sows His own field, it is plain that this present world is His. It follows, *The good seed are the children of the kingdom.*

REMIGIUS. That is, the saints, and elect men, who are counted as sons.

AUGUSTINE. (cont. Faust. xviii. 7.) The tares the Lord expounds to mean, not as Manichæus interprets, certain spurious parts inserted among the true Scriptures, but all the children of the Evil one, that is, the imitators of the fraud of the Devil. As it follows, *The tares are the children of the evil one*, by whom He would have us understand all the wicked and impious.

AUGUSTINE. (Quæst. Ev. i. 10.) For all weeds among corn are called tares. It follows, *The enemy who sowed this is the Devil.*

CHRYSTOSTOM. For this is part of the wiles of the Devil, to be ever mixing up truth with error. *The harvest is the end of the world.* In another place He says, speaking of the Samaritans, *Lift up your eyes, and consider the fields that they are already white for the harvest;* (John 4:35.) and again, *The harvest truly is great, but the labourers are few,* (Luke 10:2.) in which words He speaks of the harvest as being already present. How then does He here speak of it as something yet to come? Because He has used the figure of the harvest in two significations as He says there that it is one that soweth, and another that reapeth; but here it is the same who both sows and reaps; indeed there He brings forward the Prophets, not to distinguish them from Himself, but from the Apostles, for Christ Himself by His Prophets sowed among the Jews and Samaritans. The figure of harvest is thus applied to two different things. Speaking of first conviction and turning to the faith, He calls that the harvest, as that in which the whole is accomplished; but when He enquires into the fruits ensuing upon the hearing the word of God, then He calls the end of the world the harvest, as here.

REMIGIUS. By the harvest is denoted the day of judgment, in which the good are to be separated from the evil; which will be done by the ministry of Angels, as it is said below, that the Son of Man shall come to judgment with

His Angels. *As then the tares are gathered and burned in the fire, so shall it be in the end of this world. The Son of man shall send forth his Angels, and they shall gather out of his kingdom all offences, and them which do iniquity.*

AUGUSTINE. (De Civ. Dei. xx. 9.) Out of that kingdom in which are no offences? The kingdom then is His kingdom which is here, namely, the Church.

AUGUSTINE. (Quæst. Ev. i. 10.) That the tares are first separated, signifies that by tribulation the wicked shall be separated from the righteous; and this is understood to be performed by good Angels, because the good can discharge duties of punishment with a good spirit, as a judge, or as the Law, but the wicked cannot fulfil offices of mercy.

CHRYSTOSTOM. Or we may understand it of the kingdom of the heavenly Church; and then there will be held out here a two-fold punishment; first that they fall from glory as that is said, *And they shall gather out of his kingdom all offences*, to the end, that no offences should be seen in His kingdom; and then that they are burned. *And they shall cast them into a furnace of fire.*

JEROME. The offences are to be referred to the tares.

GLOSS. (non occ.) *The offences*, and, *them that do iniquity*, are to be distinguished as heretics and schismatics; the *offences* referring to heretics; while by *them that do iniquity* are to be understood schismatics. Otherwise; By *offences* may be understood those that give their neighbour an occasion of falling, by *those that do iniquity* all other sinners.

RABANUS. Observe, He says, *Those that do iniquity*, not, those who have done; because not they who have turned to penitence, but they only that abide in their sins are to be delivered to eternal torments.

CHRYSTOSTOM. Behold the unspeakable love of God towards men! He is ready to shew mercy, slow to punish; when He sows, He sows Himself; when He punishes, He punishes by others, sending His Angels to that. It follows, *There shall be weeping and gnashing of teeth.*

REMIGIUS. In these words is shewn the reality of the resurrection of the body; and further, the twofold pains of hell, extreme heat, and extreme cold.

And as the offences are referred to the tares, so the righteous are reckoned among the children of the kingdom; concerning whom it follows, *Then the righteous shall shine as the sun in the kingdom of their Father*. For in the present world the light of the saints shines before men, but after the consummation of all things, the righteous themselves shall shine as the sun in the kingdom of their Father.

CHRYSOSTOM. Not that they shall not shine with higher brightness, but because we know no degree of brightness that surpasses that of the sun, therefore He uses an example adapted to our understanding.

REMIGIUS. That He says, *Then shall they shine*, implies that they now shine for an example to others, but they shall then shine as the sun to the praise of God. *He that hath ears to hear, let him hear*.

RABANUS. That is, Let him understand who has understanding, because all these things are to be understood mystically, and not literally.

13:44

44. Again, the kingdom of heaven is like unto treasure hid in a field; the which when a man hath found, he hideth, and for joy thereof goeth and selleth all that he hath, and buyeth that field.

CHRYSOSTOM. The foregoing parables of the leaven, and the grain of mustard-seed, are referred to the power of the Gospel preaching, which has subdued the whole world; in order to shew its value and splendour, He now puts forth parables concerning a pearl and a treasure, saying, *The kingdom of heaven is like unto treasure hid in a field*. For the Gospel preaching is hidden in this world; and if you do not sell your all you will not purchase it; and this you ought to do with joy; wherefore it follows, *which when a man hath found, he hideth it*.

HILARY. This treasure is indeed found without cost; for the Gospel preaching is open to all, but to use and possess the treasure with its field we may not without price, for heavenly riches are not obtained without the loss of this world.

JEROME. That he hides it, does not proceed of envy towards others, but as one that treasures up what he would not lose, he hides in his heart that

which he prizes above his former possessions.

GREGORY. (Hom. in Ev. xi. 1.) Otherwise; The treasure hidden in the field is the desire of heaven; the field in which the treasure is hidden is the discipline of heavenly learning; this, when a man finds, he hides, in order that he may preserve it; for zeal and affections heavenward it is not enough that we protect from evil spirits, if we do not protect from human praises. For in this present life we are in the way which leads to our country, and evil spirits as robbers beset us in our journey. Those therefore who carry their treasure openly, they seek to plunder in the way. When I say this, I do not mean that our neighbours should not see our works, but that in what we do, we should not seek praise from without. The kingdom of heaven is therefore compared to things of earth, that the mind may rise from things familiar to things unknown, and may learn to love the unknown by that which it knows is loved when known. It follows, *And for joy thereof he goeth and selleth all that he hath, and buyeth that field*. He it is that selleth all he hath and buyeth the field, who, renouncing fleshly delights, tramples upon all his worldly desires in his anxiety for the heavenly discipline.

JEROME. Or, That treasure *in which are hid all the treasures of wisdom and knowledge* (Col. 2:3.), is either God the Word, who seems hid in Christ's flesh, or the Holy Scriptures, in which are laid up the knowledge of the Saviour.

AUGUSTINE. (Quæst. in Ev. i. 13.) Or, He speaks of the two testaments in the Church, which, when any hath attained to a partial understanding of, he perceives how great things lie hid there, and *goeth and selleth all that he hath, and buyeth that*; that is, by despising temporal things he purchases to himself peace, that he may be rich in the knowledge of God.

13:45–46

45. Again, the kingdom of heaven is like unto a merchant man, seeking goodly pearls:

46. Who, when he had found one pearl of great price, went and sold all that he had, and bought it.

CHRYSTOSTOM. The Gospel preaching not only offers manifold gain as a treasure, but is precious as a pearl; wherefore after the parable concerning the treasure, He gives that concerning the pearl. And in preaching, two things are required, namely, to be detached from the business of this life, and to be watchful, which are denoted by this merchantman. Truth moreover is one, and not manifold, and for this reason it is one pearl that is said to be found. And as one who is possessed of a pearl, himself indeed knows of his wealth, but is not known to others, oftentimes concealing it in his hand because of its small bulk, so it is in the preaching of the Gospel; they who possess it know that they are rich, the unbelievers, not knowing of this treasure, know not of our wealth. Jerome; By the *goodly pearls* may be understood the Law and the Prophets. Hear then Marcion and Manichæus; the good pearls are the Law and the Prophets. One pearl, the most precious of all, is the knowledge of the Saviour and the sacrament of His passion and resurrection, which when the merchantman has found, like Paul the Apostle, he straightway despises all the mysteries of the Law and the Prophets and the old observances in which he had lived blameless, counting them as dung that he may win Christ. (Phil. 3:8.) Not that the finding of a new pearl is the condemnation of the old pearls, but that in comparison of that, all other pearls are worthless.

GREGORY. (Hom. in Ev. xi. 2.) Or by the pearl of price is to be understood the sweetness of the heavenly kingdom, which, he that hath found it, selleth all and buyeth. For he that, as far as is permitted, has had perfect knowledge of the sweetness of the heavenly life, readily leaves all things that he has loved on earth; all that once pleased him among earthly possessions now appears to have lost its beauty, for the splendour of that precious pearl is alone seen in his mind.

AUGUSTINE. (Quæst. in Matt. q. 13.) Or, A man seeking goodly pearls has found one pearl of great price; that is, he who is seeking good men with whom he may live profitably, finds one alone, Christ Jesus, without sin; or, seeking precepts of life, by aid of which he may dwell righteously among men, finds love of his neighbour, in which one rule, the Apostle says, (Rom. 13:9.) are comprehended all things; or, seeking good thoughts, he finds that Word in which all things are contained, *In the beginning was the Word*. (John 1:1.) which is lustrous with the light of truth, stedfast with the strength of eternity, and throughout like to itself with the beauty of divinity,

and when we have penetrated the shell of the flesh, will be confessed as God. But whichever of these three it may be, or if there be any thing else that can occur to us, that can be signified under the figure of the one precious pearl, its preciousness is the possession of ourselves, who are not free to possess it unless we despise all things that can be possessed in this world. For having sold our possessions, we receive no other return greater than ourselves, (for while we were involved in such things we were not our own,) that we may again give ourselves for that pearl, not because we are of equal value to that, but because we cannot give any thing more.

13:47–50

47. Again, the kingdom of heaven is like unto a net, that was cast into the sea, and gathered of every kind:

48. Which, when it was full, they drew to shore, and sat down, and gathered the good into vessels, but cast the bad away.

49. So shall it be at the end of the world: the angels shall come forth, and sever the wicked from the just,

50. And shall cast them into the furnace of fire: there shall be wailing and gnashing of teeth.

CHRYSOSTOM. In the foregoing parables He has commended the Gospel preaching; now, that we may not trust in preaching only, nor think that faith alone is sufficient for our salvation, He adds another fearful parable, saying, *Again, the kingdom of heaven is like unto a net cast into the sea.*

JEROME. In fulfilment of that prophecy of Hieremias, who said, *I will send unto you many fishers*, (Jer. 6:16.) when Peter and Andrew, James and John, heard the words, *Follow me, I will make you fishers of men*, they put together a net for themselves formed of the Old and New Testaments, and cast it into the sea of this world, and that remains spread until this day, taking up out of the salt and bitter and whirlpools whatever falls into it, that is good men and bad; and this is that He adds, *And gathered of every kind.*

GREGORY. (Hom. in Ev. xi. 4.) Or otherwise; The Holy Church is likened to a net, because it is given into the hands of fishers, and by it each man is

drawn into the heavenly kingdom out of the waves of this present world, that he should not be drowned in the depth of eternal death. This net gathers of every kind of fishes, because the wise and the foolish, the free and the slave, the rich and the poor, the strong and the weak, are called to forgiveness of sin; it is then fully filled when in the end of all things the sum of the human race is completed; as it follows, *Which, when it was filled, they drew out, and sitting down on the shore gathered the good into vessels, but the bad they cast away.* For as the sea signifies the world, so the sea shore signifies the end of the world; and as the good are gathered into vessels, but the bad cast away, so each man is received into eternal abodes, while the reprobate having lost the light of the inward kingdom are cast forth into outer darkness. But now the net of faith holds good and bad mingled together in one; but the shore shall discover what the net of the Church has brought to land.

JEROME. For when the net shall be drawn to the shore, then shall be shewn the true test for separating the fishes.

CHRYSOSTOM. Wherein does this parable differ from the parable of the tares? There, as here, some perish and some are saved; but there, because of their heresy of evil dogmas; in the first parable of the sower, because of their not attending to what was spoken; here, because of their evil life, because of which, though drawn by the net, that is, enjoying the knowledge of God, they cannot be saved. And when you hear that the wicked are *cast away*, that you may not suppose that this punishment may be risked, He adds an exposition shewing its severity, saying, *Thus shall it be in the end of the world; the angels shall come forth and sever the wicked from among the just, and shall cast them into the furnace of fire, there shall be wailing and gnashing of teeth.* Though He elsewhere declares, that He shall separate them as a shepherd separates the sheep from the goats; He here declares, that the Angels shall do it, as also in the parable of the tares.

GREGORY. (ubi sup.) To fear becomes us here, rather than to expound for the torments of sinners are pronounced in plain terms, that none might plead his ignorance, should eternal punishment be threatened in obscure sayings.

JEROME. For when the end of the world shall be come, then shall be shewn the true test of separating the fishes, and as in a sheltered harbour the good

shall be sent into the vessels of heavenly abodes, but the flame of hell shall seize the wicked to be dried up and withered.

13:51–52

51. Jesus saith unto them, Have ye understood all these things? They say unto him, Yea, Lord.

52. Then said he unto them, Therefore every Scribe which is instructed unto the kingdom of heaven is like unto a man that is an householder, which bringeth forth out of his treasure things new and old.

GLOSS. (non occ.) When the multitude had departed, the Lord spoke to His disciples in parables, by which they were instructed only so far as they understood them; wherefore He asks them, *Have ye understood all these things? They say unto him, Yea, Lord.*

JEROME. For this is spoken especially to the Apostles, whom He would have not to hear only as the multitude, but to understand as having to teach others.

CHRYSOStOM. Then He praises them because they had understood; He saith unto them; *Therefore every Scribe instructed in the kingdom of heaven is like unto an householder who bringeth out of his treasure things new and old.*

AUGUSTINE. (De Civ. Dei, xx. 4.) He said not ‘old and new,’ as He surely would have said had He not preferred to preserve the order of value rather than of time. But the Manichæans while they think they should keep only the new promises of God, remain in the old man of the flesh, and put on newness of error.

AUGUSTINE. (Quæst. in Matt. q. 16.) By this conclusion, whether did He desire to shew whom He intended by the treasure hid in the field—in which case we might understand the Holy Scriptures to be here meant, the two Testaments by the things new and old—or did He intend that he should be held learned in the Church who understood that the Old Scriptures were expounded in parables, taking rules from these new Scriptures, seeing that in them also the Lord proclaimed many things in parables. If He then, in whom all those old Scriptures have their fulfilment and manifestation, yet speaks in parables until His passion shall rend the vail, when there is

nothing hid that shall not be revealed; much more those things which were written of Him so long time before we see to have been clothed in parables; which the Jews took literally, being unwilling to be learned in the kingdom of heaven.

GREGORY. (ubi sup.) But if by *things new and old* in this passage we understand the two Testaments, we deny Abraham to have been learned, who although he knew indeed some deeds of the Old Testament, yet had not read the words. Neither Moses may we compare to a learned householder, for although he composed the Old Testament, yet had he not the words of the New. But what is here said may be understood as meant not of those who had been, but of such as might hereafter be in the Church, who then *bring forth things new and old* when they speak the preachings of both Testaments, in their words and in their lives.

HILARY. Speaking to His disciples, He calls them Scribes on account of their knowledge, because they understood the things that He brought forward, both new and old, that is from the Law and from the Gospels; both being of the same householder, and both treasures of the same owner. He compares them to Himself under the figure of a householder, because they had received doctrine of things both new and old out of His treasury of the Holy Spirit.

JEROME. Or the Apostles are called Scribes instructed, as being the Saviour's notaries who wrote His words and precepts on fleshly tables of the heart with the sacraments of the heavenly kingdom, and abounded in the wealth of a householder, bringing forth out of the stores of their doctrine things new and old; whatsoever they preached in the Gospels, that they proved by the words of the Law and the Prophets. Whence the Bride speaks in the Song of Songs; *I have kept for thee my beloved the new with the old.* (c. 7:13.)

GREGORY. (ubi sup.) Otherwise; The things old are, that the human race for its sin should suffer in eternal punishment; the things new, that they should be converted and live in the kingdom. First, He brought forward a comparison of the kingdom to a treasure found and a pearl of price; and after that, narrated the punishment of hell in the burning of the wicked, and then concluded with *Therefore every Scribe, &c.* as if He had said, He is a learned preacher in the Church who knows to bring forth things new

concerning the sweetness of the kingdom, and to speak things old concerning the terror of punishment; that at least punishment may deter those whom rewards do not excite.

13:53–58

53. And it came to pass, that when Jesus had finished these parables, he departed thence.

54. And when he was come into his own country, he taught them in their synagogue, insomuch that they were astonished, and said, Whence hath this man this wisdom, and these mighty works?

55. Is not this the carpenter's son? is not his mother called Mary? and his brethren, James, and Joses, and Simon, and Judas?

56. And his sisters, are they not all with us? Whence then hath this man all these things?

57. And they were offended in him. But Jesus said unto them, A prophet is not without honour, save in his own country, and in his own house.

58. And he did not many mighty works there because of their unbelief.

JEROME. After the parables which the Lord spake to the people, and which the Apostles only understand, He goes over into His own country that He may teach there also.

AUGUSTINE. (De Cons. Ev. ii. 42.) From the foregoing discourse consisting of these parables, He passes to what follows without any very evident connexion between them. Besides which, Mark passes from these parables to a different event from what Matthew here gives; and Luke agrees with him, so continuing the thread of the story as to make it much more probable that that which they relate followed here, namely, about the ship in which Jesus slept, and the miracle of the demons cast out; which Matthew has introduced above.

CHRYSOSTOM. (Hom. xlvi.) By *his own country* here, He means Nazareth; for it was not there but in Capharnaum that, as is said below, He wrought so

many miracles; but to these He shews His doctrine, causing no less wonder than His miracles.

REMIGIUS. He taught in their synagogues where great numbers were met, because it was for the salvation of the multitude that He came from heaven upon earth. It follows; *So that they marvelled, and said, Whence hath this man this wisdom, and these many mighty works?* His wisdom is referred to His doctrine, His mighty works to His miracles.

JEROME. Wonderful folly of the Nazarenes! They wonder whence Wisdom itself has wisdom, whence Power has mighty works! But the source of their error is at hand, because they regard Him as the Son of a carpenter; as they say, *Is not this the carpenter's son?*

CHRYSOStOM. Therefore were they in all things insensate, seeing they lightly esteemed Him on account of him who was regarded as His father, notwithstanding the many instances in old times of sons illustrious sprung from ignoble fathers; as David was the son of a husbandman, Jesse; Amos the son of a shepherd, himself a shepherd. And they ought to have given Him more abundant honour, because, that coming of such parents, He spake after such manner; clearly shewing that it came not of human industry, but of divine grace.

PSEUDO-AUGUSTINE. (non occ. cf. Serm. 135. App.) For the Father of Christ is that Divine Workman who made all these works of nature, who set forth Noah's ark, who ordained the tabernacle of Moses, and instituted the Ark of the covenant; that Workman who polishes the stubborn mind, and cuts down the proud thoughts.

HILARY. And this was the carpenter's son who subdues iron by means of fire, who tries the virtue of this world in the judgment, and forms the rude mass to every work of human need; the figure of our bodies, for example, to the divers ministrations of the limbs, and all the actions of life eternal.

JEROME. And when they are mistaken in His Father, no wonder if they are also mistaken in His brethren. Whence it is added, *Is not his mother Mary, and his brethren, James, and Joseph, and Simon, and Judas? And his sisters, are they not all with us?*

JEROME. (in Helvid. 14.) Those who are here called the Lord's brethren, are the sons of a Mary, His Mother's sister; she is the mother of this James and Joseph, that is to say, Mary the wife of Cleophas, and this is the Mary who is called the mother of James the Less.

AUGUSTINE. (Quæst. in Matt. q. 17.) No wonder then that any kinsmen by the mother's side should be called the Lord's brethren, when even by their kindred to Joseph some are here called His brethren by those who thought Him the son of Joseph.

HILARY. Thus the Lord is held in no honour by His own; and though the wisdom of His teaching, and the power of His working raised their admiration, yet do they not believe that He did these things in the name of the Lord, and they cast His father's trade in His teeth. Amid all the wonderful works which He did, they were moved with the contemplation of His Body, and hence they ask, *Whence hath this man these things? And thus they were offended in him.*

JEROME. This error of the Jews is our salvation, and the condemnation of the heretics, for they perceived Jesus Christ to be man so far as to think Him the son of a carpenter.

CHRYSOSTOM. Observe Christ's mercifulness; He is evil spoken of, yet He answers with mildness; *Jesus said unto them, A prophet is not without honour, but in his own country, and in his own house.*

REMIGIUS. He calls Himself a Prophet, as Moses also declares, when he says, *A Prophet shall God raise up unto you of your brethren.* (Deut. 18:18.) And it should be known, that not Christ only, who is the Head of all the Prophets, but Jeremiah, Daniel, and the other lesser Prophets, had more honour and regard among strangers than among their own citizens.

JEROME. For it is almost natural for citizens to be jealous towards one another; for they do not look to the present works of the man, but remember the frailties of his childhood; as if they themselves had not passed through the very same stages of age to their maturity.

HILARY. Further, He makes this answer, that a Prophet is without honour in his own country, because it was in Judæa that He was to be condemned to the sentence of the cross; and forasmuch as the power of God is for the

faithful alone, He here abstained from works of divine power because of their unbelief; whence it follows, *And he did not there many mighty works because of their unbelief.*

JEROME. Not that because they did not believe He could not do His mighty works; but that He might not by doing them be condemning His fellow-citizens in their unbelief.

CHRYSTOSTOM. But if His miracles raised their wonder, why did He not work many? Because He looked not to display of Himself, but to what would profit others; and when that did not result, He despised what pertained only to Himself that He might not increase their punishment. Why then did He even these few miracles? That they should not say, We should have believed had any miracles been done among us.

JEROME. Or we may understand it otherwise, that Jesus is despised in His own house and country, signifies in the Jewish people; and therefore He did among them few miracles, that they might not be altogether without excuse; but among the Gentiles He does daily greater miracles by His Apostles, not so much in healing their bodies, as in saving their souls.

CHAP. 14

14:1–5

1. At that time Herod the tetrarch heard of the fame of Jesus.
2. And said unto his servants, This is John the Baptist; he is risen from the dead; and therefore mighty works do shew forth themselves in him.
3. For Herod had laid hold on John, and bound him, and put him in prison for Herodias' sake, his brother Philip's wife.
4. For John said unto him, It is not lawful for thee to have her.

5. And when he would have put him to death, he feared the multitude, because they counted him as a prophet.

GLOSS. (non occ.) THE. Evangelist had above shewn the Pharisees speaking falsely against Christ's miracles, and just now His fellow-citizens wondering, yet despising Him; he now relates what opinion Herod had formed concerning Christ on hearing of His miracles, and says, *At that time Herod the tetrarch heard the fame of Jesus.*

CHRYSTOSTOM. It is not without reason that the Evangelist here specifies the time, but that you may understand the pride and carelessness of the tyrant; inasmuch as he had not at the first made himself acquainted with the things concerning Christ, but now only after long time. Thus they, who in authority are fenced about with much pomp, learn these things slowly, because they do not much regard them.

AUGUSTINE. (De Cons. Ev. ii. 43.) Matthew says, *At that time*, not, On that day, or, In that same hour; for Mark relates the same circumstances, but not in the same order. He places this after the mission of the disciples to preach, though not implying that it necessarily follows there; any more than Luke, who follows the same order as Mark.

CHRYSTOSTOM. Observe how great a thing is virtue; Herod fears John even after he is dead, and philosophizes concerning the resurrection; as it follows; *And he saith to his servants, This is John the Baptist, he is risen from the dead, and therefore mighty works are wrought in him.*

RABANUS. From this place we may learn how great the jealousy of the Jews was; that John could have risen from the dead, Herod, an alien-born, here declares, without any witness that he had risen: concerning Christ, whom the Prophets had foretold, the Jews preferred to believe, that He had not risen, but had been carried away by stealth. This intimates that the Gentile heart is more disposed to belief than that of the Jews.

JEROME. One of the Ecclesiastical interpreters asks what caused Herod to think that John was risen from the dead; as though we had to account for the errors of an alien, or as though the heresy of metempsychosis was at all supported by this place—a heresy which teaches that souls pass through various bodies after a long period of years—for the Lord was thirty years old when John was beheaded.

RABANUS. All men have well thought concerning the power of the resurrection, that the saints shall have greater power after they have risen from the dead, than they had while they were yet weighed down with the infirmity of the flesh; wherefore Herod says, *Therefore mighty works are wrought in him.*

AUGUSTINE. (ubi sup.) Luke's words are, *John have I beheaded: who is he of whom I hear such things?* (Luke 9:9.) As Luke has thus represented Herod as in doubt, we must understand rather that he was afterwards convinced of that which was commonly said—or we must take what he here says to his servants as expressing a doubt—for they admit of either of these acceptations.

REMIGIUS. Perhaps some one may ask how it can be here said, *At that time Herod heard*, seeing that we have long before read that Herod was dead, and that on that the Lord returned out of Egypt. This question is answered, if we remember that there were two Herods. On the death of the first Herod, his son Archelaus succeeded him, and after ten years was sent into exile to Vienne in Gaul. Then Cæsar Augustus gave command that the kingdom should be divided into tetrarchies, and gave three parts to the sons of Herod. This Herod then who beheaded John is the son of that greater Herod under whom the Lord was born; and this is confirmed by the Evangelist adding *the tetrarch.*

GLOSS. (ord.) Having mentioned this supposition of John's resurrection, because he had never yet spoken of his death, he now returns, and narrates how it came to pass.

CHRYSOSTOM. And this relation is not set before us as a principal matter, because the Evangelist's only object was to tell us concerning Christ, and nothing beyond, unless so far as it furthered this object. He says then, *For Herod had seized John, and bound him.*

AUGUSTINE. (De Cons. Ev. ii. 44.) Luke does not give this in the same order, but where he is speaking of the Lord's baptism, so that he took beforehand an event which happened long afterwards. For after that saying of John's concerning the Lord, that His fan is in His hand, he straightway adds this, which, as we may gather from John's Gospel, did not follow immediately. For he relates that after Jesus was baptized, He went into Galilee, and

thence returned into Judæa, and baptized there near to the Jordan before John was cast into prison. But neither Matthew nor Mark have placed John's imprisonment in that order in which it appears from their own writings that it took place; for they also say that when John was delivered up, the Lord went into Galilee, and after many things there done, then by occasion of the fame of Christ reaching Herod they relate what took place in the imprisonment and beheading of John. The cause for which he had been cast into prison he shews when he says, *On account of Herodias his brother's wife. For John had said unto him, It is not lawful for thee to have her.*

JEROME. The old history tells us, that Philip the son of Herod the greater, the brother of this Herod, had taken to wife Herodias daughter of Aretas, king of the Arabs; and that he, the father-in-law, having afterwards cause of quarrel with his son-in-law, took away his daughter, and to grieve her husband gave her in marriage to his enemy Herod. John the Baptist therefore, who came in the spirit and power of Elias, with the same authority that he had exerted over Ahab and Jezebel, rebuked Herod and Herodias, because that they had entered into unlawful wedlock; it being unlawful while the own brother yet lives to take his wife. He preferred to endanger himself with the King, than to be forgetful of the commandments of God in commending himself to him.

CHRYSTOSTOM. Yet he speaks not to the woman but to the husband, as he was the chief person.

GLOSS. (ord.) And perhaps he observed the Jewish Law, according to which John forbade him this adultery. *And desiring to kill him, he feared the people.*

JEROME. He feared a disturbance among the people for John's sake, for he knew that multitudes had been baptized by him in Jordan; but he was overcome by love of his wife, which had already made him neglect the commands of God.

GLOSS. (ord.) The fear of God amends us, the fear of man torments us, but alters not our will; it rather renders us more impatient to sin as it has held us back for a time from our indulgence.

14:6–12

6. But when Herod's birthday was kept, the daughter of Herodias danced before them, and pleased Herod.

7. Whereupon he promised with an oath to give her whatsoever she would ask.

8. And she, being before instructed of her mother, said, Give me here John Baptist's head in a charger.

9. And the king was sorry: nevertheless for the oath's sake, and them which sat with him at meat, he commanded it to be given her.

10. And he sent, and beheaded John in the prison.

11. And his head was brought in a charger, and given to the damsel: and she brought it to her mother.

12. And his disciples came, and took up the body, and buried it, and went and told Jesus.

GLOSS. (non occ.) The Evangelist having related John's imprisonment, proceeds to his putting to death, saying, *But on Herod's birthday, the daughter of Herodias danced in the midst.*

JEROME. We find no others keeping their birthday besides Herod and Pharaoh, that they who were alike in their wickedness might be alike in their festivities.

REMIGIUS. It should be known that it is customary not for rich only but for poor mothers also, to educate their daughters so chastely, that they are scarce so much as seen by strangers. But this unchaste woman had so brought up her daughter after the same manner, that she had taught her not chastity but dancing. Nor is Herod to be less blamed who forgot that his was a royal palace, but this woman made it a theatre; *And it pleased Herod, so that he swore with an oath that he would give her whatsoever she should ask of him.*

JEROME. I do not excuse Herod that he committed this murder against his will by reason of his oath, for perhaps he took the oath for the very purpose of bringing about the murder. But if he says that he did it for his oath's sake, had she asked the death of her mother, or her father, would he have granted it or not? What then he would have refused in his own person, he ought to have rejected in that of the Prophet.

ISIDORE. (Lib. Syn. ii. 10.) In evil promises then break faith. That promise is impious which must be kept by crime; that oath is not to be observed by which we have unwittingly pledged ourselves to evil. It follows, *And she being before instructed of her mother said, Give me here John Baptist's head in a charger.*

JEROME. For Herodias, fearing that Herod might some time recover his senses, and be reconciled to his brother, and dissolve their unlawful union by a divorce, instructs her daughter to ask at once at the banquet the head of John, a reward of blood worthy of the deed of the dancing.

CHRYSOSTOM. Here is a twofold accusation against the damsel, that she danced, and that she chose to ask an execution as her reward. Observe how Herod is at once cruel and yielding; he obliges himself by an oath, and leaves her free to choose her request. Yet when he knew what evil was resulting from her request, he was grieved, *And the king was sorry*, for virtue gains praise and admiration even among the bad.

JEROME. Otherwise; It is the manner of Scripture to speak of events as they were commonly viewed at the time by all. So Joseph is called by Mary herself the father of Jesus; so here Herod is said to be *sorry*, because the guests believed that he was so. This dissembler of his own inclinations, this contriver of a murder displayed sorrow in his face, when he had joy in his mind. *For his oath's sake, and them which sat with him at meat, he commanded it to be given.* He excuses his crime by his oath, that his wickedness might be done under a pretence of piety. That he adds, *and them that sat at meat with him*, he would have them all sharers in his crime, that a bloody dish might be brought in in a luxurious feast.

CHRYSOSTOM. If he was afraid to have so many witnesses of his perjury, how much more ought he to have feared so many witnesses of a murder?

REMIGIUS. Here is a less sin done for the sake of another greater; he would not extinguish his lustful desires, and therefore he betakes him to luxurious living; he would not put any restraint on his luxury, and thus he passes to the guilt of murder; for, *He sent and beheaded John in prison, and his head was brought in a charger.*

JEROME. (Liv. xxxix. 43.) We read in Roman history, that Flaminius, a Roman general, sitting at supper with his mistress, on her saying that she had never seen a man beheaded, gave permission that a man under sentence for a capital crime should be brought in and beheaded during the entertainment. For this he was expelled the senate by the censors, because he had mingled feasting with blood, and had employed death, though of a criminal, for the amusement of another, causing murder and enjoyment to be joined together. How much more wicked Herod, and Herodias, and the damsel who danced; she asked as her bloody reward the head of a Prophet, that she might have in her power the tongue that reproved the unlawful nuptials.

GREGORY. (Mor. iii. 7.) But not without most deep wonder do I consider, that he who in his mother's womb was filled with the spirit of prophecy, than whom there arose not a greater among them that are born of women, is cast into prison by wicked men, and is beheaded because of the dancing of a girl, and that a man of such severe life dies for the sport of shameful men. Are we to think that there was any thing in his life which this so shameful death should wipe away? God thus oppresses His people in the least things, because He sees how He may reward them in the highest things. And hence may be gathered what they will suffer whom He casts away, if He thus tortures those He loves.

GREGORY. (Mor. xxix. 7.) And John is not sought out to suffer concerning the confession of Christ, but for the truth of righteousness. But because Christ is truth, he goes to death for Christ in going for truth. It follows, *And his disciples came, and took up his body, and buried it.*

JEROME. By which we may understand both the disciples of John himself, and of the Saviour.

RABANUS. (Antiq. xviii. 5 Machærus.) Josephus relates, that John was sent bound to the castle of Mecheron, and there beheaded; but ecclesiastical

history relates that he was buried in Sebastia, a town of Palestine, which was formerly called Samaria.

CHRYSTOM. (Hom. xlix.) Observe how John's disciples are henceforth more attached to Jesus; they it is who told Him what was done concerning John; *And they came and told Jesus*. For leaving all they take refuge with Him, and so by degrees after their calamity, and the answer given by Christ, they are set right.

HILARY. Mystically, John represents the Law; for the Law preached Christ, and John came of the Law, preaching Christ out of the Law. Herod is the Prince of the people, and the Prince of the people bears the name and the cause of the whole body put under him. John then warned Herod that he should not take to him his brother's wife. For there are and there were two people, of the circumcision, and of the Gentiles; and these are brethren, children of the same parent of the human race, but the Law warned Israel that he should not take to him the works of the Gentiles and unbelief which was united to them as by the bond of conjugal love. On the birthday, that is amidst the enjoyments of the things of the body, the daughter of Herodias danced; for pleasure, as it were springing from unbelief, was carried in its alluring course throughout the whole of Israel, and the nation bound itself thereto as by an oath, for for sin and worldly pleasures the Israelites sold the gifts of eternal life. She (Pleasure), at the suggestion of her mother Unbelief, begged that there should be given her the head of John, that is, the glory of the Law; but the people knowing the good that was in the Law, yielded these terms to pleasure, not without sorrow for its own danger, conscious that it ought not to have given up so great glory of its teachers. But forced by its sins, as by the force of an oath, as well as overcome by the fear, and corrupted by the example of the neighbouring princes, it sorrowfully yields to the blandishments of pleasure. So among the other gratifications of a debauched people the head of John is brought in in a dish, that is by the loss of the Law, the pleasures of the body, and worldly luxury is increased. It is carried by the damsel to her mother; thus depraved Israel offered up the glory of the Law to pleasure and unbelief. The times of the Law being expired, and buried with John, his disciples declare what is done to the Lord, coming, that is, to the Gospels from the Law.

RABANUS. Otherwise; Even at this day we see that in the head of the Prophet John the Jews have lost Christ, who is the head of the Prophets.

JEROME. And the Prophet has lost among them both tongue and voice.

REMIGIUS. Otherwise; The beheading of John marks the increase of that fame which Christ has among the people, as the exaltation of the Lord upon the cross marks the progress of the faith; whence John had said, *He must increase, but I must decrease.* (John 3:30.)

14:13–14

13. When Jesus heard of it, he departed thence by ship into a desert place apart: and when the people had heard thereof, they followed him on foot out of the cities.

14. And Jesus went forth, and saw a great multitude, and was moved with compassion toward them, and he healed their sick.

GLOSS. (ap. Anselm.) The Saviour having heard the death of His Baptist, retired into the desert; as it follows, *which when Jesus had heard, he departed thence by ship into a desert place.*

AUGUSTINE. (De Cons. Ev. ii. 45.) This the Evangelist relates to have been done immediately after the passion of John, therefore after this were those things done that were spoken of above, and moved Herod to say, *This is John.* For we must suppose those things to have been after his death which report carried to Herod, and which moved him to doubt who he could be concerning whom he heard such things; for himself had put John to death.

JEROME. He did not retire into the desert through fear of death, as some suppose, but in mercy to His enemies, that they might not add murder to murder; putting off His death till the day of His passion; on which day the lamb is to be slain as the sacrament, and the posts of them that believe to be sprinkled with the blood. Or, He retired to leave us an example to shun that rashness which leads men to surrender themselves voluntarily, because not all persevere with like constancy under torture with the which they offered themselves to it. For this reason He says in another place, *When they shall persecute you in one city, flee ye to another.* Whence the Evangelist says not ‘fled,’ but elegantly, *departed thence*, (or, ‘withdrew,’) shewing that He shunned rather than feared persecution. Or for another reason He might

have withdrawn into a desert place on hearing of John's death, namely, to prove the faith of the believers.

CHRYSOSTOM. Or; He did this because He desired to prolong the œconomy of His humanity, the time not being yet come for openly manifesting His deity; wherefore also He charged His disciples that they should tell no man that He was the Christ. But after His resurrection He would have this made manifest. Therefore although He knew of Himself what was done, yet before it was told Him He withdrew not, that He might shew the verity of His incarnation in all things; for He would that this should be assured not by sight only, but by His actions. And when He withdrew, He did not go into the city, but into the desert by ship that none might follow Him. Yet do not the multitudes leave Him even for this, but still follow after Him, not deterred by what had been done concerning John; whence it follows, *And when the multitudes had heard thereof, they followed him on foot out of the cities.*

JEROME. They followed on foot, not riding, or in carriages, but with the toil of their own legs, to shew the ardour of their mind.

CHRYSOSTOM. And they immediately reap the reward of this; for it follows, *And he went out and saw a great multitude, and he had compassion upon them, and healed their sick.* For though great was the affection of those who had left their cities, and sought Him carefully, yet the things that were done by Him surpassed the reward of any zeal. Therefore he assigns compassion as the cause of this healing. And it is great compassion to heal all, and not to require faith.

HILARY. Mystically; The Word of God, on the close of the Law, entered the ship, that is, the Church; and departed into the desert, that is, leaving to walk with Israel, He passes into breasts void of Divine knowledge. The multitude learning this, follows the Lord out of the city into the desert, going, that is, from the Synagogue to the Church. The Lord sees them, and has compassion upon them, and heals all sickness and infirmity, that is, He cleanses their obstructed minds, and unbelieving hearts for the understanding of the new preaching.

JEROME. It is to be observed moreover, that when the Lord came into the desert, great crowds followed Him; for before He went into the wilderness

of the Gentiles, He was worshipped by only one people. They leave their cities, that is, their former conversation, and various dogmas. That Jesus went out, shews that the multitudes had the will to go, but not the strength to attain, therefore the Saviour departs out of His place and goes to meet them.

14:15–21

15. And when it was evening, his disciples came to him, saying, This is a desert place, and the time is now past; send the multitude away, that they may go into the villages, and buy themselves victuals.

16. But Jesus said unto them, They need not depart; give ye them to eat.

17. And they say unto him, We have here but five loaves, and two fishes.

18. He said, Bring them hither to me.

19. And he commanded the multitude to sit down on the grass, and took the five loaves, and the two fishes, and looking up to heaven, he blessed, and brake, and gave the loaves to his disciples, and the disciples to the multitude.

20. And they did all eat, and were filled: and they took up of the fragments that remained twelve baskets full.

21. And they that had eaten were about five thousand men, beside women and children.

CHRYSOSTOM. It is a proof of the faith of these multitudes that they endured hunger in waiting for the Lord even till evening; to which purpose it follows, *And when it was evening, his disciples came unto him, saying, This is a desert place, and the time is now past.* The Lord purposing to feed them waits to be asked, as always not stepping forward first to do miracles, but when called upon. None out of the crowd approached Him, both because they stood in great awe of Him, and because in their zeal of love they did not feel their hunger. But even the disciples do not come and say, Give them to eat; for the disciples were as yet in an imperfect condition; but

they say, *This is a desert place*. So that what was proverbial among the Jews to express a miracle, as it is said, *Can he spread a table in the wilderness?* (Ps. 78:19.) this also He shews among his other works. For this cause also He leads them out into the desert, that the miracle might be clear of all suspicion, and that none might suppose that any thing was supplied towards the feast from any neighbouring town. But though the place be desert, yet is He there who feeds the world; and though the hour is, as they say, past, yet He who now commanded was not subjected to hours. And though the Lord had gone before His disciples in healing many sick, yet they were so imperfect that they could not judge what He would do concerning food for them, wherefore they add, *Send the multitude away, that they may go into the towns, and buy themselves food*. Observe the wisdom of the Master; He says not straightway to them, 'I will give them to eat;' for they would not easily have received this, but, *Jesus said unto them, They need not depart, Give ye them to eat*.

JEROME. Wherein He calls the Apostles to breaking of bread, that the greatness of the miracle might be more evident by their testimony that they had none.

AUGUSTINE. (De Cons. Ev. ii. 46.) It may perplex some how, if the Lord, according to the relation of John, asked Philip whence bread was to be found for them, that can be true which Matthew here relates, that the disciples first prayed the Lord to send the multitudes away, that they might buy food from the nearest towns. Suppose then that after these words the Lord looked upon the multitude and said what John relates, but Matthew and the others have omitted. And by such cases as this none ought to be perplexed, when one of the Evangelists relates what the rest have omitted.

CHRYSTOSTOM. Yet not even by these words were the disciples set right, but speak yet to Him as to man; *They answered unto Him, We have here but five loaves and two fishes*. From this we learn the philosophy of the disciples, how far they despised food; they were twelve in number, yet they had but five loaves and two fishes; for things of the body were contemned by them, they were altogether possessed by spiritual things. But because the disciples were yet attracted to earth, the Lord begins to introduce the things that were of Himself; *He saith unto them, Bring them hither to me*. Wherefore does He not create out of nothing the bread to feed the multitude with? That He might put to silence the mouth of Marcion and Manichæus, who take away

from God His creatures, (i.e. deny that God created the visible world.) and by His deeds might teach that all things that are seen are His works and creation, and that it is He that has given us the fruits of the earth, who said in the beginning, *Let the earth bring forth the green herb*; (Gen. 1:11.) for this is no less a deed than that. For of five loaves to make so many loaves, and fishes in like manner, is no less a thing than to bring fruits from the earth, reptiles and other living things from the waters; which shewed Him to be Lord both of land and sea. By the example of the disciples also we ought to be taught, that though we should have but little, we ought to give that to such as have need. For they when bid to bring their five loaves say not, Whence shall we satisfy our own hunger? but immediately obey; *And He commanded the multitude to sit down on the grass, and took the five loaves and the two fishes, and looking up to heaven blessed them, and brake*. Why did He look to heaven and bless? For it should be believed concerning Him that He is from the Father, and that He is equal with the Father. His equality He shews when He does all things with power. That He is from the Father He shews by referring to Him whatsoever He does, and calling upon Him on all occasions. To prove these two things therefore, He works His miracles at times with power, at other times with prayer. It should be considered also that in lesser things He looks to heaven, but in greater He does all with power. When He forgave sins, raised the dead, stilled the sea, opened the secrets of the heart, opened the eyes of him that was born blind, which were works only of God, He is not seen to pray; but when He multiplies the loaves, a work less than any of these, He looks up to heaven, that you may learn that even in little things He has no power but from His Father. And at the same time He teaches us not to touch our food, until we have returned thanks to Him who gives it us. For this reason also He looks up to heaven, because His disciples had examples of many other miracles, but none of this.

JEROME. While the Lord breaks there is a sowing of food; for had the loaves been whole and not broken into fragments, and thus divided into a manifold harvest, they could not have fed so great a multitude. The multitude receives the food from the Lord through the Apostles; as it follows, *And he gave the loaves to his disciples, and the disciples to the multitude*.

CHRYSOStOM. In doing which He not only honoured them, but would that upon this miracle they should not be unbelieving, nor forget it when it was

past, seeing their own hands had borne witness to it. Therefore also He suffers the multitudes first to feel the sense of hunger, and His disciples to come to Him, and to ask Him, and He took the loaves at their hands, that they might have many testimonies of that that was done, and many things to remind them of the miracle. From this that He gave them, nothing more than bread and fish, and that He set this equally before all, He taught them moderation, frugality, and that charity by which they should have all things in common. This He also taught them in the place, in making them sit down upon the grass; for He sought not to feed the body only, but to instruct the mind. But the bread and fish multiplied in the disciples' hands; whence it follows, *And they did all eat, and were filled*. But the miracle ended not here; for He caused to abound not only whole loaves, but fragments also; to shew that the first loaves were not so much as what was left, and that they who were not present might learn what had been done, and that none might think that what had been done was a phantasy; *And they took up fragments that were left, twelve baskets full*.

JEROME. Each of the Apostles fills his basket of the fragments left by his Saviour, that these fragments might witness that they were true loaves that were multiplied.

CHRYSOSTOM. For this reason also He caused twelve baskets to remain over and above, that Judas might bear his basket. He took up the fragments, and gave them to the disciples and not to the multitudes, who were yet more imperfectly trained than the disciples.

JEROME. To the number of loaves, five, the number of the men that ate is apportioned, five thousand; *And the number of them that had eaten was about five thousand men, besides women and children*.

CHRYSOSTOM. This was to the very great credit of the people, that the women and the men stood up when these remnants still remained.

HILARY. The five loaves are not multiplied into more, but fragments succeed to fragments; the substance growing whether upon the tables, or in the hands that took them up, I know not.

RABANUS. When John is to describe this miracle, he first tells us that the passover is at hand; Matthew and Mark place it immediately after the execution of John. Hence we may gather, that he was beheaded when the

paschal festival was near at hand, and that at the passover of the following year, the mystery of the Lord's passion was accomplished.

JEROME. But all these things are full of mysteries; the Lord does these things not in the morning, nor at noon, but in the evening, when the Sun of righteousness was set.

REMIGIUS. By the evening the Lord's death is denoted; and after He, the true Sun, was set on the altar of the cross, He filled the hungry. Or by evening is denoted the last age of this world, in which the Son of God came and refreshed the multitudes of those that believed on Him.

RABANUS. When the disciples ask the Lord to send away the multitudes that they might buy food in the towns, it signifies the pride of the Jews towards the multitudes of the Gentiles, whom they judged rather fit to seek for themselves food in the assemblies of the Pharisees than to use the pasture of the Divine books.

HILARY. But the Lord answered, *They have no need to go*, shewing that those whom He heals have no need of the food of mercenary doctrine, and have no necessity to return to Judæa to buy food; and He commands the Apostles that they give them food. Did He not know then that there was nothing to give them? But there was a complete series of types to be set forth; for as yet it was not given the Apostles to make and minister the heavenly bread, the food of eternal life; and their answer thus belongs to the chain of spiritual interpretation; they were as yet confined to the five loaves, that is, the five books of the Law, and the two fishes, that is, the preaching of the Prophets and of John.

RABANUS. Or, by the two fishes we may understand the Prophets, and the Psalms, for the whole of the Old Testament was comprehended in these three, the Law, the Prophets, and the Psalms.

HILARY. These therefore the Apostles first set forth, because they were yet in these things; and from these things the preaching of the Gospel grows to its more abundant strength and virtue. Then the people is commanded to sit down upon the grass, as no longer lying upon the ground, but resting upon the Law, each one reposing upon the fruit of his own works as upon the grass of the earth.

JEROME. Or, they are bid to lie down on the grass, and that, according to another Evangelist, by fifties and by hundreds, that after they have trampled upon their flesh, and have subjugated the pleasures of the world as dried grass under them, then by the presence ^a of the number fifty, they ascend to the eminent perfection of a hundred. He looks up to heaven to teach us that our eyes are to be directed thither. The Law with the Prophets is broken, and in the midst of them are brought forward mysteries., that whereas they partook not of it whole, when broken into pieces it may be food for the multitude of the Gentiles.

HILARY. Then the loaves are given to the Apostles, because through them the gifts of divine grace were to be rendered. And the number of them that did eat is found to be the same as that of those who should believe; for we find in the book of Acts that out of the vast number of the people of Israel, five thousand men believed.

JEROME. There partook five thousand who had reached maturity; for women and children, the weaker sex, and the tender age, were unworthy of number; thus in the book of Numbers, slaves, women, children, and an undistinguished crowd, are passed over unnumbered.

RABANUS. The multitude being hungry, He creates no new viands, but having taken what the disciples had, He gave thanks. In like manner when He came in the flesh, He preached no other things than what had been foretold, but shewed that the writings of the Law and the Prophets were big with mysteries. That which, the multitude leave is taken up by the disciples, because the more secret mysteries which cannot be comprehended by the uninstructed, are not to be treated with neglect, but are to be diligently sought out by the twelve Apostles (who are represented by the twelve baskets) and their successors. For by baskets servile offices are performed, and God has chosen the weak things of the world to confound the strong. The five thousand for the five senses of the body are they who in a secular condition know how to use rightly things without.

14:22–33

22. And straightway Jesus constrained his disciples to get into a ship, and to go before him unto the other side, while he sent the multitudes away.

23. And when he had sent the multitudes away, he went up into a mountain apart to pray: and when the evening was come, he was there alone.

24. But the ship was now in the midst of the sea, tossed with waves: for the wind was contrary.

25. And in the fourth watch of the night Jesus went unto them, walking on the sea.

26. And when the disciples saw him walking on the sea, they were troubled, saying, It is a spirit; and they cried out for fear.

27. But straightway Jesus spake unto them, saying, Be of good cheer; it is I; be not afraid.

28. And Peter answered him and said, Lord, if it be thou, bid me come unto thee on the water.

29. And he said, Come. And when Peter was come down out of the ship, he walked on the water, to go to Jesus.

30. But when he saw the wind boisterous, he was afraid; and beginning to sink, he cried, saying, Lord, save me.

31. And immediately Jesus stretched forth his hand, and caught him, and said unto him, O thou of little faith, wherefore didst thou doubt?

32. And when they were come into the ship, the wind ceased.

33. Then they that were in the ship came and worshipped him, saying, Of a truth thou art the Son of God.

CHRYSOSTOM. Desiring to occasion a diligent examination of the things that had been done, He commanded those who had beheld the foregoing sign to be separated from Him; for even if He had continued present it would have been said that He had wrought the miracle fantastically, and not in verity; but it would never be urged against Him that He had done it in His absence; and therefore it is said, *And straightway Jesus compelled his*

disciples to get into a ship, and to go before him to the other side, while he sent the multitudes away.

JEROME. These words shew that they left the Lord unwillingly, not desiring through their love for their teacher to be separated from Him even for a moment.

CHRYSTOSTOM. It should be observed, that when the Lord works a great miracle, He sends the multitudes away, teaching us thereby never to pursue the praise of the multitude, nor to attract them to us. Further, He teaches us that we should not be ever mixed with crowds, nor yet always shunning them; but that both may be done with profit; whence it follows, *And when he had sent the multitude away, he went up into a mountain apart to pray*; shewing us that solitude is good, when we have need to pray to God. For this also He goes into the desert, and there spends the night in prayer, to teach us that for prayer we should seek stillness both in time and place.

JEROME. That He withdraws to pray alone, you should refer not to Him who fed five thousand on five loaves, but to Him who on hearing of the death of John withdrew into the desert; not that we would separate the Lord's person into two parts, but that His actions are divided between the God and the man.

AUGUSTINE. (De Cons. Ev. ii. 47.) This may seem contrary to that Matthew says, that having sent the multitudes away, He went up into a mountain that He might pray alone; and John again says, that it was on a mountain that He fed this same multitude. But since John himself says further, that after that miracle He retired to a mountain that He might not be held by the multitude, who sought to make Him a king, it is clear that He had come down from the mountain when He fed them. Nor do Matthew's words, *He went up into a mountain alone to pray*, disagree with this, though John says, *When he knew that they would come to make him a king, he withdrew into a mountain himself alone*. (John 6:15.) For the cause of His praying is not contrary to the cause of His retiring, for herein the Lord teaches us that we have great cause for prayer when we have cause for flight. Nor, again, is it contrary to this that Matthew says first, that He bade His disciples go into the boat, and then that He sent the multitudes away, and went into a mountain alone to pray; while John relates that He first withdrew to the mountain, and then, *when it was late, his disciples went down to the sea*,

and when they had entered into a boat, &c. for who does not see that John is relating as afterwards done by His disciples what Jesus had commanded before He retired into the mountain?

JEROME. Rightly had the Apostles departed from the Lord as unwilling, and slow to leave Him, lest they should suffer shipwreck whilst He was not with them. For it follows, *Now when it was evening he was there alone*; that is, in the mountain; *but the boat was in the middle of the sea tossed with the waves; for the wind was contrary.*

CHRYSOSTOM. Again, the disciples suffer shipwreck, as they had done before; but then they had Him in the boat, but now they are alone. Thus gradually He leads them to higher things, and instructs them to endure all manfully.

JEROME. While the Lord tarries in the top of the mountain, straightway a wind arises contrary to them, and stirs up the sea, and the disciples are in imminent peril of shipwreck, which continues till Jesus comes.

CHRYSOSTOM. But He suffers them to be tossed the whole night, exciting their hearts by fear, and inspiring them with greater desire and more lasting recollection of Him; for this reason He did not stand by them immediately, but as it follows, *in the fourth watch of the night he came to them walking upon the sea.*

JEROME. The military guards and watches are divided into portions of three hours each. When then he says that the Lord came to them in the fourth watch, this shews that they had been in danger the whole night.

CHRYSOSTOM. Teaching them not to seek a speedy riddance of coming evil, but to bear manfully such things as befall them. But when they thought that they were delivered, then was their fear increased, whence it follows, *And seeing him walking upon the sea, they were troubled, saying, It is a vision, and through fear they cried out.* For this the Lord ever does; when He is to rescue from any evil, He brings in things terrible and difficult. For since it is impossible that our temptation should continue a long time, when the warfare of the righteous is to be finished, then He increases their conflicts, desiring to make greater gain of them; which He did also in Abraham, making his hot conflict his trial of the loss of his son.

JEROME. A confused noise and uncertain sound is the mark of great fear. But if, according to Marcion and Manichæus, our Lord was not born of a virgin, but was seen in a phantasm, how is it that the Apostles now fear that they have seen a phantasm (or vision)?

CHRYSTOSTOM. Christ then did not reveal Himself to His disciples until they cried out; for the more intense their fear, the more did they rejoice in His presence; whence it follows, *And immediately Jesus spoke to them, saying, Be of good cheer; it is I, be not afraid.* This speech took away their fear, and prepared their confidence.

JEROME. Whereas He says, *It is I*, without saying who, either they might be able to understand Him speaking through the darkness of night; or they might know that it was He who had spoken to Moses, *Say unto the children of Israel, He that is has sent me unto you.* (Exod. 3:14.) On every occasion Peter is found to be the one of the most ardent faith. And with the same zeal as ever, so now, while the others are silent, he believes that by the will of his Master he will be able to do that which by nature he cannot do; whence it follows, *Peter answered and said unto him, Lord, if it be thou, bid me come unto thee upon the water.* As much as to say, Do thou command, and straightway it will become solid; and that body which is in itself heavy will become light.

AUGUSTINE. (Serm. 76. 5.) This I am not able by myself, but in Thee I am able. Peter confessed what he was in himself, and what he should receive from Him by whose will he believed he should be enabled to do that which no human infirmity was equal to.

CHRYSTOSTOM. See how great his warmth, how great his faith. He said not, Pray and entreat for me; but *Bid me*; he believes not only that Christ can Himself walk on the sea, but that He can lead others also thereon; also he wishes to come to Him speedily, and this, so great a thing, he asks not from ostentation, but from love. For he said not, Bid me walk upon the waters, but, *Bid me come unto thee.* And it seems that having shewn in the first miracle that He has power over the sea, He now leads them to a more powerful sign; *He saith unto him, Come. And Peter, going forth of the boat, walked on the sea, that he might go to Jesus.*

JEROME. Let those who think that the Lord's body was not real, because He walked upon the yielding waters as a light æthereal substance, answer here how Peter walked, whom they by no means deny to be man.

RABANUS. Lastly, Theodorus wrote that the Lord had not bodily weight in respect of His flesh, but without weight walked on the sea. But the catholic faith preaches the contrary; for Dionysius says that He walked on the wave, without the feet, being immersed, having bodily weight, and the burden of matter.

CHRYSTOSTOM. Peter overcame that which was greater, the waves, namely, of the sea, but is troubled by the lesser, the blowing wind, for it follows, *But seeing the wind boisterous, he was afraid*. Such is human nature, in great trials oftentimes holding itself aright, and in lesser falling into fault. This fear of Peter shewed the difference between Master and disciple, and thereby appeased the other disciples. For if they had indignation when the two brothers prayed to sit on the right and left hand, much more had they now. For they were not yet made spiritual; afterwards when they had been made spiritual, they every where yield the first place to Peter, and appoint him to lead in harangues to the people.

JEROME. Moreover he is left to temptation for a short season, that his faith may be increased, and that he may understand that he is saved not by his ability to ask, but by the power of the Lord. For faith burned at his heart, but human frailty drew him into the deep.

AUGUSTINE. (Serm. 76. 8.) Peter then presumed on the Lord, he tottered as man, but returned to the Lord, as it follows, *And when he began to sink, he cried out, saying, Lord, save me*. Does the Lord then desert him in his peril of failure whom he had hearkened to when he first called on Him? *Immediately Jesus stretched forth his hand, and caught him*.

CHRYSTOSTOM. He bade not the winds to cease, but stretched forth His hand and caught him, because his faith was required. For when our own means fail, then those which are of God stand. Then to shew that not the strength of the tempest, but the smallness of his faith worked the danger, *He saith unto him, O thou of little faith, why didst thou doubt?* which shews that not even the wind would have been able to hurt him, if his faith had been firm. But as the mother bears on her wings and brings back to the nest her chick

which has left the nest before its time and has fallen, so did Christ. *And when they were come into the boat, the wind ceased. Then they that were in the boat came and worshipped him, saying, Truly thou art the Son of God.*

RABANUS. (Non occ.) This may be understood either of the sailors, or of the Apostles.

CHRYSOSTOM. Observe how He leads all gradually to that which is above them; He had before rebuked the sea, now He shews forth His power yet more by walking upon the sea, by bidding another to do the same, and by saving him in his peril; therefore they said unto Him, *Truly thou art the Son of God*, which they had not said above.

JEROME. If then upon this single miracle of stilling the sea, a thing which often happens by accident after even great tempests, the sailors and pilots confessed them to be truly the Son of God, how does Arrius preach in the Church itself that He is a creature?

PSEUDO-AUGUSTINE. (App. Serm. 72. 1.) Mystically; The mountain is loftiness. But what is higher than the heavens in the world? And Who it was that ascended into heaven, that our faith knows. Why did He ascend alone into heaven? Because no man has ascended into heaven, but He that came down from heaven. For even when He shall come in the end, and shall have exalted us into heaven, He will yet ascend alone, inasmuch as the head with its body is One Christ, and now the head only is ascended. He went up to pray, because He is ascended to make intercession to His Father for us.

HILARY. Or, that He is alone in the evening, signifies His sorrow at the time of His passion, when the rest were scattered from Him in fear.

JEROME. Also He ascends into the mountain alone because the multitude cannot follow Him aloft, until He has instructed it by the shore of the sea.

AUGUSTINE. (ubi sup.) But while Christ prays on high, the boat is tossed with great waves in the deep; and forasmuch as the waves rise, that boat can be tossed; but because Christ prays, it cannot be sunk. Think of that boat as the Church, and the stormy sea as this world.

HILARY. That He commands His disciples to enter the ship and to go across the sea, while He sends the multitudes away, and after that He goes up into the mountain to pray; He therein bids us to be within the Church, and to be

in peril until such time as returning in His splendour He shall give salvation to all the people that shall be remaining of Israel, and shall for give their sins; and having dismissed them into His Father's kingdom, returning thanks to His Father, He shall sit down in His glory and majesty. Meanwhile the disciples are tossed by the wind and the waves; struggling against all the storms of this world, raised by the opposition of the unclean spirit.

AUGUSTINE. (ubi sup.) For when any of a wicked will and of great power, proclaims a persecution of the Church, then it is that a mighty wave rises against the boat of Christ.

RABANUS. Whence it is well said here, that the ship was in the middle of the sea, and He alone on the land, because the Church is sometimes oppressed with such persecution that her Lord may seem to have forsaken her for a season.

AUGUSTINE. (ubi sup.) The Lord came to visit His disciples who are tossed on the sea in the fourth watch of the night—that is, at its close; for each watch consisting of three hours, the night has thus four watches.

HILARY. The first watch Was therefore of the Law, the second of the Prophets, the third His coming in the flesh, the fourth His return in glory.

AUGUSTINE. (ubi sup.) Therefore in the fourth watch of the night, that is when the night is nearly ended, He shall come, in the end of the world, when the night of iniquity is past, to judge the quick and the dead. But His coming was with a wonder. The waves swelled, but they were trodden upon. Thus howsoever the powers of this world shall swell themselves, our Head shall crush their head.

HILARY. But Christ coming in the end shall find His Church wearied, and tossed by the spirit of Anti-Christ, and by the troubles of the world. And because by their long experience of Anti-Christ they will be troubled at every novelty of trial, they shall have fear even at the approach of the Lord, suspecting deceitful appearances. But the good Lord banishes their fear, saying, *It is I*; and by proof of His presence takes away their dread of impending shipwreck.

AUGUSTINE. (Quæst. Ev. i. 15.) Or; That the disciples here say, It is a phantasm, figures those who yielding to the Devil shall doubt of the coming

of Christ. That Peter cries *to* the Lord for help that he should not be drowned, signifies that He shall purge His Church with certain trials even after the last persecution; as Paul also notes, saying, *He shall be saved, yet so as by fire.* (1 Cor. 3:15.)

HILARY. Or; That Peter alone out of all the number of those that were in the vessel has courage to answer, and to pray that the Lord would bid him come to Him upon the waters, figures the frowardness of his will in the Lord's passion, when following after the Lord's steps he endeavoured to attain to despise death. But his fearfulness shews his weakness in his after trial, when through fear of death, he was driven to the necessity of denial. His crying out here is the groaning of his repentance there.

RABANUS. The Lord looked back upon him, and brought him to repentance; He stretched forth His hand, and forgave him, and thus the disciple found salvation, which *is not of him that willeth or of him that runneth, but of God that sheweth mercy.* (Rom. 9:16.)

HILARY. That when Peter was seized with fear, the Lord gave him not power of coming to Him, but held him by the hand and sustained him, this is the signification thereof; that He who alone was to suffer for all alone forgave the sins of all; and no partner is admitted into that which was bestowed upon mankind by one.

AUGUSTINE. (Serm. 76.) For in one Apostle, namely Peter, first and chief in the order of Apostles in whom was figured the Church, both kinds were to be signified; that is, the strong, in his walking upon the waters; the weak, in that he doubted, for to each of us our lusts are as a tempest. Dost thou love God? Thou walkest on the sea; the fear of this world is under thy feet. Dost thou love the world? It swallows thee up. But when thy heart is tossed with desire, then that thou mayest overcome thy lust, call upon the divine person of Christ.

REMIGIUS. And the Lord will be with thee to help thee, when lulling to rest the perils of thy trials, He restores the confidence of His protection, and this towards the break of day; for when human frailty beset with difficulties considers the weakness of its own powers, it looks upon itself as in darkness; when it raises its view to the protection of heaven, it straightway

beholds the rise of the morning star, which gives its light through the whole of the morning watch.

RABANUS. Nor should we wonder that the wind ceased when the Lord had entered into the boat; for in whatsoever heart the Lord is present by grace, there all wars cease.

HILARY. Also by this entrance of Christ into the boat, and the calm of the wind and sea thereupon, is pointed out the eternal peace of the Church, and that rest which shall be after His return in glory. And forasmuch as He shall then appear manifestly, rightly do they all cry out now in wonder, *Truly thou art the Son of God*. For there shall then be a free and public confession of all men that the son of God is come no longer in lowliness of body, but that He has given peace to the Church in heavenly glory.

AUGUSTINE. (Quæst. Ev. i. 15.) For it is here conveyed to us that His glory will then be made manifest, seeing that now they who walk by faith see it in a figure.

14:34–36

34. And when they were gone over, they came into the land of Gennesaret.

35. And when the men of that place had knowledge of him, they sent out into all that country round about, and brought unto him all that were diseased;

36. And besought him that they might only touch the hem of his garment: and as many as touched were made perfectly whole.

REMIGIUS. The Evangelist had related above that the Lord had Commanded His disciples to enter the boat, and to go before Him across the strait; he now proceeds with the same intention to relate whither they arrived by their passage, *And when they were gone over, they came into the land of Gennezareth*.

RABANUS. The land of Gennezar, by the lake of Gennezareth, takes its name from a natural power which it is said to have of spontaneously modulating

its waters so as to excite a breeze; the Greek words importing, ‘creating for itself the breeze.’

CHRYSOSTOM. But the Evangelist shews that it was now long time since Christ had come into these parts; for it follows, *And when the men of that place knew him, they sent into all that region.*

JEROME. They knew Him by fame, not by sight; although indeed by reason of the greatness of the signs which He did among the people, He was known by face to great numbers. And note how great the faith of the men of the land of Gennezareth, that they were not content with the healing of the men of that country only, but sent to all the towns round about.

CHRYSOSTOM. Nor do they now as before drag Him to their houses, and seek the touch of His hand, but they draw Him by their greater faith, for *they brought unto him all them that were sick, and besought him that they might touch but the hem of his garment.* For the woman who suffered under the issue of blood had taught them all this wisdom, namely, that by touching the hem only of Christ’s garment they might be saved; therefore it follows, *And as many as touched, were made whole.*

JEROME. If we knew what the word Gennezareth would convey in our tongue, we might understand how under the type of the Apostles and the boat, Jesus guides to shore the Church when He has delivered it from the wreck of persecution, and makes it to rest in a most tranquil harbour.

RABANUS. Genezar is interpreted, ‘rise’, ‘beginning.’ For then will complete rest be given to us, when Christ shall have restored to us our inheritance of Paradise, and the joy of our first robe.

HILARY. Otherwise; When the times of the Law were ended, and five thousand out of Israel were entered within the Church, it was then that the people of believers met Him, then those that were saved out of the Law by faith set before the Lord the rest of their sick and weak; and they that were thus brought sought to touch the hem of His garment, because through their faith they would be healed. And as the virtue of the hem proceeded from the whole garment, so the virtue of the grace of the Holy Spirit went forth from our Lord Jesus Christ, and imparted to the Apostles, who proceeded as it were from the same body, administers salvation to such as desire to touch.

JEROME. Or, by the hem of the garment understand His least commandment, which whosoever transgresses, shall be called least in the kingdom of heaven; or, again, His assumption of the body, by which we come to the Word of God.

CHRYSTOSTOM. But we have not a hem or a garment only of Christ, but have even His body, that we may eat thereof. If then they who touched the hem of His garment derived so much virtue therefrom, much more they that shall receive Himself whole.

CHAP. 15

15:1–6

1. Then came to Jesus Scribes and Pharisees, which were of Jerusalem, saying,

2. Why do thy disciples transgress the tradition of the elders? for they wash not their hands when they eat bread.

3. But he answered and said unto them, Why do ye also transgress the commandment of God by your tradition?

4. For God commanded, saying, Honour thy father and mother: and, He that curseth father or mother, let him die the death.

5. But ye say, Whosoever shall say to his father or his mother, It is a gift, by whatsoever thou mightest be profited by me;

6. And honour not his father or his mother, he shall be free. Thus have ye made the commandment of God of none effect by your tradition.

RABANUS. The men of Gennezareth and the less learned believe; but they who seem to be wise come to dispute with Him; according to that, *Thou hast hid these things from the wise and prudent, and hast revealed them*

unto babes. Whence it is said, *Then came to him from Jerusalem Scribes and Pharisees.*

AUGUSTINE. (de Cons. Ev. ii. 49.) The Evangelist thus constructs the order of his narrative, *Then came unto him*, that, as appeared in the passage over the lake, the order of the events that followed that might be shewn.

CHRYSOSTOM. (Hom. li.) For this reason also the Evangelist marks the time that He may shew their iniquity overcome by nothing; for they came to Him at a time when He had wrought many miracles, when He had healed the sick by the touch of His hem. That the Scribes and Pharisees are here said to have come from Jerusalem, it should be known that they were dispersed through all the tribes, but those that dwelt in the Metropolis were worse than the others, their higher dignity inspiring them with a greater degree of pride.

REMIGIUS. They were faulty for two reasons; because they had come from Jerusalem, from the holy city, and because they were elders of the people, and doctors of the Law, and had not come to learn but to reprove the Lord, for it is added, *Saying, Why do thy disciples transgress the tradition of the elders?*

JEROME. Wonderful infatuation of the Pharisees and Scribes! They accuse the Son of God that He does not keep the traditions and commandments of men.

CHRYSOSTOM. Observe, how they are taken in their own question. They say not, 'Why do they transgress the Law of Moses?' but, *the tradition of the elders*; whence it is manifest that the Priests had introduced many new things, although Moses had said, *Ye shall not add ought to the word which I set before you this day, neither shall ye take ought away from it*; (Deut. 4:2.) and when they ought to have been set free from observances, then they bound themselves by many more; fearing lest any should take away their rule and power, they sought to increase the awe in which they were held, by setting themselves forth as legislators.

REMIGIUS. Of what kind these traditions were, Mark shews when he says, *The Pharisees and all the Jews, except they wash their hands oft, eat not.* (Mark 7:3.) Here then also they find fault with the disciples, saying, *For they wash not their hands when they eat bread.*

BEDE. (in Marc. 7, 1.) Taking carnally those words of the Prophets, in which it is said, *Wash, and he ye clean*, they, observed it only in washing the body; (Is. 1:16.) hence they had laid it down that we ought not to eat with unwashen hands.

JEROME. But the hands that are to be washed are the acts not of the body, but of the mind; that the word of God may be done in them.

CHRYSTOSTOM. But the disciples now did not eat with washen hands, because they already despised all things superfluous, and attended only to such as were necessary; thus they accepted neither washing nor not washing as a rule, but did either as it happened. For how should they who even neglected the food that was necessary for them, have any care about this rite?

REMIGIUS. Or the Pharisees found fault with the Lord's disciples, not concerning that washing which we do from ordinary habit, and of necessity, but of that superfluous washing which was invented by the tradition of the elders.

CHRYSTOSTOM. Christ made no excuse for them, but immediately brought a counter charge, shewing that he that sins in great things ought not to take offence at the slight sins of others. *He answered and said unto them, Why do ye also transgress the commandment of God because of your tradition?* He says not that they do well to transgress that He may not give room for calumny; nor on the other hand does He condemn what the Apostles had done, that He may not sanction their traditions; nor again does He bring any charge directly against them of old, that they might not put Him from them as a calumniator; but He points His reproof against those who had come to Him; thus at the same time touching the elders who had laid down such a tradition; saying,

JEROME. Since ye because of the tradition of men neglect the commandment of God, why do ye take upon you to reprove my disciples, for bestowing little regard upon the precepts of the elders, that they may observe the commands of God? *For God hath said, Honour thy father and thy mother.* Honour in the Scriptures is shewn not so much in salutations and courtesies as in alms and gifts. *Honour*, (1 Tim. 5:3.) says the Apostle, *the widows who are widows indeed*; here 'honour' signifies a gift. The Lord then having thought for the infirmity, the age, or the poverty of parents,

commanded that sons should honour their parents in providing them with necessities of life.

CHRYSOSTOM. He desired to shew the great honour that ought to be paid to parents, and therefore attached both a reward and a penalty. But in this occasion the Lord passes over the reward promised to such as did honour their parents, namely, that they should live long upon the earth, and brings forward the terrible part only, namely, the punishment, that He might strike these dumb and attract others; *And he that curseth father and mother, let him die the death*; thus He shews that they deserved even death. For if he who dishonours his parent even in word is worthy of death, much more ye who dishonour him in deed; and ye not only dishonour your parents, but teach others to do so likewise. Ye then who do not deserve even to live, how accuse ye my disciples? But how they transgress the commandment of God is clear when He adds, *But ye say, Whoso shall say to his father or his mother, If in a gift, whatsoever thou mightest be profited by me.*

JEROME. For the Scribes and Pharisees desiring to overturn this foregoing most provident law of God, that they might bring in their impiety under the mask of piety, taught bad sons, that should any desire to devote to God, who is the true parent, those things which ought to be offered to parents, the offering to the Lord should be preferred to the offering them to parents.

GLOSS. (ap. Anselm.) In this interpretation the sense will be, What I offer to God will profit both you and myself; and therefore you ought not to take of my goods for your own needs, but to suffer that I offer them to God.

JEROME. And thus the parents refusing what they saw thus dedicated to God, that they might not incur the guilt of sacrilege, perished of want, and so it came to pass that what the children offered for the needs of the temple and the service of God, went to the gain of the Priests.

GLOSS. (ap. Anselm.) Or the sense may be, *Whosoever*, that is, of you young men, *shall say*, that is, shall either be able to say, or shall say, *to his father or mother*, O father, the gift that is of me devoted to God, shall it profit thee? as it were an exclamation of surprise; you ought not to take it that you may not incur the guilt of sacrilege. Or, we may read it with this ellipsis, *Whosoever shall say to his father, &c.* he shall do the commandment of God, or shall fulfil the Law, or shall be worthy of life eternal.

JEROME. Or it may briefly have the following sense; Ye compel children to say to their parents, What gift soever I was purposing to offer to God, you take and consume upon your living, and so it profits you; as much as to say, Do not so.

GLOSS. (ap. Anselm.) And thus through these arguments of your avarice, this youth shall *Honour not his father or his mother*. As if He had said; Ye have led sons into most evil deeds; so that it will come to pass that afterwards they shall not even honour their father and mother. And thus ye have made the commandment of God concerning the support of parents by their children vain through your traditions, obeying the dictates of avarice.

AUGUSTINE. (cont. Adv. Leg. et Proph. ii. 1.) Christ here clearly shews both that that law which the heretic blasphemes is God's law, and that the Jews had their traditions foreign to the prophetical and canonical books; such as the Apostle calls *profane and vain fables*.

AUGUSTINE. (cont. Faust. xvi. 24.) The Lord here teaches us many things; That it was not He that turned the Jews from their God; that not only did He not infringe the commandments, but convicts them of infringing them; and that He had ordained no more than those by the hand of Moses.

AUGUSTINE. (Quæst. Ev. i. 16.) Otherwise; *The gift whatsoever thou offerest on my account, shall profit thee*; that is to say, Whatsoever gift thou offerest on my account, shall henceforth remain with thee; the son signifying by these words that there is no longer need that parents should offer for him, as he is of age to offer for himself. And those who were of age to be able to say thus to their parents, the Pharisees denied that they were guilty, if they did not shew honour to their parents.

15:7–11

7. Ye hypocrites, well did Esaias prophesy of you, saying,

8. This people draweth nigh unto me with their mouth, and honoureth me with their lips; but their heart is far from me.

9. But in vain they do worship me, teaching for doctrines the commandments of men.

10. And he called the multitude, and said unto them, Hear, and understand:

11. Not that which goeth into the mouth defileth a man; but that which cometh out of the mouth, this defileth a man.

CHRYSOSTOM. The Lord had shewn that the Pharisees were not worthy to accuse those who transgressed the commands of the elders, seeing they overthrew the law of God themselves; and He again proves this by the testimony of the Prophet; *Hypocrites, well did Esaias prophesy of you, saying, This people honoureth me with their lips, but their heart is far from me.*

REMIGIUS. Hypocrite signifies dissembler, one who feigns one thing in his outward act, and bears another thing in his heart. These then are well called hypocrites, because under cover of God's honour they sought to heap up for themselves earthly gain.

RABANUS. Esaias saw before the hypocrisy of the Jews, that they would craftily oppose the Gospel, and therefore he said in the person of the Lord, *This people honoureth me with their lips, &c.*

REMIGIUS. For the Jewish nation seemed to draw near to God with their lips and mouth, inasmuch as they boasted that they held the worship of the One God; but in their hearts they departed from Him, because after they had seen His signs and miracles, they would neither acknowledge His divinity, nor receive Him.

RABANUS. Also, they honoured Him with their lips when they said, *Master, we know that thou art true*, (Mat. 22:16.) but their heart was far from Him when they sent spies to entangle Him in His talk.

GLOSS. (ap. Anselm.) Or, They honoured Him in commending outward purity; but in that they lacked the inward which is the true purity, their heart was far from God, and such honour was of no avail to them; as it follows, *But without, reason do they worship we, teaching doctrines and commandments of men.*

RABANUS. Therefore they shall not have their reward with the true worshippers, because they teach doctrines and commandments of men to

the contempt of the law of God.

CHRYSTOSTOM. Having added weight to His accusation of the Pharisees by the testimony of the Prophet, and not having amended them, He now ceases to speak to them, and turns to the multitudes, *And he called the multitude, and said unto them, Hear and understand.* Because He was about to set before them a high dogma, and full of much philosophy, He does not utter it nakedly, but so frames His speech that it should be received by them. First, by exhibiting anxiety on their account, which the Evangelist expresses by the words, *And he called the multitude to him.* Secondly, the time He chooses recommends His speech; after the victory He has just gained over the Pharisees. And He not merely calls the multitude to Him, but rouses their attention by the words, *Hear and understand;* that is, Attend, and give your minds to what ye are to hear. But He said not unto them, The observance of meats is nought; nor, Moses bade you wrongly; but in the way of warning and advice, drawing His testimony from natural things, *Not what entereth in at the mouth defileth a man, but what goeth forth of the mouth that defileth a man.*

JEROME. The word here ^a ‘makes a man common’ is peculiar to Scripture, and is not hackneyed in common parlance. The Jewish nation, boasting themselves to be a part of God, call those meats common, of which all men partake; for example, swine’s flesh, shell fish, hares, and those species of animals that do not divide the hoof, and chew the cud, and among the fish such as have not scales. Hence in the Acts of the Apostles we read, *What God hath cleansed, that call not thou common.* (Acts 10:15.) Common then in this sense is that which is free to the rest of mankind, and as though not in part of God, is therefore called unclean.

AUGUSTINE. (cont. Faust. vi. 6.) This declaration of the Lord, *Not that which entereth into the mouth defileth a man*, is not contrary to the Old Testament. As the Apostle also speaks, *To the pure all things are pure;* (Tit. 1:15.) and *Every creature of God is good.* Let the Manichæans understand, (1 Tim. 4:4.) if they can, that the Apostle said this of the very natures and qualities of things; while that letter (of the ritual law) declared certain animals unclean, not in their nature but typically, for certain figures which were needed for a time. Therefore to take an instance in the swine and the lamb, by nature both are clean, because naturally every creature of God is good; but in a certain typical meaning the lamb is clean, and the swine unclean.

Take the two words, 'fool,' and 'wise,' in their own nature, as sounds, or letters, both of them are pure, but one of them because of the meaning attached to it, not because of any thing in its own nature, may be said to be impure. And perhaps what the swine are in typical representation, that among mankind is the fool; and the animal, and this word of two syllables (stultus) signify some one and the same thing. That animal is reckoned unclean in the law because it does not chew the cud; but this is not its fault but its nature. But the men of whom this animal is the emblem, are impure by their own fault, not by nature; they readily hear the words of wisdom, but never think upon them again. Whatever of profit you may hear, to summon this up from the internal region of the memory through the sweetness of recollection into the mouth of thought, what is this but spiritually to chew the cud? They who do not this are represented by this species of animal. Such resemblances as these in speech, or in ceremonies, having figurative signification, profitably and pleasantly move the rational mind; but by the former people, many such things were not only to be heard, but to be kept as precepts. For that was a time when it behoved not in words only, but in deeds, to prophesy those things which hereafter were to be revealed. When these had been revealed through Christ, and in Christ, the burdens of observances were not imposed on the faith of the Gentiles; but the authority of the prophecy was yet confirmed. But I ask of the Manichæans, whether this declaration of the Lord, when He said that a man is not defiled by what enters into his mouth, is true or false? If false, why then does their doctor Adimantus bring it forward against the Old Testament? If true, why contrary to its tenor do they consider that they are thus defiled?

JEROME. The thoughtful reader may here object and say, If that which entereth into the mouth defileth not a man, why do we not feed on meats offered to idols? Be it known then that meats and every creature of God is in itself clean; but the invocation of idols and dæmons makes them unclean with those at least who with conscience of the idol eat that which is offered to idols, and their conscience being weak is polluted, as the Apostle says.

REMIGIUS. But if any one's faith be so strong that he understands that God's creature can in no way be defiled, let him eat what he will, after the food has been hallowed by the word of God and of prayer; yet so that this his liberty be not made an offence to the weak, as the Apostle speaks.

15:12–14

12. Then came his disciples, and said unto him, Knowest thou that the Pharisees were offended, after they heard this saying?

13. But he answered and said, Every plant, which my heavenly Father hath not planted, shall be rooted up.

14. Let them alone: they be blind leaders of the blind. And if the blind lead the blind, both shall fall into the ditch.

JEROME. In one of the Lord's discourses the whole superstition of Jewish observances had been cut down. They placed their whole religion in using or abstaining from certain meats.

CHRYSTOSTOM. When the Pharisees heard the things that went before, they made no reply to them, because He had so mightily overthrown them, not only refuting their arguments, but detecting their fraud, but they, not the multitudes, were offended at them; *Then came his disciples unto him and said, Knowest thou that the Pharisees were offended after they heard this saying?*

JEROME. As this word 'scandalum' (offence or stumblingblock) is of such frequent use in ecclesiastical writings, we will shortly explain it. We might render it in Latin, 'offendiculum,' or 'ruina,' or 'impactio;' and so when we read, Whosoever shall scandalize, we understand, Whoso by word or deed has given an occasion of falling to any.

CHRYSTOSTOM. Christ does not remove the stumblingblock out of the way of the Pharisees, but rather rebukes them; as it follows, *But he answered and said, Every plant which my heavenly Father has not planted shall be rooted up.* This Manichæus affirmed was spoken of the Law, but what has been already said is a sufficient refutation of this. For if He had said this of the Law, how would He have above contended for the Law, saying, *Why transgress ye the commandment of God through your tradition?* Or would He have cited the Prophet? Or how, if God said, *Honour thy father and thy mother*, is not this, being spoken in the Law, a plant of God?

HILARY. What He intends then by a plant not planted of His Father, is that tradition of men under cover of which the Law had been transgressed, this He instructs them must be rooted up.

REMIGIUS. Every false doctrine and superstitious observance with the workers thereof cannot endure; and because it is not from God the Father, it shall be rooted up with the same. And that only shall endure which is of God.

JEROME. Shall that plant also be rooted up of which the Apostle says, *I planted, Apollos watered?* (1 Cor. 3:6.) The question is answered by what follows, *but God gave the increase*. He says also, *Ye are God's husbandry, a building of God*; and in another place, *We are workers together of God*. And if when Paul plants, and Apollos waters, they are in so doing workers together with God, then God plants and waters together with them. This passage is abused by some who apply it at once to two different kinds of men; they say, 'If every plant, which the Father hath not planted shall be rooted up, then that which He has planted cannot be rooted up.' But let them hear these words of Jeremiah, *I had planted thee a true vine, wholly a right seed, how then art thou turned into the bitterness of a strange vine?* (Jer. 2:21.) God indeed has planted it, and none may root up His planting. But since that planting was through the disposition of the will of him which was planted, none other can root it up unless its own will consents thereto.

GLOSS. (interlin.) Or, the plant here spoken of may be the doctors of the Law with their followers, who had not Christ for their foundation. Why they are to be rooted up, He adds, *Let them alone; they are blind, leaders of the blind*.

RABANUS. *They are blind*, that is, they want the light of God's commandments; and they are *leaders of the blind*, inasmuch as they draw others headlong, erring, and leading into error; whence it is added, *If the blind lead the blind, they both fall into the ditch*.

JEROME. This is also the same as that Apostolic injunction, *A heretic after the first and second admonition reject, knowing that such a one is perverse*. (Tit. 3:10, 11.) To the same end the Saviour commands evil teachers to be left to their own will, knowing that it is hardly that they can be brought to the truth.

15:15–20

15. Then answered Peter and said unto him, Declare unto us this parable.

16. And Jesus said, Are ye also yet without understanding?

17. Do not ye yet understand, that whatsoever entereth in at the mouth goeth into the belly,, and is cast out into the draught?

18. But those things which proceed out of the mouth come forth from the heart; and they defile the man.

19. For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies:

20. These are the things which defile a man: but to eat with unwashen hands defileth not a man.

REMIGIUS. The Lord was used to speak in parables, so that Peter when he heard, *That which entereth into the mouth defileth not a man*, thought it was spoken as a parable, and asked, as it follows; *Then answered Peter, and said unto him, Declare unto us this parable*. And because he asked this on behalf of the rest, they are all included in the rebuke, *But he said, Are ye also yet without understanding?*

JEROME. He is reprov'd by the Lord, because He supposed that to be spoken parabolically, which was indeed spoken plainly. Which teaches us that that hearer is to be blamed who would take dark sayings as clear, or clear sayings as obscure.

CHRYSTOSTOM. Or, The Lord blames him, because it was not from any uncertainty that he asked this, but from offence which he had taken. The multitudes had not understood what had been said; but the disciples were offended at it, whence at the first they had desired to ask Him concerning the Pharisees, but had been stayed by that mighty declaration, *Every plant, &c.* But Peter, who is ever zealous, is not silent even so; therefore the Lord reproves him, adding a reason for His reproof, *Do ye not understand, that whatsoever entereth in at the mouth goeth into the belly, and is cast out into the draught?*

JEROME. Some cavil at this, that the Lord is ignorant of physical disputation in saying that all food goes into the belly, and is cast out into the draught; for that the food, as soon as it is taken, is distributed through the limbs, the veins, the marrow, and the nerves. But it should be known, that the lighter juices, and liquid food after it has been reduced and digested in the veins and vessels, passes into the lower parts through those passages which the Greeks call ‘pores,’ and so goes into the draught.

AUGUSTINE. (de Vera Relig. 40.) The nourishment of the body being first changed into corruption, that is, having lost its proper form, is absorbed into the substance of the limbs, and repairs their waste, passing through a medium into another form, and by the spontaneous motion of the parts is so separated, that such portions as are adapted for the purpose are taken up into the structure of this fair visible, while such as are unfit are rejected through their own passages. One part consisting of fæces is restored to earth to reappear again in new forms; another part goes off in perspiration, and another is taken up by the nervous system for the purposes of reproduction of the species.

CHRYSOStOM. But the Lord in thus speaking answers His disciples after Jewish infirmity; He says that the food does not abide, but goes out; but if it did abide, yet would it not make a man unclean. But they could not yet hear these things. Thus Moses also pronounces that they continued unclean, so long as the food continued in them; for he bids them wash in the evening, and then they should be clean, calculating the time of digestion and egestion.

AUGUSTINE. (de Trin. xv. 10.) And the Lord includes herein man’s two mouths, one of the body, one of the heart. For when He says, *Not all that goeth into the mouth defileth a man*, He clearly speaks of the body’s mouth; but in that which follows, He alludes to the mouth of the heart, *But those things which proceed out of the mouth, come forth from the heart, and they defile a man*.

CHRYSOStOM. For the things which are of the heart, remain within a man, and defile him in going out of him, as well as in abiding in him; yea, more in going out of him; wherefore He adds, *Out of the heart proceed evil thoughts*; He gives these the first place, because this was the very fault of the Jews, who laid snares for Him.

JEROME. The principle therefore of the soul is not according to Plato in the brain, but according to Christ in the heart, and by this passage we may refute those who think that evil thoughts are suggestions of the Devil, and do not spring from our proper will. The Devil may encourage and abet evil thoughts, but not originate them. And if he be able, being always on the watch, to blow into flame any small spark of thought in us, we should not thence conclude that he searches the hidden places of the heart, but that from our manner and motions he judges of what is passing within us. For instance, if he see us direct frequent looks towards a fair woman, he understands that our heart is wounded through the eye.

GLOSS. (non occ.) And from evil thoughts proceed evil deeds and evil words, which are forbidden by the law; whence He adds *Murders*, which are forbidden by that commandment of the Law, *Thou shalt not kill*; *Adulteries, fornications*, which are understood to be forbidden by that precept, *Thou shalt not commit adultery*; *Thefts*, forbidden by the command, *Thou shalt not steal*; *False witness*, by that, *Thou shalt not bear false witness against thy neighbour*; *Blasphemies*, by that, *Thou shalt not take the name of God in vain*.

REMIGIUS. Having named the vices which are forbidden by the divine Law, the Lord beautifully adds, *These are they that defile a man*, that is, make him unclean and impure.

GLOSS. (non occ.) And because these words of the Lord had been occasioned by the iniquity of the Pharisees, who preferred their traditions to the commands of God, He hence concludes that there was no necessity for the foregoing tradition, *But to eat with unwashen hands defileth not a man*.

CHRYSOSTOM. He said not that to eat the meats forbidden in the Law defiles not a man, that they might not have what to answer to Him again, but He concludes in that concerning which the disputation had been.

15:21–28

21. Then Jesus went thence, and departed into the coasts of Tyre and Sidon.

22. And, behold, a woman of Canaan came out of the same coasts, and cried unto him, saying, Have mercy on me, O Lord, thou Son of David; my daughter is grievously vexed with a devil.

23. But he answered her not a word. And his disciples came and besought him, saying, Send her away; for she crieth after us.

24. But he answered and said, I am not sent but unto the lost sheep of the house of Israel.

25. Then came she and worshipped him, saying, Lord, help me.

26. But he answered and said, It is not meet to take the children's bread, and to cast it to dogs.

27. And she said, Truth, Lord: yet the dogs eat of the crumbs which fall from their masters' table.

28. Then Jesus answered and said unto her, O woman, great is thy faith: be it unto thee even as thou wilt. And her daughter was made whole from that very hour.

JEROME. Leaving the Scribes and Pharisees and those cavillers, He passes into the parts of Tyre and Sidon; that He may heal the Tyrians and Sidonians; *And Jesus went thence, and departed into the coasts of Tyre and Sidon.*

REMIGIUS. Tyre and Sidon were Gentile towns, for Tyre was the metropolis of the Chananæans, and Sidon the boundary of the Chananæans, towards the north.

CHRYSTOM. (Hom. lii.) It should be observed, that when He delivered the Jews from the observance of meats, He then also opened the door to the Gentiles, as Peter was first bidden in the vision to break this law, and was afterwards sent to Cornelius. But if any should ask, how it is that He bade His disciples *go not into the way of the Gentiles*, and yet now Himself walks this way; we will answer, first, that that precept which He had given His disciples was not obligatory on Him; secondly, that He went not to preach, whence Mark even says, that He purposely concealed Himself.

REMIGIUS. He went that He might heal them of Tyre and Sidon; or that He might deliver this woman's daughter from the dæmon, and so through her faith might condemn the wickedness of the Scribes and Pharisees. Of this woman it proceeds; *And, behold, a woman, a Chananite, came out from those parts.*

CHRYSOSTOM. The Evangelist says that she was a Chananæan, to shew the power of Christ's presence. For this nation, which had been driven out that they might not corrupt the Jews, now shewed themselves wiser than the Jews, leaving their own borders that they might go to Christ. And when she came to Him, she asked only for mercy, as it follows, *She cried unto Him, saying, Have mercy on me, Lord, thou Son of David.*

GLOSS. (ap. Anselm.) The great faith of this Chananæan woman is herein shewed. She believes Him to be God, in that she calls Him *Lord*; and man, in that she calls Him *Son of David*. She claims nothing of her own desert, but craves only God's mercy. And she says not, Have mercy on my daughter, but *Have mercy on me*; because the affliction of the daughter is the affliction of the mother. And the more to excite His compassion, she declares to Him the whole of her grief, *My daughter is sore vexed by a dæmon*; thus unfolding to the Physician the wound, and the extent and nature of the disease; its extent, when she says *is sore vexed*; its nature, *by a dæmon*.

CHRYSOSTOM. (Hom. in quædam loca, xlvii.) Note the wisdom (Φιλοσόφειαν) of this woman, she went not to men who promised fair, she sought not useless bandages, but leaving all devilish charms, she came to the Lord. She asked not James, she did not pray John, or apply to Peter, but putting herself under the protection of penitence, she ran alone to the Lord. But, behold, a new trouble. She makes her petition, raising her voice into a shout, and God, the lover of mankind, answers not a word.

JEROME. Not from pharisaical pride, or the superciliousness of the Scribes, but that He might not seem to contravene His own decision, *Go not into the way of the Gentiles*. For He was unwilling to give occasion to their cavils, and reserved the complete salvation of the Gentiles for the season of His passion and resurrection.

GLOSS. (ap. Anselm.) And by this delay in answering, He shews us the patience and perseverance of this woman. And He answered not for this reason also, that the disciples might petition for her; shewing herein that the prayers of the Saints are necessary in order to obtain any thing, as it follows, *And his disciples came unto him, saying, Send her away, for she crieth after us.*

JEROME. The disciples, as yet ignorant of the mysteries of God or moved by compassion, beg for this Chananæan woman; or perhaps seeking to be rid of her importunity.

AUGUSTINE. (de Cons. Ev. ii. 49.) A question of discrepancy is raised upon this, that Mark says the Lord was in the house when the woman came praying for her daughter. Indeed Matthew might have been understood to have omitted mention of the house, and yet to have been relating the same event; but when he says, that the disciples suggested to the Lord, *Send her away, for she crieth after us*, he seems to indicate clearly that the woman raised her voice in supplication, in following the Lord who was walking. We must understand then, that, as Mark writes, she entered in where Jesus was, that is, as he had noticed above, in the house; then, that as Matthew writes. *He answered her not a word*, and during this silence of both sides, Jesus left the house; and then the rest follows without any discordance.

CHRYSTOSTOM. I judge that the disciples were sorry for the woman's affliction, yet dared not say 'Grant her this mercy,' but only *Send her away*, as we, when we would persuade any one, oftentimes say the very contrary to what we wish. *He answered and said, I am not sent but to the lost sheep of the house of Israel.*

JEROME. He says that He is not sent to the Gentiles, but that He is sent first to Israel, so that when they would not receive the Gospel, the passing over to the Gentiles might have just cause.

REMIGIUS. In this way also He was sent specially to the Jews, because He taught them by His bodily presence.

JEROME. And He adds *of the house of Israel*, with this design, that we might rightly interpret by this place that other parable concerning the stray sheep.

CHRYSTOSTOM. But when the woman saw that the Apostles had no power, she became bold with commendable boldness; for before she had not dared to come before His sight; but, as it is said, *She crieth after us*. But when it seemed that she must now retire without being relieved, she came nearer, *But she came and worshipped him*.

JEROME. Note how perseveringly this Chananæan woman calls Him first *Son of David*, then *Lord*, and lastly *came and worshipped him*, as God.

CHRYSTOSTOM. And therefore she said not Ask, or Pray God for me, but *Lord, help me*. But the more the woman urged her petition, the more He strengthened His denial; for He calls the Jews now not sheep but sons, and the Gentiles dogs; *He answered and said unto her, It is not meet to take the children's bread, and give it to dogs*.

GLOSS. (ap. Anselm.) The Jews were born sons, and brought up by the Law in the worship of one God. The bread is the Gospel, its miracles and other things which pertain to our salvation. It is not then meet that these should be taken from the children and given to the Gentiles, who are dogs, till the Jews refuse them.

JEROME. The Gentiles are called dogs because of their idolatry; who, given to the eating of blood, and dead bodies, turn to madness.

CHRYSTOSTOM. Observe this woman's prudence; she does not dare to contradict Him, nor is she vexed with the commendation of the Jews, and the evil word applied to herself; *But she said, Yea, Lord, yet the dogs eat of the crumbs which fall from their masters' table*. He said, *It is not good*; she answers, 'Yet even so, Lord;' He calls the Jews children, she calls them masters; He called her a dog, she accepts the office of a dog; as if she had said, I cannot leave the table of my Lord.

JEROME. Wonderful are shewn the faith, patience, and humility of this woman; faith, that she believed that her daughter could be healed; patience, that so many times overlooked, she yet perseveres in her prayers; humility, that she compares herself not to the dogs, but to the whelps. I know, she says, that I do not deserve the children's bread, and that I cannot have whole meat, nor sit at the table with the master of the house, but I am content with that which is left for the whelps, that through humble fragments I may come to the amplitude of the perfect bread.

CHRYSOStOM. This was the cause why Christ was so backward, that He knew what she would say, and would not have her so great excellence hid; whence it follows, *Then Jesus answered and said unto her, O woman, great is thy faith, be it unto thee according to thy will.* Observe how the woman herself had contributed not a little to her daughter's healing and therefore Christ said not unto her, 'Let thy daughter be healed,' but, *Be it unto thee according to thy will;* that you may perceive that she had spoken in sincerity, and that her words were not words of flattery, but of abundant faith. And this word of Christ is like that word which said, *Let there be a firmament* (Gen. 1:6.) and it was made; so here, *And her daughter was made whole from that hour.* Observe how she obtains what the Apostles could not obtain for her; so great a thing is the earnestness of prayer. He would rather that we should pray for our own offences ourselves, than that others should pray for us.

REMIgius. In these words is given us a pattern of catechizing and baptizing children; for the woman says not 'Heal my daughter,' or 'Help her,' but, *Have mercy upon me, and help me.* Thus there has come down in the Church the practice that the faithful are sponsors to God for their young children, before they have attained such age and reason that they can themselves make any pledge to God. So that as by this woman's faith her daughter was healed, so by the faith of Catholics of mature age their sins might be forgiven to infants. Allegorically; This woman figures the Holy Church gathered out of the Gentiles. The Lord leaves the Scribes and Pharisees, and comes into the parts of Tyre and Sidon, this figures His leaving the Jews and going over to the Gentiles. This woman came out of her own country, because the Holy Church departed from former errors and sins.

JEROME. And the daughter of this Chananæan I suppose to be the souls of believers, who were sorely vexed by a dæmon, not knowing their Creator, and bowing down to stones.

REMIgius. Those of whom the Lord speaks as children are the Patriarchs and Prophets of that time. By the table is signified the Holy Scripture, by the fragments the best precepts, or inward mysteries on which Holy Church feeds; by the crumbs the carnal precepts which the Jews keep. The fragments are said to be eaten under the table, because the Church submits itself humbly to fulfilling the Divine commands.

RABANUS. But the whelps eat not the crust only, but the crumbs of the children's bread, because the despised among the Gentiles on turning to the faith, seek out in Scripture not the outside of the letter, but the spiritual sense, by which they may be able to profit in good acts.

JEROME. Wonderful change of things! Once Israel the son, and we the dogs; the change in faith has led to a change in the order of our names.

Concerning them is that said, *Many dogs have come about me*; while to us is said, as to this woman, *Thy faith hath made thee whole*. (Ps. 22:16.)

RABANUS. Great indeed was her faith; for the Gentiles, neither trained in the Law, nor educated by the words of the Prophets, straightway on the preaching of the Apostles obeyed with the hearing of the ear, and therefore deserved to obtain salvation.

GLOSS. (non occ.) And if the Lord delays the salvation of a soul at the first tears of the supplicating Church, we ought not to despair, or to cease from our prayers, but rather continue them earnestly.

AUGUSTINE. (Quæst. Ev. i. 18.) And that to heal the Centurion's servant, and the daughter of this Chananæan woman, He does not go to their houses, signifies that the Gentiles, among whom He Himself went not, should be saved by His word. That these are healed on the prayer of their parents, we must understand of the Church, which is at once mother and children; the whole body of those who make up the Church is the mother, and each individual of that body is a son of that mother.

HILARY. Or, This mother represents the proselytes, in that she leaves her own country, and forsakes the Gentiles for the name of another nation; she prays for her daughter, that is, the body of the Gentiles possessed with unclean spirits; and having learned the Lord by the Law, calls Him the Son of David.

RABANUS. Also whosoever has his conscience polluted with the defilement of any sin, has a daughter sorely vexed by a dæmon. Also whosoever has defiled any good that he has done by the plague of sin, has a daughter tossed by the furies of an unclean spirit, and has need to fly to prayers and tears, and to seek the intercessions and aids of the saints.

15:29–31

29. And Jesus departed from thence, and came nigh unto the sea of Galilee; and went up into a mountain, and sat down there.

30. And great multitudes came unto him, having with them those that were lame, blind, dumb, maimed, and many others, and cast them down at Jesus' feet; and he healed them:

31. Insomuch that the multitude wondered, when they saw the dumb to speak, the maimed to be whole, the lame to walk, and the blind to see: and they glorified the God of Israel.

JEROME. Having healed the daughter of this Chananæan, the Lord returns into Judæa, as it follows, *And Jesus departed from thence, and came nigh unto the sea of Galilee.*

REMIGIUS. This sea is called by various names; the sea of Galilee, because of its neighbourhood to Galilee; the sea of Tiberias, from the town of Tiberias. *And going up into a mountain, he sat down there.*

CHRYSTOSTOM. It should be considered that sometimes the Lord goes about to heal the sick, sometimes He sits and waits for them to come; and accordingly here it is added, *And there came great multitudes unto him, having with them those that were dumb, lame, blind, maimed, and many others.*

JEROME. What the Latin translator calls 'debiles' (maimed), is in the Greek χυλλοὺς which is not a general term for a maimed person, but a peculiar species, as he that is lame in one foot is called 'claudus,' so he that is crippled in one hand is called χυλλός.

CHRYSTOSTOM. These shewed their faith in two points especially, in that they went up the mountain, and in that they believed that they had need of nothing beyond but to cast themselves at Jesus' feet; for they do not now touch the hem even of His garment, but have attained to a loftier faith; *And cast them down at Jesus' feet.* The woman's daughter He healed with great slackness, that He might shew her virtue; but to these He administers healing immediately, not because they were better than that woman, but that

He might stop the mouths of the unbelieving Jews, as it follows, *and he healed them all*. But the multitude of those that were healed, and the ease with which it was done, struck them with astonishment. *Insomuch that the multitude wondered when they saw the dumb to speak*,

JEROME. He said nothing concerning the maimed, because there was no one word which was the opposite of this ^a.

RABANUS. Mystically; Having in the daughter of this Chauanæan prefigured the salvation of the Gentiles, He came into Judæa; because, *when the fulness of the Gentiles shall have entered in, then shall all Israel be saved*. (Rom. 11:25.)

GLOSS. (ap. Anselm.) The sea near to which Jesus came signifies the turbid swellings of this world; it is the sea of Galilee when men pass from virtue to vice.

JEROME. He goes up into the mountain, that as a bird He may entice the tender nestlings to fly.

RABANUS. Thus raising his hearers to meditate on heavenly things. He sat down there to shew that rest is not to be sought but in heavenly things. And as He sits on the mountain, that is, in the heavenly height, there come unto Him multitudes of the faithful, drawing near to Him with devoted mind, and bringing to Him the dumb, and the blind, & c. and cast them down at Jesus' feet; because they that confess their sins are brought to be healed by Him alone. These He so heals, that the multitudes marvel and magnify the God of Israel; because the faithful when they see those that have been spiritually sick richly endued with all manner of works of virtuousness, sing praise to God.

GLOSS. (ord.) The dumb are they that do not praise God; the blind, they who do not understand the paths of life; the deaf, they that obey not; the lame, they that walk not firmly through the difficult ways of good works; the maimed, they that are crippled in their good works.

15:32–38

32. Then Jesus called his disciples unto him, and said, I have compassion on the multitude, because they continue with me now three days, and have

nothing to eat: and I will not send them away fasting, lest they faint in the way.

33. And his disciples say unto him, Whence should we have so much bread in the wilderness, as to fill so great a multitude?

34. And Jesus saith unto them, How many loaves have ye? And they said, Seven, and a few little fishes.

35. And he commanded the multitude to sit down on the ground.

36. And he took the seven loaves and the fishes, and gave thanks, and brake them, and gave to his disciples, and the disciples to the multitude.

37. And they did all eat, and were filled: and they took up of the broken meat that was left seven baskets full.

38. And they that did eat were four thousand men, beside women and children.

JEROME. Christ first took away the infirmities of the sick, and afterwards supplied food to them that had been healed. Also He calls His disciples to tell them what He is about to do; *Then Jesus called his disciples unto him, and said, I have compassion on the multitude.* This He does that He may give an example to masters of sharing their counsels with the young, and their disciples; or, that by this dialogue they might come to understand the greatness of the miracle.

CHRYSOStOM. (Hom. liii.) For the multitude when they came to be healed, had not dared to ask for food, but He that loveth man, and hath care of all creatures, gives it to them unasked; whence He says, *I have compassion upon the multitude.* That it should not be said that they had brought provision with them on their way, He says, *Because they continue with me now three days, and have nothing to eat.* For though when they came they had food, it was now consumed, and for this reason He did it not on the first or second day, but on the third, when all was consumed that they might have brought with them; and thus they having been first placed in need, might take the food that was now provided with keener appetite. That they

had come from far, and that nothing was now left them, is shewn in what He says, *And I will not send, them, away fasting, lest they faint by the way.* Yet He does not immediately proceed to work the miracle, that He may rouse the disciples' attention by this questioning, and that they may shew their faith by saying to Him, Create loaves. And though at the time of the former miracle Christ had done many things to the end that they should remember it, making them distribute the loaves, and divide the baskets among them, yet they were still imperfectly disposed, as appears from what follows; *And his disciples say unto him, Whence should we have so much, bread in the wilderness as to fill so great a multitude?* This they spoke out of the infirmity of their thoughts, yet thereby making the ensuing miracle to be beyond suspicion; for that none might suspect that the loaves had been got from a neighbouring village, this miracle is wrought in the wilderness far distant from villages. Then to arouse His disciples' thoughts, He puts a question to them, which may call the foregone miracle to their minds; *And Jesus saith unto them, How many loaves have ye? They said unto him, Seven, and a few little fishes.* But they do not add, 'But what are they among so many?' as they had said before; for they had advanced somewhat, though they did not yet comprehend the whole. Admire in the Apostles their love of truth, though themselves are the writers, they do not conceal their own great faults; and it is no light self-accusation to have so soon forgotten so great a miracle. Observe also their wisdom in another respect, how they had overcome their appetite, taking so little care of their meals, that though they had been three days in the desert, yet they had with them only seven loaves. Some other things also He does like to what had been done before. He makes them to sit down on the ground, and the bread to grow in the hands of the disciples; as it follows, *And he commanded the multitude to sit down on the ground.*

JEROME. (Sup. c. 14:15.) As we have spoken of this above, it would be tedious to repeat what has been already said; we shall therefore only dwell on those particulars in which this differs from the former.

CHRYSOSTOM. The end of the two miracles is different; *And they took up of the broken meat that was left seven baskets full. Now they that had eaten were four thousand men, besides children and women.* Whence are the fragments fewer in this miracle than in the former, although they that ate were not so many? It is either that the basket¹ in this miracle is of larger

capacity than the basket² in the former, or that by this point of difference they might remember the two separate miracles; for which reason also He then made the number of baskets equal to the number of the disciples, but now to the number of the loaves.

REMIGIUS. In this Gospel lection we must consider in Christ the work of His humanity, and of His divinity. In that He has compassion on the multitudes, He shews that He has feeling of human frailty; in the multiplication of the loaves, and the feeding the multitudes, is shewn the working of His divinity. So here is overthrown the error of Eutyches¹, who said, that in Christ was one nature only.

AUGUSTINE. (de Cons. Ev. ii. 50.) Surely it will not be out of place to suggest upon this miracle, that if any of the Evangelists who had not given the miracle of the five loaves had related this of the seven loaves, he would have been supposed to have contradicted the rest. But because those who have related the one, have also related the other, no one is puzzled, but it is understood at once that they were two separate miracles. This we have said, that wherever any thing is found done by the Lord, wherein the accounts of any two Evangelists seem irreconcilable, we may understand them as two distinct occurrences, of which one is related by one Evangelist, and one by another.

GLOSS. (ap. Ans.) It should be noted, that the Lord first removes their sicknesses, and after that feeds them; because sin must be first wiped away, and then the soul fed with the words of God.

HILARY. As that first multitude which He fed answers to the people among the Jews that believed; so this is compared to the people of the Gentiles, the number of four thousand denoting an innumerable number of people out of the four quarters of the earth.

JEROME. For these are not five, but four thousand; the number four being one always used in a good sense, and a four-sided stone is firm and rocks not, for which reason the Gospels also have been sacredly bestowed in this number. Also in the former miracle, because the people were neighbours unto the five senses °, it is the disciples, and not the Lord, that calls to mind their condition; but here the Lord Himself says, that He has compassion

upon them, *because they continue now three days* with Him, that is, they believed on the Father, Son, and Holy Spirit.

HILARY. Or, they spend the whole time of the Lord's passion with the Lord; either because when they should come to baptism, they would confess that they believed in His passion and resurrection; or, because through the whole time of the Lord's passion they are joined to the Lord by fasting in a kind of union of suffering with Him.

RABANUS. Or, this is said because in all time there have only been three periods when grace was given; the first, before the Law; the second, under the Law; the third, under grace; the fourth, is in heaven, to which as we journey we are refreshed by the way.

REMIGIUS. Or, because correcting by penitence the sins that they have committed, in thought, word, and deed, they turn to the Lord. These multitudes the Lord would not send away fasting, that they should not faint by the way; because sinners turning in penitence, perish in their passage through the world, if they are sent away without the nourishment of sacred teaching.

GLOSS. (ord.) The seven loaves are the Scripture of the New Testament, in which the grace of the Holy Spirit is revealed and given. And these are not as those former loaves, barley, because it is not with these, as in the Law, where the nutritious substance is wrapped in types, as in a very adhesive husk; here are not two fishes, as under the Law two only were anointed, the King, and the Priest, but a few, that is, the saints of the New Testament, who, snatched from the waves of the world, sustain this tossing sea, and by their example refresh us lest we faint by the way.

HILARY. The multitudes sit down on the ground; for before they had not reposed on the works of the Law, but they had supported themselves on their own sins, as men standing on their feet.

GLOSS. Or, they sit down there¹ on the grass, that the desires of the flesh may be controlled, here on the ground, because the earth itself is commanded to be left. Or, the mountain in which the Lord refreshes them is the height of Christ; there, therefore, is grass upon the ground, because there the height of Christ is covered with carnal hopes and desires, on account of the carnal; here, where all carnal lust is banished, the guests are

solidly placed on the basis of an abiding hope; there, are five thousand, who are the carnal subjected to the five senses; here, four thousand, on account of the four virtues, by which they are spiritually fortified, temperance, prudence, fortitude, and justice; of which the first is the knowledge of things to be sought and avoided; the second, the restraining of desire from those things that give pleasure in the world; the third, strength against the pains of life; the fourth, which is spread over all the love of God and our neighbour. Both there, and here women and children are excepted, because in the Old and New Testament, none are admitted to the Lord who do not endure to the perfect man, whether through the infirmity of their strength, or the levity of their tempers. Both refreshings were performed upon a mountain, because the Scriptures of both Testaments commend the loftiness of the heavenly commands and rewards, and both preach the height of Christ. The higher mysteries which the multitudes cannot receive the Apostles discharge, and fill seven baskets, to wit, the hearts of the perfect which are enlightened to understand by the grace of the seven-fold Spirit. (Is. 11:2.) Baskets are usually woven of rushes, or palm leaves; these signify the saints, who fix the root of their hearts in the very fount of life, as a bulrush in the water, that they may not wither away, and retain in their hearts the palm of their eternal reward.

CHAP. 16

15:39–16:4

15:39. And he sent away the multitude, and took ship, and came into the coasts of Magdala.

16:1. The Pharisees also with the Sadducees came, and tempting desired him that he would shew them a sign from heaven.

2. He answered and said unto them, When it is evening, ye say, It will be fair weather: for the sky is red.

3. And in the morning, It will be foul weather to-day: for the sky is red and lowring. O ye hypocrites, ye can discern the face of the sky; but can ye not discern the signs of the times?

4. A wicked and adulterous generation seeketh after a sign; and there shall no sign be given unto it, but the sign of the prophet Jonas. And he left them, and departed.

CHRYSTOSTOM. As the Lord sent the multitudes away after the miracle of the five loaves, so also now, not on foot, but by boat, that the multitudes may not follow Him; *And he sent away the multitude, and entered into a ship, and came into the coasts of Magedan.*

AUGUSTINE. (de Cons. Ev. ii. 51.) Mark says Dal-manutha, no doubt the same place under a different name, for many copies of the Gospel according to Mark have Magedan.

RABANUS. This Magedan is the country opposite Gerasa, and is interpreted 'fruits,' or 'a messenger.' It signifies a garden, of which it is said, *A garden enclosed, a fountain sealed*, (Song of Sol. 4:12.) wherein the fruits of virtues grow, and where the name of the Lord is announced. It teaches us that preachers having ministered the word to the multitude ought to be refreshed themselves with the fruits of the virtues within the chamber of their own heart. It follows; *And there come unto him Pharisees and Sadducees tempting him, and desired him to shew them a sign from heaven.*

REMIGIUS. Wondrous blindness of the Pharisees and Sadducees! They asked a sign from heaven, as though the things they now saw were not signs. John shews what sign it was they desired; for he relates, that after the feeding with the five loaves, the multitudes came to the Lord and said, *What sign doest thou, that we may see it and believe on thee? Our fathers did eat manna in the desert, as it is written, He gave them bread to eat from heaven.* (John 6:30.) Therefore when they say here, Shew us a sign from heaven, they mean, Cause that it rain manna for one or two days, that the whole people may eat, as was done for a long time in the desert. He looking into their thoughts as God, and knowing that even if a sign from heaven should be shewed them they would not believe, would not give them the sign for which they asked, as it follows, *But he answered and said unto*

them, When the evening is come, ye say, It will be fair weather; for the sky is red, &c.

JEROME. This is not found in most copies of the Greek text ^p. But the sense is clear, that fair and rainy days may be foretold by the condition and harmony of the elements. But the Scribes and Pharisees who seemed to be doctors of the Law could not discern the Saviour's coming by the predictions of the Prophets.

AUGUSTINE. (Quæst. Ev. i. 20.) We might also understand this saying, *When it is evening, ye say, It will be fair weather, for the sky is red*, in this way, By the blood of Christ's passion at His first coming, indulgence of sin is given. *And in the morning, It will be foul weather to-day, for the sky is red and lowring*; that is, at His second coming He will come with fire before Him.

GLOSS. Otherwise; *The sky is red and lowring*; that is, the Apostles suffer after the resurrection, by which ye may know that I shall judge hereafter; for if I spare not the good who are mine from present suffering, I shall not spare others hereafter; *Ye can therefore discern the face of the sky, but the signs of the times ye cannot*.

RABANUS. *The signs of the times* He means of His own coming, or passion, to which the evening redness of the heavens may be likened; and the tribulation which shall be before His coming, to which the morning redness with the lowring sky may be compared.

CHRYSOSTOM. As then in the sky there is one sign of fair weather, and another of rain, so ought ye to think concerning me; now, in this My first coming, there is need of these signs which are done in the earth; but those which are done in heaven are reserved for the time of the second coming. Now I come as a physician, then as a judge; now I come in secret, then with much pomp, when the powers of the heavens shall be shaken. But now is not the time of these signs, now have I come to die, and to suffer humiliations; as it follows, *An evil and adulterous generation seeketh after a sign, and there shall no sign be given it, but the sign of Jonas the prophet*.

AUGUSTINE. (ubi sup.) This Matthew has already given; whence we may store up for our information, that the Lord spoke the same things many times, that where there are contradictions which cannot be explained, it may

be understood that the same sayings were uttered on two different occasions.

GLOSS. (interlin.) He says, *Evil and adulterous generation*, that is, unbelieving, having carnal, and not spiritual understanding.

RABANUS. To this generation that thus tempted the Lord is not given a sign from heaven, such as they sought for, though many signs are given on the earth; but only to the generation of such as sought the Lord, in whose sight He ascended into heaven, and sent the Holy Spirit.

JEROME. But what is meant by the sign of Jonas has been explained above.

CHRYSTOSTOM. And when the Pharisees heard this, they ought to have asked Him, What it was He meant? But they had not asked at first with any desire of learning, and therefore the Lord leaves them, as it follows, *And he left them, and went his way*.

JEROME. That is, leaving the evil generation of the Jews, He passed over the strait, and the people of the Gentiles followed Him.

HILARY. Observe, we do not read here as in other places, that He sent the multitudes away and departed; but because the error of unbelief held the minds of the presumptuous, it is said that He left them.

16:5–12

5. And when his disciples were come to the other side, they had forgotten to take bread.

6. Then Jesus said unto them, Take heed and beware of the leaven of the Pharisees and of the Sadducees.

7. And they reasoned among themselves, saying, It is because we have taken no bread.

8. Which when Jesus perceived, he said unto them, O ye of little faith, why reason ye among yourselves, because ye have brought no bread?

9. Do ye not yet understand, neither remember the five loaves of the five thousand, and how many baskets ye took up?

10. Neither the seven loaves of the four thousand, and how many baskets ye took up?

11. How is it that ye do not understand that I spake it not to you concerning bread, that ye should beware of the leaven of the Pharisees and of the Sadducees?

12. Then understood they how that he bade them not beware of the leaven of bread, but of the doctrine of the Pharisees and of the Sadducees.

GLOSS. (non occ.) As the Lord had left the Pharisees on account of their unbelief, so now He teaches His disciples to be on their guard against their doctrine; whence it follows, *And when His disciples were come to the other side, they had forgotten to take bread.*

REMIGIUS. They were bound to their Master with so great affection, that they were unwilling to part from Him for even a moment of time. And herein it should be observed how far they were from any longing for delicacies, when they took so small care for necessaries, that they had even forgotten to take bread, without which human weakness cannot support

itself. *He said unto them, Take heed and beware of the leaven of the Pharisees; and of the Sadducees.*

HILARY. Herein the Apostles are admonished not to be partakers in the doctrine of the Jews; for the works of the Law were established to produce faith, and to prefigure the things that were to follow; and they on whose times truth itself had chanced should look for no further types of truth; lest the teaching of the Pharisees, which knew not of Christ, should stay the effect of Gospel truth.

JEROME. For he that takes heed of the leaven of the Pharisees and the Sadducees, does not observe the precepts of the Law and of the letter, and neglects the traditions of men that he may do the commandments of God. This is the leaven of which the Apostle speaks, *A little leaven leaveneth the whole lump.* (1 Cor. 5:6.) By every means also we should avoid that leaven which Marcion, Valentinus, and all the heretics had. For the nature of leaven is such, that when mixed with flour, that which seemed a little increases to a large quantity, and brings the whole mixture to its own flavour. Thus heretical doctrine if it have cast but a small spark into your breast, in a short time a mighty flame is raised, and drives the whole temper of the man along with it.

CHRYSTOSTOM. Why did He not say plainly, Take heed of the doctrine of the Pharisees? Because He would remind them of those things that had been done in the multiplication of the loaves, knowing them to be forgetful. To have given them this charge at once bluntly would have seemed unreasonable; but to find fault with them on occasion furnished by themselves prepared the way for the charge; therefore it is that the Evangelist brings forward their thoughts; *But they thought within themselves, saying, It is because we have taken no bread.*

JEROME. How had they no bread, seeing that as soon as they had filled seven baskets they entered into the boat, and came into the parts of Magedan? There they hear that they ought to take heed of the leaven of the Pharisees and Sadducees. But the Scripture is witness that they had forgotten to take the baskets with them.

CHRYSTOSTOM. Because the disciples still grovelled about Jewish observances, the Lord sharply rebukes them for the benefit of all; whence it

follows, *But Jesus knowing their thoughts said unto them, O ye of little faith, why consider ye among yourselves because ye have no bread?*

GLOSS. (ord.) As much as to say; Why do ye think that I spake of earthly bread, for which ye ought not to have a thought, having beheld Me of so little make such abundant overplus?

CHRYSTOSTOM. This He does that He may put away from them all care for food. But why did He not reprove them, when they said, *Whence should we have so much bread in the wilderness?* for that seemed a more fitting occasion. He did not blame them at that time that He might not seem to be by that urged on to do miracles, and He was unwilling to find fault with them before the people. Also there was more reason in the charge, when after two miracles of multiplication of loaves, they had anxiety about food. Observe with what mildness He rebukes them; He makes an excuse in answer Himself, saying, *Do ye not yet understand, nor remember the five loaves?*

GLOSS. (interlin.) As much as to say, Do ye not understand the mystery, nor remember the miracle?

CHRYSTOSTOM. By this calling to mind what was past, and rousing their attention to what was to come.

JEROME. Thus He takes this occasion to instruct them what is meant by the five loaves and the seven loaves, the five thousand and the four thousand, who were fed in the desert. For if the leaven of the Pharisees and Sadducees signified not earthly food, but corrupt traditions and heretical dogmas, why should not the food with which the people of God is nourished signify the true and uncorrupt doctrine?

CHRYSTOSTOM. But that you may learn what force Christ's reproof had upon His disciples, and how it roused their sluggish spirit, hear what says the Evangelist; *Then they understood how that he bade them not beware of the leaven of bread, but of the doctrine of the Pharisees and the Sadducees;* yet He had not interpreted this to them. This instruction of the Lord them drew them away from Jewish observances, and made them attentive instead of careless, and raised them out of their little faith, that whenever they should seem to have but little provision of bread they should have no fear about food, but should despise all those things.

16:13–19

13. When Jesus came into the coasts of Cæsarea Philippi, he asked his disciples, saying, Whom do men say that I the Son of man am?

14. And they said, Some say that thou art John the Baptist; some, Elias; and others, Jeremias, or one of the prophets.

15. He saith unto them, But whom say ye that I am?

16. And Simon Peter answered and said, Thou art the Christ, the Son of the living God.

17. And Jesus answered and said unto him, Blessed art thou, Simon Barjona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven.

18. And I say also unto thee, That thou art Peter, and upon this rock I will build my Church: and the gates of hell shall not prevail against it.

19. And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven.

GLOSS. (non occ.) As soon as the Lord had taken His disciples out of the teaching of the Pharisees, He then suitably proceeds to lay deep the foundations of the Gospel doctrine; and to give this the greater solemnity, it is introduced by the name of the place, *When Jesus came into the coasts of Cæsarea Philippi*.

CHRYSOSTOM. (Hom. liv.) He adds ‘of Philip,’ to distinguish it from the other Cæsarea, of Strato. And He asks this question in the former place, leading His disciples far out of the way of the Jews, that being set free from all fear, they might say freely what was in their mind.

JEROME. This Philip was the brother of Herod, the tetrarch of Ituræa, and the region of Trachonitis, who gave to the city, which is now called Panæas, the name of Cæsarea in honour of Tiberius Cæsar.

GLOSS. (ap. Anselm.) When about to confirm the disciples in the faith, He would first take away from their minds the errors and opinions of others, whence it follows, *And he asked his disciples, saying, Whom do men say that the Son of Man is?*

ORIGEN. Christ puts this question to His disciples, that from their answer we may learn that there were at that time among the Jews various opinions concerning Christ; and to the end that we should always investigate what opinion men may form of us; that if any ill be said of us, we may cut off the occasions of it; or if any good, we may multiply the occasions of it.

GLOSS. (non occ.) So by this instance of the Apostles, the followers of the Bishops are instructed, that whatever opinions they may hear out of doors concerning their Bishops, they should tell them to them.

JEROME. Beautifully is the question put, *Whom do men say that the Son of Man is?* For they who speak of the Son of Man, are men: but they who understood His divine nature are called not men but Gods.

CHRYSOStOM. He says not, Whom do the Scribes and Pharisees say that I am? but, Whom do men say that I am? searching into the minds of the common people, which were not perverted to evil. For though their opinion concerning Christ was much below what it ought to have been, yet it was free from wilful wickedness; but the opinion of the Pharisees concerning Christ was full of much malice.

HILARY. By asking, *Whom do men say that the Son of Man is?* He implied that something ought to be thought respecting Him beyond what appeared, for He was the Son of Man. And in thus enquiring after men's opinion respecting Himself, we are not to think that He made confession of Himself; for that which He asked for was something concealed, to which the faith of believers ought to extend itself. We must hold that form of confession, that we so mention the Son of God as not to forget the Son of Man, for the one without the other offers us no hope of salvation; and therefore He said emphatically, *Whom do men say that the Son of Man is?*

JEROME. He says not, Whom, do men say that I am? but, *Whom do men say that the Son of Man is?* that He should not seem to ask ostentatiously concerning Himself. Observe, that wherever the Old Testament has 'Son of Man,' the phrase in the Hebrew is 'Son of Adam,'

ORIGEN. Then the disciples recount the divers opinions of the Jews relating to Christ; *And they said, Some say John the Baptist*, following Herod's opinion; *others Elias*, (vid. Matt. 14:2.) supposing either that Elias had gone through a second birth, or that having continued alive in the body, He had at this time appeared; *others Jeremias*, whom the Lord had ordained to be Prophet among the Gentiles, not understanding that Jeremias was a type of Christ; *or one of the Prophets*, in a like way, because of those things which God spoke to them through the Prophets, yet they were not fulfilled in them, but in Christ.

JEROME. It was as easy for the multitudes to be wrong in supposing Him to be Elias and Jeremias, as Herod in supposing Him to be John the Baptist; whence I wonder that some interpreters should have sought for the causes of these several errors.

CHRYSTOSTOM. The disciples having recounted the opinion of the common people, He then by a second question invites them to higher thoughts concerning Him, and therefore it follows, *Jesus saith unto them, Whom say ye that I am?* You who are with Me always, and have seen greater miracles than the multitudes, ought not to agree in the opinion of the multitudes. For this reason He did not put this question to them at the commencement of His preaching, but after He had done many signs; then also He spoke many things to them concerning His Deity.

JEROME. Observe how by this connexion of the discourse the Apostles are not styled men but Gods. For when He had said, *Whom say ye that the Son of Man is?* He adds, *Whom say ye that I am?* as much as to say, They being men think of Me as man, ye who are Gods, whom do you think Me?

RABANUS. He enquires the opinions of His disciples and of those without, not because He was ignorant of them; His disciples He asks, that He may reward with due reward their confession of a right faith, and the opinions of those without He enquires, that having the wrong opinions first set forth, it might be proved that the disciples had received the truth of their confession not from common opinion, but out of the hidden treasure of the Lord's revelation.

CHRYSTOSTOM. When the Lord enquires concerning the opinion of the multitudes, all the disciples answer; but when all the disciples are asked,

Peter as the mouth and head¹ of the Apostles answers for all, as it follows, *Simon Peter answered and said, Thou art Christ, the Son of the living God.*

ORIGEN. Peter denied that Jesus was any of those things which the Jews supposed, by his confession, *Thou art the Christ*, which the Jews were ignorant of; but he added what was more, *the Son of the living God*, (Ezek. 33:11.) who had said by his Prophets, *I live, saith the Lord*. And therefore was He called the living Lord, but in a more especial manner as being eminent above all that had life; for He alone has immortality, and is the fount of life, wherefore He is rightly called God the Father; for He is life as it were flowing out of a fountain, who said, *I am the life*. (John 14:6.)

JEROME. He calls Him *the living God*, in comparison of those gods who are esteemed gods, but are dead; such, I mean, as Saturn, Jupiter, Venus, Hercules, and the other monsters of idols.

HILARY. This is the true and unalterable faith, that from God came forth God the Son, who has eternity out of the eternity of the Father. That this God took unto Him a body and was made man is a perfect confession. Thus He embraced all in that He here expresses both His nature and His name, in which is the sum of virtues.

RABANUS. And by a remarkable distinction it was that the Lord Himself puts forward the lowliness of the humanity which He had taken upon Him, while His disciple shews us the excellence of His divine eternity.

HILARY. This confession of Peter met a worthy reward, for that he had seen the Son of God in the man. Whence it follows, *Jesus answered and said unto him, Blessed art thou, Simon Barjonas, for flesh and blood has not revealed this unto thee, but my Father who is in heaven.*

JEROME. This return Christ makes to the Apostle for the testimony which Peter had spoken concerning Him, *Thou art Christ, the Son of the living God*. The Lord said unto him, *Blessed art thou, Simon Bar-jonas? Why? Because flesh and blood has not revealed this unto thee, but My Father*. That which flesh and blood could not reveal, was revealed by the grace of the Holy Spirit. By his confession then he obtains a title, which should signify that he had received a revelation from the Holy Spirit, whose son he shall also be called; for Barjonas in our tongue signifies The son of a dove. Others take it in the simple sense, that Peter is the son of John ^a, according

to that question in another place, *Simon, son of John, lovest thou me?* (John 21:15.) affirming that it is an error of the copyists in writing here Barjonas for Barjoannas, dropping one syllable. Now Joanna is interpreted 'The grace of God.' But either name has its mystical interpretation; the dove signifies the Holy Spirit; and the grace of God signifies the spiritual gift.

CHRYSTOM. It would be without meaning to say, Thou art the son of Jonas, unless he intended to shew that Christ is as naturally the Son of God, as Peter is the son of Jonas, that is, of the same substance as him that begot him.

JEROME. Compare what is here said, *flesh and blood hath not revealed it unto thee*, with the Apostolic declaration, *Immediately I was not content with flesh and blood*, (Gal. 1:16.) meaning there by this expression the Jews; so that here also the same thing is shewn in different words, that not by the teaching of the Pharisees, but by the grace of God, Christ was revealed to him the Son of God.

HILARY. Otherwise; He is blessed, because to have looked and to have seen beyond human sight is matter of praise, not beholding that which is of flesh and blood, but seeing the Son of God by the revelation of the heavenly Father; and he was held worthy to be the first to acknowledge the divinity which was in Christ.

ORIGEN. It must be enquired in this place whether, when they were first sent out, the disciples knew that He was the Christ. For this speech shews that Peter then first confessed Him to be the Son of the living God. And look whether you can solve a question of this sort, by saying that to believe Jesus to be the Christ is less than to know Him; and so suppose that when they were sent to preach they believed that Jesus was the Christ, and afterwards as they made progress they knew Him to be so. Or must we answer thus; That then the Apostles had the beginnings of a knowledge of Christ, and knew some little concerning Him; and that they made progress afterwards in the knowledge of Him, so that they were able to receive the knowledge of Christ revealed by the Father, as Peter, who is here blessed, not only for that he says, *Thou art the Christ*, but much more for that he adds, *the Son of the living God*.

CHRYSTOSTOM. And truly if Peter had not confessed that Christ was in a peculiar sense born of the Father, there had been no need of revelation; nor would he have been worthy of this blessing for confessing Christ to be one of many adopted sons; for before this they who were with Him in the ship had said, *Truly thou art the Son of God*. (John 1:49.) Nathanael also said, *Rabbi, thou art the Son of God*. Yet were not these blessed because they did not confess such sonship as does Peter here, but thought Him one among many, not in the true sense a son; or, if chief above all, yet not the substance of the Father. But see how the Father reveals the Son, and the Son the Father; from none other comes it to confess the Son than of the Father, and from none other to confess the Father than of the Son; so that from this place even it is manifest that the Son is of the same substance, and to be worshipped together with the Father. Christ then proceeds to shew that many would hereafter believe what Peter had now confessed, whence He adds, *And I say unto thee, that thou art Peter*,

JEROME. As much as to say, You have said to me, *Thou art Christ, the Son of the living God*, therefore I say unto thee, not in a mere speech, and that goes not on into operation; but I say unto thee, and for Me to speak is to make it so ^r, *that thou art Peter*. For as from Christ proceeded that light to the Apostles, whereby they were called the light of the world, and those other names which were imposed upon them by the Lord, so upon Simon who believed in Christ the Rock, He bestowed the name of Peter (Rock.)

AUGUSTINE. (de Cons. Ev. ii. 53.) But let none suppose that Peter received that name here; he received it at no other time than where John relates that it was said unto him, *Thou shalt be called Cephas, which is interpreted, Peter*. (John 1:42.)

JEROME. And pursuing the metaphor of the rock, it is rightly said to him as follows: *And upon this rock I will build my Church*.

CHRYSTOSTOM. That is, On this faith and confession I will build my Church. Herein shewing that many should believe what Peter had confessed, and raising his understanding, and making him His shepherd.

AUGUSTINE. (Retract. i. 21.) I have said in a certain place of the Apostle Peter, that it was on him, as on a rock, that the Church was built. But I know that since that I have often explained these words of the Lord, *Thou*

art Peter, and on this rock will I build my Church, as meaning upon Him whom Peter had confessed in the words, *Thou art Christ, the Son of the living God*; and so that Peter, taking his name from this rock, would represent the Church, which is built upon this rock. For it is not said to him, Thou art the rock, but, *Thou art Peter*. (1 Cor. 10:4.) But the rock was Christ, whom because Simon thus confessed, as the whole Church confesses Him, he was named Peter. Let the reader choose whether of these two opinions seems to him the more probable.

HILARY. But in this bestowing of a new name is a happy foundation of the Church, and a rock worthy of that building, which should break up the laws of hell, burst the gates of Tartarus, and all the shackles of death. And to shew the firmness of this Church thus built upon a rock, He adds, *And the gates of hell shall not prevail against it*.

GLOSS. (interlin.) That is, shall not separate it from the love and faith of Me.

JEROME. I suppose the gates of hell to mean vice and sin, or at least the doctrines of heretics by which men are ensnared and drawn into hell.

ORIGEN. But in heavenly things every spiritual sin is a gate of hell, to which are opposed the gates of righteousness.

RABANUS. The gates of hell are the torments and promises of the persecutors. Also, the evil works of the unbelievers, and vain conversation, are gates of hell, because they shew the path of destruction.

ORIGEN. He does not express what it is which they shall not prevail against, whether the rock on which He builds the Church, or the Church which He builds on the rock; but it is clear that neither against the rock nor against the Church will the gates of hell prevail.

CYRIL OF ALEXANDRIA. ^s; According to this promise of the Lord, the Apostolic Church of Peter remains pure and spotless from all leading into error, or heretical fraud, above all Heads and Bishops, and Primates of Churches and people, with its own Pontiffs, with most abundant faith, and the authority of Peter. And while other Churches have to blush for the error of some of their members, this reigns alone immoveably established, enforcing silence, and stopping the mouths of all heretics; and we ^t, not

drunken with the wine of pride, confess together with it the type of truth, and of the holy apostolic tradition.

JEROME. Let none think that this is said of death, implying that the Apostles should not be subject to the condition of death, when we see their martyrdoms so illustrious.

ORIGEN. Wherefore if we, by the revelation of our Father who is in heaven, shall confess that Jesus Christ is the Son of God, having also our conversation in heaven, to us also shall be said, *Thou art Peter*; for every one is a Rock who is an imitator of Christ. But against whomsoever the gates of hell prevail, he is neither to be called a rock upon which Christ builds His Church; neither a Church, or part of the Church, which Christ builds upon a rock.

CHRYSOStOM. Then He speaks of another honour of Peter, when He adds, *And I will give thee the keys of the kingdom of heaven*; as much as to say, As the Father hath given thee to know Me, I also will give something unto thee, namely, the keys of the kingdom of heaven.

RABANUS. For as with a zeal beyond the others he had confessed the King of heaven, he is deservedly entrusted more than the others with the keys of the heavenly kingdom, that it might be clear to all, that without that confession and faith none ought to enter the kingdom of heaven. By the keys of the kingdom He means discernment¹ and power; power, by which he binds and looses, discernment, by which he separates the worthy from the unworthy.

GLOSS. (interlin.) It follows, *And whatsoever thou shalt bind*; that is, whomsoever thou shalt judge unworthy of forgiveness while he lives, shall be judged unworthy with God; *and whatsoever thou shalt loose*, that is, whomsoever thou shalt judge worthy to be forgiven while he lives, shall obtain forgiveness of his sins from God.

ORIGEN. See how great power has that rock upon which the Church is built, that its sentences are to continue firm as though God gave sentence by it.

CHRYSOStOM. See how Christ leads Peter to a high understanding concerning himself. These things that He here promises to give him, belong to God alone, namely to forgive sins, and to make the Church immoveable amidst the storms of so many persecutions and trials.

RABANUS. But this power of binding and loosing, though it seems given by the Lord to Peter alone, is indeed given also to the other Apostles, and is even now in the^e Bishops and Presbyters in every Church. (vid. Matt. 18:18.) But Peter received in a special manner the keys of the kingdom of heaven, and a supremacy of judicial power, that all the faithful throughout the world might understand that all who in any manner separate themselves from the unity of the faith, or from communion with him, such should neither be able to be loosed from the bonds of sin, nor to enter the gate of the heavenly kingdom.

GLOSS. (ap. Anselm.) This power was committed specially to Peter, that we might thereby be invited to unity. For He therefore appointed him the head of the Apostles, that the Church might have one principal Vicar of Christ, to whom the different members of the Church should have recourse, if ever they should have dissensions among them. But if there were many heads in the Church, the bond of unity would be broken. Some say that the words *upon earth* denote that power was not given to men to bind and loose the dead, but the living; for he who should loose the dead would do this not upon earth, but after the earth.

SECOND COUNCIL OF CONSTANTINOPLE. (Concil. Con. ii. Collat. 8.) How is it that some do presume to say that these things are said only of the living? Know they not that the sentence of anathema is nothing else but separation? They are to be avoided who are held of grievous faults, whether they are among the living, or not. For it is always behoveful to fly from the wicked. Moreover there are divers letters read of Augustine of religious memory, who was of great renown among the African bishops, which affirmed that heretics ought to be anathematized even after death. (vid. Aug. Ep. 185. 4.) Such an ecclesiastical tradition other African Bishops also have preserved. And the Holy Roman Church also has anathematized some Bishops after death, although no accusation had been brought against their faith in their lifetime ^u.

JEROME. Bishops and Presbyters; not understanding this passage, assume to themselves something of the lofty pretensions of the Pharisees, and suppose that they may either condemn the innocent, or absolve the guilty; whereas what will be enquired into before the Lord will be not the sentence of the Priests, but the life of him that is being judged. We read in Leviticus of the lepers, how they are commanded to shew themselves to the Priests, and if

they have the leprosy, then they are made unclean by the Priest; not that the Priest makes them leprous and unclean, but that the Priest has knowledge of what is leprosy and what is not leprosy, and can discern who is clean, and who is unclean. In the same way then as there the Priest makes the leper unclean, here the Bishop or Presbyter binds or looses not those who are without sin, or guilt, but in discharge of his function when he has heard the varieties of their sins, he knows who is to be bound, and who loosed.

ORIGEN. Let him then be without blame who binds or looses another, that he may be found worthy to bind or loose in heaven. Moreover, to him who shall be able by his virtues to shut the gates of hell, are given in reward the keys of the kingdom of heaven. For every kind of virtue when any has begun to practise it, as it were opens itself before Him, the Lord, namely, opening it through His grace, so that the same virtue is found to be both the gate, and the key of the gate. But it may be that each virtue is itself the kingdom of heaven.

16:20–21

20. Then charged he his disciples that they should tell no man that he was Jesus the Christ.

21. From that time forth began Jesus to shew unto his disciples, how that he must go unto Jerusalem and suffer many things of the elders and Chief Priests and Scribes, and be killed, and be raised again the third day.

ORIGEN. Seeing Peter had confessed Him to be Christ the Son of the living God, because He would not have them preach this in the mean time, He adds, *Then charged he his disciples that they should tell no man that he was Jesus the Christ.*

JEROME. When then above He sends His disciples to preach, and commands them to proclaim His advent, this seems contrary to His command here, that they should not say that He is Jesus the Christ. To me it seems that it is one thing to preach Christ, and another to preach Jesus the Christ. Christ is a common title of dignity, Jesus the proper name of the Saviour.

ORIGEN. Or they then spake of Him in lowly words, as only a great and wonderful man, but as yet proclaimed Him not as the Christ. Yet if any will

have it that He was even at the first proclaimed to be Christ, he may say that now He chose that first short announcement of His name to be left in silence and not repeated, that that little which they had heard concerning Christ might be digested into their minds. Or the difficulty may be solved thus: that the former relation concerning their preaching Christ does not belong to the time before His Resurrection, but to the time that should be after the Resurrection; and that the command now given is meant for the time present; for it were of no use to preach Him, and to be silent concerning His cross. Moreover, He commanded them that they should tell no man that He was the Christ, and prepared them that they should afterwards say that He was Christ who was crucified, and who rose again from the dead.

JEROME. But that none should suppose that this is only my explanation, and not an evangelic interpretation, what follows explains the reasons of His forbidding them to preach Him at that time; *Then began Jesus to shew unto his disciples that he must needs go unto Jerusalem, and suffer many things of the elders and Scribes, and Chief Priests, and be put to death, and rise again the third day.* The meaning is; Then preach Me when I shall have suffered these things, for it will be of no avail that Christ be preached publicly, and His Majesty spread abroad among the people, when after a little time they shall see Him scourged and crucified.

CHRYSTOSTOM. For what having once had root has afterwards been torn up, if it is again planted, is with difficulty retained among the multitude; but what having been once rooted has continued ever after unmoved, is easily brought on to a further growth. He therefore dwells on these sorrowful things, and repeats His discourse upon them, that He may open the minds of His disciples.

ORIGEN. And observe that it is not said, 'He began to say,' or 'to teach,' but *to shew*; for as things are said to be shewn to the sense, so the things which Christ spake are said to be shewn by Him. Nor indeed do I think, that to those who saw Him suffering many things in the flesh, were those things which they saw so shewn as this representation in words shewed to the disciples the mystery of the passion and resurrection of Christ. At that time, indeed, He only *began to shew them*, and afterwards when they were more able to receive it, He shewed them more fully; for all that Jesus began to do, that He accomplished. He must needs go to Jerusalem, to be put to death

indeed in the Jerusalem which is below, but to rise again and reign in the heavenly Jerusalem. But when Christ rose again, and others were risen with Him, they no longer sought the Jerusalem which is beneath, or the house of prayer in it, but that which is above. He suffers many things from the elders of the earthly Jerusalem, that He may be glorified by those heavenly elders who receive His mercies. He rose again from the dead on the third day, that He may deliver from the evil one, and purchase for such as are so delivered this gift, that they be baptized in spirit, soul, and body, in the name of the Father, and the Son, and the Holy Spirit, who are three days perpetually present to those that through them have been made children of light.

16:22–23

22. Then Peter took him, and began to rebuke him, saying, Be it far from thee, Lord: this shall not be unto thee.

23. But he turned, and said unto Peter, Get thee behind me, Satan: thou art an offence unto me: for thou savourest not the things that be of God, but those that be of men.

ORIGEN. While Christ was yet speaking the beginnings of the things which He was shewing unto them, Peter considered them unworthy of the Son of the living God. And forgetting that the Son of the living God does nothing, and acts in no way worthy of blame, he began to rebuke Him; and this is what is said, *And Peter took him, and began to rebuke him.*

JEROME. We have often said that Peter had too hot a zeal, and a very great affection towards the Lord the Saviour. Therefore after that his confession, and the reward of which he had heard from the Saviour, he would not have that his confession destroyed, and thought it impossible that the Son of God could be put to death, but takes Him to him affectionately, or takes Him aside that he may not seem to be rebuking his Master in the presence of his fellow disciples, and begins to chide Him with the feeling of one that loved Him, and to contradict Him, and say, *Be it far from thee, Lord*; or as it is better in the Greek, ἵλεώς σοι Κύριε, οὐ μὴ ἔσται σοι τοῦτο, that is, Be propitious to Thyself, Lord, this shall not be unto Thee.

ORIGEN. As though Christ Himself had needed a propitiation. His affection Christ allows, but charges him with ignorance; as it follows, *He turned and said unto Peter, Get thee behind me, Satan, thou art an offence unto me.*

HILARY. The Lord, knowing the suggestion of the craft of the devil, says to Peter, *Get thee behind me*; that is, that he should follow the example of His passion; but to him by whom this expression was suggested, He turns and says, *Satan, thou art an offence unto me.* For we cannot suppose that the name of Satan, and the sin of being an offence, would be imputed to Peter after those so great declarations of blessedness and power that had been granted him.

JEROME. But to me this error of the Apostle, proceeding from the warmth of his affection, will never seem a suggestion of the devil. Let the thoughtful reader consider that that blessedness of power was promised to Peter in time to come, not given him at the time present; had it been conveyed to him immediately, the error of a false confession would never have found place in him.

CHRYSTOSTOM. For what wonder is it that this should befall Peter, who had never received a revelation concerning these things? For that you may learn that that confession which he made concerning Christ was not spoken of himself, observe how in these things which had not been revealed to him, he is at a loss. Estimating the things of Christ by human and earthly principles, he judged it mean and unworthy of Him that He should suffer. Therefore the Lord added, *For thou savourest not the things that be of God, but the things that be of men.*

JEROME. As much as to say; It is of My will, and of the Father's will, that I should die for the salvation of men; you considering only your own will would not that the grain of wheat should fall into the ground, that it may bring forth much fruit; therefore as you speak what is opposed to My will, you ought to be called My adversary. For Satan is interpreted 'adverse' or 'contrary.'

ORIGEN. Yet the words in which Peter and those in which Satan are rebuked, are not, as is commonly thought, the same; to Peter it is said, *Get thee behind me, Satan*; that is, follow me, thou that art contrary to my will; to the Devil it is said, *Go thy way, Satan*, understanding not 'behind me,'

but ‘into everlasting fire.’ He said therefore to Peter, *Get thee behind me*, as to one who through ignorance was ceasing to walk after Christ. And He called him Satan, as one, who through ignorance had somewhat contrary to God. But he is blessed to whom Christ turns, even though He turn in order to rebuke him. But why said He to Peter, *Thou art an offence unto me*, (Ps. 119:165.) when in the Psalm it is said, *Great peace have they that love thy law, and there is no offence to them?* It must be answered, that not only is Jesus not offended, but neither is any man who is perfect in the love of God; and yet he who does or speaks any thing of the nature of an offence, may be an offence even to one who is incapable of being offended. Or he may hold every disciple that sinneth as an offence, as Paul speaks, *Who is offended, and I burn not?*. (2 Cor. 11:29.)

16:24–25

24. Then said Jesus unto his disciples, If any man will come after me, let him deny himself, and take up his cross, and follow me.

25. For whosoever will save his life shall lose it: and whosoever will lose his life for my sake shall find it.

CHRYSTOSTOM. (Hom. lv.) Peter had said, *Be it far from thee, Lord, this shall not be unto thee*; and had been answered, *Get thee behind me, Satan*; but the Lord was not satisfied with this rebuke, but over and above desired to shew the impropriety of those things which Peter had said, and the fruit of His own passion; whence it is added, *Then said Jesus to his disciples, If any man will to come after me, let him deny himself, and take up his cross, and follow me*; as much as to say, You say unto me, *Be it far from thee*; but I say unto you, that not only is it harmful for you to hinder Me from My Passion, but yourself will not be able to be saved unless you suffer and die, and renounce your life always. And note, that He does not speak of it as compulsory, for He does not say, *Though ye will not yet must ye suffer this*, but, *If any man will*. By saying this He rather attracted them; for he who leaves his auditor at liberty, attracts him the more; whereas he that uses violence oftentimes hinders him. And He proposes this doctrine, not to His disciples only, but in common to the whole world, saying, *If any man will*,

that is, if woman, if man, if king, if free, if slave; there are three things mentioned; *let him deny himself, take up his cross, and follow me.*

GREGORY. (Hom. in Ev. xxxii. 2.) For unless a man departs from himself, he does not draw near to Him who is above him. But if we leave ourselves, whither shall we go out of ourselves? Or if we have forsaken ourselves, who is it then that goes? Indeed, we are one thing when fallen by sin, another thing as we were made by nature. It is therefore then that we leave and deny ourselves, when we avoid that which we were of old, and strive towards that to which we are called in newness.

GREGORY. (in Ezech. Hom. i. 10.) He denies himself whosoever is changed for the better, and begins to be what he was not, and ceases to be what he was.

GREGORY. (Mor. xxxiii. 6.) He also denies himself, who having trode under foot the risings of pride, shews himself in the eyes of God to be estranged from himself.

ORIGEN. But though a man may seem to keep from sin, yet if he does not believe in the cross of Christ, he cannot be said to be crucified with Christ; whence it follows, *And take up his cross.*

CHRYSTOSTOM. Otherwise; He that disowns another, whether a brother, or a servant, or whosoever it be, he may see him beaten, or suffering aught else, and neither succours nor befriends him; thus it is he would have us deny our body, and whether it be beaten or afflicted in any other way, not to spare it. For this is to spare. So parents do then most spare their children when they hand them over to tutors, bidding them not to spare them. And that you should not think that this denial of self extends only to words or affronts, he shews to what degree we should deny ourselves, namely, to death the most shameful, even that of the cross; this He signifies when He says, *And take up his cross, and follow me.*

HILARY. We are to follow our Lord by taking up the cross of His passion; and if not in deed, yet in will, hear Him company.

CHRYSTOSTOM. And because malefactors often suffer grievous things, that you should not suppose that simply to suffer evil is enough, He adds the reason of suffering, when He says, *And follow me.* For His sake you are to

endure all, and to learn His other virtues; for this is to follow Christ aright, to be diligent in the practice of virtues, and to suffer all things for His sake.

GREGORY. (Hom. in Ev. xxxii. 3.) There are two ways of taking our cross; when the body is afflicted by abstinence, or when the heart is pained by compassion for another. Forasmuch as our very virtues are beset with faults, we must declare that vainglory sometimes attends abstinence of flesh, for the emaciated body and pale countenance betray this high virtue to the praise of the world. Compassion again is sometimes attended by a false affection, which is hereby led to be consenting unto sin; to shut out these, He adds, *and follow me*.

JEROME. Otherwise; He takes up his cross who is crucified to the world; and he to whom the world is crucified, follows his crucified Lord.

CHRYSOStOM. And then because this seemed severe, He softens it by shewing the abundant rewards of our pains, and the punishment of evil, *He that will save his life shall lose it*.

ORIGEN. This may be understood in two ways. First thus; if any lover of this present life spares his life, fearing to die, and supposing that his life is ended with this death; he seeking in this way to save his life, shall lose it, estranging it from life eternal. But if any, despising the present life, shall contend for the truth unto death, he shall lose his life as far as this present life is concerned, but forasmuch as he loses it for Christ, he shall the more save it for life eternal. Otherwise thus; if any understand what is true salvation, and desire to obtain it for the salvation of his own life, he by denying himself loses his life as to the enjoyments of the flesh, but saves it by works of piety. He shews by saying. *For he that will*, that this passage must be connected in sense with that which went before. If then we understand the first, *Let him deny himself*, of the death of the body, we must take this that follows of death only; but if we understand the first of mortifying the propensities of the flesh, then, *to lose his life*, signifies to give up carnal pleasures.

16:26–28

26. For what is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?

27. For the Son of man shall come in the glory of his Father with his angels; and then he shall reward every man according to his works.

28. Verily I say unto you. There be some standing here, which shall not taste of death, till they see the Son of man coming in his kingdom.

CHRYSOSTOM. Because He had said, Whoso will save, shall lose, and whoso will lose shall save, opposing saving to losing, that none should hence conclude that there was any equality between the losing on one side, and the saving on the other, He adds, *What does it profit a man, if he shall gain the whole world, but suffer the loss of his soul?* As though He had said, Say not that he who escapes the dangers which threaten him for Christ's sake, saves his soul, that is, his temporal life; but add to his temporal life the whole world, and what of all these things will profit a man if his soul perishes for ever? Suppose you should see all your servants in joy, and yourself placed in the greatest evils, what profit would you reap from being their master? Think over this within your own soul, when by the indulgence of the flesh that soul looks for its own destruction,

ORIGEN. I suppose also that he gains the world who does not deny himself, nor loses his own life as to carnal pleasures, and thence suffers the loss of his soul. These two things being set before us, we must rather choose to lose the world, and gain our souls.

CHRYSOSTOM. But if you should reign over the whole world, you would not be able to buy your soul; whence it follows, *Or what shall a man give in exchange for his soul?* As much as to say, if you lose goods, you may have it in your power to give other goods to recover them; but if you lose your soul, you can neither give another soul, nor any thing else in ransom for it. And what marvel is it if this happen in the soul, when we see the same happen in the body; for if you should surround a body afflicted with an incurable disease with ten thousand diadems, they would not heal it.

ORIGEN. And at first sight indeed the ransom of the soul might be supposed to be in his substance, that a man should give his substance to the poor, and so should save his soul. But I suppose that a man has nothing that giving as a ransom for his soul he should deliver it from death. God gave the ransom for the souls of men, namely the precious blood of His Son.

GREGORY. (Hom. in Ev. xxxii. 4.) Or the connexion may be thus; The Holy Church has a period of persecution, and a period of peace; and our Redeemer accordingly distinguishes between these periods in His commands; in time of persecution the life is to be laid down; but in time of peace, those earthly lusts which might gain too great power over us are to be broken through; whence He says, *What does it profit a man?*

JEROME. Having thus called upon His disciples to deny themselves and take up their cross, the hearers were filled with great terror, therefore these severe tidings are followed by more joyful; *For the Son of Man shall come in the glory of his Father with the holy Angels*. Dost thou fear death? Hear the glory of the triumph. Dost thou dread the cross? Hear the attendance of the Angels.

ORIGEN. As much as to say; The Son of Man is now come, but not in glory; for He ought not to have been ordained in His glory to bear our sins; but then He shall come in His glory, when He shall first have made ready His disciples, being made as they are, that He might make them as He is Himself, in the likeness of His glory.

CHRYSTOSTOM. He said not in such glory as is that of the Father, that you might not suppose a difference of glory, but He says, *The glory of the Father*, that it might be shewn to be the same glory. But if the glory is one, it is evident that the substance is one. What then fearest thou, Peter, hearing of death? For then shalt thou see Me in glory. But if I be in glory, so also shall ye be. But in making mention of His glory, He minglenth therewith things terrible, bringing forward the judgment, as it follows, *And then shall he render to each man according to his works*.

JEROME. For there is no difference of Jew or Gentile, man or woman, poor or rich, where not persons but works are accepted.

CHRYSTOSTOM. This He said to call to their minds not only the punishment of sinners, but the prizes and crowns of the righteous.

JEROME. But the secret thought of the Apostles might have suffered an offence of this sort; The killings and deaths you speak of as to be now, but the promise of your coming in glory is put off to a long distant time. He that knows secret things therefore, seeing that they might object this, requites a present fear with a present reward, saying, *Verily I say unto you, There be*

some of those standing here that shall not taste death until the Son of Man come in his kingdom.

CHRYSTOM. (Hom. lvi.) Willing to shew what is that glory in which He shall come hereafter, He revealed it to them in this present life, so far as it was possible for them to receive it, that they might not have sorrow in their Lord's death.

REMIGIUS. What is here said, therefore, was fulfilled in the three disciples to whom the Lord, when transfigured in the mount, shewed the joys of the eternal inheritance; (vid. Bed. in Luc. 9:27.) these saw Him *coming in His kingdom*, that is, shining in His effulgent radiance, in which, after the judgment passed, He shall be beheld by all the saints.

CHRYSTOM. Therefore He does not reveal the names of those who should ascend into the mount, because the rest would be very desirous to accompany them whither they might look upon the pattern of His glory, and would be grieved as though they were passed over.

GREGORY. (ubi sup.) Or, by the kingdom of God is meant the present Church, and because some of His disciples were to live so long in the body as to behold the Church of God built up and raised against the glory of this world, this comfortable promise is given them, *There be some of them standing here.*

ORIGEN. Morally; To those who are nearly brought to the faith, the Word of God wears the form of a servant; but to those that are perfect, He comes in the glory of the Father. His angels are the words of the Prophets, which it is not possible to comprehend spiritually, until the word of Christ has been first spiritually comprehended, and then will their words be seen in like majesty with His. Then will He give of His own glory to every man according to his deeds; for the better each man is in his deeds, so much the more spiritually does he understand Christ and His Prophets. They that stand where Jesus stands, are they that have the foundations of their souls rested upon Jesus; of whom such as stood firmest are said not to taste death till they see the Word of God; which comes in His kingdom when they see that excellence of God which they cannot see while they are involved in divers sins, which is to taste death, forasmuch as the soul that sinneth, dies. For as life, and the living bread, is He that came down from heaven, so His

enemy death is the bread of death. And of these breads there are some that eat but a little, just tasting them, while some eat more abundantly. They that sin neither often, nor greatly, these only taste death; they that have partaken more perfectly of spiritual virtue do not taste it only, but feed ever on the living bread. That He says, *Until they see*, does not fix any time at which shall be done what had not been done before, but mentions just what is necessary; for he that once sees Him in His glory, shall after that by no means taste death.

RABANUS. (e Bed. in Luc. 9.) It is of the saints He speaks as tasting death, by whom the death of the body is tasted just as it were sipping, while the life of the soul is, held fast in possession.

CHAP. 17

17:1–4

1. And after six days Jesus taketh Peter, James, and John his brother, and bringeth them up into an high mountain apart,

2. And was transfigured before them: and his face did shine as the sun, and his raiment was white as the light.

3. And, behold, there appeared unto them Moses and Elias talking with him.

4. Then answered Peter, and said unto Jesus, Lord, it is good for us to be here: if thou wilt, let us make here three tabernacles; one for thee, and one for Moses, and one for Elias.

REMIGIUS. In this Transfiguration undergone on the mount, the Lord fulfilled within six days the promise made to His disciples, that they should have a sight of His glory; as it is said, *And after six days he took Peter, and James, and John his brother.*

JEROME. It is made a question how it could be after six days that He took them, when Luke says eight. (Luke 9:28.) The answer is easy, that here one reckoned only the intervening days, there the first and the last are also added.

CHRYSTOSTOM. He does not take them up immediately upon the promise being made, but six days after, for this reason, that the other disciples might not be touched with any human passion, as a feeling of jealousy; or else that during these days' space, those disciples who were to be taken up might become kindled with a more eager desire.

RABANUS. (e Bed.) Justly was it after six days that He shewed His glory, because after six ages is to be the resurrection ^d.

ORIGEN. Or because in six days this whole visible world was made; so he who is above all the things of this world, may ascend into the high mountain, and there see the glory of the Word of God.

CHRYSTOSTOM. He took these three because He set them before others. But observe how Matthew does not conceal who were preferred to himself; the like does John also when he records the preeminent praise given to Peter. For the company of Apostles was free from jealousy and vain glory.

HILARY. In the three thus taken up with Him, the election of people out of the three stocks of Sem, Cam, and Japhet is figured.

RABANUS. (e Bed.) Or; He took only three disciples with Him, because many are called but few chosen. Or because they who now hold in incorrupt mind the faith of the Holy Trinity, shall then joy in the everlasting beholding of it.

REMIGIUS. When the Lord was about to shew His disciples the glory of His brightness, He led them into the mountain, as it follows, *And he took them up into a high mountain apart*. Herein teaching, that it is necessary for all who seek to contemplate God, that they should not grovel in weak pleasures, but by love of things above should be ever raising themselves towards heavenly things; and to shew His disciples that they should not look for the glory of the divine brightness in the gulph of the present world, but in the kingdom of the heavenly blessedness. He leads them apart, because the saints are separated from the wicked by their whole soul and

devotion of their faith, and shall be utterly separated in the future; or because many are called, but few chosen, It follows, *And he was transfigured before them.*

JEROME. Such as He is to be in the time of the Judgment, such was He now seen of the Apostles. Let none suppose that He lost His former form and lineaments, or laid aside His bodily reality, taking upon Him a spiritual or ethereal Body. How His transfiguration was accomplished, the Evangelist shews, saying, *And his face did shine as the sun, and his raiment became white as snow,* For that His face is said to shine, and His raiment described to become white, does not take away substance, but confer glory. In truth, the Lord was transformed into that glory in which He shall hereafter come in His Kingdom. The transformation enhanced the brightness, but did not destroy the countenance, although the body were spiritual; whence also His raiment was changed and became white to such a degree, as in the expression of another Evangelist, no fuller on earth can whiten them. But all this is the property of matter, and is the subject of the touch, not of spirit and ethereal, an illusion upon the sight only beheld in phantasm.

REMIGIUS. If then the face of the Lord shone as the sun, and the saints shall shine as the sun, are then the brightness of the Lord and the brightness of His servants to be equal? By no means. But forasmuch as nothing is known more bright than the sun, therefore to give some illustration of the future resurrection, it is expressed to us that the brightness of the Lord's countenance, and the brightness of the righteous, shall be as the sun.

ORIGEN. Mystically; When any one has passed the six days according as we have said, he beholds Jesus transfigured before the eyes of his heart. For the Word of God has various forms, appearing to each man according as He knows that it will be expedient for him; and He shews Himself to none in a manner beyond his capacity; whence he says not simply, *He was transfigured,* but, *before them.* For Jesus, in the Gospels, is merely understood by those who do not mount by means of exalting works and words upon the high mountain of wisdom; but to them that do mount up thus, He is no longer known according to the flesh, but is understood to be God the Word. Before these then Jesus is transfigured, and not before those who live sunk in worldly conversation. But these, before whom He is transfigured, have been made sons of God, and He is shewn to them as the Sun of righteousness. His raiment is made white as the light, that is, the

words and sayings of the Gospels with which Jesus is clothed according to those things which were spoken of Him by the Apostles.

GLOSS. (e Bed. in Luc.) Or; the raiment of Christ shadows out the saints, of whom Esaias says, *With all these shalt thou clothe thee as with a garment*; (Isa. 49:18.) and they are likened to snow because they shall be white with virtues, and all the heat of vices shall be put far away from them. It follows, *And there appeared unto them Moses and Elias talking with them*.

CHRYSTOSTOM. There are many reasons why these should appear. The first it, this; because the multitudes said He was Elias, or Jeremias, or one of the Prophets, He here brings with Him the chief of the Prophets, that hence at least may be seen the difference between the servants and their Lord.

Another reason is this; because the Jews were ever charging Jesus with being a transgressor of the Law and blasphemer, and usurping to Himself the glory of the Father, that He might prove Himself guiltless of both charges, He brings forward those who were eminent in both particulars; Moses, who gave the Law, and Elias, who was jealous for the glory of God. Another reason is, that they might learn that He has the power of life and death; by producing Moses, who was dead, and Elias, who had not yet experienced death. A further reason also the Evangelist discovers, that He might shew the glory of His cross, and thus soothe Peter, and the other disciples, who were fearing His death; for they talked, as another Evangelist declares, *of His decease which He should accomplish at Jerusalem*.

Wherefore He brings forward those who had exposed themselves to death for God's pleasure, and for the people that believed; for both had willingly stood before tyrants, Moses before Pharaoh, Elias before Ahab. Lastly, also, He brings them forward, that the disciples should emulate their privileges, and be meek as Moses, and zealous as Elias.

HILARY. Also that Moses and Elias only out of the whole number of the saints stood with Christ, means, that Christ, in His kingdom, is between the Law and the Prophets; for He shall judge Israel in the presence of the same by whom He was preached to them.

ORIGEN. However, if any man discerns a spiritual sense in the Law agreeing with the teaching of Jesus, and in the Prophets finds *the hidden wisdom of Christ*, (1 Cor. 2:7.) he beholds Moses and Elias in the same glory with Jesus.

JEROME. It is to be remembered also, that when the Scribes and Pharisees asked signs from heaven, He would not give any; but now, to increase the Apostles' faith, He gives a sign; Elias descends from heaven, whither he was gone up, and Moses arises from hell; (Is. 7:10.) as Ahaz is bidden by Esaias to ask him a sign in the heaven above, or in the depth beneath.

CHRYSTOSTOM. Hereupon follows what the warm Peter spake, *Peter answered and said unto Jesus, Lord, it is good for us to be here.* Because he had heard that He must go up to Jerusalem, he yet fears for Christ; but after his rebuke he dares not again say, *Be propitious to thyself, Lord,* but suggests the same covertly under other guise. For seeing in this place great quietness and solitude, he thought that this would be a fit place to take up their abode in, saying, *Lord, it is good for us to be here.* And he sought to remain here ever, therefore he proposes the tabernacles, *If thou wilt, let us make here three tabernacles.* For he concluded if he should, do this, Christ would not go up to Jerusalem, and if He should not go up to Jerusalem, He should not die, for he knew that there the Scribes laid wait for Him.

REMIGIUS. Otherwise; At this view of the majesty of the Lord, and His two servants, Peter was so delighted, that, forgetting every thing else in the world, he would abide here for ever. But if Peter was then so fired with admiration, what ravishment will it not be to behold the King in His proper beauty, and to mingle in the choir of the Angels, and of all the saints? In that Peter says, *Lord, if thou wilt,* he shews the submission of a dutiful and obedient servant.

JEROME. Yet art thou wrong, Peter, and as another Evangelist says, knowest not what thou sayest. (Luke 9:33.) Think not. of three tabernacles, when there is but one tabernacle of the Gospel in which both Law and Prophets are to be repeated. But if thou wilt have three tabernacles, set not the servants equal with their Lord, but make three tabernacles, yea make one for the Father, Son, and Holy Spirit, that They whose divinity is one, may have but one tabernacle, in thy bosom.

REMIGIUS. He was wrong moreover, in desiring that the kingdom of the elect should be set up on earth, when the Lord had promised to give it in heaven. He was wrong also in forgetting that himself and his fellow were mortal, and in desiring to come to eternal felicity without taste of death.

RABANUS. Also in supposing that tabernacles were to be built for conversation in heaven, in which houses are not needed, as it is written in the Apocalypse, *I saw not any temple therein.* (Rev. 21:22.)

17:5–9

5. While he yet spake, behold, a bright cloud overshadowed them: and behold a voice out of the cloud, which said, This is my beloved Son, in whom I am well pleased; hear ye him.

6. And when the disciples heard it, they fell on their face, and were sore afraid.

7. And Jesus came and touched them, and said, Arise, and be not afraid.

8. And when they had lifted up their eyes, they saw no man, save Jesus only.

9. And as they came down from the mountain, Jesus charged them, saying, Tell the vision to no man, until the Son of man be risen again from the dead.

JEROME. While they thought only of an earthly tabernacle of boughs or tents, they are overshadowed by the covering of a bright cloud; *While he yet spake, there came a bright cloud and overshadowed them.* (Exod. 19:9, 16.)

CHRYSOSTOM. When the Lord threatens, He shews a dark cloud, as on Sinai; but here where He sought not to terrify but to teach, there appeared a bright cloud.

ORIGEN. The bright cloud overshadowing the Saints is the Power of the Father, or perhaps the Holy Spirit; or I may also venture to call the Saviour that bright cloud which overshadows the Gospel, the Law, and the Prophets, as they understand who can behold His light in all these three.

JEROME. Forasmuch as Peter had asked unwisely, he deserves not any answer; but the Father makes answer for the Son, that the Lord's word might be fulfilled, *He that sent me, he beareth witness of me.* (John 5:37.)

CHRYSOStOM. Neither Moses, nor Elias speak, but the Father greater than all sends a voice out of the cloud, that the disciples might believe that this voice was from God. For God has ordinarily shewn Himself in a cloud, as it is written, *Clouds and darkness are round about Him*; (Ps. 97:2.) and this is what is said, *Behold, a voice out of the cloud*.

JEROME. The voice of the Father is heard speaking from heaven, giving testimony to the Son, and teaching Peter the truth, taking away his error, and through Peter the other disciples also; whence he proceeds, *This is my beloved Son*. For Him make the tabernacle, Him obey; this is the Son, they are but servants; and they also ought as you to make ready a tabernacle for the Lord in the inmost parts of their heart.

CHRYSOStOM. Fear not then, Peter; for if God is mighty, it is manifest that the Son is also mighty; wherefore if He is loved, fear not thou; for none forsakes Him whom He loves; nor dost thou love Him equally with the Father. Neither does He love Him merely because He begot Him, but because He is of one will with Himself; as it follows, *In whom I am well pleased*; which is to say, in whom I rest content, whom I accept, for all things of the Father He performs with care, and His will is one with the Father; so if He will to be crucified, do not then speak against it.

HILARY. This is the Son, this the Beloved, this the Accepted; and He it is who is to be heard, as the voice out of the cloud signifies, saying, *Hear ye Him*. For He is a fit teacher of doing the things He has done, who has given the weight of His own example to the loss of the world, the joy of the cross, the death of the body, and after that the glory of the heavenly kingdom.

REMIGIUS. He says therefore, *Hear ye Him*, as much as to say, Let the shadow of the Law be past, and the types of the Prophets, and follow ye the one shining light of the Gospel. Or He says, *Hear ye Him*, to shew that it was He whom Moses had foretold, *The Lord your God shall raise up a Prophet unto you of your brethren like unto me, Him shall ye hear*. (Deut. 18:18.) Thus the Lord had witnesses on all sides; from heaven the voice of the Father, Elias out of Paradise, Moses out of Hades, the Apostles from among men, that at the name of Jesus every thing should bow the knee, of things in heaven, things on earth, and things beneath.

ORIGEN. The voice out of the cloud speaks either to Moses or Elias, who desired to see the Son of God, and to hear Him; or it is for the teaching of the Apostles.

GLOSS. (ap. Anselm.) It is to be observed, that the mystery of the second regeneration, that, to wit, which shall be in the resurrection, when the flesh shall be raised again, agrees well with the mystery of the first which is in baptism, when the soul is raised again. For in the baptism of Christ is shewn the working of the whole Trinity; there was the Son incarnate, the Holy Ghost appealing in the figure of a dove, and the Father made known by the voice. In like manner in the transfiguration, which is the sacrament of the second regeneration, the whole Trinity appeared; the Father in the voice, the Son in the man, and the Holy Spirit in the cloud. It is made a question how the Holy Spirit was shewn there in the dove, here in the cloud. Because it is His manner to mark His gifts by specific outward forms. And the gift of baptism is innocence, which is denoted by the bird of purity. But as in the resurrection, He is to give splendour and refreshment, therefore in the cloud are denoted both the refreshment and the brightness of the rising bodies. It follows, *And when the disciples heard it, they fell on their faces, and feared greatly.*

JEROME. Their cause of terror is threefold. Because they knew that they had done amiss; or because the bright cloud had covered them; or because they had heard the voice of God the Father speaking; for human frailty cannot endure to look upon so great glory, and falls to the earth trembling through both soul and body. And by how much higher any one has aimed, by so much lower will be his fall, if he shall be ignorant of his own measure.

REMIGIUS. Whereas the holy Apostles fell upon their faces, that was a proof of their sanctity, for the saints are always described to fall upon their faces, but the wicked to fall backwards ^a.

CHRYSOSTOM. But when before in Christ's baptism, such a voice came from heaven, yet none of the multitude then present suffered any thing of this kind, how is it that the disciples on the mount fell prostrate? Because in sooth their solicitude was much, the height and loneliness of the spot great, and the transfiguration itself attended with terrors, the clear light and the spreading cloud; all these things together wrought to terrify them.

JEROME. And whereas they were laid down, and could not raise themselves again, He approaches them, touches them gently, that by His touch their fear might be banished, and their unnerved limbs gain strength; *And Jesus drew near, and touched them.* But He further added His word to His hand, *And said unto them, Arise, fear not.* He first banishes their fear, that He may after impart teaching. It follows, *And when they lifted up their eyes, they saw no man, save Jesus only;* which was done with good reason; for had Moses and Elias continued with the Lord, it might have seemed uncertain to which in particular the witness of the Father was borne. Also they see Jesus standing after the cloud has been removed, and Moses and Elias disappeared, because after the shadow of the Law and Prophets has departed, both are found in the Gospel. It follows; *And as they came down from the mount, Jesus charged them, saying, Tell no man this vision, until the Son of Man shall rise from the dead.* He will not be preached among the people, lest the marvel of the thing should seem incredible, and lest the cross following after so great glory should cause offence.

REMIGIUS. Or, because if His majesty should be published among the people, they should hinder the dispensation of His passion, by resistance to the chief Priests; and thus the redemption of the human race should suffer impediment.

HILARY. He enjoins silence respecting what they had seen, for this reason, that when they should be filled with the Holy Spirit, they should then become witnesses of these spiritual deeds.

17:10–13

10. And his disciples asked him, saying, Why then say the Scribes that Elias must first come?

11. And Jesus answered and said unto them, Elias truly shall first come, and restore all things.

12. But I say unto you, That Elias is come already, and they knew him not, but have done unto him whatsoever they listed. Likewise shall also the Son of man suffer of them.

13. Then the disciples understood that he spake unto them of John the Baptist.

JEROME. It was a tradition of the Pharisees following the Prophet Malachi, that Elias should come before the coming of the Saviour, and bring back the heart of the fathers to the children, and the children to the fathers, and restore all things to their ancient state. The disciples then consider that this transformation which they had seen in the mount was His coming in glory, and therefore it is said, *And his disciples asked him, saying, How then say the Scribes that Elias must first come?* As though they had said, If you have already come in glory, how is it that your forerunner appears not yet? And this they say chiefly because they see that Elias is departed again.

CHRYSTOSTOM. (Hom. lvii.) The disciples knew not of the coming of Elias out of the Scriptures; but the Scribes made it known to them; and this report was current among the ignorant multitude, as was that concerning Christ. Yet the Scribes did not explain the coming of Christ and of Elias, as they ought to have done. For the Scriptures speak of two comings of Christ; that which has taken place, and that which is yet to be. But the Scribes, blinding the people, spake to them only of His second coming, and said, If this be the Christ, then should Elias have come before Him. Christ thus resolves the difficulty, *He answered and said, Elias truly shall come, and restore all things; but I say unto you, that Elias has already come.* Think not that here is a contradiction in His speech, if He first say that Elias shall come, and then that he is come. For when He says that Elias shall come and restore all things, He speaks of Elias himself in his own proper person, who indeed shall restore all things, in that he shall correct the unbelief of the Jews, who shall then be to be found; and that is the turning the hearts of the fathers to the children, that is, the hearts of the Jews to the Apostles.

AUGUSTINE. (Quæst. Ev. i. 21.) Or; *He shall restore all things*, that is those whom the persecution of Antichrist shall have overthrown; as He Himself should restore by His death those whom He ought.

CHRYSTOSTOM. But if there shall so much good arise out of the presence of Elias, why did He not send him at that time? We shall say, Because they then held Christ to be Elias, and yet believed not on Him. But they shall hereafter believe Elias, because when he shall come after so great

expectation announcing Jesus, they will more readily receive what shall be taught by Him. But when He says that Elias is come already, He calls John the Baptist Elias from the resemblance of their ministry; for as Elias shall be the forerunner of His second coming, so was John the forerunner of His first. And He calls John Elias, to shew that His first coming was agreeable to the Old Testament, and to prophecy.

JEROME. He then who at the Saviour's second coming should come in the truth of His body, come now in John in power and spirit. It follows, *And they knew him not, but did unto him whatsoever they would*, that is, despised and beheaded him.

HILARY. As he announced the Lord's coming, so he was also to foreshew His passion by the example of his own suffering and wrong? whence it follows, *So also shall the Son of Man suffer of them*.

CHRYSOStOM. He takes the opportunity from the passion of John to refer to His own passion, thus giving them much comfort.

JEROME. It is enquired how, seeing that Herod and Herodias were they that killed John, it can be said that Jesus also was crucified by them, when we read that He was put to death by the Scribes and Pharisees? It must be answered briefly, that the party of the Pharisees consented to the death of John, and that in the Lord's crucifixion Herod united his approval, when having mocked and set Him at nought, he sent Him back to Pilate, that he should crucify Him.

RABANUS. From the mention of His own passion which the Lord had often foretold to them, and from that of His forerunner, which they beheld already accomplished, the disciples perceived that John was set forth to them under the name of Elias; whence it follows; *Then understood the disciples that he spake to them of John the Baptist*.

ORIGEN. That He says of John, *Elias is already come*, is not to be understood of the soul of Elias, that we fall not into the doctrine of metempsychosis, which is foreign to the truth of Church doctrine, but, as the Angel had foretold, he came *in the spirit and power of Elias*.

14. And when they were come to the multitude, there came to him a certain man, kneeling down to him, and saying,

15. Lord, have mercy on my son: for he is lunatick, and sore vexed: for oftentimes he falleth into the fire, and oft into the water.

16. And I brought him to thy disciples, and they could not cure him.

17. Then Jesus answered and said, O faithless and perverse generation, how long shall I be with you? how long shall I suffer you? bring him hither to me.

18. And Jesus rebuked the devil; and he departed out of him: and the child was cured from that very hour.

ORIGEN. Peter, anxious for such desirable life, and preferring his own benefit to that of many, had said, *It is good for us to be here*. But since charity seeks not her own, Jesus did not this which seemed good to Peter, but descended to the multitude, as it were from the high mount of His divinity, that He might be of use to such as could not ascend because of the weakness of their souls; whence it is said, *And when he was come to the multitude*; for if He had not gone to the multitude with His elect disciples, there would not have come near to Him the man of whom it is added, *There came to him a man kneeling down, and saying, Lord, have mercy on my son*. Consider here, that sometimes those that are themselves the sufferers believe and entreat for their own healing, sometimes others for them, as he who kneels before Him praying for his son, and sometimes the Saviour heals of Himself unasked by any. First, let us see what this means that follows, *For he is lunatic, and sore vexed*. Let the physicians talk as they list, for they think it no unclean spirit, but some bodily disorder, and say, that the humours in the head are governed in their motions by sympathy with the phases of the moon, whose light is of the nature of humours. But we who believe the Gospel say that it is an unclean spirit that works such disorders in men. The spirit observes the moon's changes, that it may cheat men into the belief that the moon is the cause of their sufferings, and so prove God's creation to be evil; as other dæmons lay wait for men following the times and courses of the stars, that they may speak wickedness in high places, calling some stars malignant, others benign;

whereas no star was made by God that it should produce evil. In this that is added, *For oftentimes he falls into the fire, and oft into the water,*

CHRYSTOSTOM. is to be noted, that were not man fortified here by Providence, he would long since have perished; for the dæmons who cast him into the fire, and into the water, would have killed him outright, had God not restrained him.

JEROME. In saying, *And I brought him to thy disciples, and they could not heal him,* he covertly accuses the Apostles, whereas that a cure is impossible is sometimes the effect not of want of power in those that undertake it, but of want of faith in those that are to be healed,

CHRYSTOSTOM. See herein also his folly, in that before the multitude he appeals to Jesus against His disciples. But He clears them from shame, imputing their failure to the patient himself; for many things shew that he was weak in faith. But He addresses His reproof not to the man singly, that He may not trouble him, but to the Jews in general. For many of those present, it is likely, had improper thoughts concerning the disciples, and therefore it follows, *Jesus answered and said, O faithless and perverse generation, how long shall I be with you, how long shall I suffer you?* His *How long shall I be with you?* shews that death was desired by Him, and that He longed for His withdrawal.

REMIGIUS. It may be known also, that not now for the first time, but of a long time, the Lord had borne the Jews' stubbornness, whence He says, *How long shall I suffer you?* because I have now a long while endured your iniquities, and ye are unworthy of My presence.

ORIGEN. Or; Because the disciples could not heal him as being weak in faith, He said to them, *O faithless generation,* adding *perverse,* to shew that their perverseness had introduced evil beyond their nature. But I suppose, that because of the perverseness of the whole human race, as it were oppressed with their evil nature, He said, *How long shall I be with you?*

JEROME. Not that we must think that He was overcome by weariness of them, and that The meek and gentle broke out into words of wrath, but as a physician who might see the sick man acting against his injunctions, would say, *How long shall I frequent your chamber? How long throw away the exercise of my skill, while I prescribe one thing, and you do another? That*

it is the sin, and not the man with whom He is angry, and that in the person of this one man He convicts the Jews of unbelief, is clear from what He adds, *Bring him to me*.

CHRYSOSTOM. When He had vindicated His disciples, He leads the boy's father to a cheering hope of believing that he shall be delivered out of this evil and that the father might be led to believe the miracle that was coming, seeing the dæmons was disturbed even when the child was only called;

JEROME. *He rebuked him*, that is, not the sufferer, but the dæmons.

REMIGIUS. In which deed He left an example to preachers to attack sins, but to assist men.

JEROME. Or, His reproof was to the child, because for his sins he had been seized on by the dæmons.

RABANUS. The lunatic is figuratively one who is hurried into fresh vices every hour, one while is cast into the fire, with which the hearts of the adulterers burn; or again into the waters of pleasures or lusts, which yet have not strength to quench love. (Hos. 7:4, 6.)

AUGUSTINE. (Quæst. Ev. i. 22.) Or the fire pertains to anger, which aims upwards, water to the lusts of the flesh.

ORIGEN. Of the changefulness of the sinner it is said, *The fool changes as the moon*. (Ecclus. 27:12.) We may see sometimes that an impulse towards good works comes over such, when, lo! again as by a sudden seizure of a spirit they are laid hold of by their passions, and fall from that good state in which they were supposed to stand. Perhaps his father stands for the Angel to whom was allotted the care of this lunatic, praying the Physician of souls, that He would set free his son, who could not be delivered from his suffering by the simple word of Christ's disciples, because as a deaf person he cannot receive their instruction, and therefore he needs Christ's word, that henceforth he may not act without reason.

17:19–21

19. Then came the disciples to Jesus apart, and said, Why could not we cast him out?

20. And Jesus said unto them, Because of your unbelief: for verily I say unto you, If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place; and it shall remove; and nothing shall be impossible unto you.

21. Howbeit this kind goeth not out but by prayer and fasting.

CHRYSTOSTOM. The disciples had received from the Lord the power over unclean spirits, and when they could not heal the dæmoniac thus brought to them, they seem to have had misgivings lest they had forfeited the grace once given to them; hence their question. And they ask it apart, not out of shame, but because of the unspeakable matter of which they were to ask. *Jesus said unto them, Because of your unbelief.*

HILARY. The Apostles had believed, yet their faith was imperfect; while the Lord tarried in the mount, and they abode below with the multitude, then faith had become stagnant.

CHRYSTOSTOM. Whence it is plain that the disciples' faith was grown weak, yet not all, for those pillars were there, Peter, and James, and John.

JEROME. This is what the Lord says in another place, *Whatsoever ye shall ask in my name believing, ye shall receive.* (John 16:23.) Therefore when we receive not, it is not the weakness of Him that gives, but the fault of them that ask. Mat. 21:22.)

CHRYSTOSTOM. But it is to be known, that, as oftentimes the faith of him that draweth near to receive supplies the miraculous virtue, so oftentimes the power of those that work the miracle is sufficient even without the faith of those who sought to receive. (Acts 10:4.) Cornelius and his household, by their faith, attracted to them the grace of the Holy Spirit; but the dead man who was cast into the sepulchre of Elisha, was revived solely by virtue of the holy body. (2 Kings 13:21.) It happened that the disciples were then weak in faith, for indeed they were but in an imperfect condition before the cross; wherefore He here tells them, that faith is the mean of miracles, *Verily I say unto you, if ye shall have faith as a grain of mustard-seed, ye shall say to this mountain, Remove hence, and it shall remove.*

JEROME. Some think that the faith that is compared to a grain of mustard-seed is a little faith, whereas the Apostle says, *If I shall have such faith that*

I could remove mountains. (1 Cor. 13:2.) The faith therefore which is compared to a grain of mustard-seed is a great faith.

GREGORY. (Mor. pref. c. 2.) The mustard-seed, unless it be bruised, does not give out its qualities, so if persecution fall upon a holy man, straightway what had seemed weak and contemptible in him is roused into the heat and fervour of virtue.

ORIGEN. Or, all faith is likened to a grain of mustard-seed, because faith is looked on with contempt by men, and shews as something poor and mean; but when a seed of this kind lights upon a good heart as its soil, it becomes a great tree. The weakness of this lunatic's faith is yet so great, and Christ is so strong to heal him amidst all his evils, that He likens it to a mountain which cannot be cast out but by the whole faith of him who desires to heal afflictions of this sort.

CHRYSTOSTOM. So He not only promises the removal of mountains, but goes beyond, saying, *And nothing shall be impossible to you.*

RABANUS. For faith gives our minds such a capacity for the heavenly gifts, that whatsoever we will we may easily obtain from a faithful Master.

CHRYSTOSTOM. If you shall ask, Where did the Apostles remove mountains? I answer, that they did greater things, bringing many dead to life. It is told also of some saints, who came after the Apostles, that they have in urgent necessity removed mountains^b. But if mountains were not removed in the Apostles' time, this was not because they could not, but because they would not, there being no pressing occasion. And the Lord said not that they should do this thing, but that they should have power to do it. Yet it is likely that they did do this, but that it is not written, for indeed not all the miracles that they wrought are written.

JEROME. Or; the mountain is not said of that which we see with the eyes of the body, but signified that spirit which was removed by the Lord out of the lunatic, who is said by the Prophet to be the corrupter of the whole earth,

GLOSS. (interlin.) So that the sense then is, *Ye shall say to this mountain*, that is to the proud devil, *Remove hence*, that is from the possessed body into the sea, that is into the depths of hell, *and it shall remove, and nothing shall be impossible to you*, that is, no sickness shall be incurable.

AUGUSTINE. (ubi sup.) Otherwise; That the disciples in working their miracles should not be lifted up with pride, they are warned rather by the humbleness of their faith, as by a grain of mustard-seed, to take care that they remove all pride of earth, which is signified by the mountain in this place.

RABANUS. But while He teaches the Apostles how the dæmon ought to be cast out, He instructs all in regulation of life; that we may all know that all the heavier inflictions, whether of unclean spirits, or temptations of men, may be removed by fasts and prayers; and that the wrath also of the Lord may be appeased by this remedy alone; whence he adds, *Howbeit this kind is not cast out but by prayer and fasting.*

CHRYSOStOM. And this He says not of lunatics in particular, but of the whole class of dæmons. For fast endues with great wisdom, makes a man as an Angel from heaven, and beats down the unseen powers of evil. But there is need of prayer as even still more important. And who prays as he ought, and fasts, had need of little more, and so is not covetous, but ready to almsgiving. For he who fasts, is light and active, and prays wakefully, and quenches his evil lusts, makes God propitious, and humbles his proud stomach. And he who prays with his fasting, has two wings, lighter than the winds themselves. For he is not heavy and wandering in his prayers, (as is the case with many,) but his zeal is as the warmth of fire, and his constancy as the firmness of the earth. Such an one is most able to contend with dæmons, for there is nothing more powerful than a man who prays properly. But if your health be too weak for strict fast, yet is it not for prayer, and if you cannot fast, you can abstain from indulgences. And this is not a little, and not very different from fast.

ORIGEN. If then we shall ever be required to be employed in the healing of those who are suffering any thing of this sort, we shall not adjure them, nor ask them questions, nor even speak, as though the unclean spirit could hear us, but by our fasting and our prayers drive away the evil spirits.

GLOSS. (ord.) Or; This class of dæmons, that is the variety of carnal pleasures, is not overcome unless the spirit be strengthened by prayer, and the flesh enfeebled by fast.

REMIGIUS. Or, fasting is here understood generally as abstinence not from food only, but from all carnal allurements, and sinful passions. In like manner prayer is to be understood in general as consisting in pious and good acts, concerning which the Apostle speaks, *Pray without ceasing*. (1 Thess. 5:17.)

17:22–23

22. And while they abode in Galilee, Jesus said unto them, The Son of man shall be betrayed into the hands of men.

23. And they shall kill him, and the third day he shall be raised again. And they were exceeding sorry.

REMIGIUS. The Lord often foretold to His disciples the mysteries of His passion, in order that when they come to pass, they might be the lighter to them from having been known beforehand.

ORIGEN. This seems to be so like a warning He had given above, that a man might easily say that the Lord now repeated what He had said before; yet is it not so; He had not before said that He must be betrayed, but we hear now not only that He must be betrayed, but that He must be *betrayed into the hands of men*. The Son of Man indeed was *delivered up* by God the Father according to the Apostle (Rom. 8:32.), but different powers gave him up into the hands of men.

JEROME. Thus does He ever mix the joyful and the grievous; if it grieves them that He is to be put to death, they ought to be gladdened when they hear, *And shall rise again the third day*.

CHRYSOSTOM. For this is no long time that He speaks of continuing in death, when He says that He shall rise again on the third day.

ORIGEN. By this announcement of the Lord the disciples were made very sorrowful, not attending to that He said, *And shall rise again the third day*, nor considering what He must be to whom the space of three days was enough to destroy death.

JEROME. That they were thus made exceeding sorrowful, came not of their lack of faith; but out of their love of their Master they could not endure to

hear of any hurt or indignity for Him.

17:24–27

24. And when they were come to Capernaum, they that received tribute money came to Peter, and said, Doth not your master pay tribute?

25. He saith, Yes. And when he was come into the house, Jesus prevented him, saying, What thinkest thou, Simon? of whom do the kings of the earth take custom or tribute? of their own children, or of strangers?

26. Peter saith unto him, Of strangers. Jesus saith unto him, Then are the children free.

27. Notwithstanding, lest we should offend them, go thou to the sea, and cast an hook, and take up the fish that first cometh up; and when thou hast opened his mouth, thou shalt find a piece of money: that take, and give unto them for me and thee.

GLOSS. (non occ.) The disciples were exceeding sorrowful *when* they heard of the Lord's passion, and therefore that none might ascribe His suffering to compulsion, and not to a voluntary Submission, he adds an incident which instances Christ's power, and is submission; *And when they were come to Capernaum, there came to Peter those who received the didrachma, and said unto him, Doth not your Master pay the didrachma?*

HILARY. The Lord is called upon to pay the didrachma, (that is, two denarii,) for this the Law had enjoined upon all Israel for the redemption of their body and soul, and the use of those that served in the temple.

CHRYSOSTOM. For when God slew the firstborn of Egypt, He then accepted the tribe of Levi for them. (Numb. 3:44.) But because the numbers of this tribe were less than the number of firstborn among the Jews, it was ordained that redemption money should be paid for the number that came short; and thence sprang the custom of paying this tax. Because then Christ was a firstborn son, and Peter seemed to be the first among the disciples, they came to him. And as it seems to me this was not demanded in every district, they come to Christ in Capernaum, because that was considered His native place.

JEROME. Or otherwise; From the time of Augustus Cæsar Judæa was made tributary, and all the inhabitants were registered, as Joseph with Mary his kinswoman gave in His name at Bethlehem. Again, because the Lord was brought up at Nazareth, which is a town of Galilee subject to Capernaum, it is there that the tribute is asked of Him; but for that His miracles were so great, those who collected it did not dare to ask Himself, but make up to the disciple.

CHRYSOSTOM. And him they address not with boldness, but courteously; for they do not arraign, but ask a question, *Doth not your Master pay the didrachma?*

JEROME. Or, They enquire with malicious purpose whether He pays tribute, or resists Caesar's will.

CHRYSOSTOM. What then does Peter say? *He saith, Yea.* To these then he said that He did pay, but to Christ he said not so, blushing perhaps to speak of such matters.

GLOSS. (ap. Anselm.) Otherwise; Peter answered, Yea; meaning, yea, He does not pay. And Peter sought to acquaint the Lord that the Herodians had demanded tribute, but the Lord prevented him; as it follows, *And when he had entered into the house, Jesus prevented him, saying, Of whom do the kings of the earth receive custom or tribute, (i.e. head-money,) of their children, or of strangers?*

JEROME. Before any hint from Peter, the Lord puts the question to him, that His disciples might not be offended at the demand of tribute, when they, see that He knows even those things that are done in His absence. It follows, *But he said, From strangers; Jesus said unto him, Then are the children free.*

ORIGEN. This speech has a twofold meaning. First, that the children of the kings of the earth are free with the kings of the earth; but strangers, foreigners in the land, are not free, because of those that oppress them, as the Egyptians did the children of Israel. The second sense is; forasmuch as there be some who are strangers to the sons of the kings of the earth, and are yet sons of God, therefore it is they that abide in the words of Jesus; these are free, for they have known the truth, and the truth has set them free

from the service of sin; but the sons of the kings of the earth are not free; for *whoso doth sin, he is the servant of sin.* (John 8:34.)

JEROME. But our Lord was the son of the king, both according to the flesh, and according to the Spirit; whether as sprung of the seed of David, or as the Word of the Almighty Father; therefore as the king's son He owed no tribute.

AUGUSTINE. (Quæst. Ev. i. 23.) For, saith He, in every kingdom the children are free, that is, not under tax. Much more therefore should they be free in any earthly kingdom, who are children of that very kingdom under which are all the kingdoms of the earth.

CHRYSTOSTOM. But this instance were brought to no purpose if He were not a son. But some one may say, He is son indeed, but not an own son. But then He were a stranger; and so this instance would not apply; for He speaks only of own sons, distinct from whom He calls them strangers who are actually born of parents. Mark how here also Christ certifies that relationship which was revealed to Peter from God, *Thou art Christ, the Son of the living God.*

JEROME. Howsoever free then He was, yet seeing He had taken to Him lowliness of the flesh, He ought to fulfil all righteousness; whence it follows, *But that they should not be offended, go to the sea.*

ORIGEN. We may hence gather as a consequence of this, that when any come with justice demanding our earthly goods, it is the kings of the earth that send them, to claim of us what is their own; and by His own example the Lord forbids any offence to be given even to these, whether that they should sin no more, or that they should be saved. For the Son of God, who did no servile work, yet as having the form of a slave, which He took on Him for man's sake, gave custom and tribute.

JEROME. I am at a loss what first to admire in this passage; whether the foreknowledge, or the mighty power of the Saviour. His foreknowledge, in that He knew that a fish had a stater in its mouth, and that that fish should be the first taken; His mighty power, if the stater were created in the fish's mouth at His word, and if by His command that which was to happen was ordered. Christ then, for His eminent love, endured the cross, and paid tribute; how wretched we who are called by the name of Christ, though we

do nothing worthy of so great dignity, yet in respect of His majesty, pay no tribute, but are exempt from tax as the King's sons. But even in its literal import it edifies the hearer to learn, that so great was the Lord's poverty, that He had not whence to pay the tribute for Himself and His Apostle. Should any object that Judas bore money in a bag, we shall answer, Jesus held it a fraud to divert that which was the poor's to His own use, and left us an example therein.

CHRYSTOM. Or He does not direct it to be paid out of that they had at hand, that He might shew that He was Lord also of the sea and the fish.

GLOSS. (non occ.) Or because Jesus had not any image of Cæsar, (for the prince of this world had nothing in Him,) therefore He furnished an image of Cæsar, not out of their own stock, but out of the sea. But He takes not the stater into His own possession, that there should never be found an image of Cæsar upon the Image of the invisible God.

CHRYSTOM. Observe also the wisdom of Christ; He neither refuses the tribute, nor merely commands that it be paid, but first proves that He is of right exempt, and then bids to give the money; the money was paid to avoid offence to the collectors; the vindication of His exemption was to avoid the offence to the disciples. Indeed in another place He disregards the offence of the Pharisees, in disputing of meats; teaching us herein to know the seasons in which we must attend to, and those in which we must slight the thoughts of, those who are like to be scandalized.

GREGORY. (in Ezech. 7. 4.) For we must cast about how, as far as we may without sin, to avoid giving scandal to our neighbours. But if offence is taken from truth, it is better that offence should come, though truth be forsaken.

CHRYSTOM. As you wonder at Christ's power, so admire Peter's faith, who was obedient in no easy matter. In reward of his faith he was joined with his Lord in the payment. An abundant honour! *Thou shalt find a stater, that take and give unto them for thee and for me.*

GLOSS. (ap. Anselm.) For by custom every several man paid a didrachma for himself; now a stater is equal to two didrachmas.

ORIGEN. Mystically; In the field of comfort, (for so is Capernaum expounded,) He comforts each one of His disciples, and pronounces him to be a son and free, and gives him the power of taking the first fish, that after His ascension Peter may have comfort over that which he has caught.

HILARY. When Peter is instructed to take the first fish, it is shewn therein that he shall catch more than one. The blessed first martyr Stephen was the first that came up, having in his mouth a stater, which contained the didrachma of the new preaching, divided as two denarii, for he preached as he beheld in his passion the glory of God, and Christ the Lord.

JEROME. Or; That fish which was first taken is the first Adam, who is set free by the second Adam; and that which is found in his mouth, that is, in his confession, is given for Peter and for the Lord.

ORIGEN. And when you see any miser rebuked by some Peter who takes the speech of his money out of his mouth, you may say that he is risen out of the sea of covetousness to the hook of reason, and is caught and saved by some Peter, who has taught him the truth, that he should change his stater for the image of God, that is for the oracles of God.

JEROME. And beautifully is this very stater given for the tribute; but it is divided; for Peter as for a sinner a ransom is to be paid, but the Lord had not sin. Yet herein is shewn the likeness of their flesh, when the Lord and His servants are redeemed with the same price.

CHAP. 18

18:1–6

1. At the same time came the disciples unto Jesus, saying, Who is the greatest in the kingdom of heaven?

2. And Jesus called a little child unto him, and set him in the midst of them,

3. And said, Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven.

4. Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven.

5. And whoso shall receive one such little child in my name receiveth me.

6. But whoso shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea.

JEROME. The disciples seeing one piece of money paid both for Peter and the Lord, conceived from this equality of ransom that Peter was preferred before all the rest of the Apostles.

CHRYSTOSTOM. Thus they suffered a human passion, which the Evangelist denotes by saying, *At the same time come the disciples to Jesus, saying, Who, we pray thee, is the greatest in the kingdom of heaven?* Ashamed to shew the feeling which was working within, they do not say openly, Why have you honoured Peter above us? but they ask in general, Who is the greatest? When in the transfiguration they saw three distinguished, namely, Peter, James, and John, they had no such feeling, but now that one is singled out for especial honour, then they are grieved. But do you remember, first, that it was nothing in this world that they sought; and, secondly, that they afterwards laid aside this feeling? Even their failings are above us, whose enquiry is not, Who is the greatest in the kingdom of heaven? but, Who is greatest in the kingdom of the world?

ORIGEN. Herein we ought to be imitators of the disciples, that when any question of doubt arises among us, and we find not how to settle it, We should with one consent go to Jesus, Who is able to enlighten the hearts of men to the explication of every perplexity. We shall also consult some of the doctors, who are thought most eminent in the Churches. But in that they asked this question, the disciples knew that there was not an equality among the saints in the kingdom of heaven; what they yet sought to learn was, how they were so, and lived as greater and less. Or, from what the Lord had said

above, they knew Who was the best and who was great; but out of many great, who was the greatest, this Was not clear to them.

JEROME. Jesus seeing their thoughts would heal their ambitious strivings, by arousing an emulation in lowliness; whence it follows, *And Jesus calling a little child, set him in the midst of them.*

CHRYSTOSTOM. He chose, I suppose, quite an infant, devoid of any of the passions.

JEROME. One whose tender age should express to them the innocence which they should have. But truly He set Himself in the midst of them, a little one who had come *not to be ministered unto, but to minister*; (Mat. 20:28.) that He might be a pattern of holiness. Others interpret the little one of the Holy Spirit, whom He set in the hearts of His disciples, to change their pride into humility. (Vid. Origen. in loc.) *And he said. Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven.* He does not enjoin on the Apostles the age, but the innocence of infants, which they have by virtue of their years, but to which these might attain by striving; that they should be children in malice, not in understanding. As though He had said, As this child, whom I set before you as a pattern, is not obstinate in anger, when injured does not bear it in mind, has no emotion at the sight of a fair woman, does not think one thing while he speaks another; so ye, unless ye have the like innocence and purity of mind, shall not be able to enter into the kingdom of heaven.

HILARY. He calls infants all who believe through the hearing of faith; for such follow their father, love their mother, know not to will that which is evil, do not bear hate, or speak lies, trust what is told them, and believe what they hear to be true. But the letter is thus interpreted.

GLOSS. (interlin.) *Except ye be converted* from this ambition and jealousy in which you are at present, and become all of you as innocent and humble in disposition as you are weak, in your years, *ye shall not enter into the kingdom of heaven*; and since there is none other road to enter in, *whoso shall humble himself as this little child, the same is greatest in the kingdom of heaven*; for by how much a man is humble now, by so much shall he be exalted in the kingdom of heaven.

REMIGIUS. In the understanding of grace, or in ecclesiastical dignity, or at least in everlasting blessedness.

JEROME. Or otherwise; *Whoso shall humble himself as this little child*, that is, whoso shall humble himself after My example, *he shall enter into the kingdom of heaven*. It follows, *And whoso receiveth one such little one in my name, receiveth me*.

CHRYSTOSTOM. Not only if ye become such yourselves, but also if for My sake you shall pay honour to other such, ye receive reward; and as the return for the honour you pay them, I entail upon you the kingdom. He puts indeed what is far greater, *Receiveth me*.

JEROME. For whoever is such that he imitates Christ's humility and innocence, Christ is received by him; and by way of caution, that the Apostles should not think, when such are come to them, that it is to themselves that the honour is paid, He adds, that they are to be received not for their own desert, but in honour of their Master.

CHRYSTOSTOM. And to make this word the rather received. He subjoins a penalty in what follows, *Whoso offendeth one of these little ones, & c.* as though he had said, As those who for My sake honour one of these, have their reward, so they who dishonour shall undergo the extreme punishment. And marvel not that He calls an evil word an offence, for many of feeble spirit are offended by only being despised,

JEROME. Observe that he who is offended is a little one, for the greater hearts do not take offences. And though it may be a general declaration against all who scandalize any, yet from the connection of the discourse it may be said specially to the Apostles; for in asking who should be greatest in the kingdom of heaven, they seemed to be contending for preeminence among themselves; and if they had persisted in this fault, they might have scandalized those whom they called to the faith, seeing the Apostles contending among themselves for the preference.

ORIGEN. But how can he who has been converted, and become as a little child, be yet liable to be scandalized? This may be thus explained. Every one who believes on the Son of God, and walks after evangelic acts, is converted and walks as a little child; but he who is not converted that he may become as a child, it is impossible that he should enter into the

kingdom of heaven. But in every congregation of believers, there are some only newly converted that they may become as little children, but not yet made such; these are the little ones in Christ, and these are they that receive offence.

JEROME. When it is said, *It is better for him that a mill-stone be hanged about his neck*, He speaks according to the custom of the province; for among the Jews this was the punishment of the greater criminals, to drown them by a stone tied to them. It is better for him, because it is far better to receive a brief punishment for a fault, than to be reserved for eternal torments.

CHRYSOSTOM. To correspond with the foregoing, He should have said here, Receiveth not Me, which were bitterer than any punishment; but because they were dull, and the before-named punishment did not move them, by a familiar instance He shews that punishment awaited them; for He therefore says, *it were better for him*, because another more grievous punishment awaits him.

HILARY. Mystically; The work of the mill is a toil of blindness, for the beasts having their eyes closed are driven round in a circle, and under the type of an ass we often find the Gentiles figured, who are held in the ignorance of blind labour; while the Jews have the path of knowledge set before them in the Law, who if they offend Christ's Apostles it were better for them, that having their necks made fast to a mill-stone, they should be drowned in the sea, that is, kept under labour and in the depths of ignorance, as the Gentiles; for it were better for them that they should have never known Christ, than not to have received the Lord of the Prophets.

GREGORY. (Mor. vi. 37.) Otherwise; What is denoted by the sea, but the world, and what by the mill-stone, but earthly action? which, when it binds the neck in the yoke of vain desires, sends it to a dull round of toil. There are some who leave earthly action, and bond themselves to aims of contemplation beyond the reach of intellect, laying aside humility, and so not only throw themselves into error, but also cast many weak ones out of the bosom of truth. Whoso then offends one of the least of mine, it were better for him that a mill-stone be tied about his neck, and he be cast into the sea; that is, it were better for a perverted heart to be entirely occupied

with worldly business, than to be at leisure for contemplative studies to the hurt of many.

AUGUSTINE. (Quæst. Ev. i. 24) Otherwise; *Whoso offendeth one of these little ones*, that is so humble as He would have his disciples to be, by not obeying, or by opposing, (as the Apostle says of Alexander,) *it were better for him, that a millstone should be hanged about his neck, and he be drowned in the depths of the sea*, (2 Tim. 4:15.) that is, it were better for him that desire of the things of the world, to which the blind and foolish are tied down, should sink him by its load to destruction.

18:7–9

7. Woe unto the world because of offences! for it must needs be that offences come; but woe to that man by whom the offence cometh.

8. Wherefore if thy hand or thy foot offend thee, cut them off, and cast them from thee: it is better for thee to enter into life halt or maimed, rather than having two hands or two feet to be cast into everlasting fire.

9. And if thine eye offend thee, pluck it out, and cast it from thee: it is better for thee to enter into life with one eye, rather than having two eyes to be cast into hell fire.

GLOSS. (non occ.) The Lord had said, that it is better for him who gives offence, that a mill-stone be hanged about his neck, of which He now subjoins the reason, *Woe unto the world from offences!* i.e. because of offences.

ORIGEN. This we may understand not of the material elements of the world; but here the men who are in the world, are called the world ^a. But Christ's disciples are not of this world, whence there cannot be woe to them from offences; for though there be many offences, they do not touch him who is not of this world. But if he be yet of this world in loving the world, and the things in it, as many offences will seize him as those by which he was encompassed in the world. It follows, *For it must needs be that offences come*.

CHRYSTOSTOM. (Hom. lix.) This does not subvert the liberty of the will, or impose a necessity of any act, but foreshews what must come to pass. Offences are hindrances in the right way. But Christ's prophecy does not bring in the offences, for it is not done because He foretold it, but He foretold it because it was certainly to come to pass. But some one will say, If all men are recovered, and if there be none to bring the offences, will not His speech be convicted of falsehood? By no means; for seeing that men were incurable, He therefore said, *It must needs be that offences come*; that is, they surely will come; which He never would have said, if all men might be amended.

GLOSS. (interlin. 1 Cor. 11:19.) Or they *must needs come* because they are necessary, that is, useful, that by this mean *they that are approved may be made manifest*.

CHRYSTOSTOM. For offences rouse men, and make them more attentive; and he who falls by them speedily rises again, and is more careful.

HILARY. Or; The lowliness of His passion is the scandal of the world, which refused to receive the Lord of eternal glory under the disgrace of the Cross. And what more dangerous for the world than to have rejected Christ? And He says that offences must needs come, forasmuch as in the sacrament of restoring to us eternal life, all lowliness of suffering was to be fulfilled in Him.

ORIGEN. Or; The scandals that are to come are the Angels of Satan. But do not look that these offences should shew themselves in a substantial or natural shape, for in some the freedom of the will has been the origin of offence, not liking to undergo toil for virtue's sake. But there cannot be real good, without the opposition of evil. It must needs be then that offences come, as it must needs be that we encounter the evil assaults of spiritual powers; whose hatred is the more stirred up, as Christ's word invading men drives out the evil influences from them. And they seek instruments by whom the offences may the rather work; and to such instruments is more woe; for him who gives, it shall be worse than for him who takes, the offence, as it follows, *But woe unto that man by whom the offence cometh*.

JEROME. As much as to say, Woe to that man through whose fault it comes to pass, that offences must needs be in the world. And under this general

declaration, Judas is particularly condemned, who had made ready his soul for the act of betrayal.

HILARY. Or; By the man is denoted the Jewish people, as the introducers of all this offence that is about Christ's passion; for they brought upon the world all the danger of denying Christ in His passion, of whom the Law and the Prophets had preached that He should suffer.

CHRYSTOSTOM. But that you may learn that there is no absolute necessity for offences, hear what follows, *If thy hand or thy foot offend thee, & c.* This is not said of the limbs of the body, but of friends whom we esteem as limbs necessary to us; for nothing is so hurtful as evil communications.

RABANUS. Scandal (offence) is a Greek word, which we may call a stumbling-block, or a fall, or hitting of the foot. He then scandalizes his brother, who by word or deed amiss gives him occasion of falling.

JEROME. So all affection, our whole kindred, are severed from us; lest under cover of duty any believer should be exposed to offence. If, He says, he be united to thee as close as is thy hand, or foot, or eye, and is useful to thee, anxious and quick to discern, and yet causes thee offence, and is by the unmeetness of his behaviour drawing thee into hell; it is better for thee that thou lack his kindred, and his profitableness to thee, than that whilst thou seekest to gain thy kindred or friends, thou shouldest have cause of fallings. For every believer knows what is doing him harm, what troubles and tempts him, for it is better to lead a solitary life, than to lose eternal life, in order to have the things necessary for this present life.

ORIGEN. Or, The priests may with good reason be called the eyes of the Church, since they are considered her watchmen, but the deacons and the rest her hands, for by them spiritual deeds are wrought; the people are the feet of the body, the Church; and all these it behoves not to spare, if they become an offence to the Church. Or, by the offending hand is understood an act of the mind; a motion of the mind is the offending foot, and a vision of the mind is the sinning eye, which we ought to cut off if they give offence, for thus the acts of the limbs are often put in Scripture for the limbs themselves.

10. Take heed that ye despise not one of these little ones; for I say unto you, That in heaven their angels do always behold the face of my Father which is in heaven.

11. For the Son of man is come to save that which was lost.

12. How think ye? if a man have an hundred sheep, and one of them be gone astray, doth he not leave the ninety and nine, and goeth into the mountains, and seeketh that which is gone astray?

13. And if so be that he find it, verily I say unto you, he rejoiceth more of that sheep, than of the ninety and nine which went not astray.

14. Even so it is not the will of your Father which is in heaven, that one of these little ones should perish.

JEROME. The Lord had said, under the type of hand, foot, and eye, that all kin and connection which could afford scandal must be cut off. The harshness of this declaration He accordingly tempers with the following precept, saying, *Take heed that ye despise not one of these little ones*; i.e. As far as you may avoid despising them, but next to your own salvation seek also to heal them. But if ye see that they hold to their sins, it is better that ye be saved, than that ye perish in much company.

CHRYSTOSTOM. Or otherwise; As to shun the evil, so to honour the good, has great recompense. Above then He had bid them to cut off the friendships of those that gave offence, here He teaches them to shew honour and service to the saints.

GLOSS. (ap. Anselm.) Or otherwise; Because so great evils come of brethren being scandalized, *Take heed that ye despise not one of these little ones*.

ORIGEN. The *little ones* are those that are but lately born in Christ, or those who abide without advance, as though lately born. But Christ judged it needless to give command concerning not despising the more perfect believers, but concerning the little ones, as He had said above, *If any man shall offend one of these little ones*. A man may perhaps say that a little one here means a perfect Christian, according to that He says elsewhere, *Whoso is least among you, he shall be great*. (Luke 9:48.)

CHRYSOStOM. Or because the perfect are esteemed of many as little ones, as poor, namely, and despicable.

ORIGEN. But this exposition does not seem to agree with that which was said, *If any one scandalizes one of these little ones*; for the perfect man is not scandalized, nor does he perish. But he who thinks this the true exposition, says, that the mind of a righteous man is variable, and is sometimes offended, but not easily.

GLOSS. (ap. Anselm.) Therefore are they not to be despised for that they are so dear to God, that Angels are deputed to be their guardians; *For I say unto you, that in heaven their Angels do always behold the face of my Father which is in heaven.*

ORIGEN. Some will have it that an Angel is given as an attendant minister from the time when in the laver of regeneration the infant is born in Christ; for, say they, it is incredible that a holy Angel watches over those who are unbelieving and in error, but in his time of unbelief and sin man is under the Angels of Satan. Others will have it, that those who are foreknown of God, have straightway from their very birth a guardian Angel.

JEROME. High dignity of souls, that each from its birth has an Angel set in charge over it!

CHRYSOStOM. Here He is speaking not of any Angels, but of the higher sort; for when He says, *Behold the face of my Father*, He shews that their presence before God is free and open, and their honour great.

GREGORY. (Hom. in Ev. 34. 12) But Dionysius says, that it is from the ranks of the lesser Angels that these are sent to perform this ministry, either visibly or invisibly, for that those higher ranks have not the employment of an outward ministry.

GREGORY. (Mor. ii. 3.) And therefore the Angels always behold the face of the Father, and yet they come to us, for by a spiritual presence they come forth to us, and yet by internal contemplation keep themselves there whence they come forth; for they come not so forth from the divine vision, as to hinder the joys of inward contemplation.

HILARY. The Angels offer daily to God the prayers of those that are to be saved by Christ; it is therefore perilous to despise him whose desires and

requests are conveyed to the eternal and invisible God, by the service and ministry of Angels.

AUGUSTINE. (de Civ. Dei, xxii. 29.) Or; They are called our Angels who are indeed the Angels of God. they are Gods because they have not forsaken Him; they are ours because they have begun to have us for their fellow-citizens. As they now behold God, so shall we also behold Him face to face, of which vision John speaks, *We shall see him as he is*. (1 John 3:2.) For by the face of God is to be understood the manifestation of Himself, not a member or feature of the body, such as we call by that name.

CHRYSOStOM. He gives yet another reason weightier than the foregoing, why the little ones are not to be despised, *For the Son of Man is come to save that which was lost*.

REMIGIUS. As much as to say, Despise not little ones, for I also for men condescended to become man. By *that which was lost*, understand the human race; for all the elements have kept their place, but man was lost, because he has broken his ordained place.

CHRYSOStOM. And to this reasoning He adds a parable, in which He sets forth the Father as seeking the salvation of men, and saying, *What think you, If a man have a hundred sheep*.

GREGORY. (Hom. in Ev. xxxiv. 3.) This refers to the Creator of man Himself; for a hundred is a perfect number, and He had a hundred sheep when He created the substance of Angels and men.

HILARY. But by the one sheep is to be understood one man, and under this one man is comprehended the whole human race. He that seeks man is Christ, and the ninety and nine are the host of the heavenly glory which He left.

GREGORY. (ubi sup.) The Evangelist says they were left *on the mountains*, to signify that the sheep which were not lost abode on high.

BEDE. (ap. Anselm.) The Lord found the sheep when He restored man, and over that sheep that is found there is more joy in heaven than over the ninety and nine, because there is a greater matter for thanksgiving to God in the restoration of man than in the creation of the Angels. Wonderfully are the Angels made, but more wonderfully man restored.

RABANUS. Note, that nine wants only one to make it ten, and ninety and nine the same to be a hundred. Thus members which want one only to be perfect, may be larger or smaller, but yet the unit remaining invariable, when it is added makes the rest perfect. And that the number of sheep might be made up perfect in heaven, lost man was sought on earth.

JEROME. Others think that by the ninety and nine sheep are understood the number of the righteous, and by the one sheep the sinners, according to that said in another place, *I am not come to call the righteous but sinners to repentance.* (Matt. 9:13.)

GREGORY. (ubi sup.) We must consider whence it is that the Lord declares that He has joy rather over the converted sinners, than over the righteous that stand. Because these last are often slothful and slack to practise the greater good works, as being very secure within themselves, for that they have committed none of the heavier sins. While on the other hand those who have their wicked deeds to remember, do often through the compunction of sorrow glow with the more heat in their love of God, and when they think how they have strayed from Him, they replace their former losses by gains following. So the general in a battle loves best that soldier who turns in his flight and courageously presses the enemy, than him who never turned his back, yet never did any valorous deed. Yet there be some righteous over whom is joy so great, that no penitent can be preferred before them, those, who though not conscious to themselves of sins, yet reject things lawful, and humble themselves in all things. How great is the joy when the righteous mourns, and humbles himself, if there be joy when the unrighteous condemns himself wherein he has done amiss?

BEDE. (ap. Anselm.) ^f; Or, By the ninety-nine sheep, which He left on the mountains, are signified the proud to whom a unit is still wanting for perfection. When then He has found the sinner, He rejoices over him, that is, He makes his own to rejoice over him, rather than over the false righteous.

JEROME. What follows, *Even so it is not the will, &c.* is to be referred to what was said above, *Take heed that ye despise not one of these little ones;* and so He shews that this parable was set forth to enforce that same saying. Also in saying, *It is not the will of my Father which is in heaven that one of*

these little ones should perish, He shews that so oft as one of these little ones does perish, it is not by the Father's will that it perishes.

18:15–17

15. Moreover if thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother.

16. But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established.

17. And if he shall neglect to hear them, tell it unto the Church: but if he neglect to hear the Church, let him be unto thee as an heathen man and a Publican.

CHRYSTOSTOM. (Hom. lx.) Having above given a severe sentence against those who were the cause of offence, making them to fear on all sides; so now that they to whom the offence is offered should not fall into the opposite fault of supineness and indifference, seeking to spare themselves in all things, and so be puffed up; the Lord here checks such a tendency, commanding that they be reprov'd, saying, *If thy brother shall trespass against thee, go, tell him his fault between thee and him alone.*

AUGUSTINE. (Serm. 82. 1.) Our Lord admonishes us not to overlook one another's faults, yet not so as seeking for matter of blame, but watching what you may amend. For our rebuke should be in love, not eager to wound, but anxious to amend. If you pass it by, you are become worse than he. He by doing you a wrong hath done himself a great hurt; you slight your brother's wound, and are more to blame for your silence than he for his ill words to you.

AUGUSTINE. (de Civ. Dei, i. 9.) For often we wrongly shun to teach and admonish, or to rebuke and check the wicked, either because the task is irksome, or because we would escape their enmity, lest they should harm or obstruct us in temporal things, whether in gaining objects we desire, or in holding what our frailty fears to lose. But if any one spares reproof of evil doers, because he seeks fitter occasion, or fears to make them worse, or that

they may be an impediment to the good and pious living of other weak ones, or may grieve them, or turn them from the faith; herein there is seen no considerations of covetousness, but the prudence of charity. And much weightier reason have they who are set over the churches, to the end they should not spare to rebuke sin; though not even he is free from this blame, who, though not in authority, wots of many things in them to whom he is bound by the ties of this life, which should be touched by admonition or correction, but neglects to do so; shunning their displeasure on account of things which he does not unduly use in this life, but wherewith he is unduly delighted.

CHRYSOSTOM. It is to be noted, that onewhile the Lord brings the offender to him whom he has offended; as when he says, *If thou remember that thy brother has might against thee, go, be reconciled to thy brother*: (Mat. 5:23.) otherwhiles He bids him that has suffered the wrong to forgive his neighbour; as where he says, *Forgive us our debts, as we also forgive our debtors*. (Mat. 6:12.) Here He has devised yet another method, for He brings him who has been grieved to him that grieved him, and therefore says, *If thy brother sin against thee*; for because he that did the wrong would not readily come to make amends, because of his shame, He draws to him him that has suffered the wrong; and not only draws him there, but with the very purpose of correcting what was done amiss; whence He says, *Go and tell him his fault*.

RABANUS. He does not command us to forgive indiscriminately, but him only that will hearken and be obedient, and do penitence; that neither should forgiveness be unattainable, nor sufferance be too far relaxed.

CHRYSOSTOM. And He says not, *Accuse him*, nor, *Chide with him*, nor, *Demand redress*,—but, *Tell him of his fault*; that is, remind him of his sin, tell him what things you have suffered from him. For he is held down by anger or by shame, stupefied as one in a deep slumber. Wherefore it behoves you who are in your right senses to go to him who is in a disease.

JEROME. If then your brother have sinned against you, or hurt you in any matter, you have power, indeed must needs forgive him, for we are charged to forgive our debtors their debts. But if a man sin against God, it is no longer in our decision. But we do all the contrary of this; where God is

wronged we are merciful, where the affront is to ourselves we prosecute the quarrel.

CHRYSOSTOM. We are to tell his fault to the man himself who did it, and not to another, because the party takes it with the more patience from him, and above all when they are together alone. For when he who had a right to demand reparation, shews rather a carefulness to heal the sore, this has great power to propitiate.

AUGUSTINE. (Serm. 82, 7.) When any one therefore offends against us, let us be very careful, not for ourselves, for it is glorious to forget an injury; forget therefore your own wrong, but not the wound your brother has sustained; and tell him of his fault between him and you alone, seeking his amendment and sparing his shame. For it may be that out of shame he will seek to defend his fault, and thus you will only harden, while you sought to do him good.

JEROME. Thy brother is to be reprov'd in private, lest if once he has lost a sense of shame, he should continue in sin.

AUGUSTINE. (ubi sup.) But the Apostle says, *Them that sin 'rebuke before all, that others may fear to do the like.* (1 Tim 5:20.) Sometimes therefore your brother is to be spoken to between thee and him alone, sometimes to be rebuked before all. What you must do first, attend and learn; *If thy brother, says He, sin against thee, tell him of his fault between thee and him alone.* Why? Because he has sinned against you? What is it that he has sinned against you? You know that he has sinned, and therefore since his sin was in private, let your rebuke be in private too. For if you alone know of his trespass, and proceed to rebuke him before all, you do not correct but betray him. Your brother has sinned against you; if you alone know thereof, then he has sinned against you only; but if he did you a wrong in the presence of many, then he has sinned against those also who were witnesses of his fault. Those faults then are to be rebuked before all, that are committed before all; those which are done in private, are to be rebuked in private. Discern times, and the Scriptures are consistent. But why do you correct your neighbour? Because his trespass has hurt yourself? Far be it from thee. If you do it from self-love, you do nought; if you do it from love of him, you do most rightly. Lastly, in what you shall say to him, keep in view for whose sake it is that you ought to do it, for your own or for his, for

it follows, *If he hear thee, thou hast gained thy brother*; do it therefore for his sake, that you may gain him. And do you confess that by your sin against man you were lost; for if you were not lost, how has he gained you? Let none then make light of it when he sins against his brother.

CHRYSOSTOM. In this it is made plain that enmities are a loss to both sides; for he said not, he has gained himself, but, you have gained him; which shews that both of you had suffered loss by your disagreement.

JEROME. For in saving another, salvation is gained for ourselves also.

CHRYSOSTOM. What you should do if he does not yield is added, *If he will not hear thee, take with thee one or two*. For the more shameless and stubborn he shews himself, the more studious should we be of applying the medicine, and not turn to wrath and hate. As the physician, if he see that the disease does not abate, he does not slack, but redoubles his efforts to heal. And observe how this reproof is not for revenge, but for correction, seeing his command is not to take two with him at first, but when he would not amend; and even then he does not send a multitude to him, but one or two, alleging the law, *That in the mouth of two or three witnesses every word may stand*. (Deut. 19:15.) This is that you may have witnesses that you have done all your part.

JEROME. Or it is to be understood in this way; If he will not hear thee, take with thee one brother only; if he yet will not hear, take a third, either from your zeal for his amendment, that shame or admonition may move him; or for the purpose of meeting before witnesses.

GLOSS. (ap. Anselm.) Or, that if he affirm that it is no trespass, that they may prove to him that it is a trespass.

JEROME. If yet he will not hear them, then it must be told to many, that he may be held in abhorrence; so that he who could not be saved by his own sense of shame, may be saved by public disgrace; whence it follows, *If he will not hear them, tell it to the Church*.

CHRYSOSTOM. That is, to those that are over the Church.

GLOSS. (ap. Anselm.) Or, tell it to the whole Church, that his infamy may be the greater. After all these things follows excommunication, which ought to be inflicted by the mouth of the Church, that is, by the Priest, and when he

excommunicates, the whole Church works with him; as it follows, *And if he will not hear the Church, let him by unto thee as an heathen, and a publican.*

AUGUSTINE. (Serm. 82, 7.) That is, regard him no longer in the number of thy brethren. Though even thus we are not to neglect his salvation; for the heathens themselves, that is, the gentiles and pagans, we do not indeed regard in the number of our brethren, yet we ever seek their salvation.

CHRYSTOSTOM. Yet the Lord enjoins nothing of this sort to be observed towards those who are without the Church, such as He does in reprovng a brother. Of those that are without He says. *If any smite thee on the one cheek, offer to him the other also.* (Mat. 5:39.) as Paul speaks, *What have I to do to judge them that are without?* (1 Cor. 5:12.) But brethren he bids us reprove, and turn away from.

JEROME. That He says, *As a heathen and a publican*, shews that he is to be more abhorred, who under the name of a believer does the deeds of an unbeliever, than those that are openly gentiles. Those He calls publicans, who pursue worldly gain, and levy contributions by trading, cheating, and villainous frauds, and perjuries.

ORIGEN. Let us look well whether this precept extends to all sin; for what if any one sin any of those sins which are unto death, such as unnatural crimes, adultery, homicide, or effeminacy, it cannot be meant that such as these are to be admonished privately, and if he hear you, forthwith to say that you have gained him. And not rather first put him out of the Church, or only when remaining obstinate after monition before witnesses, and by the Church? One man, looking at the infinite mercy of Christ, will say, that since the words of Christ make no distinction of sins, it is to go against Christ's mercy to limit His words only to little sins. Another, on the other hand, considering the words carefully, will aver, that they are not spoken of every sin; for that he that is guilty of those great sins is not a brother, but is called a brother, with whom, according to the Apostle, we ought not so much as to eat. But as they who expound this as referring to every sin give encouragement to the careless to sin; so, on the other hand, he, who teaches that one having sinned in little sins and such as are not deadly, is, when he has spurned the admonition of the witnesses and the Church, to be held as a heathen and a publican, seems to introduce too great severity. For whether

he finally perishes, we are not able to decide. First, because he who has been thrice told of his fault and not hearkened, may hearken the fourth time; secondly, because sometimes a man does not receive according to his deeds, but beyond his trespass, which is good for him in this world; lastly, because He said not alone, *Let him be as a heathen*, but *Let him be to thee*. Whosoever then when reprov'd three times in a light trespass, does not amend, him we ought to hold for a heathen and a publican, avoiding him, that he may be brought to confusion. But whether he is esteemed of God also as a heathen and a publican, is not ours to decide, but is in the judgment of God.

18:18–20

18. Verily I say unto you, Whatsoever ye shall bind on earth shall be bound in heaven: and whatsoever ye shall loose on earth shall be loosed in heaven.

19. Again I say unto you, That if two of you shall agree on earth as touching any thing that they shall ask, it shall be done for them of my Father which is in heaven.

20. For where two or three are gathered together in my name, there am I in the midst of them.

JEROME. Because He had said, *If he will not hear the Church, let him be to thee as a heathen, and a publican*, whereupon the brother so contemned might answer, or think within himself, If you despise me, I also will despise you; if you condemn me, you shall be condemned by my sentence. He therefore confers powers upon the Apostles, that they may be assured that when any are condemned after this manner, the sentence of man is ratified by the sentence of God. *Verily I say unto you, Whatsoever ye shall bind on earth shall be bound in heaven; and whatsoever ye shall loose upon the earth shall be loosed in heaven.*

ORIGEN. He said not in the heavens (*in cœlis*), as when He spoke to Peter, but in heaven (*in cœlo*), for they are not yet attained to the like perfection with Peter.

HILARY. To hold out a great and terrible fear, by which all men should be reached in this present life, He pronounces that the judgment of the Apostles should be ratified, so that whosoever they bound on earth, i.e. left entangled in the noose of sin, and whosoever they loosed, i.e. accorded the pardon of God's mercy to their salvation, that these should be bound and loosed in heaven.

CHRYSTOSTOM. And be it noted, that He said not to the Primate¹ of the Church, Bind such a man; but, If ye shall bind him, the bonds shall be indissoluble; leaving the other to his discretion. And see how He has set the incorrigible person under the yoke of a twofold necessity; to wit, the punishment that is here, namely, the casting forth out of the Church, when He said, *Let him be to thee as a heathen*; and the future punishment, saying, that he shall be bound in heaven; thus by the weight of his penalties lessening his brother's wrath against him.

AUGUSTINE. (ubi sup.) Otherwise; When you begin to hold your brother as a publican you bind him on earth, but take heed that you bind him with just cause; for an unjust cause breaks rightful bonds. But when you have corrected him, and agreed with him, you have loosed him upon earth, and when you have loosed him upon earth, he shall be loosed also in heaven. You confer a great boon not on yourself, but on him, as he had done the hurt not to you but to himself.

GLOSS. (ap. Anselm.) But He holds out a ratification not only of sentences of excommunication, but of every petition which is offered by men holding together in the unity of the Church; for He adds, *Again I say unto you, that if two of you shall agree upon earth*, whether in admitting a penitent, or casting out a forward person, *touching any thing which they shall ask*, any thing, that is, that is not against the unity of the Church, *it shall be done for them by my Father which is in heaven*. By saying, *which is in heaven*, He points Him out as above all, and therefore able to fulfil all that shall be asked of Him. Or, He is in the heavens, that is, with saints, proof enough that whatever worthy thing they shall ask shall be done unto them, because they have with them Him of whom they ask. For this cause is the sentence of those that agree together ratified, because God dwells in them, *For where two or three are gathered together in my name, there am I in the midst of them*.

CHRYSTOSTOM. Or, because He had said, It shall be done unto them by My Father; therefore, to shew that He is the Giver together with His Father, He adds this, *where two or three, &c.*

ORIGEN. And He said not, *I will be*, but *I am in the midst of them*; because straightway, as soon as they have agreed together, Christ is found among them.

HILARY. For He who is peace and charity, will set His place and habitation in good and peaceable dispositions.

JEROME. Or otherwise; All His foregoing discourse had invited us to union; now to make us embrace peace more anxiously, He holds out a reward, promising to be in the midst of two or three.

CHRYSTOSTOM. Yet He said not barely, *Where they are gathered together*, but added, *in my name*, as much as to say, If any man look upon Me as the chief motive of his love to his neighbour, I will be with him, though he is virtue be shewn towards other men. How is it then that those who thus agree together do not obtain what they ask for? First, because they ask things not expedient, and because they do not bring on their parts that which they ought to contribute; wherefore He says, *If two of you*, that is, who shew an evangelic conversation. Thirdly, because they pray seeking vengeance against those who have grieved them. And fourthly, because they seek mercy for sinners who have not repented.

ORIGEN. And this also is the reason why our prayers are not granted, because we do not agree together in all things upon earth, neither in doctrine, nor in conversation. For as in music, unless the voices are in time there is no pleasure to the hearer, so in the Church, unless they are united God is not. pleased therein, nor does He hear their words.

JEROME. (vid. Origen. in loc.) We may also understand this spiritually; where our spirit, soul, and body are in agreement, and have not within them conflicting wills, they shall obtain from My Father every thing they shall ask; for none can doubt that that demand is good, where the body wills the same thing as the spirit.

ORIGEN. Or, In whatever the two testaments are in agreement, for this every prayer is found acceptable to God.

18:21–22

21. Then came Peter to him, and said, Lord, how oft shall my brother sin against me, and I forgive him? till seven times?

22. Jesus saith unto him, I say not unto thee, Until seven times: but, Until seventy times seven.

JEROME. The Lord had said above, *See that ye despise not one of these little ones*, and had added, *If thy brother sin against thee, &c.* making also a promise, *If two of you, &c.* by which the Apostle Peter was led to ask, *Lord, how oft shall my brother sin against me, and I forgive him?* And to his question he adds an opinion, *Until seven times?*

CHRYSTOSTOM. (Hom. lxi.) Peter thought that he had made a large allowance; but what answers Christ the Lover of men? it follows, *Jesus saith unto him, I say not unto thee, Until seven times, but, Until seventy times seven.*

AUGUSTINE. (Serm. 83. 3.) I am bold to say, that if he shall sin seventy-eight times, thou shouldest forgive him; yea, and if a hundred; and how oft soever he sin against thee, forgive him. For if Christ found a thousand sins, yet forgave them all, do not you withdraw your forgiveness. For the Apostle says, *Forgiving one another, if any man hath a quarrel against any, even as God in Christ forgave you.* (Col. 3:13.)

CHRYSTOSTOM. When He says, *Until seventy times seven*, He does not limit a definite number within which forgiveness must be kept; but He signifies thereby something endless and ever enduring.

AUGUSTINE. (ubi sup.) Yet not without reason did the Lord say, *Seventy times seven*; for the Law is set forth in ten precepts; and the Law is signified by the number ten, sin by eleven, because it is passing the denary line. Seven is used to be put for a whole, because time goes round in seven days. Take eleven seven times, and you have seventy. He would therefore have all trespasses forgiven, for this is what He signifies by the number seventy-seven.

ORIGEN. Or, because the number six seems to denote toil and labour, and the number seven repose, He says that forgiveness should be given to all brethren who live in this world, and sin in the things of this world. But if any commit transgressions beyond these things, he shall then have no further forgiveness.

JEROME. Or understand it of four hundred and ninety times, that He bids us forgive our brother so oft.

RABANUS. It is one thing to give pardon to a brother when he seeks it, that he may live with us in social charity, as Joseph to his brethren; and another to a hostile foe, that we may wish him good, and if we can do him good, as David mourning for Saul.

18:23–35

23. Therefore is the kingdom of heaven likened unto a certain king, which would take account of his servants.

24. And when he had begun to reckon, one was brought unto him, which owed him ten thousand talents.

25. But forasmuch as he had not to pay, his lord commanded him to be sold, and his wife, and children, and all that he had, and payment to be made.

26. The servant therefore fell down, and worshipped him, saying, Lord, have patience with me, and I will pay thee all.

27. Then the lord of that servant was moved with compassion, and loosed him, and forgave him the debt.

28. But the same servant went out, and found one of his fellow-servants, which owed him an hundred pence: and he laid hands on him, and took him by the throat, saying, Pay me that thou owest.

29. And his fellowservant fell down at his feet, and besought him, saying, Have patience with me, and I will pay thee all.

30. And he would not: but went and cast him into prison, till he should pay the debt.

31. So when his fellowservants saw what was done, they were very sorry, and came and told unto their lord all that was done.

32. Then his lord, after that he had called him, said unto him, O thou wicked servant, I forgave thee all that debt, because thou desiredst me:

33. Shouldest not thou also have had compassion on thy fellowservant, even as I had pity on thee?

34. And his lord was wroth, and delivered him to the tormentors, till he should pay all that was due unto him.

35. So likewise shall my heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses.

CHRYSTOSTOM. That none should think that the Lord had enjoined something great and burdensome in saying that we must forgive till seventy times seven, He adds a parable.

JEROME. For it is customary with the Syrians, especially they of Palestine, to add a parable to what they speak; that what their hearers might not retain simply, and in itself, the instance and similitude may be the means of retaining.

ORIGEN. The Son of God, as He is wisdom, righteousness, and truth (vid. 1 Cor. 1:30.), so is He a kingdom; not indeed any of those which are beneath, but all those which are above, reigning over those in whose senses reigns justice and the other virtues; these are made of heaven because they bear the image of the heavenly. This kingdom of heaven then, i.e. the Son of God, when He was made in the likeness of sinful flesh, was then like to a king, in uniting man to himself.

REMIGIUS. Or, by the kingdom of heaven is reasonably understood the holy Church, in which the Lord works what He speaks of in this parable. By the man is sometimes represented the Father, as in that, *The kingdom of heaven is like to a king, who made a marriage for his son*; and sometimes the Son;

but here we may take it for both, the Father and the Son, who are one God. God is called a King, inasmuch as He created and governs all things.

ORIGEN. The servants, in these parables, are only they who are employed in dispensing the word, and to whom this business is committed.

REMIGIUS. Or, by the servants of this King are signified all mankind whom He has created for His own praise, and to whom He gave the law of nature; He takes account with them, when He would look into each man's manners, life, and deeds, that He may render to each according to that He has done; as it follows, *And when He had begun to reckon, one was brought unto Him which owed Him ten, thousand talents.*

ORIGEN. The King takes account of our, whole life then, when *we must all be presented before the judgment-seat of Christ.* (2 Cor. 5:10.) We mean not this so as that any should think that the business itself must needs require a long time. For God, when He will scrutinize the minds of all, will by some undescribable power cause every thing that every man has done to pass speedily before the mind of each. He says, *And when he began to take account*, because the beginning of the judgment is that it begin from the house of God. (1 Pet. 4:17.) At His beginning to take account there is brought unto Him one who owes Him many talents; one, that is, who had wrought great evils; one on whom much had been enjoined, and had yet brought no gain; who perhaps had destroyed as many men as he owed talents; one who was therefore become a debtor of many talents, because he had followed the woman sitting upon a talent of lead, whose name is Iniquity. (Zech. 5:7.)

JEROME. I know that some interpret the man who owed the ten thousand talents to be the devil, and by his wife and children who were to be sold when he persevered in his wickedness, understand foolishness, and hurtful thoughts. For as wisdom is called the wife of the righteous man, so the wife of the unrighteous and the sinner is called foolishness. But how the Lord remits to the devil ten thousand talents, and how he would not remit ten denarii to us his fellow-servants, of this there is no ecclesiastical interpretation, nor is it to be admitted by thoughtful men.

AUGUSTINE. (Serm. 83, 6.) Therefore let us say, that because the Law is set forth in ten precepts, the ten thousand talents which he owed denote all sins

which can be done under the Law.

REMIGIUS. Man who sinned of his own will and choice, has no power to rise again by his own endeavour, and has not wherewith to pay, because he finds nothing in himself by which he may loose himself from his sins; whence it follows, *And when he had not to pay, his lord commanded him to be sold, and his wife and children, and all that he had, and payment to be made.* The fool's wife is folly, and the pleasure or lust of the flesh.

AUGUSTINE. (Quæst. Ev. i. 25.) This signifies that the transgressor of the decalogue deserves punishment for his lusts and evil deeds; and that is his price; for the price for which they sell is the punishment of him that is damned.

CHRYSOStOM. This command issued not of cruelty, but of unspeakable tenderness. For he seeks by these terrors to bring him to plead that he be not sold, which fell out, as he shews when he adds, *The servant therefore fell down and besought him, saying, Have patience with me, and I will pay thee all.*

REMIGIUS. That he says, *falling down*, shews how the sinner humbled himself, and offered amends. *Have patience with me*, expresses the sinner's prayer, begging respite, and space to correct his error. Abundant is the bounty of God, and His clemency to sinners converted, seeing He is ever ready to forgive sins by baptism or penitence, as it follows, *But the lord of that servant had mercy upon him, and loosed him, and forgave him the debt.*

CHRYSOStOM. See the exuberance of heavenly love! The servant asked only a brief respite, but he gives him more than he had asked, a full remittance and cancelling of the whole debt. He was minded to have forgiven him from the very first, but he would not have it to be of his own mere motion, but also of the other's suit, that he might not depart without a gift. But he did not remit the debt till he had taken account, because he would have him know how great debts he set him free of, that by this he should at the least be made more merciful to his fellow servants. And indeed as far as what has gone he was worthy to be accepted; for he made confession, and promised that he would pay the debt, and fell down and begged, and confessed the greatness of his debt. But his after deeds were unworthy of the former, for it

follows, *But the same servant went out, and found one of his fellow-servants which owed him a hundred denarii.*

AUGUSTINE. (Serm. 83. 6.) That He says he *owed him a hundred denarii* is taken from the same number, ten, the number of the Law. For a hundred times a hundred are ten thousand, and ten times ten are a hundred; and those ten thousand talents and these hundred denarii are still keeping to the number of the Law; in both of them you find sins. Both are debtors, both are suitors for remission; so every man is himself a debtor to God, and has his brother his debtor.

CHRYSOSTOM. But there is as great difference between sins committed against men, and sins committed against God, as between ten thousand talents and a hundred denarii; yea rather there is still greater difference. This appears from the difference of the persons, and from the fewness of the offenders. For when we are seen of man we withhold and are loath to sin, but we cease not daily though God see us, but act and speak all things fearlessly. Not by this only are our sins against God shewn to be more heinous, but also by reason of the benefits which we have received from Him; He gave us being, and has done all things in our behalf, has breathed into us a rational soul, has sent His Son, has opened heaven to us, and made us His sons. If then we should every day die for Him, could we make Him any worthy return? By no means; it should rather redound again to our advantage. But, on the contrary, we offend against His laws.

REMIGIUS. So by him who owed ten thousand talents are represented those that commit the greater crimes; by the debtor of a hundred denarii those who commit the lesser.

JEROME. That this may be made plainer, let us speak it in instances. If any one of you shall have committed an adultery, a homicide, or a sacrilege, these greater sins of ten thousand talents shall be remitted when you beg for it, if you also shall remit lesser offences to those that trespass against you.

AUGUSTINE. (ubi sup.) But this unworthy, unjust servant would not render that which had been rendered to him, for it follows, *And he laid hands on him, and held him by the throat, saying, Pay me that thou owest.*

REMIGIUS. That is, he pressed him hardly, that he might exact vengeance from him.

ORIGEN. He therefore, as I suppose, took him by the throat, because he had come forth from the king; for he would not have so handled his fellow servant, if he had not gone forth from the king.

CHRYSOSTOM. By saying, *as he went out*, He shews that it was not after long time, but immediately, while the favour he had received still sounded in his ears, he abused to wickedness the liberty his lord had accorded him. What the other did is added, *And his fellow-servant fell down, and besought him, saying, Have patience with me, and I will pay thee all*,

ORIGEN. Observe the exactness of Scripture; the servant who owed many talents fell down, and worshipped the king; he who owed the hundred denarii falling down, did not worship, but besought his fellow servant, saying, *Have patience*. But the ungrateful servant did not even respect the very words which had saved himself, for it follows, *but he would not*.

AUGUSTINE. (Quæst. Ev. i. 25.) That is, he nourished such thoughts towards him that he sought his punishment. *But he went his way*.

REMIGIUS. That is, his wrath was the rather inflamed, to exact vengeance of him; *And he cast him into prison, until he should pay the debt*; that is, he seized his brother, and exacted vengeance of him.

CHRYSOSTOM. Observe the Lord's tenderness, and the servant's cruelty; the one for ten thousand talents, the other for ten denarii; the one a suitor to his fellow, the other to his lord; the one obtained entire remission, the other sought only respite, but he got it not. They who owed nought grieved with him; *his fellow-servants, seeing what was done, were very sorry*.

AUGUSTINE. (Quæst. Ev. i. 25.) By the fellow-servants is understood the Church, which binds one and looses another.

REMIGIUS. Or perhaps they represent the Angels, or the preachers of the holy Church, or any of the faithful, who when they see a brother whose sins are forgiven refusing to forgive his fellow-servant, they are sorrowful over his perdition. *And they came, and told their lord, what was done*. They came not in body, but in spirit. To tell their Lord, is to shew the woe and sorrow of the heart in their carriage. It follows, *Then his lord called him*. He called him by the sentence of death, and bade him pass out of this world,

and said unto him, *Thou wicked servant, I forgave thee all that debt, because thou prayedst me.*

CHRYSOSTOM. When he owed him ten thousand talents, he did not call him wicked, nor did he at all chide him, but had mercy on him; but now when he had been ungenerous to his fellow-servant, then he says to him, *Thou wicked servant*; and this is what is said, *Oughtest thou not to have had mercy upon thy fellow-servant.*

REMIGIUS. And it is to be known, that we read no answer made by that servant to his lord; by which it is shewn us, that in the day of judgment, and altogether after this life, all excusing of ourselves shall be out off,

CHRYSOSTOM. Because kindness had not mended him, it remains that he be corrected by punishment; whence it follows, *And the lord of that servant was angry, and delivered him to the torturers until he should pay the whole debt.* He said not merely, *Delivered him*, but *was angry*, this he had not said before; when his Lord commanded that he should be sold; for that was not in wrath, but in love, for his correction; now this is a sentence of penalty and punishment,

REMIGIUS. For God is said then to be wroth, when he takes vengeance on sinners. Torturers are intended for the dæmons, who are always ready to take up lost souls, and torture them in the pangs of eternal punishment. Will any who is once sunk into everlasting condemnation ever come to find season of repentance, and a way to escape? Never; that *until* is put for infinity; and the meaning is, He shall be ever paying, and shall never quit the debt, but shall be ever under punishment,

CHRYSOSTOM. By this is shewn that his punishment shall be increasing and eternal, and that he shall never pay. And however irrevocable are the graces and callings of God, yet wickedness has that force, that it seems to break even this law.

AUGUSTINE. (Serm. 83, 7.) or God says, *Forgive, and ye shall be forgiven*; (Luke 6:37.) I have first forgiven, forgive you then after Me; for if you forgive not, I will call you back, and will require again all that I had remitted to you. For Christ neither deceives nor is deceived; and He adds here, *Thus will my heavenly Father do unto you, if ye from your hearts forgive not every one his brother their trespasses.* It is better that you should

cry out with your mouth, and forgive in your heart, than that you should speak smoothly, and be unrelenting in your heart For the Lord adds, *From your hearts*, to the end that though, out of affection you put him to discipline, yet gentleness should not depart out of your heart. What is more beneficial than the knife of the surgeon? He is rough with the sore that the man may be healed; should he be tender with the sore, the man were lost.

JEROME. Also this, *from your hearts*, is added to take away all feigned reconciliations. Therefore the Lord's command to Peter under this similitude of the king and his servant who owed him ten thousand talents, and was forgiven by his lord upon his entreaty, is, that he also should forgive his fellow-servants their lesser trespasses.

ORIGEN. He seeks to instruct us, that we should be ready to shew clemency to those who have done us harm, especially if they offer amends, and plead to have forgiveness.

RABANUS. Allegorically; The servant here who owed the ten thousand talents, is the Jewish people bound to the Ten Commandments in the Law. These the Lord oft forgave their trespasses, when being in difficulties they besought His mercy; but when they were set free, they exacted the utmost with great severity from all their debtors; and of the gentile people which they hated, they required circumcision and the ceremonies of the Law; yea, the Prophets and Apostles they barbarously put to death. For all this the Lord gave them over into the hands of the Romans as to evil spirits, who should punish them with eternal tortures.

CHAP. 19

19:1–8

1. And it came to pass, that when Jesus had finished these sayings, he departed from Galilee, and came into the coasts of Judæa beyond Jordan;

2. And great multitudes followed him; and he healed them there.

3. The Pharisees also came unto him, tempting him, and saying unto him, Is it lawful for a man to put away his wife for every cause?

4. And he answered and said unto them, Have ye not read, that he which made them at the beginning made them male and female,

5. And said, For this cause shall a man leave father and mother, and shall cleave to his wife: and they twain shall be one flesh?

6. Wherefore they are no more twain, but one flesh. What therefore God hath joined together, let not man put asunder.

7. They say unto him, Why did Moses then command to give a writing of divorcement, and to put her away?

8. He said unto them, Moses because of the hardness of your hearts suffered you to put away your wives: but from the beginning it was not so.

CHRYSTOSTOM. (Hom. lxii.) The Lord had before left Judæa because of their jealousy, but now He keeps Himself more to it, because His passion was near at hand. Yet does He not go up to Judæa itself, but into the borders of Judæa; whence it is said, *And it came to pass when Jesus had ended all these sayings, he departed from Galilee.*

RABANUS. Here then He begins to relate what He did, taught, or suffered in Judæa. At first beyond Jordan eastward, afterwards on this side Jordan when He came to Jericho, Bethphage, and Jerusalem; whence it follows, *And He came into the coasts of Judæa beyond Jordan.*

PSEUDO-CHRYSTOSTOM. °. As the righteous Lord of all, who loves these servants so as not to despise those.

RABANUS. It should be known, that the whole territory of the Israelites was called Judæa, to distinguish it from other nations. But its southern portion, inhabited by the tribes of Judah and Benjamin, was called Judæa proper, to distinguish it from other districts in the same province as Samaria, Galilee, Decapolis, and the rest. It follows, *And great multitudes followed him.*

PSEUDO-CHRYSTOSTOM. They were conducting Him forth, as the young children of a father going on a far journey. And He setting forth as a father,

left them as pledges of His love the healing of their diseases, as it is said, *And he healed them.*

CHRYSOSTOM. It should be also observed, that the Lord is not either ever delivering doctrine, or ever working miracles, but one while does this, and again turns to that; that by His miracles faith might be given to what He said, and by His teaching might be shewed the profit of those things which He wrought.

ORIGEN. The Lord healed the multitudes beyond Jordan, where baptism was given. For all are truly healed from spiritual sickness in baptism; and many follow Christ as did these multitudes, but not rising up as Matthew, who arose and followed the Lord,

HILARY. Also He cures the Galileans on the borders of Judæa, that He might admit the sins of the Gentiles to that pardon which was prepared for the Jews.

CHRYSOSTOM. For indeed Christ so healed men, as to do good both to themselves, and through them to many other. For these men's healing was to others the occasion of their knowledge of God; but not to the Pharisees, who were only hardened by the miracles; whence it follows; *And the Pharisees came to him, tempting him,, and saying, Is it lawful for a man to put away his wife for every cause?*

JEROME. That they might have Him as it were between the horns of a syllogism, so that, whatever answer He should make, it would lie open to cavil. Should He allow a wife to be put away for any cause, and the marriage of another, he would seem to contradict Himself as a preacher of chastity. Should He answer that she may not be put away for any cause whatsoever, He will be judged to have spoken impiously, and to make against the teaching of Moses and of God.

CHRYSOSTOM. Observe their wickedness even in the way of putting their question. The Lord had above disputed concerning thus law, but they now ask Him as though He had spoken nothing thereof, supposing He had forgot what He had before delivered in this matter.

PSEUDO-CHRYSOSTOM. But, as when you see one much pursuing the acquaintance of physicians, you know that he is sick, so, when you see

either man or woman enquiring concerning divorce, know that that man is lustful and that woman unchaste. For chastity has pleasure in wedlock, but desire is tormented as though under a slavish bondage therein. And knowing that they had no sufficient cause to allege for their putting away their wives, save their own lewdness, they feigned many divers causes. They feared to ask Him for what cause, lest they should be tied down within the limits of fixed and certain causes; and therefore they asked if it were lawful for every cause; for they knew that appetite knows no limits, and cannot hold itself within the bounds of one marriage, but the more it is indulged the more it is kindled.

ORIGEN. Seeing the Lord thus tempted, let none of His disciples who is set to teach think it hard if he also be by some tempted. Howbeit, He replies to His tempters with the doctrines of piety.

JEROME. But He so frames His answer as to evade their snare. He brings in the testimony of Holy Writ, and the law of nature, and opposing God's first sentence to this second, *He answered and said unto them, Have ye not read, that he which made them at the beginning made them male and female?* This is written in the beginning of Genesis. This teaches that second marriages are to be avoided, for He said not male and females, which was what was sought by the putting away of the first, but, *male and female*, implying only one tie of wedlock.

RABANUS. For by the wholesome design of God it was ordained that a man should have in the woman a part of his own body, and should not look upon as separate from himself that which he knew was formed out of himself.

PSEUDO-CHRYSOSTOM. If then God created the male and female out of one, to this end that they should be one, why then henceforth were not they born man and wife at one birth, as it is with certain insects? Because God created male and female for the continuance of the species, yet is He ever a lover of chastity, and promoter of continence. Therefore did He not follow this pattern in all kinds, to the end that, if any man choose to marry, he may know what is, according to the first disposition of the creation, the condition of man and wife; but if he choose not to marry, he shall not be under necessity to marry by the circumstances of his birth, lest he should by his continence be the destruction of the other who was not willing to be

continent; for which same cause God forbids that after being joined in wedlock one should separate if the other be unwilling.

CHRYSOSTOM. But not by the law of creation only, but also by the practice of the law, He shews that they ought to be joined one and one, and never put asunder, *And he said, For this cause shall a man leave his father and his mother, and shall cleave to his wife.*

JEROME. In like manner He says *his wife*, and not wives, and adds expressly, *and they twain shall be one flesh*. For it is the reward of marriage that one flesh, namely in the offspring, is made of two.

GLOSS. (interlin.) Or, *one flesh*, that is in carnal connexion.

PSEUDO-CHRYSOSTOM. If then because the wife is made of the man, and both one of one flesh, a man shall leave his father and his mother, then there should be yet greater affection between brothers and sisters, for these come of the same parents, but man and wife of different. But this is saying too much, because the ordinance of God is of more force than the law of nature. For God's precepts are not subject to the law of nature, but nature bends to the precepts of God. Also brethren are born of one, that they should seek out different roads; but the man and the wife are born of different persons, that they should coalesce in one. The order of nature also follows the appointment of God. For as is the sap in trees, so is affection in man. The sap ascends from the roots into the leaves, and passes forth into the seed. Therefore parents love their children, but are not so loved of them, for the desire of a man is not towards his parents, but towards the sons whom he has begot; and this is what is said, *Therefore shall a man leave his father and his mother, and shall cleave unto his wife.*

CHRYSOSTOM. See the wisdom of the Teacher. Being asked, *Is it lawful*, He said not straight, It is not lawful, lest they should be troubled, but establishes it through a proof. For God made them from the beginning male and female, and not merely joined them together, but bade them quit father and mother; and not bade the husband merely approach his wife, but be joined to her, shewing by this manner of speaking the inseparable bond. He even added a still closer union, saying, *And they twain shall be one flesh.*

AUGUSTINE. (Gen. ad lit. ix. 19.) Whereas Scripture witnesses that these words were said by the first man, and the Lord here declares that God spake

them, hence we should understand that by reason of the ecstasy which had passed upon Adam, he was enabled to speak this as a prophecy.

REMIGIUS. The Apostle says that this is a mystery in Christ and the Church (Eph. 5:32.); for the Lord Jesus Christ left His Father when He came down from heaven to earth; and He left His mother, that is, the synagogue, because of its unbelief, and clave unto His wife, that is, the Holy Church, and they two are one flesh, that is, Christ and the Church are one body.

CHRYSTOM. When He had brought forward the words and facts of the old law, He then interprets it with authority, and lays down a law, saying, *Therefore they are no more twain, but one flesh.* For as those who love one another spiritually are said to be one soul, *And all they that believed had one heart and one soul,* (Acts 4:32.) so husband and wife who love each other after the flesh, are said to be one flesh. And as it is a wretched thing to cut the flesh, so is it an unjust thing to put away a wife.

AUGUSTINE. (Civ. Dei, xiv. 22.) For they are called one, either from their union, or from the derivation of the woman, who was taken out of the side of the man.

CHRYSTOM. He brings in God yet again, saying, *What God has joined, let no man put asunder,* shewing that it is against both nature and God's law to put away a wife; against nature, because one flesh is therein divided; against law, because God has joined and forbidden to sunder them.

JEROME. God has joined by making man and woman one flesh; this then man may not put asunder, but God only. Man puts asunder, when from desire of a second wife the first is put away; God puts asunder, who also had joined, when by consent for the service of God we so have our wives as though we had them not. (1 Cor. 7:29.)

AUGUSTINE. (Cont. Faust. xix. 29.) Behold now out of the books of Moses it is proved to the Jews that a wife may not be put away. For they thought that they were doing according to the purport of Moses' law when they did put them away. This also we learn hence by the testimony of Christ Himself, that it was God who made it thus, and joined them male and female; which when the Manichæans deny, they are condemned, resisting the Gospel of Christ.

PSEUDO-CHRYSOSTOM. This sentence of chastity seemed hard to these adulterers; but they could not make answer to the argument. Howbeit, they will not submit to the truth, but betake themselves for shelter to Moses, as men having a bad cause fly to some powerful personage, that where justice is not, his countenance may prevail; *They say unto him, Why did Moses then command to give a writing of divorcement, and to put her away?*

JEROME. Here they reveal the cavil which they had prepared; albeit the Lord had not given sentence of Himself, but had recalled to their minds ancient history, and the commands of God.

CHRYSOSTOM. Had the Lord been opposed to the Old Testament, He would not thus have contended in Moses' behalf, nor have gone about to shew that what was his was in agreement with the things of old. But the unspeakable wisdom of Christ made answer and excuse for these in this manner, *He saith unto them, Moses for the hardness of your hearts suffered you to put away your wives.* By this He clears Moses from their charge, and retorts it all upon their own head.

AUGUSTINE. (ubi sup.) For how great was that hardness! When not even the intervention of a bill of divorce, which gave room for just and prudent men to endeavour to dissuade, could move them to renew the conjugal affection. And with what wit do the Manichæans blame Moses, as severing wedlock by a bill of divorce, and commend Christ as, on the contrary, confirming its force? Whereas according to their impious science they should have praised Moses for putting asunder what the devil had joined, and found fault with Christ who riveted the bonds of the devil.

CHRYSOSTOM. At last, because what He had said was severe, He goes back to the old law, saying, *From the beginning it was not so.*

JEROME. What He says is to this purpose. Is it possible that God should so contradict Himself, as to command one thing at first, and after defeat His own ordinance by a new statute? Think not so; but, whereas Moses saw that through desire of second wives who should be richer, younger, or fairer, that the first were put to death, or treated ill, he chose rather to suffer separation, than the continuance of hatred and assassination. Observe moreover that He said not God suffered you, but, Moses; shewing that it was, as the Apostle speaks, a counsel of man, not a command of God. (1 Cor. 7:12.)

PSEUDO-CHRYSOSTOM. Therefore said He well, Moses suffered, not commanded. For what we command, that we ever wish; but when we suffer, we yield against our will, because we have not the power to put full restraint upon the evil wills of men. He therefore suffered you to do evil that you might not do worse; thus in suffering this he was not enforcing the righteousness of God, but taking away its sinfulness from a sin; that while you did it according to His law, your sin should not appear sin.

19:9

9. And I say unto you, Whosoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery: and whoso marrieth her which is put away doth commit adultery.

CHRYSOSTOM. Having stopped their mouths, He now set forth the Law with authority, saying, *But I say unto you, that whosoever shall put away his wife, except for fornication, and marrieth another, committeth adultery.*

ORIGEN. Perhaps some one will say, that Jesus in thus speaking, suffered wives to be put away for the same cause that Moses suffered them, which He says was for the hardness of the hearts of the Jews. But to this it is to be answered, that if by the Law an adulteress is stoned, that sin is not to be understood as the shameful thing for which Moses suffers a writing of divorcement; (Deut. 24:1.) for in a cause of adultery it was not lawful to give a writing of divorcement. But Moses perhaps calls every sin in a woman a shameful thing, which if it be found in her, a bill of divorcement is written against her. But we should enquire, If it is lawful to put away a wife for the cause of fornication only, what is it if a woman be not an adulteress, but have done any other heinous crime; have been found a poisoner, or to have murdered her children? The Lord has explained this matter in another place, saying, *Whoso putteth her away, except for the cause of fornication, maketh her to commit adultery*, (Mat. 5:32.) giving her an opportunity of a second marriage.

JEROME. It is fornication alone which destroys the relationship of the wife; for when she has divided one flesh into two, and has separated herself by fornication from her husband, she is not to be retained, lest she should bring her husband also under the curse, which Scripture has spoken, *He that keepeth an adulteress is a fool and wicked.* (Prov. 18:23.)

PSEUDO-CHRYSOSTOM. For as he is cruel and unjust that puts away a chaste wife, so is he a fool and unjust that retains an unchaste; for in that he hides the guilt of his wife, he is an encourager of foulness.

AUGUSTINE. (De Conjug. Adult. ii. 9.) For a reunion of the wedlock, even after actual commission of adultery, is neither shameful nor difficult, where there is an undoubted remission of sin through the keys of the kingdom of heaven; not that after being divorced from her husband an adulteress should be called back again, but that after her union with Christ she should no longer be called an adulteress.

PSEUDO-CHRYSOSTOM. For every thing by whatsoever causes it is created, by the same is it destroyed. It is not matrimony but the will that makes the union; and therefore it is not a separation of bodies but a separation of wills that dissolves it. He then who puts away his wife and does not take another is still her husband; for though their bodies be not united, their wills are united. But when he takes another, then he manifestly puts his wife away; wherefore the Lord says not, *Whoso putteth away his wife, but, Whoso marrieth another, committeth adultery.*

RABANUS. There is then but one carnal cause why a wife should be put away, that is, fornication, and but one spiritual, that is, the fear of God. But there is no cause why while she who has been put away is alive, another should be married.

JEROME. For it might be that a man might falsely charge an innocent wife, and for the sake of another woman might fasten an accusation upon her. Therefore it is commanded so to put away the first, that a second be not married while the first is yet alive. Also because it might happen that by the same law a wife would divorce her husband, it is also provided that she take not another husband; and because one who had become an adulteress would have no further fear of disgrace, it is commanded that she marry not another husband. But if she do marry another, she is in the guilt of adultery; wherefore it follows, *And whoso marrieth her that is put away, committeth adultery.*

GLOSS. (ord.) He says this to the terror of him that would take her to wife, for the adulteress would have no fear of disgrace.

19:10–12

10. His disciples say unto him, If the case of the man be so with his wife, it is not good to marry.

11. But he said unto them, All men cannot receive this saying, save they to whom it is given.

12. For there are some eunuchs, which were so born from their mother's womb: and there are some eunuchs, which were made eunuchs of men: and there be eunuchs, which have made themselves eunuchs for the kingdom of heaven's sake. He that is able to receive it, let him receive it.

JEROME. A wife is a grievous burden, if it is not permitted to put her away except for the cause of fornication. For what if she be a drunkard, an evil temper, or of evil habits, is she to be kept? The Apostles, perceiving this burden someness, express what they feel; *His disciples say unto him, If the case of the man be so with his wife, it is not good to marry.*

CHRYSOStOM. For it is a lighter thing to contend with himself, and his own lust, than with an evil woman.

PSEUDO-CHRYSOStOM. And the Lord said not, It is good, but rather assented that it is not good. However, He considered the weakness of the flesh; *But he said unto them, All cannot receive this saying;* that is, All are not able to do this.

JEROME. But let none think, that wherein He adds, *save they to whom it is given*, that either fate or fortune is implied, as though they were virgins only whom chance has led to such a fortune. For that is given to those who have sought it of God, who have longed for it, who have striven that they might obtain it.

PSEUDO-CHRYSOStOM. But all cannot obtain it, because all do not desire to obtain it. The prize is before them; he who desires the honour will not consider the toil. None would ever vanquish, if all shunned the struggle. Because then some have fallen from their purpose of continence, we ought not therefore to faint from that virtue; for they that fall in the battle do not slay the rest. That He says therefore, *Save they to whom it is given*, shews

that unless we receive the aid of grace, we have not strength. But this aid of grace is not denied to such as seek it, for the Lord says above, *Ask, and ye shall receive.*

CHRYSOSTOM. Then to shew that this is possible, He says, *For there are some eunuchs, which were made eunuchs of men;* as much as to say, Consider, had you been so made of others, you would have lost the pleasure without gaining the reward.

PSEUDO-CHRYSOSTOM. For as the deed without the will does not constitute a sin; so a righteous act is not in the deed unless the will go with it. That therefore is honourable continence, not which mutilation of body of necessity enforces, but which the will of holy purpose embraces.

JEROME. He speaks of three kinds of eunuchs, of whom two are carnal, and one spiritual. One, those who are so born of their mother's womb; another, those whom enemies or courtly luxury has made so; a third, those who have made themselves so for the kingdom of heaven, and who might have been men, but become eunuchs for Christ. To them the reward is promised, for to the others whose continence was involuntary, nothing is due.

HILARY. The cause in one item he assigns nature; in the next violence, and in the last his own choice, in him, namely, that determined to be so from hope of the kingdom of heaven.

PSEUDO-CHRYSOSTOM. For they are born such, just as others are born having six or four fingers. For if God according as He formed our bodies in the beginning, had continued the same order unchangeably, the working of God would have been brought into oblivion among men. The order of nature is therefore changed at times from its nature, that God the framer of nature may be had in remembrance.

JEROME. (cf. Orig. in loc.) Or we may say otherwise. The eunuchs from their mothers' wombs are they whose nature is colder, and not prone to lust. And they that are made so of men are they whom physicians made so, or they whom worship of idols has made effeminate, or who from the influence of heretical teaching pretend to chastity, that they may thereupon claim truth for their tenets. But none of them obtain the kingdom of heaven, save he only who has become a eunuch for Christ's sake. Whence it follows, *He that is able to receive it, let him receive it;* let each calculate his

own strength, whether he is able to fulfil the rules of virginity and abstinence. For in itself continence is sweet and alluring, but each man must consider his strength, that he only that is able may receive it. This is the voice of the Lord exhorting and encouraging on His soldiers to the reward of chastity, that he who can fight might fight and conquer and triumph.

CHRYSTOSTOM. When he says, *Who have made themselves eunuchs*, He does not mean cutting off of members, but a putting away of evil thoughts. For he that cuts off a limb is under a curse, for such an one undertakes the deeds of murderers, and opens a door to Manicheans who depreciate the creature, and cut off the same members as do the Gentiles. For to cut off members is of the temptation of dæmons. But by the means of which we have spoken desire is not diminished but made more urgent; for it has its source elsewhere, and chiefly in a weak purpose and an unguarded heart, For if the heart be well governed, there is no danger from the natural motions; nor does the amputation of a member bring such peacefulness and immunity from temptation as does a bridle upon the thoughts.

19:13–15

13. Then were there brought unto him little children, that he should put his hands on them, and pray: and the disciples rebuked them.

14. But Jesus said, Suffer little children, and forbid them not, to come unto me: for of such is the kingdom of heaven.

15. And he laid his hands on them, and departed thence.

PSEUDO-CHRYSTOSTOM. The Lord had been holding discourse of chastity; and some of His hearers now brought unto Him infants, who in respect of chastity are the purest; for they supposed that it was the pure in body only whom He had approved; and this is that which is said, *Then were brought unto him little children, that he should put his hands on them, and pray.*

ORIGEN. For they now understood from His previous mighty works, that by laying on of His hands and by prayer evils were obviated. They bring therefore children to Him, judging that it were impossible that after the

Lord had by His touch conveyed divine virtue into them, harm or any demon should come nigh them.

REMIGIUS. For it was a custom among the ancients that little children should be brought to aged persons, to receive benediction by their hand or tongue, and according to this custom little children are now brought to the Lord.

PSEUDO-CHRYSOSTOM. The flesh as it delights not in good, if it hear any good readily forgets it; but the evil that it has it retains ever. But a little while before Christ took a little child and said, *Except ye become as this child, ye shall not enter into the kingdom of heaven*, (Matt. 18:3.) yet His disciples, presently forgetting this innocence of children, now forbid children, as unworthy to come to Christ.

JEROME. Not because they liked not that they should have benediction of the Saviour's hand and mouth; but forasmuch as their faith was not yet perfect, they thought that He like other men would be wearied by the applications of those that brought them.

CHRYSOSTOM. Or the disciples would have thrust them away, from respect to Christ's dignity¹. But the Lord teaching them holy thoughts, and to subdue the pride of this world, took the children into His arms, and promised to such the kingdom of heaven; *But Jesus saith unto them, Suffer little children and forbid them not to come unto me, for of such is the kingdom of heaven*.

PSEUDO-CHRYSOSTOM. For who were worthy to come to Christ, if simple infancy were thrust away? Therefore he said, *Forbid them not*. For if they shall turn out saints, why hinder ye the sons from coming to their Father? And if sinners, why do ye pronounce a sentence of condemnation, before you see any fault in them?

JEROME. And He said distinctly, *Of such is the kingdom of heaven*, not Of these, to shew that it was not years, but disposition that determined His judgment, and that the reward was promised to such as had like innocence and simplicity.

PSEUDO-CHRYSOSTOM. The present passage instructs all parents to bring their children to the priests, for it is not the priest who lays his hands on them, but Christ, in whose name hands are laid. For if he that offers his food

in prayer to God eats it sanctified, for it is sanctified by the word of God, and by prayer, as the Apostle speaks, how much rather ought children to be offered to God, and sanctified? (1 Tim. 4:5.) And this is the reason of blessing of food, *Because the whole world lieth in wickedness*; (1 John 5:19.) so that all things that have body, which are a great part of the world, lie in wickedness. Consequently infants when born, are as respects their flesh lying in wickedness.

ORIGEN. Mystically; We call them children who are yet carnal in Christ, having need of milk. They who bring the babes to the Saviour, are they who profess to have knowledge of the word, but are still simple, and have for their food children's lessons, being yet novices. They who seem more perfect, and are therefore the disciples of Jesus, before they have learnt the way of righteousness which is for children, rebuke those who by simple doctrine bring to Christ children and babes, that is, such as are less learned. But the Lord exhorting His disciples now become men to condescend to the needs of babes, to be babes to babes, that they may gain babes, says, *For of such is the kingdom of heaven*. For He Himself also, when He was in the form of God, was made a babe. These things we should attend to, lest in esteeming that more excellent wisdom, and spiritual advancement, as though we were become great we should despise the little ones of the Church, forbidding children to be brought to Jesus. But since children cannot follow all things that are commanded them, Jesus laid His hands upon them, and leaving virtue in them by His touch, went away from them, seeing they were not able to follow Him, like the other more perfect disciples.

REMIGIUS. Also laying His hands upon them, He blessed them, to signify that the lowly in spirit are worthy His grace and blessing.

GLOSS. (non occ.) He laid His hands upon them while men held them, to signify that the grace of His aid was necessary.

HILARY. The infants are a type of the Gentiles, to whom salvation is rendered by faith and hearing. But the disciples, in their first zeal for the salvation of Israel, forbid them to approach, but the Lord declares that they are not to be forbidden. For the gift of the Holy Ghost was to be conferred upon the Gentiles by laying on of hands, as soon as the Law had ceased.

19:16–22

16. And, behold, one came and said unto him, Good Master, what good thing shall I do, that I may have eternal life?

17. And he said unto him, Why callest thou me good? there is none good but one, that is, God: but if thou wilt enter into life, keep the commandments.

18. He saith unto him, Which? Jesus said, Thou shalt do no murder, Thou shalt not commit adultery, Thou shalt not steal, Thou shalt not bear false witness,

19. Honour thy father and thy mother: and, Thou shalt love thy neighbour as thyself.

20. The young man saith unto him, All these things have I kept from my youth up: what lack I yet?

21. Jesus said unto him, If thou wilt be perfect, go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven: and come and follow me.

22. But when the young man heard that saying, he went away sorrowful: for he had great possessions.

RABANUS. (e Bed. in Luc. Mat. 18:3.) This man had, it may be, heard of the Lord, that only they who were like to little children were worthy to enter into the heavenly kingdom; but desiring to know more certainly, he asks to have it declared to him not in parables, but expressly, by what merits he might attain eternal life. Therefore it is said *And, behold, one came and said unto him, Good Master, what good thing shall I do that I may have eternal life?*

JEROME. He that asks this question is both young, rich, and proud, and he asks not as one that desires to learn, but as tempting Him. This we can prove by this, that when the Lord had said unto him, *If thou wilt enter into life, keep the commandments*, he further insidiously asks, which are the

commandments? as if he could not read them for himself, or as if the Lord could command any thing contrary to them.

CHRYSTOSTOM. (Hom. lxiii.) But I for my part, though I deny not that he was a lover of money, because Christ convicts him as such, cannot consider him to have been a hypocrite, because it is unsafe to decide in uncertain cases, and especially in making charges against any. Moreover Mark removes all suspicion of this kind, for he says that he came to Him, and knelt before Him; (Mark 10:17.) and that Jesus when He looked on him, loved him. And if he had come to tempt Him, the Evangelist would have signified as much, as he has done in other places. Or if he had said nothing thereof, Christ would not have suffered him to be hid, but would either have convicted him openly, or have covertly suggested it. But He does not this; for it follows, *He saith unto him, Why askest thou me concerning good?*

AUGUSTINE. (de Cons. Ev. ii. 63.) This may seem a discrepancy, that Matthew here gives it, *Why askest thou me concerning good?* whereas Mark and Luke have, *Why callest thou me good?* For this, *Why askest thou me concerning good?* may seem rather to be referred to his question, *What good thing shall I do?* for in that he both mentioned *good*, and asked a question. But this, *Good Master*, is not yet a question. Either sentence may be understood thus very appropriately to the passage.

JEROME. But because he had styled Him Good Master, and had not confessed Him as God, or as the Son of God, He tells him, that in comparison of God there is no saint to be called good, of whom it is said, *Confess unto the Lord, for he is good;* (Ps. 118:1.) and therefore He says, *There is one good, that is, God.* But that none should suppose that by this the Son of God is excluded from being good, we read in another place, *The good Shepherd layeth down his life for his sheep.* (John 10:11.)

AUGUSTINE. (de Trin. i. 13.) Or, because he sought eternal life, (and eternal life consists in such contemplation in which God is beheld not for punishment, but for everlasting joy,) and knew not with whom he spake, but thought Him only a Son of Man, therefore He says, *Why askest thou me concerning good*, calling me in respect of what you see in me, Good Master? This form of the Son of Man shall appear in the judgment, not to the righteous only, but to the wicked, and the very sight shall be to them an evil, and their punishment. But there is a sight of My form, in which I am

equal to God. That one God therefore, Father, Son, and Holy Spirit, is alone good, because none see Him to mourning and sorrow, but only to salvation and true joy.

JEROME. For Our Saviour does not reject this witness to His goodness, but corrected the error of calling Him Good Master apart from God.

CHRYSTOSTOM. Wherein then was the profit that He answered thus? He leads him by degrees, and teaches him to lay aside false flattery, and rising above the things which are upon earth to cleave to God, to seek things to come, and to know Him that is truly good, the root and source of every good.

ORIGEN. Christ also answers thus, because of that He said, *What good thing shall I do?* For when we depart from evil and do good, that which we do is called good by comparison with what other men do. But when compared with absolute good, in the sense in which it is here said, *There is one good*, our good is not good. But some one may say, that because the Lord knew that the purpose of him who thus asked Him was not even to do such good as man can do, that therefore He said, *Why askest thou me concerning good?* as much as to say, Why do you ask me concerning good, seeing you are not prepared to do what is good. But after this He says, *If thou wilt enter into life, keep the commandments*. Where note, that He speaks to him as yet standing without life; for that man is in one sense without life, who is without Him who said, *I am the life*. Otherwise, every man upon earth may be, not in life itself, but only in its shadow, while he is clad in a body of death. But any man shall enter into life, if he keep himself from dead works, and seek living works. But there are dead words and living words, also dead thoughts and living thoughts, and therefore He says, *If thou wilt enter into life, keep the commandments*.

AUGUSTINE. (Serm. 84, 1.) And He said not, If thou desirest life eternal; but, *If thou wilt enter into life*, calling that simply *life*, which shall be everlasting. Here we should consider how eternal life should be loved, when this miserable and finite life is so loved.

REMIGIUS. These words prove that the Law gave to such as kept it not only temporal promises, but also life eternal. And because the hearing these things made him thoughtful, *He saith unto him, Which?*

CHRYSTOM. This he said not to tempt Him, but because he supposed that they were other than the commandments of the Law, which should be the means of life to him.

REMIGIUS. And Jesus, condescending as to a weak one, most graciously set out to him the precepts of the Law; *Jesus said, Thou shalt do no murder;* and of all these precepts follows the exposition, *And thou shalt love thy neighbour as thyself.* For the Apostle says, *Whoso loveth his neighbour has fulfilled the Law?* (Prov. 13:10.) But it should be enquired, why the Lord has enumerated only the precepts of the Second Table? Perhaps because this young man was zealous in the love of God, or because love of our neighbour is the step by which we ascend to the love of God.

ORIGEN. Or perhaps these precepts are enough to introduce one, if I may say so, to the entrance of life; but neither these, nor any like them, are enough to conduct one to the more inward parts of life. But whoso transgresses one of these commandments, shall not even come to the entrance in unto life.

CHRYSTOM. But because all the commandments that the Lord had recounted were contained in the Law, *The young man saith unto him. All these have I kept from my youth up.* And did not even rest there, but asked further, *What lack I yet?* which alone is a mark of his intense desire.

REMIGIUS. But to those who would be perfect in grace, He shews how they may come to perfection, *Jesus saith unto him, If thou wilt be perfect, go, and sell all that thou hast, and give to the poor.* Mark the words; He said not, Go, and consume all thou hast; but *Go, and sell;* and not some, as did Ananias and Sapphira, but *All.* And well He added, *that thou hast,* for what we have are our lawful possessions. Those therefore that he justly possessed were to be sold; what had been gained unjustly were to be restored to those from whom they had been taken. And He said not, Give to thy neighbours, nor to the rich, but *to the poor.*

AUGUSTINE. (de. Op. Monach. 25.) Nor need it be made a scruple in what monasteries, or to the indigent brethren of what place, any one gives those things that he has, for there is but one commonwealth of all Christians. Therefore wheresoever any Christian has laid out his goods, in all places

alike he shall receive what is necessary for himself, shall receive it of that which is Christ's.

RABANUS. See two kinds of life which we have heard set before men; the Active, to which pertains, *Thou shalt not kill*, and the rest of the Law; and the Contemplative, to which pertains this, *If thou wilt be perfect*. The active pertains to the Law, the contemplative to the Gospel; for as the Old Testament went before the New, so good action goes before contemplation.

AUGUSTINE. (cont. Faust. v. 9.) Nor are such only partakers in the kingdom of heaven, who, to the end they may be perfect, sell or part with all that they have; but in these Christian ranks are numbered by reason of a certain communication of their charity a multitude of hired troops; those to whom it shall be said in the end, *I was hungry, and ye gave me to eat*; (Mat. 25:35.) whom be it far from us to consider excluded from life eternal, as they who obey not the commands of the Gospel.

JEROME. (cont. Vigilant. 15.) That Vigilantius asserts that they who retain the use of their property, and from time to time divide their incomes among the poor, do better than they who sell their possessions and lavish them in one act of charity, to him, not I, but God shall make answer, *If thou wilt be perfect, Go and sell*. That which you so extol, is but the second or third grade; which we indeed admit, only remembering that what is first is to be set before what is third or second.

PSEUDO-AUGUSTINE. (Gennadius, de Eccles. Dogm. 36.) It is good to distribute with discrimination to the poor; it is better, with resolve of following the Lord, to strip one's self of all at once, and freed from anxiety to suffer want with Christ.

CHRYSOSTOM. And because He spake of riches warning us to strip ourselves of them, He promises to repay things greater, by how much heaven is greater than earth, and therefore He says, *And thou shalt have treasure in heaven*. By the word treasure He denotes the abundance and endurance of the reward.

ORIGEN. If every commandment is fulfilled in this one word, *Thou shalt love thy neighbour as thyself*, and if he is perfect who has fulfilled every command, how is it that the Lord said to the young man, *If thou wilt be perfect*, when he had declared, *All these have I kept from my youth up*.

Perhaps that he says, *Thou shalt love thy neighbour as thyself*, was not said by the Lord, but added by some one, for neither Mark nor Luke have given it in this place. Or otherwise; It is written in the Gospel ^a according to the Hebrews, that, when the Lord said, *Go, and sell all that thou hast*, the rich man began to scratch his head, being displeased with the saying. Then the Lord said unto him, How sayest thou, I have kept the Law, and the Prophets, since it is written in the Law, *Thou shalt love thy neighbour as thyself*? For how many of thy brethren sons of Abraham, clothed in filth, perish for hunger? Thy house is full of many good things, and nothing goes thereout to them. The Lord then, desiring to convict this rich man, says to him, *If thou wilt be perfect, go and sell all that thou hast, and give to the poor*; for so it will be seen if thou dost indeed love thy neighbour as thyself. But if he is perfect who has all the virtues, how does he become perfect who sells all that he has and gives to the poor? For suppose one to have done this, will he thereby become forthwith free from anger, desire, having every virtue, and abandoning all vice? Perhaps wisdom may suggest, that he that has given his goods to the poor, is aided by their prayers, receiving of their spiritual abundance to his want, and is made in this way perfect, though he may have some human passions. Or thus; He that thus exchanged his riches for poverty, in order that he might become perfect, shall have assistance to become wise in Christ, just, chaste also, and devoid of all passion; but not so as that in the moment when he gave up all his goods, he should forthwith become perfect; but only that from that day forward the contemplation of God will begin to bring him to all virtues. Or again, it will pass into a moral exposition, and say, that the possessions of a man are the acts of his mind. Christ then bids a man to sell all his evil possessions, and as it were to give them over to the virtues which should work the same, which were poor in all that is good. For as the peace of the Apostles returns to them again, (Mat. 10:13.) unless there be a son of peace, so all sins return upon their actors, when one will no longer indulge his evil propensities; and thus there can be no doubt that he will straightway become perfect who in this sense sells all his possessions. It is manifest that he that does these things, has treasure in heaven, and is himself become of heaven; and he will have in heaven treasure of God's glory, and riches in all God's wisdom. Such an one will be able to follow Christ, for he has no evil possession to draw him off from so following

JEROME. For many who leave their riches do not therefore follow the Lord; and it is not sufficient for perfection that they despise money, unless they also follow the Saviour, that unless having forsaken evil, they also do what is good. For it is easier to condemn the hoard than quit the propensity^b; therefore it follows, *And come and follow me*; for he follows the Lord who is his imitator, and who walks in his steps. It follows, *And when the young man had heard these words, he went away sorrowful*. This is the sorrow that leads to death. And the cause of his sorrow is added, *for he had great possessions*, thorns, that is, and briars, which choked the holy leaven.

CHRYSOSTOM. For they that have little, and they that abound, are not in like measure encumbered. For the acquisition of riches raises a greater flame, and desire is more violently kindled.

AUGUSTINE. (Ep. 31, 5.) I know not how, but in the love of worldly superfluities, it is what we have already got, rather than what we desire to get, that most strictly enthrals us. For whence went this young man away sorrowful, but that he had great possessions? It is one thing to lay aside thoughts of further acquisition, and another to strip ourselves of what we have already made our own; one is only rejecting what is not ours, the other is like parting with one of our own limbs.

ORIGEN. But historically, the young man is to be praised for that he did not kill, did not commit adultery; but is to be blamed for that he sorrowed at Christ's words calling him to perfection. He was young indeed in soul, and therefore leaving Christ, he went his way.

19:23–26

23. Then said Jesus unto his disciples, Verily I say unto you, That a rich man shall hardly enter into the kingdom of heaven.

24. And again I say unto you, It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God.

25. When his disciples heard it, they were exceedingly amazed, saying, Who then can be saved?

26. But Jesus beheld them, and said unto them, With men this is impossible; but with God all things are possible.

GLOSS. (ap. Anselm.) The Lord took occasion from this rich man to hold discourse concerning the covetous; *Then said Jesus unto his disciples, Verily I say unto you, &c.*

CHRYSTOSTOM. What He spoke was not condemning riches in themselves, but those who were enslaved by them; also encouraging His disciples that being poor they should not be ashamed by reason of their poverty.

HILARY. To have riches is no sin; but moderation is to be observed in our havings. For how shall we communicate to the necessities of the saints, if we have not out of what we may communicate?

RABANUS. But though there be a difference between having and loving riches, yet it is safer neither to have nor to love them.

REMIGIUS. Whence in Mark the Lord expounding the meaning of this saying, speaks thus, *It is hard for them that trust in riches to enter into the kingdom of heaven* (Mark 10:24.) They trust in riches, who build all their hopes on them.

JEROME. Because riches once gained are hard to be despised, He saith not it is impossible, but it is hard. Difficulty does not imply the impossibility, but points out the infrequency of the occurrence.

HILARY. It is a dangerous toil to become rich; and guiltlessness occupied in increasing its wealth has taken upon itself a sore burden; the servant of God gains not the things of the world, clear of the sins of the world. Hence is the difficulty of entering the kingdom of heaven.

CHRYSTOSTOM. Having said that it was hard for a rich man to enter into the kingdom of heaven, He now proceeds to shew that it is impossible, *And again I say unto you, It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of heaven*, (Is. 60:6.)

JEROME. According to this, no rich man can be saved. But if we read Isaiah, how the camels of Midian and Ephah came to Jerusalem with gifts and presents, and they who once were crooked and bowed down by the weight of their sins, enter the gates of Jerusalem, we shall see how these camels, to

which the rich are likened when they have laid aside the heavy load of sins, and the distortion of their whole bodies, may then enter by that narrow and strait way that leads to life.

PSEUDO-CHRYSOSTOM. The Gentile souls are likened to the deformed body of the camel, in which is seen the humpback of idolatry; for the knowledge of God is the exaltation of the soul. The needle is the Son of God, the fine point of which is His divinity, and the thicker part what He is according to His incarnation. But it is altogether straight and without turning; and through the womb of His passion, the Gentiles have entered into life eternal. By this needle is sewn the robe of immortality; it is this needle that has sewn the flesh to the spirit, that has joined together the Jews and the Gentiles, and coupled man in friendship with angels. It is easier therefore for the Gentiles to pass through the needle's eye, than for the rich Jews to enter into the kingdom of heaven. For if the Gentiles are with such difficulty withdrawn from the irrational worship of idols, how much more hardly shall the Jews be withdrawn from the reasonable service of God?

GLOSS. (ap. Anselm.) It is explained otherwise; That at Jerusalem there was a certain gate, called, The needle's eye, through which a camel could not pass, but on its bended knees, and after its burden had been taken off; and so the rich should not be able to pass along the narrow way that leads to life, till he had put off the burden of sin, and of riches, that is, by ceasing to love them.

GREGORY. (Mor. xxxv. 16.) Or, by the rich man He intends any one who is proud, by the camel he denotes the right humility. The camel passed through the needle's eye, when our Redeemer through the narrow way of suffering entered in to the taking upon Him death; for that passion was as a needle which pricked the body with pain. But the camel enters the needle's eye easier than the rich man enters the kingdom of heaven; because if He had not first shewn us by His passion the form of His humility, our proud stiffness would never have bent itself to His lowliness.

CHRYSOSTOM. The disciples though poor are troubled for the salvation of others, beginning even now to have the bowels of doctors.

AUGUSTINE. (Quæst. Ev. 1, 26.) Whereas the rich are few in comparison of the multitude of the poor, we must suppose that the disciples understood all

who wish for riches, as included in the number of the rich.

CHRYSTOM. This therefore He proceeds to shew is the work of God, there needing much grace to guide a man in the midst of riches; *But Jesus beheld them, and said unto them, With men this is impossible, but with God all things are possible.* By the word *beheld them*, the Evangelist conveys that He soothed their troubled soul by His merciful eye.

REMIGIUS. This must not be so understood as though it were possible for God to cause that the rich, the covetous, the avaricious, and the proud should enter into the kingdom of heaven; but to cause him to be converted, and so enter.

CHRYSTOM. And this is not said that you should sit supinely, and let alone what may seem impossibilities; but considering the greatness of righteousness, you should strive to enter in with entreaty to God.

19:27–30

27. Then answered Peter and said unto him, Behold, we have forsaken all, and followed thee; what shall we have therefore?

28. And Jesus said unto them, Verily I say unto you, That ye which have followed me, in the regeneration when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel.

29. And every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, shall receive an hundred fold, and shall inherit everlasting life.

30. But many that are first shall be last; and the last shall be first.

ORIGEN. Peter had heard the word of Christ when He said, *If thou wilt be perfect, go and sell all that thou hast.* Then he observed that the young man had departed sorrowful, and considered the difficulty of riches entering into the kingdom of heaven; and thereupon he put this question confidently as one who had achieved no easy matter. For though what he with his brother had left behind them were but little things, yet were they not esteemed as

little with God, who considered that out of the fulness of their love they had so forsaken those least things, as they would have forsaken the greatest things if they had had them. So Peter, thinking rather of his will than of the intrinsic value of the sacrifice, asked Him confidently, *Behold, we have left all*.

CHRYSTOM. (Hom. lxiv.) What was this *all*, O blessed Peter? The reeds, your net, and boat. But this he says, not to call to mind his own magnanimity, but in order to propose the case of the multitude of poor. A poor man might have said, If I have nought, I cannot become perfect. Peter therefore puts this question that you, poor man, may learn that you are in nothing behind. For he had already received the kingdom of heaven, and therefore secure of what was already there, he now asks for the whole world. And see how carefully he frames his question after Christ's requirements: Christ required two things of a rich man, to give what he had to the poor, and to follow Him; wherefore he adds, *and have followed thee*.

ORIGEN. It may be said, In all things which the Father revealed to Peter that the Son was, righteousness, sanctification, and the like, in all we have followed Thee. Therefore as a victorious athlete, he now asks what are the prizes of his contest.

JEROME. Because to forsake is not enough, he adds that which makes perfection, *and have followed thee*. We have done what thou commandedst us, what reward wilt thou then give us? *What shall we have?*

JEROME. He said not only, *Ye who have left all*, for this did the philosopher Crates^h, and many other who have despised riches, but added, *and have followed me*, which is peculiar to the Apostles and believers.

HILARY. The disciples had followed Christ *in the regeneration*, that is, in the laver of baptism, in the sanctification of faith, for this is that regeneration which the Apostles followed, and which the Law could not bestow.

JEROME. Or it may be constructed thus, *Ye which have followed me, shall in the regeneration sit, &c.*; that is, when the dead shall rise from corruption incorrupt, you also shall sit on thrones of judges, condemning the twelve tribes of Israel, for that they would not believe when you believed.

AUGUSTINE. (de Civ. Dei, xx. 5.) Thus our flesh will be regenerated by incorruption, as our soul also shall be regenerated by faith.

PSEUDO-CHRYSOSTOM. For it would come to pass, that in the day of judgment the Jews would allege, Lord, we knew Thee not to be the Son of God when Thou wast in the flesh. For who can discern a treasure buried in the ground, or the sun when obscured by a cloud? The disciples therefore will then answer, We also were men, and peasants, obscure among the multitude, but you priests and scribes; but in us a right will became as it were a lamp of our ignorance, but your evil will became to you a blinding of your science.

CHRYSOSTOM. He therefore said not the Gentiles and the whole world, but, *the tribes of Israel*, because the Apostles and the Jews had been brought up under the same laws and customs. So that when the Jews should plead that they could not believe in Christ, because they were hindered by their Law, the disciples will be brought forward, who had the same Law. But some one may say, What great thing is this, when both the Ninevites and the Queen of the South will have the same? He had before and will again promise them the highest rewards; and even now He tacitly conveys something of the same. For of those others He had only said, that they shall sit, and shall condemn this generation; but He now says to the disciples, *When the Son of Man shall sit, ye also shall sit*. It is clear then that they shall reign with Him, and shall share in that glory; for it is such honour and glory unspeakable that He intends by the *thrones*. How is this promise fulfilled? Shall Judas sit among them? By no means. For the law was thus ordained of the Lord by Jeremiah the Prophet, *I will speak it upon my people, and upon the kingdom, that I may build, and plant it. But if it do evil in my sight, then will I repent me of the good which I said I would do to them*; (Jer. 18:9.) as much as to say, If they make themselves unworthy of the promise, I will no more perform that I promised. But Judas shewed himself unworthy of the preeminence; wherefore when He gave this promise to His disciples, He did not promise it absolutely, for He said not, Ye shall sit, but, *Ye which, have followed me shall sit*; at once excluding Judas, and admitting such as should be in after time; for neither was the promise confined to them only, nor yet did it include Judas who had already shewn himself undeserving.

HILARY. Their following Christ in thus exalting the Apostles to twelve thrones to judge the twelve tribes of Israel, associated them in the glory of

the twelve Patriarchs.

AUGUSTINE. (ubi sup.) From this passage we learn that Jesus will judge with His disciples; whence He says in another place to the Jews, *Therefore shall they be your judges*. (Mat. 12:27.) And whereas He says they shall sit upon twelve thrones, we need not think that twelve persons only shall judge with Him. For by the number twelve is signified the whole number of those that shall judge; and that because the number seven which generally represents completeness contains the two numbers four and three, which multiplied together make twelve. For if it were not so, as Matthias was elected into the place of the traitor Judas, the Apostle Paul who laboured more than they all should not have place to sit to judge; but he shews that he with the rest of the saints pertains to the number of judges, when he says, *Know ye not that we shall judge Angels?* (1 Cor. 6:3.)

AUGUSTINE. (Serm. 351. 8.) In the number of judges therefore are included all that have left their all and followed the Lord;

GREGORY. (Mor. x. 31.) For whosoever, urged by the spur of divine lore, shall forsake what he possesses here, shall without doubt gain there the eminence of judicial authority; and shall appear as judge with the Judge, for that he now in consideration of the judgment chastens himself by a voluntary poverty.

AUGUSTINE. (de Civ. Dei, xx. 5.) The same holds good, by reason of this number twelve, of those that are to be judged. For when it is said, *Judging the twelve tribes*, yet is not the tribe of Levi, which is the thirteenth, to be exempt from being judged by them; nor shall they judge this nation alone, and not also other nations.

PSEUDO-CHRYSOSTOM. Or, by that, *In the regeneration*, Christ designs the period of Christianity that should be after His ascension, in which men were regenerated by baptism; and that is the time in which Christ sate on the throne of His glory. And hereby you may see that He spake not of the time of the judgment to come, but of the calling of the Gentiles, in that He said not, *When the Son of Man shall come sitting upon the throne of his majesty*; but only, *In the regeneration when he shall sit*, which was from the time that the Gentiles began to believe on Christ; according to that, *God shall reign over the heathen; God sitteth upon his holy throne*. (Ps. 47:8.) From

that time also the Apostles have sat upon twelve thrones, that is, over all Christians; for every Christian who receives the word of Peter, becomes Peter's throne, and so of the rest of the Apostles. On these thrones then the Apostles sit, parcelled into twelve divisions, after the variety of minds and hearts, known to God only. For as the Jewish nation was split into twelve tribes, so is the whole Christian people divided into twelve, so as that some souls are numbered with the tribe of Reuben, and so of the rest, according to their several qualities. For all have not all graces alike, one is excellent in this, another in that. And so the Apostles will judge the twelve tribes of Israel, that is, all the Jews, by this, that the Gentiles received the Apostles' word. The whole body of Christians are indeed twelve thrones for the Apostles, but one throne for Christ. For all excellencies are but one throne for Christ, for He alone is equally perfect in all virtues. But of the Apostles each one is more perfect in some one particular excellence, as Peter in faith; so Peter tests upon his faith, John on his innocence, and so of the rest. And that Christ spake of reward to be given to the Apostles in this world, is shewn by what follows, *And every one that hath forsaken houses, or brethren, or sisters, &c.* For if these shall receive an hundred fold in this life, without doubt to the Apostles also was promised a reward in this present life.

CHRYSOSTOM. Or; He holds out rewards in the future life to the Apostles, because they were already looking above, and desired nothing of things present; but to others. He promises things present.

ORIGEN. Or otherwise; Whosoever shall leave all and follow Christ, he also shall receive those things that were promised to Peter. But if he has not left all, but only those things in special here enumerated, he shall receive manifold, and shall possess eternal life.

JEROME. There are that take occasion from this passage to bring forward the thousand years after the resurrection, and say that then we shall have a hundred fold of the things we have given up, and moreover life eternal. But though the promise be in other things worthy, in the matter of wives it seems to have somewhat shameful, if he who has forsaken one wife for the Lord's sake, shall receive a hundred in the world to come. The meaning is therefore, that he that has forsaken carnal things for the Saviour's sake, shall receive spiritual things, which in a comparison of value are as a hundred to a small number.

ORIGEN. And in this world, because for his brethren after the flesh he shall find many brethren in the faith; for parents, all the Bishops and Presbyters; for sons, all that have the age of sons. The Angels also are brethren, and all they are sisters that have offered themselves chaste virgins to Christ, as well they that still continue on earth, as they that now live in heaven. The houses and lands manifold more suppose in the repose of Paradise, and the city of God. And besides all these things they shall possess eternal life.

AUGUSTINE. (De Civ. Dei, xx. 7.) That He says, *An hundred fold*, is explained by the Apostle, when he says, *As having nothing, and yet possessing all things*. (2 Cor. 6:10.) For a hundred is sometimes put for the whole universe.

JEROME. And that, *And every one that hath forsaken brethren*, agrees with that He had said before, *I am come to set a man at variance with his father*. (Mat. 10:35.) For they who for the faith of Christ and the preaching of the Gospel shall despise all the ties, the riches, and pleasures of this world, they shall receive an hundred fold, and shall possess eternal life.

CHRYSOSTOM. But when He says, *He that has forsaken wife*, it is not to be taken of actual severing of the marriage tie, but that we should hold the ties of the faith dearer than any other. And here is, I think, a covert allusion to times of persecution; for because there should be many who would draw away their sons to heathenism, when that should happen, they should be held neither as fathers, nor husbands.

RABANUS. But because many with what zeal they take up the pursuit of virtue, do not with the same complete it; but either grow cool, or fall away rapidly; it follows, *But many that are first shall be last, and the last first*.

ORIGEN. By this He exhorts those that come late to the heavenly word, to haste to ascend to perfection before many whom they see to have grown old in the faith. This sense may also overthrow those that boast to have been educated in Christianity by Christian parents, especially if those parents have filled the Episcopal see, or the office of Priests or Deacons in the Church; and hinder them from desponding who have entertained the Christian doctrines more newly. It has also another meaning, the *first*, are the Israelites, who become last because of their unbelief; and the Gentiles who were *last* become first. He is careful to say, *Many*; for not all who are

first shall be last, nor all last first. For before this have many of mankind, who by nature are the last, been made by an angelic life above the Angels; and some Angels who were first have been made last through their sin.

REMIGIUS. It may also be referred in particular to the rich man, who seemed to be first, by his fulfilment of the precepts of the Law, but was made last by his preferring his worldly substance to God. The holy Apostles seemed to be last, but by leaving all they were made first by the grace of humility. There are many who having entered upon good works, fall therefrom, and from having been first, become last.

CHAP. 20

20:1–16

1. For the kingdom of heaven is like unto a man that is an housholder, which went out early in the morning to hire labourers into his vineyard.

2. And when he had agreed with the labourers for a penny a day, he sent them into his vineyard.

3. And he went out about the third hour, and saw others standing idle in the market-place,

4. And said unto them; Go ye also into the vineyard, and whatsoever is right I will give you. And they went their way.

5. Again he went out about the sixth and ninth hour, and did likewise.

6. And about the eleventh hour he went out, and found others standing idle, and saith unto them, Why stand ye here all the day idle?

7. They say unto him, Because no man hath hired us. He saith unto them, Go ye also into the vineyard; and whatsoever is right, that shall ye receive.

8. So when even was come, the lord of the vineyard saith unto his steward, Call the labourers, and give them their hire, beginning from the last unto the first.

9. And when they came that were hired about the eleventh hour, they received every man a penny.

10. But when the first came, they supposed that they should have received more; and they likewise received every man a penny.

11. And when they had received it, they murmured against the goodman of the house,

12. Saying, These last have wrought but one hour, and thou hast made them equal unto us, which have borne the burden and heat of the day.

13. But he answered one of them, and said, Friend, I do thee no wrong: didst not thou agree with me for a penny?

14. Take that thine is, and go thy way: I will give unto this last, even as unto thee.

15. Is it not lawful for me to do what I will with mine own? Is thine eye evil, because I am good?

16. So the last shall be first, and the first last: for many be called, but few chosen.

REMIGIUS. To establish the truth of this saying, *There are many first that shall be last, and last first*, the Lord subjoins a similitude.

PSEUDO-CHRYSOSTOM. The Master of the household is Christ, whose house are the heavens and the earth; and the creatures of the heavens, and the earth, and beneath the earth, His family. His vineyard is righteousness, in which are set divers sorts of righteousness as vines, as meekness, chastity, patience, and the other virtues; all of which are called by one common name righteousness. Men are the cultivators of this vineyard, whence it is said, *Who went out early in the morning to hire labourers into his vineyard*. For God placed His righteousness in our senses, not for His own but for our

benefit. Know then that we are the hired labourers. But as no man gives wages to a labourer, to the end he should do nothing save only to eat, so likewise we were not thereto called by Christ, that we should labour such things only as pertain to our own good, but to the glory of God. And like as the hired labourer looks first to his task, and after to his daily food, so ought we to mind first those things which concern the glory of God, then those which concern our own profit. Also as the hired labourer occupies the whole day in his Lord's work, and takes but a single hour for his own meal; so ought we to occupy our whole life in the glory of God, taking but a very small portion of it for the uses of this world. And as the hired labourer when he has done no work is ashamed that day to enter the house, and ask his food; how should not you be ashamed to enter the church, and stand before the face of God, when you have done nothing good in the sight of God?

GREGORY. (Hom. in Ev. xix, 1.) Or; The Master of the household, that is, our Maker, has a vineyard, that is, the Church universal, which has borne so many stocks, as many saints as it has put forth from righteous Abel to the very last saint who shall be born in the end of the world. To instruct this His people as for the dressing of a vineyard, the Lord has never ceased to send out His labourers; first by the Patriarchs, next by the teachers of the Law, then by the Prophets, and at the last by the Apostles, He has toiled in the cultivation of His vineyard; though every man, in whatsoever measure or degree he has joined good action with right faith, has been a labourer in the vineyard.

ORIGEN. For the whole of this present life may be called one day, long to us, short compared to the existence of God.

GREGORY. (ubi sup.) The morning is that age of the world which was from Adam and Noah, and therefore it is said, *Who went out early in the morning to hire labourers into his vineyard*. The terms of their hiring He adds, *And when he had agreed with the labourers for a denarius a day*.

ORIGEN. The denarius I suppose here to mean salvation.

REMIGIUS. A denarius was a coin anciently equal to ten sesterces, and bearing the king's image. Well therefore does the denarius represent the reward of the keeping of the decalogue. And that, *Having agreed with them*

for a denarius a day, is well said, to shew that every man labours in the field of the holy Church in hope of the future reward.

GREGORY. (ubi sup.) The third hour is the period from Noah to Abraham; of which it is said, *And he went out about the third hour; and saw others standing in the market-place idle*.

ORIGEN. The market-place is all that is without the vineyard, that is, without the Church of Christ.

PSEUDO-CHRYSOSTOM. For in this world men live by buying and selling, and gain their support by defrauding each other.

GREGORY. (ubi sup.) He that lives to himself, and feeds on the delights of the flesh, is rightly accused as idle, forasmuch as he does not seek the fruit of godly labour.

PSEUDO-CHRYSOSTOM. Or; The *idle* are not sinners, for they are called dead. But he is idle who works not the work of God. Do you desire to be not idle? Take not that which is another's; and give of that which is your own, and you have laboured in the Lord's vineyard, cultivating the vine of mercy. It follows, *And he said unto them, Go ye also into my vineyard*. Observe that it is with the first alone that He agrees upon the sum to be given, a denarius; the others are hired on no express stipulation, but *What is right I will give you*. For the Lord knowing that Adam would fall, and that all should hereafter perish in the deluge, made conditions for him, that he should never say that he therefore neglected righteousness, because he knew not what reward he should have. But with the rest He made no contract, seeing He was prepared to give more than the labourers could hope.

ORIGEN. Or, He did not call upon the labourers of the third hour for a complete task, but left to their own choice, how much they should work. For they might perform in the vineyard work equal to that of those who had wrought since the morning, if they chose to put forth upon their task an operative energy, such as had not yet been exerted.

GREGORY. (ubi sup.) The sixth hour is that from Abraham to Moses, the ninth that from Moses to the coming of the Lord.

PSEUDO-CHRYSOSTOM. These two hours are coupled together, because in the sixth and ninth it was that He called the generation of the Jews, and

multiplied to publish His testaments among men, whereas the appointed time of salvation now drew nigh.

GREGORY. (ubi sup.) The eleventh hour is that from the coming of the Lord to the end of the world. The labourer in the morning, at the third, sixth, and ninth hours, denotes the ancient Hebrew people, which in its elect from the very beginning of the world, while it zealously and with right faith served the Lord, ceased not to labour in the husbandry of the vineyard. But at the eleventh the Gentiles are called. For they who through so many ages of the world had neglected to labour for their living, were they who had stood the whole day idle. But consider their answer; *They say unto him, Because no man hath hired us*; for neither Patriarch nor Prophet had come to them. And what is it to say, *No man hath hired us*, but to say, None has preached to us the way of life,

PSEUDO-CHRYSOSTOM. For what is our hiring, and the wages of that hiring? The promise of eternal life; for the Gentiles knew neither God, nor God's promises.

HILARY. These then are sent into the vineyard, *Go ye also into my vineyard*.

RABANUS. But when they had rendered their day's task, at the fitting time for payment, *When even was come*, that is, when the day of this world was drawing to its close.

PSEUDO-CHRYSOSTOM. Consider, He gives the reward not the next morning, but in the evening. Thus the judgment shall take place while this world is still standing, and each man shall receive that which is due to him. This is on two accounts. First, because the happiness of the world to come is to be itself the reward of righteousness; so the award is made before, and not in that world. Secondly, that sinners may not behold the blessedness of that day, *The Lord saith unto his steward*, that is, the Son to the Holy Spirit.

GLOSS. (non occ. sed vid. Raban.) Or, if you choose, the Father saith unto the Son; for the Father wrought by the Son, and the Son by the Holy Spirit, not that there is any difference of substance, or majesty.

ORIGEN. Or; *The Lord said to his steward*, that is, to one of the Angels who was set over the payment of the labourers; or to one of those many

guardians, according to what is written, that *The heir as long as he is a child is under tutors and governors.* (Gal. 4:2.)

REMIGIUS. Or, the Lord Jesus Christ Himself is the master of the household, and also the steward, like as He is the door, and also the keeper of the door. For He Himself will come to judgment, to render to each man according to that he has done. He therefore calls His labourers, and renders to them their wages, so that when they shall be gathered together in the judgment, each man shall receive according to his works.

ORIGEN. But the first labourers having the witness through faith have not received the promise of God, the lord of the household providing some better thing for us, that they without us should not be made perfect. (Heb. 11:40.) And because we have obtained mercy, we hope to receive the reward first, we, that is, who are Christ's, and after us they that wrought before us; wherefore it is said, *Call the labourers, and give them their hire, beginning from the last unto the first.*

PSEUDO-CHRYSOSTOM. For we always give more willingly, where we give without return, seeing it is for our own honour that we give. Therefore God in giving reward to all the saints shews himself just; in giving to us, merciful; as the Apostle speaks, *That the Gentiles might glorify God for his mercy;* (Rom. 16:9.) and thence it is said, *Beginning from the last even unto the first.* Or surely that God may shew His inestimable mercy, He first rewards the last and more unworthy, and afterwards the first; for of His great mercy He regarded not order of merit.

AUGUSTINE. (de Spir. et Lit. 24.) Or; The lesser are therefore taken as first, because the lesser are to be made rich.

GREGORY. (ubi sup.) They get alike a denarius who have wrought since the eleventh hour, (for they sought it with their whole soul,) and who have wrought since the first. They, that is, who were called from the beginning of the world have alike received the reward of eternal happiness, with those who come to the Lord in the end of the world.

PSEUDO-CHRYSOSTOM. And this not with injustice. For he who was born in the first period of the world, lived no longer than the determined time of his life, and what harm was it to him, though the world continued after his leaving it? And they that shall be born towards its close will not live less

than the days that are numbered to them. And how does it cut then labour shorter, that the world is speedily ended, when they have accomplished their thread of life before? Moreover it is not of man to be born sooner or later, but of the power of God. Therefore he that is born first cannot claim to himself a higher place, nor ought he to be held in contempt that was born later. *And when they had received it, they murmured against the goodman of the house, saying.* But if this we have said be true, that both first and last have lived their own time, and neither more nor less; and that each man's death is his consummation, what means this that they say, *We have borne the burden and heat of the day?* Because to know that the end of the world is at hand is of great force to make us do righteousness. Wherefore Christ in His love to us said, *The kingdom of heaven shall draw nigh.* (Matt. 4:2.) Whereas it was a weakening of them to know that the duration of the world was to be yet long. So that though they did not indeed live through the whole of time, they seem in a manner to have borne its weight. Or, by the burden of the day is meant the burdensome precepts of the Law; and the heat may be that consuming temptation to error which evil spirits contrived for them, stirring them to imitate the Gentiles; from all which things the Gentiles were exempt, believing on Christ, and by compendiousness of grace being saved completely.

GREGORY. (ubi sup.) Or; To bear the burden and heat of the day, is to be wearied through a life of long duration with the heats of the flesh. But it may be asked, How can they be said to murmur, when they are called to the kingdom of heaven? For none who murmurs shall receive the kingdom, and none who receives that can murmur.

CHRYSOSTOM. But we ought not to pursue through every particular the circumstances of a parable, but enter into its general scope, and seek nothing further. This then is not introduced in order to represent some as moved with envy, but to exhibit the honour that shall be given us as so great as that it might stir the jealousy of others.

GREGORY. (ubi sup.) Or because the old fathers down to the Lord's coming, notwithstanding their righteous lives, were not brought to the kingdom, this murmur is theirs. But we who have come at the eleventh hour, do not murmur after our labours, forasmuch as having come into this world after the coming of the Mediator, we are brought to the kingdom as soon as ever we depart out of the body.

JEROME. Or, all that were called of old envy the Gentiles, and are pained at the grace of the Gospel.

HILARY. And this murmur of the labourers corresponds with the frowardness of this nation, which even in the time of Moses were stiff-necked.

REMIGIUS. By this one to whom his answer is given, may be understood all the believing Jews, whom he calls friends because of their faith.

PSEUDO-CHRYSOSTOM. Their complaint was not that they were defrauded of their rightful recompense, but that the others had received more than they deserved. For the envious have as much pain at others' success as at their own loss. From which it is clear, that envy flows from vain glory. A man is grieved to be second, because he wishes to be first. He removes this feeling of envy by saying, *Didst thou not agree with me for a denarius?*

JEROME. A denarius bears the figure of the king. You have therefore received the reward which I promised you, that is, my image and likeness; what desirest thou more? And yet it is not that thou shouldest have more, but that another should have less that thou seekest. *Take that is thine, and go thy way.*

REMIGIUS. That is, take thy reward, and enter into glory. *I will give to this last*, that is, to the gentile people, according to their deserts, *as to thee.*

ORIGEN. Perhaps it is to Adam He says, *Friend, I do thee no wrong; didst thou not agree with me for a denarius? Take that thine is, and go thy way.* Salvation is thine, that is, the denarius. *I will give unto this last also as unto thee.* A person might not improbably suppose, that this last was the Apostle Paul, who wrought but one hour, and was made equal with all who had been before him.

AUGUSTINE. (de Sanc. Virg. 26.) Because that life eternal shall be equal to all the saints, a denarius is given to all; but forasmuch as in that life eternal the light of merits shall shine diversely, there are with the Father many mansions; so that under this same denarius bestowed unequally one shall not live longer than another, but in the many mansions one shall shine with more splendour than another.

GREGORY. (ubi sup.) And because the attainment of this kingdom is of the goodness of His will, it is added, *Is it not lawful for me to do what I will with mine own?* For it is a foolish complaint of man to murmur against the goodness of God. For complaint is not when a man gives not what he is not bound to give, but if he gives not what he is bound to give; whence it is added, *Is thine eye evil because I am good?*

REMIGIUS. By the eye is understood his purpose. The Jews had an evil eye, that is, an evil purpose, seeing they were grieved at the salvation of the Gentiles. Whereto this parable pointed, He shews by adding, *So the first shall be last, and the last first;* and so the Jews of the head are become the tail, and we of the tail are become the head.

PSEUDO-CHRYSOSTOM. Or; He says the first shall be last, and the last first, not that the last are to be exalted before the first, but that they should be put on an equality, so that the difference of time should make no difference in their station. That He says, *For many are called, but few chosen,* is not to be taken of the elder saints, but of the Gentiles; for of the Gentiles who were called being many, but few were chosen.

GREGORY. (ubi sup.) There be very many come to the faith, yet but few arrive at the heavenly kingdom; many follow God in words, but shun Him in their lives. Whereof spring two things to be thought upon. The first, that none should presume ought concerning himself; for though he be called to the faith, he knows not whether he shall be chosen to the kingdom. Secondly, that none should despair of his neighbour, even though he see him lying in vices; because he knows not the riches of the Divine mercy.

Or otherwise. The morning is our childhood; the third hour may be understood as our youth, the sun as it were mounting to his height is the advance of the heat of age; the sixth hour is manhood, when the sun is steady in his meridian height, representing as it were the maturity of strength; by the ninth is understood old age, in which the sun descends from his vertical height, as our age falls away from the fervour of youth; the eleventh hour is that age which is called decrepit, and dotting.

CHRYSOSTOM. That He called not all of them at once, but some in the morning, some at the third hour, and so forth, proceeded from the difference of their minds¹. He then called them when they would obey; as He also

called the thief when he would obey. Whereas they say, *Because no man hath hired us*, we ought not to force a sense out of every particular in a parable. Further, it is the labourers and not the Lord who speak thus; for that He, as far as it pertains to Him, calls all men from their earliest years, is shewn in this, *He went out early in the morning to hire labourers*.

GREGORY. They then who have neglected till extreme old age to live unto God, have stood idle to the eleventh hour, yet even these the master of the household calls, and oftentimes gives them their reward before other, inasmuch as they depart out of the body into the kingdom before those that seemed to be called in their childhood.

ORIGEN. But this, *Why stand ye here all the day idle?* is not said to such as having *begun in the spirit* (Gal. 3:3) have been *made perfect by the flesh*, as inviting them to return again, and to live in the Spirit. This we speak not to dissuade prodigal sons, who have consumed their substance of evangelic doctrine in riotous living, from returning to their father's house; but because they are not like those who sinned in their youth, before they had learnt the things of the faith.

CHRYSTOSTOM. When He says, *The first shall be last, and the last first*, He alludes secretly to such as were at the first eminent, and afterwards set at nought virtue; and to others who have been reclaimed from wickedness, and have surpassed many. So that this parable was made to quicken the zeal of those who are converted in extreme old age, that they should not suppose that they shall have less than others.

20:17–19

17. And Jesus going up to Jerusalem took the twelve disciples apart in the way, and said unto them,

18. Behold, we go up to Jerusalem; and the Son of man shall be betrayed unto the Chief Priests and unto the Scribes, and they shall condemn him to death,

19. And shall deliver him to the Gentiles to mock, and to scourge, and to crucify him: and the third day he shall rise again.

CHRYSTOSTOM. (Hom. lxxv.) The Lord leaving Galilee, did not go up straightway to Jerusalem, but first wrought miracles, refuted the pharisees, and taught the disciples concerning perfection of life, and its reward; now when about to go up to Jerusalem, He again speaks to them of His passion.

ORIGEN. Judas was yet among the twelve; for he was perhaps still worthy to hear in private along with the rest the things which his Master should suffer.

PSEUDO-CHRYSTOSTOM. For the salvation of men entirely rests upon Christ's death; nor is there any thing for which we are more bound to render thanks to God, than for His death. He imparted the mystery of His death to His disciples for this reason, namely, because the more precious treasure is ever committed to the more worthy vessels. Had the rest heard of the passion of Christ, the men might have been troubled because of the weakness of their faith, and the women because of the tenderness of their nature, which such matters do commonly move to tears.

CHRYSTOSTOM. He had indeed told it, and to many, but obscurely, as in that, *Destroy this temple*; (John 2:19.) and again, *There shall no sign be given it but the sign of Jonas the Prophet*. (Mat. 12:39.) But now He imparted it clearly to His disciples.

PSEUDO-CHRYSTOSTOM. That word *Behold*, is a word of stress, to bid them lay up in their hearts the memory of this present. He says, *We go up*; as much as to say, Ye see that I go of My free-will to death. "When then ye shall see Me hang upon the cross, deem not that I am no more than man; for though to be able to die is human; yet to be willing to die is more than human.

ORIGEN. Meditating then of this, we ought to know that often even when there is certain trial to be undergone, we ought to offer ourselves to it. But forasmuch as it was said above, *When they persecute you in one city, flee ye to another*, (Mat. 10:23), it belongs to the wise in Christ to judge when the season requires that he shun, and when that he go to meet dangers.

JEROME. He had often told His disciples of His passion, but because it might have slipped out of their recollection by reason of the many things they had heard in the mean while, now when He is going to Jerusalem, and going to take His disciples with Him, He fortifies them against the trial, that they

should not be scandalized when the persecution and shame of the Cross should come.

PSEUDO-CHRYSOSTOM. For when sorrow comes at a time we are looking for it, it is found lighter than it would have been, had it taken us by surprise.

CHRYSOSTOM. He forewarns them also in order that they should learn that He comes to His passion wittingly, and willingly. And at the first He had foretold only His death, but now that they are more disciplined, He brings forth yet more, as, *They shall deliver him to the Gentiles*.

RABANUS. For Judas delivered the Lord to the Jews, and they delivered Him to the Gentiles, that is to Pilate, and the Roman power. To this end the Lord refused to be prosperous in this world, but rather chose to suffer affliction, that He might shew us, who have yielded to delights, through how great bitterness we must needs return; whence it follows, *To mock, and to scourge, and to crucify*.

AUGUSTINE. (de Civ. Dei, xviii. 49.) In His Passion we see what we ought to suffer for the truth, and in His resurrection what we ought to hope in eternity; whence it is said, *And shall rise again the third day*.

CHRYSOSTOM. This was added, that when they should see the sufferings, they should look for the resurrection.

AUGUSTINE. (de Trin. iv. 3.) For one death, that namely of the Saviour according to the body, was to us a salvation from two deaths, both of soul and body, and His one resurrection gained for us two resurrections. This ratio of two to one springs out of the number three; for one and two are three.

ORIGEN. There is no mention that the disciples either said or did any thing upon hearing of these sufferings that should thus come upon Christ; remembering what the Lord had said to Peter, they were afraid they should have had the like or worse addressed to themselves. And yet there be scribes who suppose that they know the divine writings, who condemn Jesus to death, scourge Him with their tongues, and crucify Him herein, that they seek to take away His doctrine; but He, vanishing for a season, again rises to appear to those who received His word that it could be so.

20:20–23

20. Then came to him the mother of Zebedee's children with her sons, worshipping him, and desiring a certain thing of him.

21. And he said unto her, What wilt thou? She saith unto him, Grant that these my two sons may sit, the one on thy right hand, and the other on the left, in thy kingdom.

22. But Jesus answered and said, Ye know not what ye ask. Are ye able to drink of the cup that I shall drink of, and to be baptized with the baptism that I am baptized with? They say unto him, We are able.

23. And he saith unto them, Ye shall drink indeed of my cup, and be baptized with the baptism that I am baptized with: but to sit on my right hand, and on my left, is not mine to give, but it shall be given to them for whom it is prepared of my Father.

JEROME. The Lord having concluded by saying, *And shall rise again the third day*; the woman thought that after His resurrection He should forthwith reign, and with womanish eagerness grasps at what is present, forgetful of the future.

PSEUDO-CHRYSOSTOM. This mother of the sons of Zebedee is Salome, as her name is given by another Evangelist (Mark 15:40; 16:1.), herself truly peaceful, and the mother of sons of peace. From this place we learn the eminent merit of this woman; not only had her sons left their father, but she had left her husband, and had followed Christ; for He could live without her, but she could not be saved without Christ. Except any will say that between the time of the Apostle's calling, and the suffering of Christ, Zebedee was dead, and that thus her sex helpless, her age advanced, she was following Christ's steps; for faith never grows old, and religion feels never weary. Her maternal affection made her bold to ask, whence it is said, *She worshipped Him, and desired a certain thing of Him*; i.e. she did Him reverence, requesting that what she should ask, should be granted her. It follows, *He said unto her, What wouldest thou?* He asks not because He knows not, but that by its very statement, the unreasonableness of her

petition might be shewn, *She saith unto him, Grant that these my two sons may sit.*

AUGUSTINE. (Cons. Ev. ii. 64.) What Matthew has here represented as being said by the mother, Mark (Mark 10:35) relates that the two sons of Zebedee spake themselves, when she had presented their wish before the Lord; so that from Mark's brief notice it should rather seem, that they, and not she, had said that which was said.

CHRYSTOSTOM. They saw the disciples honoured before others, and had heard that *ye shall sit upon twelve thrones*, (Mat. 19:28.) whereupon they sought to have the primacy of that seat. And that others were in greater honour with Christ they knew, and they feared that Peter was preferred before them; wherefore (as is mentioned by another Evangelist) because they were now near to Jerusalem, they thought that the kingdom of God was at the door, that is, was something to be perceived by sense. Whence it is clear that they sought nothing spiritual, and had no conception of a kingdom above.

ORIGEN. For if in an earthly kingdom they are thought to be in honour who sit with the king, no wonder if a woman with womanish simplicity or want of experience conceived that she might ask such things, and that the brethren themselves being not perfect, and having no more lofty thoughts concerning Christ's kingdom, conceived such things concerning those who shall sit with Jesus.

PSEUDO-CHRYSTOSTOM. Or otherwise. We affirm not that this woman's request was a lawful one; but this we affirm, that it was not earthly things, but heavenly things that she asked for her sons. For she felt not as ordinary mothers, whose affection is to the bodies of their children, while they neglect their minds; they desire that they should prosper in this world, not caring what they shall suffer in the next, thereby shewing themselves to be mothers of their bodies only, but not of their souls. And I imagine that these brethren, having heard the Lord prophesying of His passion and resurrection, began to say among themselves, seeing they believed; Behold, the King of heaven is going down to the realms of Tartarus, that He may destroy the king of death. But when the victory shall be completed, what remains but that the glory of the kingdom shall follow?

ORIGEN. For when sin is destroyed, which reigned in men's mortal bodies, with the entire dynasty of malignant powers, Christ shall receive exaltation of His kingdom among men; that is, His sitting on the throne of His glory. That God disposes all things both on His right hand and on His left, this is that there shall be then no more evil in His presence. They that are the more excellent among such as draw near to Christ, are they on His right hand; they that are inferior, are they on His left hand. Or by Christ's right hand look if you may understand the invisible creation; by His left hand the visible and bodily. For of those who are brought nigh to Christ, some obtain a place on His right hand, as the intelligent, some on His left hand, as the sentient creation.

PSEUDO-CHRYSOSTOM. He that gave Himself to man, how shall He not give them the fellowship of His kingdom? The supineness of the petitioner is in fault, where the graciousness of the giver is undoubted. But if we ourselves ask our master, perchance we wound the hearts of the rest of our brethren, who though they can no longer be overcome by the flesh, seeing they are now spiritual, may yet be wounded as carnal. Let us therefore put forward our mother, that she may make her petition for us in her own person. For though she be to be blamed therein, yet she will readily obtain forgiveness, her sex pleading for her. For the Lord Himself, who has filled the souls of mothers with affection to their offspring, will more readily listen to their desires. Then the Lord, who knows secrets, makes answer not to the words of the mother's petition, but to the design of the sons who suggested it. Their wish was commendable, but their request inconsiderate; therefore, though it was not right that it should be granted to them, yet the simplicity of their petition did not deserve a harsh rebuke, forasmuch as it proceeded of love of the Lord. Wherefore it is their ignorance that the Lord finds fault with; *Jesus answered and said unto them, Ye know not what ye ask.*

JEROME. And no wonder, if she is convicted of inexperience, seeing it is said of Peter, *Not knowing what he said.* (Luke 9:33.)

PSEUDO-CHRYSOSTOM. For oftentimes the Lord suffers His disciples either to do or to think somewhat amiss, that from their error He may take occasion to set forth a rule of piety; knowing that their fault harms not when the Master is present, while His doctrine edifies them not for the present only, but for the future.

CHRYSTOSTOM. This He says to shew either that they sought nothing spiritual, or that had they known for what they asked, they would not have asked that which was so far beyond their faculties.

HILARY. They know not what they ask, because there was no doubt of the future glory of the Apostles; His former discourse had assured them that they should judge the world.

PSEUDO-CHRYSTOSTOM. Or, *Ye know not what ye ask*; as much as to say, I have called you to My right hand away from My left, and now you wilfully desire to be on My left. Hence perhaps they did this through the mother. For the devil betook him to his well-known tool the woman, that as he made prey of Adam by his wife, so he should sever these by their mother. But now that the salvation of all had proceeded from a woman, destruction could no longer enter in among the saints by a woman. Or He says, *Ye know not what ye ask*, seeing we ought not only to consider the glory to which we may attain, but how we may escape the ruin of sin. For so in secular war, he who is ever thinking of the plunder, hardly wins the fight; they should have asked, Give us the aid of Thy grace, that we may overcome all evil.

RABANUS. They knew not what they asked, for they were asking of the Lord a seat in glory, which they had not yet merited. The honourable eminence liked them well, but they had first to practise the laborious path thereto; *Can ye drink of the cup that, I shall drink of?*

JEROME. By the cup in the divine Scriptures we understand suffering, as in the Psalm, *I will take the cup of salvation*; (Ps. 116:13, 15.) and straightway He proceeds to shew what is the cup, *Precious in the sight of the Lord is the death of his saints*.

PSEUDO-CHRYSTOSTOM. The Lord knew that they were able to follow His passion, but He puts the question to them that we may all hear, that no man can reign with Christ, unless he is conformed to Christ in His passion, for that which is precious is only to be purchased at a costly price. The Lord's passion we may call not only the persecution of the Gentiles, but all the hardships we go through in struggling against our sins.

CHRYSTOSTOM. He says therefore, *Can ye drink it?* as much as to say, You ask me of honours and crowns, but I speak to you of labour and travail, for this is no time for rewards. He draws their attention by the manner of His

question, for He says not, Are ye able to shed your blood? but, *Are ye able to drink of the cup?* then He adds, *which I shall drink of?*

REMIGIUS. That by such partaking they may burn with the more zeal towards Him. But they, already sharing the readiness and constancy of martyrdom, promise that they would drink of it; whence it follows, *They say unto him, We are able.*

PSEUDO-CHRYSOSTOM. Or, they say this not so much out of reliance on their own fortitude, as out of ignorance; for to the inexperienced the trial of suffering and death appears slight.

CHRYSOSTOM. Or they offer this in the eagerness of their desire, expecting that for their thus speaking they should have what they desired. But He foretels great blessings for them, to wit, that they should be made worthy of martyrdom. *He saith unto them, Ye shall indeed drink of my cup.*

ORIGEN. Christ does not say, Ye are able to drink of My cup, but looking to their future perfection He said, *Ye shall indeed drink of my cup.*

JEROME. It is made a question how the sons of Zebedee, James, and John, did drink the cup of martyrdom, seeing Scripture relates that James only was beheaded by Herod, (Acts 12:2.) while John ended his life by a peaceful death. But when we read in ecclesiastical history that John himself was thrown into a cauldron of boiling oil with intent to martyr him, and that he was banished to the isle of Patmos, we shall see that he lacked not the will for martyrdom, and that John had drunk the cup of confession, the which also the Three Children in the fiery furnace did drink of, albeit the persecutor did not shed their blood.

HILARY. The Lord therefore commends their faith, in that He says that they are able to suffer martyrdom together with Him; but, *To sit on my right hand and on my left is not mine to give, but for whom it is prepared of my Father*, Though indeed, as far as we can judge, that honour is so set apart for others, as that the Apostles shall not be strangers to it, who shall sit on the throne of the Twelve Patriarchs to judge Israel; also, as may be collected out of the Gospels themselves, Moses and Elias shall sit with them in the kingdom of heaven, seeing that it was in their company that He appeared on the mount in His apparel of splendour.

JEROME. But to me this seems not so. Rather the names of them that shall sit in the kingdom of heaven are not named, lest that, if some few were named, the rest should think themselves shut out; for the kingdom of heaven is not of him that gives it, but of him that receives it. Not that there is respect of persons with God, but whosoever shall shew himself such as to be worthy of the kingdom of heaven, shall receive it, for it is prepared not for condition, but for conduct. Therefore if you shall be found to be such as to be fit for that kingdom of heaven which My Father has made ready for the conquerors, ye shall receive the same. He said not, Ye shall not sit there, that He might not discourage the two brethren; while He said not, Ye shall sit there, that He might not stir the others to envy.

CHRYSOStOM. Or otherwise. That seat seems to be unapproachable to all, not only men, but Angels also; for so Paul assigns it peculiarly to the Only-Begotten, saying, *To which of the Angels said he at any time, Sit thou on my right hand?* (Heb. 1:13.) The Lord therefore makes answer, not as though in verity there were any that should sit there, but as condescending to the apprehensions of the petitioners. They asked but this one grant, to be before others near Him; but the Lord answers, Ye shall die for My sake, yet is not that sufficient to make you obtain the first rank. For if there shall come another with martyrdom, and having virtue greater than yours, I will not, because I love you, put him out, and give you precedence. But that they should not suppose that he lacked power, He said not absolutely, It is not Mine to give, but, *It is not mine to give to you, but to those for whom it is prepared*; that is, to those who are made illustrious by their deeds.

REMIGIUS. Or otherwise; *It is not mine to give to you*, that is, to proud men such as you are, but to the lowly in heart, *for whom it is prepared of my Father*.

AUGUSTINE. (de Trin i. 12.) Or otherwise; The Lord makes answer to His disciples in His character of servant; though whatever is prepared by the Father is also prepared by the Son, for He and the Father are one.

20:24–28

24. And when the ten heard it, they were moved with indignation against the two brethren.

25. But Jesus called them unto him, and said, Ye know that the princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them.

26. But it shall not be so among you: but whosoever will be great among you, let him be your minister;

27. And whosoever will be chief among you, let him be your servant:

28. Even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.

CHRYSTOSTOM. So long as the judgment of Christ upon this request was in suspense, the other disciples were not indignant; but when they heard Him rebuke them, they were sorrowful; whence it is said, *And when the ten heard it, they had indignation against the two brethren.*

JEROME. They do not lay it upon the forwardness of the mother who spoke the request, but upon her sons, who, not knowing their measure, burned with so immoderate desires.

CHRYSTOSTOM. For when the Lord rebuked them, then they perceived that this request was from the disciples. For though they were grieved in their hearts when they saw them so especially honoured in the transfiguration, they yet dared not so express themselves, out of respect to their teacher.

PSEUDO-CHRYSTOSTOM. But as the two had asked carnally, so now the ten are grieved carnally. For as to seek to be above all is blame-worthy, so to have another above us is mortifying to our vanity.

JEROME. But the meek and lowly Master neither charges the two with ambition, nor rebukes the ten for their spleen and jealousy; but, *Jesus called them unto him.*

CHRYSTOSTOM. By thus calling them to Him, and speaking to them face to face, he soothes them in their discomposure; for the two had been speaking with the Lord apart by themselves. But not now as before does He it by bringing forward a child, but He proves it to them by reasoning from contraries; *Ye know that the princes of the Gentiles exercise dominion over them.*

ORIGEN. That is, not content merely to rule over their subjects, they are severe and oppressive. But among you who are Mine these things shall not be so; for as all carnal things are done by compulsion, but spiritual things by free-will, so those rulers who are spiritual ought to rest their power in the love of their subjects, not in their fears.

CHRYSOStOM. He shews here that it is of the Gentiles to desire preeminence; and by this comparison of the Gentiles He calms their troubled souls.

PSEUDO-CHRYSOStOM. Indeed, to desire a good work is good, for it is within our will, and ours is the reward; but to desire a primacy of honour is vanity. For when we attain this we are judged of God, because we know not whether in our precedence of honour we deserve the reward of righteousness. For not even an Apostle will have praise with God, because he is an Apostle, but if he has well fulfilled the duties of his Apostleship; nor was an Apostle placed in honour as an Apostle, for any previous merit of his; but was judged meet for that ministry, on account of the disposition of his mind. For high place courts him who flies from it, and shuns him who courts it. A better life then, and not a more worthy degree, should be our object. The Lord therefore, willing to check the ambition of the two sons of Zebedee, and the indignation of the others, points out this distinction between the chief men of the world, and those of the Church, shewing that the primacy in Christ is neither to be sought by him who has it not, nor envied by him who has it. For men become masters in this world that they may exercise domination over their inferiors, and reduce them to slavery, and rob them, and employ them even to death for their own profit and glory. But men become governors in the Church, that they may serve those who are under them, and minister to them whatever they have received of Christ, that they may postpone their own convenience, and mind that of others, and not refuse even to die for the sake of those beneath them. To seek therefore a command in the Church is neither righteous, nor profitable. No prudent man will voluntarily subject himself to slavery, nor to stand in such peril wherein he will have to render account for the whole Church; unless it be one perchance who fears not God's judgment, who abuses His ecclesiastical primacy to a secular end, so that He converts it into a secular primacy.

JEROME. Lastly, He sets before them His own example, that so should they little weigh His words, His deeds might shame them, whence He adds, *As also the Son of Man cometh not to be ministered unto, but to minister.*

ORIGEN. For though the Angels and Martha ministered to Him, (Mat. 4:11), yet did He not come to be ministered unto, but to minister (John 12:2); yea, His ministry extended so far, that He fulfilled even what follows, *And to give his life a ransom for many*, they, that is, who believed on Him; and gave it, i.e. to death. But since He was alone free among the dead, and mightier than the power of death, He has set free from death all who were willing to follow Him. The heads of the Church ought therefore to imitate Christ in being affable, adapting Himself to women, laying His hands on children, and washing His disciples' feet, that they also should do the same to their brethren. But we are such, that we seem to go beyond the pride even of the great ones of this world; as to the command of Christ, either not understanding it, or setting it at nought. Like princes we seek hosts to go before us, we make ourselves awful and difficult of access, especially to the poor, neither approaching them, nor suffering them to approach us.

CHRYSTOM. How much soever you humble yourself, you cannot descend so far as did your Lord.

20:29–34

29. And as they departed from Jericho, a great multitude followed him.

30. And, behold, two blind men sitting by the way side, when they heard that Jesus passed by, cried out, saying, Have mercy on us, O Lord, thou Son of David.

31. And the multitude rebuked them, because they should hold their peace: but they cried the more, saying, Have mercy on us, O Lord, thou Son of David.

32. And Jesus stood still, and called them, and said, What will ye that I shall do unto you?

33. They say unto him, Lord, that our eyes may be opened.

34. So Jesus had compassion on them, and touched their eyes: and immediately their eyes received sight, and they followed him.

PSEUDO-CHRYSOSTOM. As the proof of the husbandman's industry lies in the abundance of his crop, so the fulness of the Church is the evidence of an industrious teacher; so it is here said, *And as they departed from Jericho, a great multitude followed him*. No one was deterred by the toilsomeness of the journey, for spiritual love feels no fatigue; no one was kept away by the thought of sufferings, for they were going into possession of the kingdom of heaven. For he who has in very deed tasted the reality of heavenly good, has nothing to attach him to earth. In good season these blind men come before Christ, that having their eyes opened, they may go up with Him to Jerusalem as witnesses to His power. They heard the sound of the passers by, but saw not their persons, and having nothing free about them but their voice, because they could not follow Him with their feet, they pursued Him with their voice; *When they heard that Jesus passed by, they cried out, saying, Have mercy on us, O Lord, thou Son of David*.

AUGUSTINE. (de Cons. Ev. ii. 65.) Mark relates this miracle, but speaks of only one blind man. This difficulty is thus explained; of the two blind men whom Matthew has introduced, one was well known in that city, as appears by Mark's mentioning both his name, and that of his father. (Mark 10:46.) Bartimæus the son of Timæus was well known as having sunk from great affluence, and now sitting not only blind, but a beggar. For this reason then it is that Mark chose to mention him alone, because the restoration of his sight procured fame to the miracle, in proportion to the notoriety of the fact of his blindness. Though what Luke relates was done after the same manner, yet his account is to be taken of another though similar miracle. (Luke 18:35.) That which he gives was done as they drew near to Jericho; this in the other two as they came out of Jericho. *And the multitude rebuked them that they should hold their peace*.

PSEUDO-CHRYSOSTOM. For they saw how mean their clothes, and considered not how pure their consciences. See the foolish wisdom of men! They think great men are hurt when they receive the homage of the poor. What poor man dare salute a rich man in public?

HILARY. Or, They bid them hold their peace, not from reverence for Christ, but because they were grieved to hear from the blind what they denied, namely, that the Lord was the Son of David.

ORIGEN. Or; Those that believed rebuked them that they should not dishonour Him by styling Him merely Son of David, but should rather say, Son of God, have mercy on us.

PSEUDO-CHRYSOSTOM. They were rather encouraged than repelled by this rebuke. For so faith is quickened by being prohibited; and hence is secure in dangers, and in security is endangered; whence it follows, But they cried out the more, saying, *Have mercy upon us, Son of David*. They cried out at the first because they were blind, now they rather cried out because they were forbidden to come to the Light.

CHRYSOSTOM. (Hom. lxvi.) Christ suffered them to be forbidden, that their desire might be the more evidenced. Hence learn that though we be repulsed, yet if we come to God with earnestness, of ourselves, we shall obtain that we ask. It follows, *And Jesus stood still, and called them, and said, What will ye that I should do unto you?*

JEROME. Jesus stood still, because they being blind could not see their way. About Jericho were many pits, crags, and abrupt precipices; there fore the Lord stands still, that they might come to Him.

ORIGEN. Or; Jesus does not pass on, but stands still, that by His standing His goodness may not pass by, but as from an abiding fount mercy may flow forth upon them.

JEROME. He commands that they be called to Him that the multitude may not withhold them; and He asks them what they would, that by their answer, their necessity may be made apparent, and His power be shewn in their healing.

PSEUDO-CHRYSOSTOM. Or; He asks them on account of their faith, that whereas they who were blind confess Christ to be the Son of God, those who had their sight might be put to shame for their esteeming Him only man. They had indeed called Christ *Lord*, and they had spoken true; but by calling Him the *Son of David*, they obliterated this their good confession. For indeed by a misuse of words men are called Lords, but none is truly Lord, but God only. When therefore they say, *O Lord, thou Son of David*, they thus misapply the term to Christ, as esteeming Him man; had they only called Him Lord, they would have confessed His Godhead. When then He asks them, *What would ye?* they no longer style Him Son of David, but only

Lord; *They say unto Him, Lord, that our eyes may be opened.* For the Son of David cannot open the eyes of the blind, but the Son of God can. So long then as they cried, *O Lord, thou Son of David,* their cure was delayed; as soon as they said, *Lord,* only, healing was shed upon them; for it follows, *And Jesus had compassion upon them, and touched their eyes, and straightway they saw.* He touched them carnally as man, He healed them as God.

JEROME. The Creator bestows what nature had not given; or at least mercy accords what weakness had withheld.

CHRYSOStOM. But as before this bounty they had been persevering, so after the receiving it they were not ungrateful.

PSEUDO-CHRYSOStOM. On being healed they rendered a high service to Christ; for it follows, *And they followed him.* For this the Lord requires of thee, according to the Prophet, that *thou be careful to walk with the Lord thy God.* (Mic. 6:8).

JEROME. They then who had sat shut up in Jericho, and knew only to cry with their voice, afterwards follow Jesus, not so much with their feet as in their virtues.

RABANUS. But Jericho, which is interpreted ‘the moon,’ denotes the infirmity of our changefulness.

ORIGEN. Figuratively, Jericho is taken to be the world, into which Christ came down. They who are in Jericho, know not how to escape from the wisdom of the world, unless they see not Jesus only coming out of Jericho, but also His disciples. This when they saw, great multitudes followed Him, despising the world and all worldly things, that under His guidance they may go up to the heavenly Jerusalem. The two blind men we may call Judah and Israel, who before the coming of Christ were blind, not seeing the true word which was in the Law and the Prophets, yet sitting by the wayside of the Law and the Prophets, and understanding Him only as after the flesh, they cried to Him who was made of the seed of David according to the flesh.

JEROME. By the two blind men are generally understood the Pharisees and Sadducees.

AUGUSTINE. (Quæst. Ev. i. 28.) Otherwise; The two blind men sitting by the wayside, denote certain of both nations already by faith coming in to that temporal dispensation, according to which Christ is the way, and seeking to be enlightened, that is, to know something concerning the eternity of the Word. This they desired to obtain from the Lord as He passed by, for the merit of that faith by which He is believed to be the Son of God, to have been born man, and to have suffered for us; for in this dispensation, Jesus, as it were, passes by, for all action is of this world. Also it behoved that they should cry out so loud as to overpower the din of the multitude that withstood them; that is, so to fortify their minds by perseverance and prayer, and mortifying continually the usage of fleshly lusts, (which as a crowd ever beset one that is endeavouring to come to the sight of eternal truth,) and by the straitest painfulness to get the better of the multitude of carnal men who hinder spiritual aspirations.

AUGUSTINE. (Serm. 88, 13.) For bad or lukewarm Christians are an hindrance to good Christians, who seek to perform the commandments of God. Notwithstanding these cry and faint not; for every Christian at his first setting about to live well and to despise the world, has to endure at the first the censures of cold Christians; but if he persevere, they will soon comply, who but now withstood him.

AUGUSTINE. (Quæst. Ev. ii. 28.) Jesus therefore, the same who said, *To him that knocketh it shall be opened*, hearing them, stands still, touches them, and gives them light. Faith in His temporal incarnation prepares us for the understanding of things eternal. By the passing by of Jesus they are admonished that they should be enlightened, and when He stands still they are enlightened; for things temporal pass by, but things eternal stand still.

PSEUDO-CHRYSOSTOM. Some interpret that the two blind men are the Gentiles; one sprung from Cham, the other from Japhet; they sat by the way-side, that is, they walked hard by the truth, but they could not find it out; or they were placed in reason, not having yet received knowledge of the Word.

RABANUS. But recognizing the rumour of Christ, they desired to be made partakers of Him. Many spake against them; first the Jews, as we read in the Acts; then the Gentiles harassed them by persecution; but yet they might not deprive those who were preordained to life of salvation.

PSEUDO-CHRYSOSTOM. Accordingly Jesus touched the eyes of the Gentile mind, giving them the grace of the Holy Spirit, and when enlightened they followed Him with good works.

ORIGEN. We also now sitting by the wayside of the Scriptures, and understanding wherein we are blind, if we ask with desire, He will touch the eyes of our souls, and the gloom of ignorance shall depart from our minds, that in the light of knowledge we may follow Him, who gave us power to see to no other end than that we should follow Him.

CHAP. 21

21:1–9

1. And when they drew nigh unto Jerusalem, and were come to Bethphage, unto the mount of Olives, then sent Jesus two disciples,

2. Saying unto them, Go into the village over against you, and straightway ye shall find an ass tied, and a colt with her: loose them, and bring them unto me.

3. And if any man say ought unto you, ye shall say, The Lord hath need of them; and straightway he will send them.

4. And this was done, that it might be fulfilled which was spoken by the prophet, saying,

5. Tell ye the daughter of Sion, Behold, thy King cometh unto thee, meek, and sitting upon an ass, and a colt the foal of an ass.

6. And the disciples went, and did as Jesus commanded them,

7. And brought the ass, and the colt, and put on them their clothes, and they set him thereon.

8. And a very great multitude spread their garments in the way; others cut down branches from the trees, and strawed them in the way.

9. And the multitudes that went before, and that followed, cried, saying, Hosanna to the Son of David: Blessed is he that cometh in the name of the Lord; Hosanna in the highest.

REMIGIUS. The Evangelist related above that the Lord departed from Galilee, and began to go up to Jerusalem. Being now occupied with telling what He did by the way, he proceeds in his purpose, saying, *And when they drew nigh to Jerusalem, and were come to Bethphage*. Bethphage was a small village of the priests, situated on the declivity of Mount Olivet, one mile distant from Jerusalem. For the priests who ministered in the temple their apportioned time, when their office of ministration was discharged, withdrew to this village to abide; as also did they who were to take their place. Because it was commanded by their Law that none should travel on the Sabbath more than a mile.

ORIGEN. Whence Bethphage is interpreted, The house of the Shoulder; for the shoulder was the priest's portion in the Law. It follows, *Then Jesus sent two of his disciples.*,

PSEUDO-CHRYSOSTOM. He said not to His disciples, Say, Thy Lord, or Your Lord, hath need of them; that they may understand, that He is Lord alone, not of the beasts only, but of all men; for even sinners are by the law of nature His, though by their own will they are the Devil's.

CHRYSOSTOM. And think not this a little thing which was now done, for who was it that wrought with the owners of the beasts that they refused not, but yielded them? By this also He instructs His disciples that He could have restrained the Jews, but would not; and further teaches them that they should grant whatever is asked of them; for if they who knew not Christ, now granted this, much more it becomes His disciples to give unto all. For that which is said, *But will straightway let them go*,

PSEUDO-CHRYSOSTOM. it is to be understood, that after He had entered into Jerusalem, the beast was returned by Christ to its owner.

GLOSS. (ap. Anselm) Or, The owner of the beasts will straightway send them to be engaged for Christ's service. Hereto is added the testimony of

the Prophet, that it may be shewn that the Lord fulfilled all things which were written of Him, but that the Scribes and Pharisees, blinded by envy, would not understand the things that they read; *All this was done, that it might be fulfilled which was spoken by the Prophet; (Zech. 9:9.)* to wit, Zacharias.

PSEUDO-CHRYSOSTOM. For the Prophet knowing the malice of the Jews, that they would speak against Christ when He went up to the Temple, gave them this sign beforehand, whereby they might know their King, *Say ye to the daughter of Sion.*

RABANUS. In history, Daughter of Sion is the name given to the city of Jerusalem, which stands on mount Sion. But mystically, it is the Church of the faithful pertaining to the Jerusalem which is above.

PSEUDO-CHRYSOSTOM. *Behold*, is a word used in pointing out any thing; look, that is, not with the bodily eye, but with the spiritual understanding, at the works of His power. Also aforesometimes He oft said, *Behold*, that He might shew that He of whom He spake before He was born was even then thy King. When then ye shall see Him, say not, *We have no King but Cæsar. He cometh to thee*, (John 19:15.) if thou wilt apprehend Him, that He may save thee; if thou wilt not apprehend Him, He cometh against thee; *Meek*, so that He is not to be feared for His power, but loved for His meekness; wherefore He sitteth not on a golden car, refulgent in costly purple, nor is mounted on a mettled steed, rejoicing in strife and battle, but upon a she-ass, that loves peace and quiet.

AUGUSTINE. (de Cons. Ev. ii. 66.) In this quotation from the Prophet, there is some variety in the different Gospels. Matthew quotes it as if the Prophet had expressly mentioned the she-ass; but it is not so quoted by John, nor in the Church-copies of the translation in common use. (John 12:15) This seems to me to be accounted for by the account, that Matthew wrote his Gospel in the Hebrew language. And it is clear that the translation called the LXX, has some things different from what are found in the Hebrew, by those who know that tongue, and who have rendered the same books out of the Hebrew. If the reason of this discrepancy be asked, I consider nothing more likely than that the LXX interpreted with the selfsame spirit with which the original was written, which is confirmed by that wonderful agreement among them of which we are told. By thus varying the

expression, while they did not depart from the meaning of that God whose words they were, they convey to us the very same thing as we gather from this agreement, with slight variety, among the Evangelists. This shews us that it is no lie, when one relates any thing with such diversities in detail, as that he does not depart from his intention with whom he ought to agree. To know this is useful in morals in avoiding lies; and for faith itself, that we should not suppose that the truth is secured in sacred sounds, as though God imparted to us not the matter only, but the words in which the matter is conveyed. Rather the matter is in such sort conveyed in words, that we ought not to want words at all, if it were possible that the matter could be known by us without words, as God and His Angels know it. It follows, *But the disciples went and did as Jesus commanded them, and brought the ass, and the colt.* The other Evangelists say nothing of the ass. And if Matthew had not mentioned the colt, as they do not mention the ass, the reader ought not to have been surprised. How much less then should it move him, when one has so mentioned the ass which the others have omitted, as not to forget the colt which they have mentioned. For there is no discrepancy where both circumstances may have occurred, though one only related one, and another another; how much less then where one mentions both, though another mentions only one? It follows, *And they put on them their clothes, and set him thereon.*

JEROME. But it seems that the Lord could not in so short a distance have sate upon both animals; seeing then that the history has either an impossibility or a meanness, we are sent to higher things, that is, to the figurative sense.

REMIGIUS. Notwithstanding, it was possible that the Lord might have sate upon both animals.

CHRYSTOSTOM. To me it seems that He was mounted upon the ass, not only because of the mystery, but to give us a lesson of wisdom, teaching us therein that it needs not to be mounted on horses, but that it is sufficient to employ an ass, and be content with that which is necessary. But enquire of the Jews, what King has entered Jerusalem mounted upon an ass? They can name none other, but this one only.

JEROME. The multitudes that came out of Jericho, and followed the Saviour, cast down their garments, and strewed the way with branches of trees; and therefore it follows, *But the multitudes spread their garments in the way;*

that is, beneath the feet of the ass, that it should not stumble against a stone, nor tread upon a thorn, nor fall into a ditch. *Others cut down branches from the trees, and strewed them in the way;* from the fruit-trees, that is, with which mount Olivet was clothed. And when all that could be done was done, they added also the tribute of the tongue, as it follows, *And the multitudes that went before, and that followed, cried, saying, Hosanna to the Son of David.* I shall shortly examine what is the meaning of this word Hosanna. In the hundred and seventeenth Psalm, which is clearly written of the Saviour's coming, we read this among other things; *Save me now, O Lord; O Lord, send now prosperity. Blessed art thou that art to come in the name of the Lord.* (Ps. 118:25.), For that which the LXX give ὦ Κύριε σῶσον δὴ, *Save now, O Lord;* we read in the Hebrew, 'Anna, adonai osianna,' which Symmachus renders more plainly, *I pray thee, O Lord, save, I pray thee.* Let none think that it is a word made up of two words, one. Greek and one Hebrew, for it is pure Hebrew.

REMIGIUS. And it is confounded of one perfect and one imperfect word. For 'Hosi' signifies 'save;' 'anna' is an interjection used in entreating.

JEROME. For it signifies that the coming of Christ is the salvation of the world, whence it follows, *Blessed is he that cometh in the name of the Lord.* Which same thing the Saviour in the Gospel confirms, *I am come in my Father's name.* (John 5:43.)

REMIGIUS. Because, namely, in all His good actions, He sought not His own but His Father's glory.

GLOSS. (ap. Anselm.) And the meaning is, *Blessed*, that is, Glorious, *is He that cometh*, that is, is incarnate; *in the name of the Lord;* that is, of the Father, by glorifying Him. Again they repeat, *Hosanna*, that is, *Save, I pray thee*, and define whither they would be saved, *in the highest*, that is in the heavenly, not in the earthly places.

JEROME. Or by that which is added, *Hosanna*, that is, Salvation, *in the highest*, it is clearly shewn that the coming of Christ is not the salvation of man only, but of the whole world, joining earthly things to things heavenly.

ORIGEN. Or when they say, *Hosanna to the Son of David; Blessed is He that cometh in the name of the Lord*, it is the dispensation of Christ's humanity

that they set forth; but His restoration to the holy places when then say,
Hosanna in the highest.

PSEUDO-CHRYSOSTOM. *Hosanna*, some interpret ‘glory,’ some ‘redemption;’ and glory is His due, and redemption belongs to Him who has redeemed all men.

HILARY. The words of their song of praise, express His power of redemption; in calling Him the Son of David, they acknowledge His hereditary title to the kingdom.

PSEUDO-CHRYSOSTOM. Never before had the Lord employed the services of beasts, nor surrounded Himself with the ornaments of green boughs, till now when He is going up to Jerusalem to suffer. He moved them that beheld to do that which they had before desired to do; so it was opportunity that was now given them, not their purpose that was changed.

JEROME. Mystically; The Lord draws near to Jerusalem departing from Jericho, and taking great multitudes with Him, because great and laden with great wares, that is, the salvation of believers that has been entrusted to Him, He seeks to enter the city of peace, the place of the beholding of God. And He comes to Bethphage, that is, to The house of the jawbones; He bare also the type of confession; and halted on Mount Olivet, where is the light of knowledge, and the repose from toils and pains. By the village over against the Apostles is denoted this world; for that was against the Apostles, and was not willing to receive the light of their teaching.

REMIGIUS. The Lord therefore sent His disciples from mount Olivet to the village, when He guided the preachers forth from the primitive Church into the world. He sent two, because there were two orders of preachers, as the Apostle shews, saying, *He that wrought in Peter to the Apostleship of circumcision, the same was mighty in me towards the Gentiles;* (Gal. 2:8.) or, because the precepts of charity are two; or, because there are two testaments; or, because there is letter and spirit.

JEROME. Or, because there is theory and practice, that is, knowledge and works. By the ass which had been under the yoke, and was broken, the synagogue is understood. By the ass’s colt wild and unbroken, the Gentile people; for the Jewish nation is towards God the mother of the Gentiles.

RABANUS. Whence Matthew, who wrote his Gospel to the Jews, is the only one who mentions that the ass was brought to the Lord, to shew that this same Hebrew nation, if it repent, need not despair of salvation,

PSEUDO-CHRYSOSTOM. Men are likened to animals, from some resemblance they bear in their not recognising the Son of God. And this animal is unclean, and beyond all other brutes incapable of reasoning, a stupid, helpless, ignoble drudge. Such were men before the coming of Christ, unclean with divers passions; unreasoning, that is lacking the reason of the Word, stupid, in their disregard of God; weak in soul, ignoble, because forgetting their heavenly birth they became slaves of their passions, and of the dæmons; drudges, because they toiled under the load of error laid upon them by the dæmons, or the Pharisees. The ass was tied, that is, bound in the chain of diabolic error, so that it had not liberty to go whither it would; for before we do any sin we have free will to follow, or not, the will of the Devil, but if once by sinning we have bound ourselves to do his works, we are no longer able to escape by our own strength, but, like a vessel that has lost its rudder is tossed at the mercy of the storm, so man, when by sin he has forfeited the aid of Divine grace, no longer acts as he wills, but as the Devil wills. And if God, by the mighty arm of His mercy, do not loose him, he will abide till death in the chain of his sins. Therefore He saith to His disciples, *Loose them*, that is, by your teaching and miracles, for all the Jews and Gentiles were loosed by the Apostles; *and bring them to me*, that is, convert them to My glory.

ORIGEN. Whence also, when He ascended into heaven, He gave command to His disciples that they should loose sinners, for which also He gave them the Holy Spirit. But being loosed, and making progress, and being nourished by the Divinity of the Word, they are held worthy to be sent back to the place whence they were taken, but no more to their former labours, but to preach to them the Son of God, and this is what He signifies when He says, *And straightway He will send them*.

HILARY. Or by the ass and the colt is shewn the twofold calling from among the Gentiles. For the Samaritans did serve after a certain fashion of obedience, and they are signified by the ass; but the other Gentiles wild and unbroken are signified by the colt. Therefore two are sent to loose them that are bound by the chains of error; Samaria believed through Philip, and Cornelius as the first-fruits of the Gentiles was brought by Peter to Christ.

REMIGIUS. But as it was then said to the Apostles, *If any man say ought to you, say ye, The Lord hath need of them*; so now it is commanded to the preachers, that though any opposition be made to them, they should not slack to preach.

JEROME. The Apostles clothes which are laid upon the beasts may be understood either as the teaching of virtues, or discernment of Scriptures, or verities of ecclesiastical dogmas, with which, unless the soul be furnished and instructed, it deserves not to have the Lord take His seat there.

REMIGIUS. The Lord sitting upon the ass goes towards Jerusalem, because presiding over the Holy Church, or the faithful soul, He both guides it in this life, and after this life leads it to the view of the heavenly country. But the Apostles and other teachers set their garments upon the ass, when they gave to the Gentiles the glory which they had received from Christ. The multitudes spread their garments in the way, when they of the circumcision who believed, despised the glory which they had by the Law. They cut down branches from the trees, because out of the Prophets they had heard of the green *Branch* as an emblem of Christ. (Is. 11:1, Jer. 23:5.) Or, the multitudes who spread their garments in the way, are the martyrs who gave to martyrdom for Christ their bodies, which are the clothing of their minds. Or, they are signified, who subdue their bodies by abstinence. They who cut down the branches of the trees, are they who seek out the sayings and examples of the holy fathers for their own or their children's salvation.

JEROME. When He says, *The multitudes that went before and that followed*, He shews that both people, those who before the Gospel, and those who after the Gospel, believed on the Lord, praise Jesus with the harmonious voice of confession.

PSEUDO-CHRYSOSTOM. Those prophesying spoke of Christ who was to come; these speak in praise of the coming of Christ already fulfilled.

21:10–16

10. And when he was come into Jerusalem, all the city was moved, saying, Who is this?

11. And the multitude said, This is Jesus the prophet of Nazareth of Galilee.

12. And Jesus went into the temple of God, and cast out all them that sold and bought in the temple, and overthrew the tables of the moneychangers, and the seats of them that sold doves,

13. And said unto them, It is written, My house shall be called the house of prayer; but ye have made it a den of thieves.

14. And the blind and the lame came to him in the temple; and he healed them.

15. And when the Chief Priests and Scribes saw the wonderful things that he did, and the children crying in the temple, and saying, Hosanna to the Son of David; they were sore displeased,

16. And said unto him, Hearest thou what these say? And Jesus saith unto them, Yea; have ye never read, Out of the mouth of babes and sucklings thou hast perfected praise?

JEROME. When Jesus entered with the multitudes, the whole city of Jerusalem was moved, wondering at the crowds, and not knowing the power.

PSEUDO-CHRYSOSTOM. With good reason were they moved at sight of a thing so to be wondered at. Man was praised as God, but it was the God that was praised in the man. But, I suppose, that neither they who praised knew what they praised, but the Spirit that suddenly inspired them poured forth the words of truth.

ORIGEN. Moreover, when Jesus entered the true Jerusalem, they cried out, wondering at His heavenly virtues, and said, *Who is this King of glory?*

JEROME. While others were in doubt or enquiring, the worthless multitude confessed Him; *But the people said, This is Jesus the Prophet from Nazareth in Galilee.* (Ps. 24:8.) They begin with the lesser that they may come to the greater. They hail Him as that Prophet whom Moses had said should come like to himself, (Deut. 15:18.) which is rightly written in

Greek with the testimony of the article, (ὁ προφήτης.) *From Nazareth of Galilee*, for there He had been brought up, that the flower of the field might be nourished with the flower of all excellencies.

RABANUS. But it is to be noted, that this entry of His into Jerusalem was five days before the passover. For John relates, that six days before the Passover He came to Bethany, and on the morrow sitting on the ass entered Jerusalem. (John 12:1.) In this observe the correspondence between the Old and New Testaments, not only in things but in seasons. For on the tenth day of the first month, the lamb that was to be sacrificed for the passover was to be taken into the house, (Exod. 12:3.) because on the same day of the same month, that is, five days before the passover, the Lord was to enter the city in which He was to suffer.

PSEUDO-CHRYSOSTOM. *And Jesus entered into the temple of God.* This was the part of a good Son to haste to His Father's house, and do Him honour; so you then becoming an imitator of Christ as soon as you enter into any city, first run to the Church. Further, it was the part of a good physician, that having entered to heal the sick city, he should first apply himself to the source of the sickness; for as every thing good cometh out of the temple, so also doth every evil. For when the priesthood is sound, the whole Church flourishes, but if it is corrupt, faith is impaired; and as when you see a tree whose leaves are pale-coloured you know that it is diseased at its root, so when you see an undisciplined people conclude without hesitation that their priesthood is unsound.

JEROME. *And he cast out all them that sold and bought.* It should be known that in obedience to the Law, in the Temple of the Lord venerated throughout the whole world, and resorted to by Jews out of every quarter, innumerable victims were sacrificed, especially on festival days, bulls, rams, goats; the poor offering young pigeons and turtle-doves, that they might not omit all sacrifice. But it would happen that those who came from a distance would have no victim. The Priests therefore contrived a plan for making a gain out of the people, selling to such as had no victim the animals which they had need of for sacrifice, and themselves receiving them back again as soon as sold. But this fraudulent practice was often defeated by the poverty of the visitors, who lacking means had neither victims, nor whence to purchase them. They therefore appointed bankers who might lend to them under a bond. But because the Law forbade usury,

and money lent without interest was profitless, besides sometimes a loss of the principal, they bethought themselves of another scheme; instead of bankers they appointed ‘collybistæ^a,’ a word for which the Latin has no equivalent. Sweetmeats and other trifling presents they called ‘collyba,’ such, for example, as parched pulse, raisins, and apples of divers sorts. As then they could not take usury, they accepted, the value in kind, taking things that ore bought with money, as if this was not what Ezekiel preached of, saying, *Ye shall not receive usury nor increase.* (Ezek. 18:17.) This kind of traffic, or cheating rather, the Lord seeing in His Father’s house, and moved thereat with spiritual zeal, cast out of the Temple this great multitude of men.

ORIGEN. For in that they ought neither to sell nor to buy, but to give their time to prayer, being assembled in a house of prayer, whence it follows, *And he saith unto them, It is written, My house shall be called a house of prayer.* (Is. 56:7.)

AUGUSTINE. (Regula ad Serv. Dei, 3.) Let no one therefore do ought in the oratory, but that for which it was made and whence it got its name. It follows, *But ye have made it a den of thieves.*

JEROME. For he is indeed a thief, and turns the temple of God into a den of thieves, who makes a gain of his religion. Among all the miracles wrought by our Lord, this seems to me the most wonderful, that one man, and He at that time mean to such a degree that He was afterwards crucified, and while the Scribes and Pharisees were exasperated against Him seeing their gains thus cut off, was able by the blows of one scourge to cast out so great a multitude. Surely a flame and starry ray darted from his eyes, and the majesty of the Godhead was radiant in his countenance.

AUGUSTINE. (de Cons. Ev. ii. 68.) It is manifest that the Lord did this thing not once but twice; the first time is told by John, this second occasion by the other three.

CHRYSOStOM. (Hom. lxvii.) Which aggravates the fault of the Jews, who after He had done the same thing twice, yet persisted in their hardness.

ORIGEN. Mystically; The Temple of God is the Church of Christ, wherein are many, who live not, as they ought, spiritually, but after the flesh; and that house of prayer which is built of living stones they make by

their actions to be a den of thieves. But if we must express more closely the three kinds of men cast out of the Temple, we may say thus. Whosoever among a Christian people spend their time in nothing else but buying and selling, continuing but little in prayers or in other right actions, these are the buyers and sellers in the Temple of God. Deacons who do not lay out well the funds of their Churches, but grow rich out of the poor man's portion, these are the money-changers whose tables Christ overturns. But that the deacons preside over the tables of Church money, we learn from the Act of the Apostles (Acts 6:2.) Bishops who commit Churches to those they ought not, are they that sell the doves, that is, the grace of the Holy Spirit, whose seats Christ overturns.

JEROME. But, according to the plain sense; the doves were not in seats, but in cages; unless indeed the sellers of the doves were sitting in seats, but that were absurd, for the seat denotes the dignity of the teacher, which is brought down to nothing when it is mixed with covetousness. Mark also, that through the avarice of the Priests, the altars of God are called tables of money-changers. What we have spoken of Churches let each man understand of himself, for the Apostle says, *Ye are the temple of God* (2 Cor. 6:16.) Let there not be therefore in the abode of your breast the spirit of bargaining, nor the desire of gifts, lest Jesus, entering in anger and sternness, should purify His temple not without scourging, that from a den of thieves He should make it a house of prayers.

ORIGEN. Or, in His second coming He shall cast forth and overturn those whom He shall find unworthy in God's temple.

PSEUDO-CHRYSOSTOM. For this reason also He overturns the tables of the money-changers, to signify that in the temple of God ought to be no coin save spiritual, such as bears the image of God, not an earthly image. He overturns the seats of those that sold doves, saying by that deed, What make in My temple so many doves for sale, since that one Dove descended of free gift upon the temple of My Body? What the multitude had proclaimed by their shouts, the Lord shews in deeds; whence it follows, *And the blind and the lame came to him in the temple, and he healed them.*

ORIGEN. For in the temple of God, that is in the Church, all have not eyesight, nor do all walk uprightly, but only they who understand that there

is need of Christ and of none other to heal them; they coming to the Word of God are healed.

REMIGIUS. That they are healed in the Temple signifies, that men cannot be healed but in the Church, to which is given the power of binding and loosing.

JEROME. For had He not overthrown the tables of the money-changers and the seats of them that sold doves, the blind and the lame would not have deserved that their wonted sight and power of motion should be restored to them in the temple.

CHRYSTOSTOM. But not even thus were the Chief Priests convinced, but at His miracles and the shouts of the children they had indignation.

JEROME. For, not daring to lay hands on Him, the Priests defame his works, and the testimony of the children who cried, *Hosanna to the Son of David, blessed is he that cometh in the name of the Lord*, as though this might be said to none but to the Son of God only. Let then Bishops and all holy men take heed how they suffer these things to be said to them, if this is charged as a fault in Him who is truly Lord to whom this was said, because the faith of the believers was not yet confirmed.

PSEUDO-CHRYSTOSTOM. For as a pillar a little out of the perpendicular, if more weight be laid upon it, is driven to lean still more to one side; so also the heart of man when once turned aside, is only stirred the more with jealousy by seeing or hearing deeds of some righteous man. In this way the Priests were stirred up against Christ, and said, *Hearest thou what these say?*

JEROME. But the answer of Christ was cautions. He spake not what the Scribes would fain have heard, The children do well that they bear witness to me; nor on the other hand, They do what is wrong, they are but children, you ought to be indulgent to their tender years. But He brings a quotation from the eighth Psalm, that though the Lord were silent, the testimony of Scripture might defend the words of the children (Ps. 8:2) as it follows, *But Jesus said unto them, Yea, have ye never read, &c.*

PSEUDO-CHRYSTOSTOM. As though He had said, Be it so, it is My fault that these cry thus. But is it My fault that so many thousand years before the

Prophet foretold that so it should be? But babes and sucklings cannot know or praise any one. Therefore they are called babes, not in age, but in guilelessness of heart; sucklings, because they cried out being moved by their joy at the wonderful things they beheld, as by the sweetness of milk. Miraculous works are called milk, because the beholding of miracles is no toil, but rather excites wonder, and gently invites to the faith. Bread is the doctrine of perfect righteousness, which none can receive but they who have their senses exercised about spiritual things.

CHRYSOSTOM. This was at once a type of the Gentiles, and no small comfort to the Apostles; for that they might not be perplexed, contriving how having no education for the purpose they should preach the Gospel, these children going before them did away that fear; for He who made these to sing His praises, shall give speech to those. This miracle also shews that Christ was the Framer of nature; seeing the children spoke things full of meaning, and agreeing with the Prophets, whereas the men uttered things meaningless, and full of frenzy.

21:17–22

17. And he left them, and went out of the city into Bethany; and he lodged there.

18. Now in the morning as he returned into the city, he hungered.

19. And when he saw a fig tree in the way, he came to it, and found nothing thereon, but leaves only, and said unto it, Let no fruit grow on thee henceforward for ever. And presently the fig tree withered away.

20. And when the disciples saw it, they marvelled, saying, How soon is the fig tree withered away!

21. Jesus answered and said unto them, Verily I say unto you, If ye have faith, and doubt not, ye shall not only do this which is done to the fig tree, but also if ye shall say unto this mountain, Be thou removed, and be thou cast into the sea; it shall be done.

22. And all things, whatsoever ye shall ask in prayer believing, ye shall receive.

PSEUDO-CHRYSOSTOM. A bad man is better overcome by giving way to him than by replying to him; for wickedness is not instructed but stimulated by reproof. The Lord accordingly sought by withdrawing Himself to check those whom His words could not check; whence it is said, *And He left them, and went out of the city into Bethany.*

JEROME. Hence it is to be understood that the Lord was in so great poverty, and so far from having courted any one, that He had found in all that city neither entertainer, nor abode, but He made His home in a little village, in the house of Lazarus and his sisters; for their village was Bethany; and it follows, *and He lodged there.*

PSEUDO-CHRYSOSTOM. Seeking surely to lodge in the body where His spirit also reposed; for so it is with all holy men, they love to be not where sumptuous banquets are, but where holiness flourishes.

JEROME. When the shades of night were dispersed, and He was returning to the city, the Lord was an hungred, thus shewing the reality of His human body.

GLOSS. (ap. Anselm.) For in permitting His flesh to suffer that which properly pertains to flesh, He fore-shews His passion. Mark the earnest zeal of the active labourer, Who is said to have gone early into the city to preach, and to gain some to His Father.

JEROME. The Lord about to suffer among the nations, and to take upon Him the offence of the Cross, sought to strengthen the minds of His disciples by a previous miracle; whence it follows, *And seeing a fig-tree by the wayside, He came to it, and found nothing thereon, but leaves only.*

CHRYSOStOM. He came not because He was an hungred, but for His disciples' sake; for because He ever did good and inflicted suffering on none, it behoved that He should set forth an example of His power of punishment; and this He would not exert upon man, but upon a plant.

HILARY. Herein also we find proof of the Lord's goodness; where He was minded to shew forth an instance of the salvation procured by His means, He exerted the power of His might on the persons of men; by healing their present sicknesses, encouraging them to hope for the future, and to look for the healing of their soul. But now when He would exhibit a type of His judgments on the rebellious, He represents the future by the destruction of a tree; *Let no fruit grow on thee henceforward for ever.*

JEROME. *For ever*, (in sempiternum,) or, *To the end of the world*, (in sæculum,) for the Greek word αἰῶν signifies both.

CHRYSOStOM. This was only a supposition of the disciples that it was cursed because it had not fruit; for another Evangelist says that it was not yet the season. Why then was it cursed? For the disciples' sake, that they might learn that He had power to wither up those who crucified Him. And He worked this miracle in that which of all plants is the most juicy, that the greatness of the miracle might be more apparent. And when aught of this kind is done to brutes or vegetables, ask not whether the fig were with justice withered up, seeing it was not the season for its fruit; for to enquire thus were extreme madness, for in such creatures there can be neither fault nor punishment; but consider the miracle, and admire the Worker of it.

GLOSS. (ord.) The Creator does no wrong to the owner, but His creature at His will is converted to the profit of others.

CHRYSTOSTOM. And that you may learn that this was done for their sakes, to the end, namely, that they should be stirred up to confidence, hear what is said further. *Jesus answered and said unto them, Verily I say unto you, if ye shall have faith.*

JEROME. The Gentile dogs bark against us, affirming that the Apostles had not faith, because they were not able to remove mountains. To whom we answer, that many wonders were done by the Lord which are not written; and therefore we believe the Apostles to have done some not written; and that they were therefore not written, that the unbelieving might not have in them larger room for cavilling. For let us ask them, do they believe the miracles which are written, or do they not? And when they look incredulous, we can then establish that they who believe not the lesser would not have believed the greater.

CHRYSTOSTOM. This that the Lord speaks of He ascribes to prayer and faith; whence He continues, *And all things whatsoever ye shall ask in prayer believing ye shall receive.*

ORIGEN. For Christ's disciples pray for nothing that they ought not, and as confiding in their Master they pray only for things great and heavenly.

RABANUS. But whenever we are not heard when we pray, it is either because we ask something adverse to the means of our salvation; or because the perverseness of those for whom we ask hinders its being granted to them; or because the performance of our request is put off to a future time, that our desires may wax stronger, and so may have more perfect capacity for the joys they seek after.

AUGUSTINE. (de Cons. Ev. ii. 68.) It must be considered that Mark relates the wonder of the disciples at the withering of the tree, and the answer of the Lord concerning faith, to have been not on the day following the cursing of the tree, but on the third day after; and that on the second day Mark relates the casting of the merchants out of the Temple, which he had omitted on the first day. On the second day then he says that He went forth out of the city in the evening, and that as they passed by in the morning, the disciples then saw that the fig tree was withered. But Matthew speaks as

though all this had been done on the day following. This must be so taken as that when Matthew, having related that the fig tree was dried up, adds immediately, omitting all the events of the second day, *And when the disciples saw it, they marvelled*, he yet meant that it was on another day that they marvelled. For the tree must be supposed to have withered at the time it was cursed, not at the time they saw it. For they did not see it withering, but when it was withered, and by that they understood that it had withered immediately upon the Lord's words.

ORIGEN. Mystically; the Lord leaving the Chief Priests and Scribes withdrew without the earthly Jerusalem, which therefore fell. He came to Bethany to 'The house of obedience,' that is, to the Church, where when He had taken rest after the first erecting of the Church, He returned to the city which He had left a little while before, and returning, He was an hungred.

PSEUDO-CHRYSOSTOM. For had His hunger been as man for carnal food, He would not have hungred in the morning; he truly hungers in the morning who hungers after the salvation of others.

JEROME. The tree which He saw by the wayside we understand as the synagogue, which was nigh to the way inasmuch as it had the Law, but yet believed not on the way, that is, on Christ.

HILARY. And that is compared to a fig tree, because the Apostles being the first believers out of Israel, like green figs shall in the glory, and the time, of their resurrection, be before the rest.

PSEUDO-CHRYSOSTOM. Also the fig in respect of the multitude of seeds under one skin is as it were an assembly of the faithful. But He finds nothing on it but leaves only, that is, pharisaical traditions, an outward shew of the Law without the fruits of truth.

ORIGEN. And because this plant was figuratively a living creature, having a soul, He speaks to it as though it heard. *Let no fruit grow on thee henceforward for ever*. Therefore is the Jewish synagogue barren, and shall continue so until the end of the world, when the multitude of the Gentiles shall come in; and the fig tree withered while Christ was yet sojourning in this life; and the disciples seeing by their spiritual discernment the mystery of the withered faith, wondered; and having faith, and not doubting, they bare it, and so it withers when their lifegiving virtue passes to the Gentiles;

and by each one who is brought to the faith, that mountain Satan is lifted up and cast into the sea, that is, into the abyss.

PSEUDO-CHRYSOSTOM. Or; *Into the sea*, that is, into the world where the waters are salt, i.e. the people are wicked.

RABANUS. And he avenges his exclusion from the elect by more cruel treatment of the reprobate.

AUGUSTINE. (Quæst. Ev. i. 29.) Or, this is to be said by each servant of God in his own case respecting the mountain of pride, to cast it from him. Or, because by Jews the Gospel was preached, the Lord Himself, who is called the mount, is by the Jews cast among the Gentiles as into a sea.

ORIGEN. For every man who is obedient to the word of God is Bethany, and Christ abides in him; but the wicked and the sinners He leaves. And when He has been with the righteous, He goes to other righteous after them, and accompanied by them; for it is not said that He left Bethany and went into the city. The Lord ever is an hungred among the righteous, desiring to eat among them the fruit of the Holy Spirit, which are love, joy, peace. But this fig tree which had leaves only without fruit, grew by the wayside.

PSEUDO-CHRYSOSTOM. That is, nigh to the world; for if a man lives nigh to the world, he cannot preserve in himself the fruit of righteousness.

ORIGEN. But if the Lord come seeking fruit with temptations, and one be found having nought of righteousness but only a profession of faith, which is leaves without fruit, he is soon withered, losing even his seeming faith; and every disciple makes this fig tree to wither, by making it be seen that he is void of Christ, as Peter said to Simon, *Thy heart is not right in the sight of God* (Acts 8:21.) For it is better that a deceitful fig tree which is thought to be alive, yet brings forth no fruit, should be withered up at the word of Christ's disciples, than that by an imposture it should steal away innocent hearts. Also there is in every unbeliever a mountain great in proportion to his unbelief, which is removed by the words of Christ's disciples.

21:23–27

23. And when he was come into the temple, the Chief Priests and the elders of the people came unto him as he was teaching, and said, By what

authority doest thou these things? and who gave thee this authority?

24. And Jesus answered and said unto them, I also will ask you one thing, which if ye tell me, I in like wise will tell you by what authority I do these things.

25. The baptism of John, whence was it? from heaven, or of men? And they reasoned with themselves, saying, If we shall say, From heaven; he will say unto us, Why did ye not then believe him?

26. But if we shall say, Of men; we fear the people; for all hold John as a prophet.

27. And they answered Jesus, and said, We cannot tell. And he said unto them, Neither tell I you by what authority I do these things.

PSEUDO-CHRYSTOM. The Priests were tormented with jealousy, because they had seen Christ entering the Temple in great glory. And not being able to master the fire of jealousy which burnt in their breasts, they break forth in speech.

CHRYSTOM. Forasmuch as they could not detract from His miracles, they bring matter of blame from His forbidding to sell in the Temple. As though they had said, Hast Thou assumed the seat of authority? Hast Thou been anointed Priest, that Thou exertest this power?

PSEUDO-CHRYSTOM. By that they add, *Or who gave thee this authority?* they shew that there be many persons who give power to men, whether corporal or spiritual! as though they had said, Thou art not come of a priestly family; the Senate has not conferred on Thee this power, neither has Cæsar granted it. But had they believed that all power is from God, they would never have asked, *Who gave thee this authority?* For every man judges of others by himself. The fornicator thinks that none are chaste; the chaste does not readily suspect any of fornication; he who is not a Priest of God, thinks no man's Priesthood to be of God.

JEROME. Or in these words they urge the same cavil as above, when they said, *He casteth out demons through Beelzebub the Prince of the demons.* (Mat. 12:24.) For when they say, *By what authority doest thou these things?*

they doubt concerning the power of God, and would have it understood that the things He does are of the Devil. But when they add, *Who gave thee this authority?* they most clearly deny the Son of God, whom they suppose to work miracles, not by His own, but by others' strength. The Lord could have confuted the calumny of His tempters by a simple answer, but He put a question to them of such skilful contrivance, that they must be condemned either by their silence or their knowledge; *Jesus answered and said unto them, I also will ask you one question.*

PSEUDO-CHRYSOSTOM. Not that they should answer it, and thereupon hear of Christ the answer to their question, but that being puzzled they should ask Him no farther; according to that precept He had given above, *Give not that which is holy to the dogs.* (Mat. 7:6.) For even if He had told them, it would have profited nothing, because the darkened will cannot perceive the things that are of the light. For him that enquires we ought to instruct, but him that tempts, to overthrow by a stroke of reasoning, but not to publish to him the power of the mystery. The Lord thus sets before them in His question a dilemma; and that they might not escape Him, says, *Which if ye tell me, I in like wise will tell you by what authority I do these things.* His question is this; *The baptism of John whence was it? from heaven, or of men?*

AUGUSTINE. (in Joan. Tr. v. 4.) John received his authority to baptize from Him, whom he afterwards baptized; and that baptism which was committed to him is here called the baptism of John. He alone received such a gift; no righteous man before or after him was entrusted with a baptism to be called from himself. For John came to baptize in the water of repentance, to prepare the way for the Lord, not to give inward cleansing, which mere man cannot do.

JEROME. What the Priests revolved in their malice is shewn when he adds, *But they reasoned with themselves.* For had they replied that it was from heaven, the question was inevitable, Why then were ye not baptized by John? But should they reply that it was an invention of human device, and had in it nothing divine, they feared a tumult among the people. For all the assembled multitudes had received John's baptism, and held him accordingly for a Prophet. This godless party therefore make answer, and by a seeming humility of speech confessing that they know not, turned to hide their insidious designs. *And they answered Jesus, and said, We know not.* In saying that they knew not, they lied; and it might have followed upon their

answering thus, that the Lord also should say, I know not; but truth cannot lie, and therefore it follows, *And he said unto them, Neither tell I you by what authority I do these things.* This shews that they knew, but would not answer, and that He also knew, but would not answer, because they would not speak what they knew.

ORIGEN. But some one will say in opposition to this, that it was absurd to ask by what authority Jesus did these things. For that it could not be that He would answer, that He did these by the Devil's authority; and He would not tell them as it truly was, that He did them by His own power. If it should be said, that the rulers put this question to Him in order to deter Him from His proceedings; as when we say to one who is dealing with what is ours in a way which we do not like, we say to him, Who bade thee do this? meaning to deter him from what he is so doing;—if it is to be taken so, what means Christ's answer, Do you tell Me this, and I will tell you by what authority I do these things. Perhaps therefore, the place should be understood as follows. There are in the general two opposite powers, one on the side of God, the other on the side of the Devil; but of particular powers there are many; for it was not one and the same power that wrought in all the Prophets to enable them to do miracles, but one in these, another in those; and, it may be, for lesser things a lesser power, for greater things a greater power. The Chief Priests had seen Jesus working many miracles, whereupon they desired to know the special degree and properties of that power which wrought in Him. For others who have wrought miracles wrought them at first in one power, and afterwards when more advanced in another and greater power; but the Saviour wrought all in one power, that which He received of the Father. But because they were not worthy to hear such mysteries, therefore He gives them no answer, but on the contrary put a question to them.

RABANUS. There are two reasons why the knowledge of truth should be kept back from those who ask; either when he who asks is unfit to receive, or from his hatred or contempt of the truth is unworthy to have that which he asks opened to him.

28. But what think ye? A certain man had two sons; and he came to the first, and said, Son, go work to day in my vineyard.

29. He answered and said, I will not: but afterward he repented, and went.

30. And he came to the second, and said likewise. And he answered and said, I go, sir: and went not.

31. Whether of them twain did the will of his father? They say unto him, The first. Jesus saith unto them, Verily I say unto you, That the Publicans and the harlots go into the kingdom of God before you.

32. For John came unto you in the way of righteousness, and ye believed him not: but the Publicans and the harlots believed him: and ye, when ye had seen it, repented not afterward, that ye might believe him.

JEROME. Thus much prefaced, the Lord brings forward a parable, to convict them of their irreligion, and shew them that the kingdom of God should be transferred to the Gentiles.

PSEUDO-CHRYSOSTOM. Those who are to be judged in this cause, He applies to as judges, that condemning themselves they might be shewn to be unworthy to be acquitted by any other. It is high confidence of the justness of a cause, that will entrust it to the decision of an adversary. But He veils the allusion to them in a parable, that they might not perceive that they were passing sentence upon themselves; *A certain man had two sons*. Who is he but God, who created all men, who being by nature Lord of all, yet would rather be loved as a father, than feared as a Lord. The elder son was the Gentile people, the younger the Jews, since from the time of Noah there had been Gentiles. *And he came to the first, and said, Son, go work to day in my vineyard. To day*, i.e. during this age. He spoke with him, not face to face as man, but to his heart as God, instilling understanding through the senses. To work in the vineyard is to do righteousness; for to cultivate the whole thereof, I know not that any one man is sufficient.

JEROME. He speaks to the Gentile people first, through their knowledge of the law of nature; *Go and work in my vineyard*; i.e. *What you would not*

have done to you, that do not you to others. (Tobit 4:16.) He answers haughtily, *I will not.*

PSEUDO-CHRYSOSTOM. For the Gentiles from the beginning leaving God and his righteousness, and going over to idols and sins, seem to make answer in their thoughts, *We will not do the righteousness of God.*

JEROME. But when, at the coming of the Saviour, the Gentile people, having done penitence, laboured in God's vineyard, and atoned by their labour for the obstinacy of their refusal, this is what is said, *But afterward he repented, and went.* The second son is the Jewish people who made answer to Moses, *All that the Lord hath said unto us we will do.* (Exod. 24:3.)

PSEUDO-CHRYSOSTOM. But afterwards turning their backs, they lied unto God, according to that in the Psalms, *The sons of the strangers have lied unto me.* (Ps. 18:44.) This is what is said, *But he went not.* The Lord accordingly asks *which of them twain did the will of his father? They say unto him, The first.* See how they have first sentence upon themselves, saying, that the elder son, that is, the Gentile people, did the will of his father. For it is better not to promise righteousness before God, and to do it, than to promise, and to fail.

ORIGEN. Whence we may gather, that in this parable the Lord spoke to such as promise little or nothing, but in their works shine forth; and against those who promise great things but do none of these things that they have promised.

JEROME. It should be known that in the correct copies it is read not *The last*, but *The first*, that they might be condemned by their own sentence. But should we prefer to read, as some have it, *The last*, the explanation is obvious, to say that the Jews understood the truth, but dissembled, and would not say what they thought; just as though they knew that the baptism of John was from heaven, they would not say so.

PSEUDO-CHRYSOSTOM. The Lord abundantly confirms their decision, whence it follows, *Jesus said unto them, Verily I say unto you, that the publicans and harlots shall go before you in the kingdom of God;* as much as to say, Not only the Gentiles are before you, but even the publicans and the harlots.

RABANUS. Yet the kingdom of God may be understood of the Gentiles, or of the present Church, in which the Gentiles go before the Jews, because they were more ready to believe.

ORIGEN. Notwithstanding, the Jews are not shut out that they should never enter into the kingdom of God; but, *when the fulness of the Gentiles shall have entered in, then all Israel shall be saved.* (Rom. 11:25.)

PSEUDO-CHRYSOSTOM. I suppose that *the publicans* here are to represent all sinful men, and *the harlots* all sinful women; because avarice is found the most prevailing vice among men, and fornication among women. For a woman's life is passed in idleness and seclusion, which are great temptations to that sin, while a man, constantly occupied in various active duties, falls readily into the snare of covetousness, and not so commonly into fornication, as the anxieties of manly cares preclude thoughts of pleasure, which engage rather the young and idle. Then follows the reason of what He had said, *For John came unto you in the way of righteousness, and ye believed him not.*

RABANUS. John came preaching the way of righteousness, because he pointed to Christ, who is the fulfilling of the Law.

PSEUDO-CHRYSOSTOM. Or, because his venerable conversation smote the hearts of sinners, as it follows, *But the Publicans and harlots believed on him.* Mark how the good life of the preacher gives its force to his preaching, so as to subdue unsubdued hearts. *And ye, when ye had seen it, repented not afterward, that ye might believe him;* as much as to say, They have done that which is more by believing on Him, ye have not even repented, which is less. But in this exposition which we have set forth according to the mind of many interpreters, there seems to me something inconsistent. For if by the two sons are to be understood the Jews and Gentiles, as soon as the Priests had answered that it was the first son that did his father's will, then Christ should have concluded His parable with these words, Verily I say unto you, that the Gentiles shall go into the kingdom of God before you. But He says, *The Publicans and harlots*, a class rather of Jews than of Gentiles. Unless this is to be taken as was said above; So much rather the Gentile people please God than you, that even the Publicans and harlots are more acceptable to Him than you.

JEROME. Whence others think that the parable does not relate to Gentiles and Jews, but simply to the righteous and to sinners. These by their evil deeds had rejected God's service, but after received from John the baptism of repentance; while the Pharisees who made a shew of righteousness, and boasted that they did the law of God, despising John's baptism, did not follow his precepts.

PSEUDO-CHRYSOSTOM. This He brings in because the Priests had asked not in order to learn, but to tempt Him. But of the common folk many had believed; and for that reason He brings forward the parable of the two sons, shewing them therein that the common sort, who from the first professed secular lives, were better than the Priests who from the first professed the service of God, inasmuch as the people at length turned repentant to God, but the Priests impenitent, never left off to sin against God. And the elder son represents the people; because the people is not for the sake of the Priests, but the Priests are for the sake of the people.

21:33—44

33. Hear another parable: There was a certain housholder, which planted a vineyard, and hedged it round about, and digged a winepress in it, and built a tower, and let it out to husbandmen, and went into a far country:

34. And when the time of the fruit drew near, he sent his servants to the husbandmen, that they might receive the fruits of it.

35. And the husbandmen took his servants, and beat one, and killed another, and stoned another.

36. Again, he sent other servants more than the first: and they did unto them likewise.

37. But last of all he sent unto them his son, saying, They will reverence my son.

38. But when the husbandmen saw the son, they said among themselves, This is the heir; come, let us kill him, and let us seize on his inheritance.

39. And they caught him, and cast him out of the vineyard, and slew him.

40. When the lord therefore of the vineyard cometh, what will he do unto those husbandmen?

41. They say unto him, He will miserably destroy those wicked men, and will let out his vineyard unto other husbandmen, which shall render him the fruits in their seasons.

42. Jesus saith unto them, Did ye never read in the Scriptures, The stone which the builders rejected, the same is become the head of the corner: this is the Lord's doing, and it is marvellous in our eyes?

43. Therefore say I unto you, The kingdom of God shall be taken from you. and given to a nation bringing forth the fruits thereof.

44. And whosoever shall fall on this stone shall be broken: but on whomsoever it shall fall, it will grind him to powder.

CHRYSTOSTOM. (Hom. lxviii.) The design of this further parable is to shew that their guilt was heinous, and unworthy to be forgiven.

ORIGEN. The householder is God, who in some parables is represented as a man. As it were a father condescending to the infant lisp of his little child, in order to instruct him.

PSEUDO-CHRYSTOSTOM. He is called man, by title, not by nature; in a kind of likeness, not in verity. For the Son knowing that by occasion of His human name He himself should be blasphemed as though he were mere man, spoke therefore of the Invisible God the Father as man; He who by nature is Lord of Angels and men, but by goodness their Father.

JEROME. He hath *planted* a vine of which Isaiah speaks, *The vine of the Lord of Hosts is the house of Israel.* (Isa. 5:7.) And *hedged it round about*; i.e. either the wall of the city, or the guardianship of Angels.

PSEUDO-CHRYSTOSTOM. Or, by the hedge understand the protection of the holy fathers, who were set as a wall round the people of Israel.

ORIGEN. Or, the hedge which God set round his people was His own Providence; and the winepress was the place of offerings.

JEROME. *A winepress*, that is to say, An altar; or those winepresses after which the three Psalms, the 8th, the 80th, and the 83d are entitled ^a, that is to say, the martyrs.

HILARY. Or, He set forth the Prophets as it were winepresses, into which an abundant measure of the Holy Spirit, as of new wine, might flow in a teeming stream.

PSEUDO-CHRYSOSTOM. Or, the winepress is the word of God, which tortures man when it contradicts his fleshly nature.

JEROME. *And built a tower therein*, that is, the Temple, of which it is said by Micah, *And thou, O cloudy tower of the daughter of Sion.* (Mic. 4:8.)

HILARY. Or, The tower is the eminence of the Law, which ascended from earth to heaven, and from which, as from a watch-tower, the coming of Christ might be spied. *And let it out to husbandmen.*

PSEUDO-CHRYSOSTOM. When, that is, Priests and Levites were constituted by the Law, and undertook the direction of the people. And as an husbandman, though he offer to his Lord of his own stock, does not please him so much as by giving him the fruit of his own vineyard; so the Priest does not so much please God by his own righteousness, as by teaching the people of God holiness; for his own righteousness is but one, but that of the people manifold. *And went into a far country.*

JEROME. Not a change of place, for God, by whom all things are filled, cannot be absent from any place; but He seems to be absent from the vineyard, that He may leave the vine-dressers a freedom of acting.

CHRYSOSTOM. Or, it applies to His long-suffering, in that He did not always bring down immediate punishment on their sins.

ORIGEN. Or, because God who had been with them in the cloud by day, and in the pillar of fire by night, (Exod. 13:21.) never after shewed Himself to them in like manner. In Isaiah (Is. 5:7.) the people of the Jews is called the vineyard, and the threats of the householder are against the vineyard; but in the Gospel not the vineyard but the husbandmen are blamed. For perchance

in the Gospel the vineyard is the kingdom of God, that is, the doctrine which is contained in holy Scripture; and a man's blameless life is the fruit of the vineyard. And the letter of Scripture is the hedge set round the vineyard, that the fruits which are hid in it should not be seen by those who are without. The depth of the oracles of God is the winepress of the vineyard, into which such as have profited in the oracles of God pour out their studies like fruit. The tower built therein is the word concerning God Himself, and concerning Christ's dispensations. This vineyard He committed to husbandmen, that is, to the people that was before us, both priests and laity, and went into a far country, by His departure giving opportunity to the husbandmen. The time of the vintage drawing near may be taken of individuals, and of nations. The first season of life is in infancy, when the vineyard has nought to shew, but that it has in it the vital power. As soon as it comes to be able to speak, then is the time of putting forth buds. And as the child's soul progresses, so also does the vineyard, that is, the word of God; and after such progress the vineyard brings forth the ripe fruit of love, joy, peace, and the like. Moreover to the nation who received the Law by Moses, the time of fruit draweth near.

RABANUS. *The season of fruit*, He says, not of rent-paying, because this stiff-necked nation brings forth no fruit.

CHRYSTOSTOM. (non occ. ap. Chrys.) He calls the Prophets servants, who as the Lord's Priests offer the fruits of the people, and the proofs of their obedience in their works. But they shewed their wickedness not only in refusing the fruits, but in having indignation against those that come to them, as it follows, *And the husbandmen took his servants, and beat one, and killed another, and stoned another.*

JEROME. Beat them, as Jeremiah, killed them, as Isaiah, stoned them, as Naboth and Zacharias, whom they slew between the temple and the altar.

PSEUDO-CHRYSTOSTOM. At each step of their wickedness the mercy of God was increased, and at each step of the Divine mercy the wickedness of the Jews increased; thus there was a strife between human wickedness and Divine goodness.

HILARY. These *more than the first* who were sent, denote that time, when, after the preaching of single Prophets, a great number was sent forth

together.

RABANUS. Or, the first servants who were sent were the Lawgiver Moses himself, and Aaron the first Priest of God; whom, having beaten them with the scourge of their tongue, they sent away empty; by the other servants understand the company of the Prophets.

HILARY. By the Son sent at last, is denoted the advent of our Lord.

CHRYSOStOM. Wherefore then did He not send Him immediately? That from what they had done to the others they might accuse themselves, and putting away their madness they might reverence His Son when He came.

PSEUDO-CHRYSOStOM. He sent Him not as the bearer of a sentence of punishment against the guilty, but of an offer of repentance; He sent Him to put them to shame, not to punish them.

JEROME. But when He says, *They will reverence my Son*, He does not speak as in ignorance. For what is there that this householder (by whom in this place God is intended) knows not? But God is thus spoken of as being uncertain, in order that free-will may be reserved for man.

CHRYSOStOM. Or He speaks as declaring what ought to be; they ought to reverence Him; thus shewing that their sin was great, and void of all excuse.

ORIGEN. Or we may suppose this fulfilled in the case of those Jews who, knowing Christ, believed in Him. But what follows, *But when the husbandmen saw the son, they said among themselves, This is the heir, come let us kill him, and let us seize on the inheritance*, was fulfilled in those who saw Christ, and knew Him to be the Son of God, yet crucified Him.

JEROME. Let us enquire of Arrius and Eunomius. See here the Father is said not to know somewhat. Whatever answer they make for the Father, let them understand the same of the Son, when He says that He knows not the day of the consummation of all things. (Mat. 22:36.)

PSEUDO-CHRYSOStOM. But some say, that it was after His incarnation, that Christ was called a Son in right of His baptism like the other saints, whom the Lord refutes by this place, saying, *I will send my Son*. Therefore when He thus meditated sending His Son after the Prophets, He must have been

already His Son. Further, if He had been His Son in the same way as all the saints to whom the word of God was sent, He ought to have called the Prophets also His sons, as He calls Christ, or to call Christ His servant, as He calls the Prophets.

RABANUS. By what they say, *This is the Son*, He manifestly proves that the rulers of the Jews crucified the Son of God, not through ignorance, but through jealousy. For they understood that it was He to whom the Father speaks by the Prophet, *Ask of me, and I shall give thee the heathen for thine inheritance* (Ps. 2:8.) The inheritance given to the Son is the holy Church; an inheritance not left Him by His Father when dying, but wonderfully purchased by His own death.

PSEUDO-CHRYSOSTOM. After His entry into the Temple, and having cast out those who sold the animals for the sacrifices, then they took counsel to kill Him, *Come, let us kill him*. For they reasoned among themselves, It will happen that the people hereby shall disuse the practice of sacrificing, which pertains to our gain, and shall be content to offer the sacrifice of righteousness, which pertains to the glory of God; and so the nation shall no more be our possession, but shall become God's. But if we shall kill Him, then there being none to seek the fruit of righteousness from the people, the practice of offering sacrifice shall continue, and so this people shall become our possession; as it follows, *And the inheritance shall be ours*. These are the usual thoughts of all worldly Priests, who take no thought how the people shall live without sin, but look to how much is offered in the Church, and esteem that the profit of their ministry.

RABANUS. Or, The Jews endeavoured by putting Him to death to seize upon the inheritance, when they strove to overthrow the faith which is through Him, and to substitute their own righteousness which is by the Law, and therewith to imbue the Gentiles. It follows, *And they caught him, and cast him out of the vineyard, and slew him*.

HILARY. Christ was cast out of Jerusalem, as out of the vineyard, to His sentence of punishment.

ORIGEN. Or, what He says, *And cast him out of the vineyard*, seems to me to be this; As far as they were concerned they judged Him a stranger both to

the vineyard, and the husbandmen. *When therefore the Lord of the vineyard cometh, what will he do unto those husbandmen?*

JEROME. The Lord asks them not as though He did not know what they would answer, but that they might be condemned by their own answer.

PSEUDO-CHRYSOSTOM. That their answer is true, comes not of any righteous judgment in them, but from the case itself; truth constrained them.

ORIGEN. Like Caiaphas (John 11:49) so did they, not from themselves, prophesy against themselves, that the oracles of God were to be taken from them, and given to the Gentiles, who could bring forth fruit in due season.

GLOSS. (ord.) Or, the Lord whom they killed, came immediately rising from the dead, and brought to an evil end those wicked husbandmen, and gave up His vineyard to other husbandmen, that is, to the Apostles.

AUGUSTINE. (de Cons. Ev. ii. 70.) Mark does not give this as their answer, but relates that the Lord after His question put to them, made this answer to Himself. But it may be easily explained, that their words are subjoined in such a way as to shew that they spoke them, without putting in ‘And they answered.’ Or this answer is attributed to the Lord, because, what they said being true, might well be said to have been spoken by Him who is truth.

CHRYSOSTOM. Or there is no contradiction, because both are right; they first made answer in these words, and then the Lord repeated them.

AUGUSTINE. (ubi sup.) This troubles us more, how it is that Luke not only does not relate this to have been their answer, but attributes to them a contrary answer. His words are, *And when they heard it they said, God forbid.* (Luke 20:16.) The only way that remains for understanding this is, therefore, that of the listening multitudes some answered as Matthew relates, and some as Luke. And let it perplex no one that Matthew says that the Chief Priests and elders of the people came to the Lord, and that he connects the whole of this discourse in one down to this parable of the vineyard, without interposing any other speaker. For it may be supposed that He spoke all these things with the Chief Priests, but that Matthew for brevity’s sake omitted what Luke mentions, namely, that this parable was spoken not to those only who asked Him concerning His authority, but to the populace, among whom were some who said, He shall destroy them,

and give the vineyard to others. And at the same time this saying is rightly thought to have been the Lord's, either for its truth, or for the unity of His members with their head. And there were also those who said, *God forbid*, those namely, *who perceived that He spoke this parable against them*.

PSEUDO-CHRYSOSTOM. Otherwise: Luke has given the answer of their lips, Matthew that of their hearts. For some made answer openly contradicting Him, and saying, *God forbid*, but their consciences took it up with *He shall miserably destroy these wicked men*. For so when a man is detected in any wickedness, he excuses himself in words, but his conscience within pleads guilty.

CHRYSOSTOM. Or otherwise: the Lord proposed this parable to them with this intent, that not understanding it they should give sentence against themselves; as was done by Nathan to David. Again, when they perceived the meaning of the things that had been said against them, they said, *God forbid*.

RABANUS. Morally; a vineyard has been let out to each of us to dress, when the mystery of baptism was given us, to be cultivated by action. Servants one, two, and three are sent us when Law, Psalm, and Prophecy are read, after whose instructions we are to work well. He that is sent is beaten and cast out when the word is contemned, or, which is worse, is blasphemed. He kills (as far as in him lies) the heir, who tramples under foot the Son, and does despite to the Spirit of grace. The wicked husbandman is destroyed, and the vineyard is given to another, when the gift of grace which the proud has contemned is given to the lowly.

PSEUDO-CHRYSOSTOM. When they seemed discontent, He brings forward Scripture testimony; as much as to say, If ye understood not My parable, at least acknowledge this Scripture.

JEROME. The same things are treated under various figures; whom above He called labourers and husbandmen, He now calls builders.

CHRYSOSTOM. Christ is the stone, the builders are the Jewish teachers who rejected Christ, saying, *This man is not of God*. (John 9:16.)

RABANUS. But despite of their displeasure, the same stone furnished the head stone of the corner, for out of both nations He has joined by faith in

Him as many as He would.

HILARY. He is become the head of the corner, because He is the union of both sides between the Law and the Gentiles.

CHRYSOSTOM. And that they might know that nothing that had been done was against God's will, He adds, *It is the Lord's doing*.

ORIGEN. That is, the stone is the gift of God to the whole building, and is wonderful in our eyes, who can discern it with the eyes of the mind.

PSEUDO-CHRYSOSTOM. As much as to say, How do ye not understand in what building that stone is to be set, not in yours, seeing it is rejected, but in another; but if the building is to be other, your building will be rejected.

ORIGEN. By the kingdom of God, He means the mysteries of the kingdom of God, that is, the divine Scriptures, which the Lord committed, first to that former people who had the oracles of God, but secondly to the Gentiles who brought forth fruit. For the word of God is given to none but to him who brings fruit thereof, and the kingdom of God is given to none in whom sin reigns. Whence came it then that it was given to them from whom it was afterwards taken away? Remember that whatever is given is given of free gift. To whom then He let out the vineyard, He let it out not as to elect already and believing; but to whom He gave it, He gave it with a sentence of election.

PSEUDO-CHRYSOSTOM. Christ is called A Stone, not only because of His strength, but because He mightily crushes His enemies; whence it follows, *And whosoever shall fall on this stone shall be broken, and on whomsoever it shall fall, it shall grind him to powder*.

JEROME. Whoso sinneth, yet believeth on Him, falls indeed upon a stone and is broken, yet is not altogether crushed, but is preserved to salvation through endurance. But on whomsoever it shall fall, that is, whomsoever this stone shall itself assault, and whosoever shall utterly deny Christ, it shall so crush him, that not a bone of him shall be left in which a drop of water could be taken up.

PSEUDO-CHRYSOSTOM. It is one thing to be broken, and another to be ground to powder. Of what is broken there remains something; but what is ground to powder is as it were converted into dust. And what falls upon a stone is

not broken by any power of the stone, but because it fell heavily, either by reason of its weight, or of its fall from a great height. So a Christian in sinning, perishes, but not to the utmost that Christ can destroy; but only so far as he destroys himself, either by the greatness of his sin, or by his exalted rank. But the unbelievers perish to the utmost that Christ can destroy them.

CHRYSOSTOM. Or, He here points out their twofold destruction; first in their stumbling and being offended at Him, signified in that, *Whosoever shall fall upon this stone*; the other in the captivity that should come upon them, signified by that, *But upon whomsoever it shall fall*.

AUGUSTINE. (Quæst. Ev. i. 30.) Or, Those that fall upon Him, are those that despise and afflict Him. These do not perish utterly, but are broken so that they walk not upright. But upon these He shall fall when He shall come from above in judgment with a punishment of destruction, and thence He says, *Shall grind them to powder, because the wicked are like the dust which the wind scattereth abroad on the face of the earth*. (Ps. 1:4.).

21:45–46

45. And when the Chief Priests and Pharisees had heard his parables, they perceived that he spake of them.

46. But when they sought to lay hands on him, they feared the multitude, because they took him for a prophet.

JEROME. Hard as were the hearts of the Jews in unbelief, they yet perceived that the Lord's sentence was directed against themselves.

PSEUDO-CHRYSOSTOM. (in fin. Hom. xxxix.) Here is the difference between good and bad men. The good man when taken in a sin has sorrow because he has sinned, the bad man is grieved not because he has sinned, but because he is found out in his sin; and he not only does not repent, but is indignant with him that reproved him. Thus they being taken in their sins were stirred up to still greater wickedness; *And they sought to lay hands on him, but feared the multitude, because they took him for a Prophet*.

ORIGEN. One thing they know which is true concerning Him; they esteemed Him a Prophet, though not understanding His greatness in respect of His being the Son of God. But the rulers feared the multitude who thought thus of Him, and were ready to fight for Him; for they could not attain to the understanding which the multitude had, seeing they thought nothing worthy concerning Him. Further, know that there are two different kinds of desires to lay hands on Jesus. The desire of the rulers and Pharisees was one kind; another that of the Bride, *I held him, and would not let him go*; (Song of Sol. 3:4 ch. 7:8.) intending to try Him still further, as she saith, *I will get me up into the palm tree, I will lay hold of its height*. All who think not rightly concerning His divinity, seek to lay hands on Jesus in order to put Him to death. Other words indeed excepting the word of Christ it is possible to seize and to hold, but the word of truth none can seize, that is, understand; none can hold it, that is, convict; nor separate it from the conviction of those that believe; nor do it to death, that is, destroy it.

PSEUDO-CHRYSOSTOM. Every wicked man also, as far as his will is concerned, lays hands on God, and puts Him to death. For whoso tramples upon God's commandments, or murmurs against God, or raises a sullen look to heaven, would not he, if he had the power, lay hands on God, and kill Him, that he might sin without restraint?

RABANUS. This, that they are afraid to lay hands on Jesus because of the multitudes, is daily acted in the Church, when any who is a brother only in name, is ashamed or afraid to assail the unity of faith and peace which he does not love, because of the good men with whom he lives.

CHAP. 22

22:1–14

1. And Jesus answered and spake unto them again by parables, and said,
2. The kingdom of heaven is like unto a certain king, which made a marriage for his son,

3. And sent forth his servants to call them that were bidden to the wedding: and they would not come.

4. Again, he sent forth other servants, saying, Tell them which are bidden, Behold, I have prepared my dinner: my oxen and my fatlings are killed, and all things are ready: come unto the marriage.

5. But they made light of it, and went their ways, one to his farm, another to his merchandise:

6. And the remnant took his servants, and entreated them spitefully, and slew them.

7. But when the king heard thereof, he was wroth: and he sent forth his armies, and destroyed those murderers, and burned up their city.

8. Then saith he to his servants, The wedding is ready, but they which were bidden were not worthy.

9. Go ye therefore into the highways, and as many as ye shall find, bid to the marriage.

10. So those servants went out into the highways, and gathered together all as many as they found, both bad and good: and the wedding was furnished with guests.

11. And when the king came in to see the guests, he saw there a man which had not on a wedding garment:

12. And he saith unto him, Friend, how camest thou in hither not having a wedding garment? And he was speechless.

13. Then said the king to the servants, Bind him hand and foot, and take him away, and cast him into outer darkness; there shall be weeping and gnashing of teeth.

14. For many are called, but few are chosen.

CHRYSTOSTOM. (Hom. lxix.) Forasmuch as He had said, *And it shall be given to a nation bringing forth the fruits thereof*, He now proceeds to shew what nation that is.

GLOSS. (interlin.) *Answered*, that is, meeting their evil thoughts of putting Him to death.

AUGUSTINE. (de Cons. Ev. ii. 71.) This parable is related only by Matthew. Luke gives one like it, but it is not the same, as the order shews.

GREGORY. (Hom. in Ev. xxxviii. 2.) Here, by the wedding-feast is denoted the present Church; there, by the supper, the last and eternal feast. For into this enter some who shall perish; into that whosoever has once entered in shall never be put forth. But if any should maintain that these are the same lessons, we may perhaps explain that that part concerning the guest who had come in without a wedding garment, which Luke has not mentioned, Matthew has related. That the one calls it supper, the other dinner, makes no difference; for with the ancients the dinner was at the ninth hour, and was therefore often called supper.

ORIGEN. The kingdom of heaven, in respect of Him who reigns there, is like a king; in respect of Him who shares the kingdom, it is like a king's son; in respect of those things which are in the kingdom, it is like servants and guests, and among them the king's armies. It is specified, *A man that is a king*, that what is spoken may be as by a man to men, and that a man may regulate men unwilling to be regulated by God. But the kingdom of heaven will then cease to be like a man, when zeal and contention and all other passions and sins having ceased, we shall cease to walk after men, and shall see Him as He is. For now we see Him not as He is, but as He has been made for us in our dispensation.

GREGORY. (ubi sup.) God the Father made a marriage feast for God the Son, when He joined Him to human nature in the womb of the Virgin. But far be it from us to conclude, that because marriage takes place between two separate persons, that therefore the person of our Redeemer was made up of two separate persons. We say indeed that He exists of two natures, and in two natures, but we hold it unlawful to believe that He was compounded of two persons. It is safer therefore to say, that the marriage feast was made by the King the Father for the King the Son when He joined to Him the Holy

Church in the mystery of His incarnation. The womb of the Virgin Mother was the bride-chamber of this Bridegroom.

PSEUDO-CHRYSOSTOM. Otherwise; When the resurrection of the saints shall be, then the life, which is Christ, shall revive man, swallowing up his mortality in its own immortality. For now we receive the Holy Spirit as a pledge of the future union, but then we shall have Christ Himself more fully in us.

ORIGEN. Or, by the marriage of Bridegroom with Bride, that is, of Christ with the soul, understand the Assumption of the Word, the produce whereof is good works.

HILARY. Rightly has the Father already made this wedding, because this eternal union and espousal of the new body is already perfect in Christ.

PSEUDO-CHRYSOSTOM. When the servants were sent to call them, they must have been invited before. Men have been invited from the time of Abraham, to whom was promised Christ's incarnation.

JEROME. *He sent his servant*, without doubt Moses, by whom He gave the Law, to those who had been invited. But if you read *servants* as most copies have, it must be referred to the Prophets, by whom they were invited, but neglected to come. By the servants who were sent the second time, we may better understand the Prophets than the Apostles; that is to say, if servant is read in the first place; but if 'servants,' then by the second servants are to be understood the Apostles;

PSEUDO-CHRYSOSTOM. whom He sent when He said unto them, *Go not into the way of the Gentiles, but rather go to the lost sheep of the house of Israel.* (Mat. 10:5.)

ORIGEN. Or; The servants who were first sent to call them that were bidden to the wedding, are to be taken as the Prophets converting the people by their prophecy to the festival of the restoration of the Church to Christ. They who would not come at the first message are they who refused to hear the words of the Prophets. The others who were sent a second time were another assembly of Prophets.

HILARY. Or; The servants who were first sent to call them that were bidden, are the Apostles; they who, being before bidden, are now invited to come

in, are the people of Israel, who had before been bidden through the Law to the glories of eternity. To the Apostles therefore it belonged to remind those whom the Prophets had invited. Those sent with the second injunction are the Apostolic men their successors.

GREGORY. (ubi sup.) But because these who were first invited would not come to the feast, the second summons says, *Behold, I have prepared my dinner.*

JEROME. The dinner that is prepared, the oxen and the fatlings that are killed, is either a description of regal magnificence by the way of metaphor, that by carnal things spiritual may be understood; or the greatness of the doctrines, and the manifold teaching of God in His law, may be understood.

PSEUDO-CHRYSOSTOM. When therefore the Lord bade the Apostles, *Go ye and preach, saying, The kingdom of heaven is at hand*, it was the same message as is here given, *I have prepared my dinner*; i.e. I have set out the table of Scripture out of the Law and the Prophets.

GREGORY. (ubi sup.) By the *oxen* are signified the Fathers of the Old Testament; who by sufferance of the Law gored their enemies with the horn of bodily strength. By fatlings are meant fatted animals, for from ‘alere’, comes ‘altilia,’ as it were ‘alitilia’ or ‘alita.’ By the *fatlings* are intended the Fathers of the New Testament; who while they receive sweet grace of inward fattening, are raised by the wing of contemplation from earthly desires to things above. He says therefore, *My oxen and my fatlings are killed*; as much as to say, Look to the deaths of the Fathers who have been before you, and desire some amendment of your lives.

PSEUDO-CHRYSOSTOM. Otherwise; He says *oxen and fatlings*, not as though the oxen were not fatted, but because all the oxen were not fat. Therefore the fatlings denote the Prophets who were filled with the Holy Spirit; the oxen those who were both Priests and Prophets, as Jeremiah and Ezekiel; for as the oxen are the leaders of the herd, so also the Priests are leaders of the people.

HILARY. Or otherwise; The oxen are the glorious army of Martyrs, offered, like choice victims, for the confession of God; the fatlings are spiritual men, as birds fed for flight upon heavenly food, that they may fill others with the abundance of the food they have eaten.

GREGORY. (ubi sup.) It is to be observed, that in the first invitation nothing was said of the oxen or fatlings, but in the second it is announced that they are already killed, because Almighty God when we will not hear His words gives examples, that what we suppose impossible may become easy to us to surmount, when we hear that others have passed through it before us.

ORIGEN. Or; The dinner which is prepared is the oracle of God; and so the more mighty of the oracles of God are the oxen; the sweet and pleasant are the fatlings. For if any one bring forward feeble words, without power, and not having strong force of reason, these are the lean things; the fatlings are when to the establishment of each proposition many examples are brought forward backed by reasonable proofs. For example, supposing one holding discourse of chastity, it might well be represented by the turtle-dove; but should he bring forward the same holy discourse full of reasonable proof out of Scripture, so as to delight and strengthen the mind of his hearer, then he brings the dove fatted.

PSEUDO-CHRYSOSTOM. That He says, *And all things are now ready*, means, that all that is required to salvation is already filled up in the Scriptures; there the ignorant may find instruction; the self-willed may read of terrors; he who is in difficulty may there find promises to rouse him to activity.

GLOSS. (interlin.) Or, *All things are now ready*, i.e. The entrance into the kingdom, which had been hitherto closed, is now ready through faith in My incarnation.

PSEUDO-CHRYSOSTOM. (non occ. sed vid. Gloss. ord.) Or He says, *All things are now ready* which belong to the mystery of the Lord's Passion, and our redemption. He says, *Come to the marriage*, not with your feet, but with faith, and good conduct. *But they made light of it*; why they did so He shews when He adds, *And they went their way, one to his farm, another to his merchandize*.

CHRYSOSTOM. These occupations seem to be entirely reasonable; but we learn hence, that however necessary the things that take up our time, we ought to prefer spiritual things to every thing beside. But it seems to me that they only pretended these engagements as a cloak for their disregard of the invitation.

HILARY. For men are taken up with worldly ambition as with a farm; and many through covetousness are engrossed with trafficking.

PSEUDO-CHRYSOSTOM. Or otherwise; When we work with the labour of our hands, for example, cultivating our field or our vineyard, or any manufacture of wood or iron, we seem to be occupied with our *farm*; any other mode of getting money unattended with manual labour is here called *merchandize*. O most miserable world! and miserable ye that follow it! The pursuits of this world have ever shut men out of life.

GREGORY. Whosoever then intent upon earthly business, or devoted to the actions of this world, feigns to be meditating upon the mystery of the Lord's Passion, and to be living accordingly, is he that refuses to come to the King's wedding on pretext of going to his farm or his merchandize. Nay often, which is worse, some who are called not only reject the grace, but become persecutors, *And the remnant took his servants, and entreated them despitefully, and slew them.*

PSEUDO-CHRYSOSTOM. Or, by the business of a farm, He denotes the Jewish populace, whom the delights of this world separated from-Christ; by the excuse of merchandize, the Priests and other ministers of the Temple, who, coming to the service of the Law and the Temple through greediness of gain, have been shut out of the faith by covetousness. Of these He said not, 'They were filled with envy,' but *They made light of it*. For they who through hate and spite crucified Christ, are they who were filled with envy; but they who being entangled in business did not believe on Him, are not said to have been filled with envy, but to have made light of it. The Lord is silent respecting His own death, because He had spoken of it in the foregoing parable, but He shews forth the death of His disciples, whom after His ascension the Jews put to death, stoning Stephen and executing James the son of Alphæus, for which things Jerusalem was destroyed by the Romans. And it is to be observed, that anger is attributed to God figuratively and not properly; He is then said to be angry when He punishes.

JEROME. When He was doing works of mercy, and bidding to His marriage-feast, He was called a man; (*homini regi*) now when He comes to vengeance, the man is dropped, and He is called only a King.

ORIGEN. Let those who sin against the God of the Law, and the Prophets, and the whole creation, declare whether He who is here called man, and is said to be angry, is indeed the Father Himself. If they allow this, they will be forced to own that many things are said of Him applicable to the passible nature of man; not for that He has passions, but because He is represented to us after the manner of passible human nature. In this way we take God's anger, repentance, and the other things of the like sort in the Prophets.

JEROME. By *His armies* we understand the Romans under Vespasian and Titus, who having slaughtered the inhabitants of Judæa, laid in ashes the faithless city.

PSEUDO-CHRYSOSTOM. The Roman army is called God's army; because *The earth is the Lord's, and the fulness thereof*; (Ps. 24:1.) nor would the Romans have come to Jerusalem, had not the Lord stirred them thither.

GREGORY. (ubi sup.) Or, The armies of our King are the legions of His Angels. He is said therefore to have sent His armies, and to have destroyed those murderers, because all judgment is executed upon men by the Angels. He destroys those murderers, when He cuts off persecutors; and burns up their city, because not only their souls, but the body of flesh they had tenanted, is tormented in the everlasting fire of hell.

ORIGEN. Or, the city of those wicked men is in each doctrine the assembly of those who meet in the wisdom of the rulers of this world; which the King sets fire to and destroys, as consisting of evil buildings.

GREGORY. (ubi sup.) But when He sees that His invitation is spurned at, He will not have His Son's marriage-feast empty; the word of God will find where it may stay itself.

ORIGEN. *He saith to His servants*, that is, to the Apostles; or to the Angels, who were set over the calling of the Gentiles, *The wedding is ready*.

REMIGIUS. That is, the whole sacrament of the human dispensation is completed and closed. *But they which, were bidden*, (Rom. 10:3.) that is, the Jews, *were not worthy, because, ignorant of the righteousness of God, and going about to establish their own righteousness, they have not submitted themselves to the righteousness of God*. The Jewish nation then being rejected, the Gentile people were taken in to the marriage-feast; whence it

follows, *Go ye out into the crossings of the streets, and as many as ye shall find, bid to the wedding.*

JEROME. For the Gentile nation was not in the streets, but in the crossings of the streets.

REMIGIUS. These are the errors of the Gentiles.

PSEUDO-CHRYSOSTOM. Or; The streets are all the professions of this world, as philosophy, soldiery, and the like. And therefore He says, *Go out into the crossings of the streets*, that they may call to the faith men of every condition. Moreover, as chastity is the way that leads to God, so fornication is the way that leads to the Devil; and so it is in the other virtues and vices. Thus He bids them invite to the faith men of every profession or condition.

HILARY. By the street also is to be understood the time of this world, and they are therefore bid to go to the crossings of the streets, because the past is remitted to all.

GREGORY. (ubi sup.) Or otherwise; In holy Scripture, way is taken to mean actions; so that the crossings of the ways we understand as failure in action, for they usually come to God readily, who have had little prosperity in worldly actions.

ORIGEN. Or otherwise; I suppose this first bidding to the wedding to have been a bidding of some of the more noble minds. For God would have those before all come to the feast of the divine oracles who are of the more ready wit to understand them; and forasmuch as they who are such are loth to come to that kind of summons, other servants are sent to move them to come, and to promise that they shall find the dinner prepared. For as in the things of the body, one is the bride, others the inviters to the feast, and they that are bidden are others again; so God knows the various ranks of souls, and their powers, and the reasons why these are taken into the condition of the Bride, others in the rank of the servants that call, and others among the number of those that are bidden as guests. But they who had been thus especially invited contemned the first inviters as poor in understanding, and went their way, following their own devices, as more delighting in them than in those things which the King by his servants promised. Yet are these more venial than they who ill-treat and put to death the servants sent unto them; those, that is, who daringly assail with weapons of contentious words

the servants sent, who are unequal to solve their subtle difficulties, and those are illtreated or put to death by them. The servants going forth are either Christ's Apostles going from Judæa and Jerusalem, or the Holy Angels from the inner worlds, and going to the various ways of various manners, gathered together whomsoever they found, not caring whether before their calling they had been good or bad. By the good here we may understand simply the more humble and upright of those who come to the worship of God, to whom agreed what the Apostle says, *When the Gentiles which have not the Law do by nature the things contained in the Law, they are a law unto themselves.* (Rom. 2:14.)

JEROME. For there is an infinite difference among the Gentiles themselves; some are more prone to vice, others are endowed with more incorrupt and virtuous manners.

GREGORY. (ubi sup.) Or; He means that in this present Church there cannot be bad without good, nor good without bad. He is not good who refuses to endure the bad.

ORIGEN. The marriage-feast of Christ and the Church is filled, when they who were found by the Apostles, being restored to God, sat down to the feast. But since it behoved that both bad and good should be called, not that the bad should continue bad, but that they should put off the garments unmeet for the wedding, and should put on the marriage garments, to wit, bowels of mercy and kindness, for this cause the King goes out, that He may see them set down before the supper is set before them, that they may be detained who have the wedding garment in which He is delighted, and that he may condemn the opposite.

PSEUDO-CHRYSOSTOM. *The King came in to see the guests*; not as though there was any place where He is not; but where He will look to give judgment, there He is said to be present; where He will not, there He seems to be absent. The day of His coming to behold is the day of judgment, when He will visit Christians seated at the board of the Scriptures.

ORIGEN. But when He was come in, He found there one who had not put off his old behaviour; *He saw there a man which had not on a wedding garment.* He speaks of one only, because all, who after faith continue to serve that wickedness which they had before the faith, are but of one kind.

GREGORY. (ubi sup.) What ought we to understand by the wedding garment, but charity? For this the Lord had upon Him, when He came to espouse the Church to Himself. He then enters in to the wedding feast, but without the wedding garment, who has faith in the Church, but not charity.

AUGUSTINE. (cont. Faust. xxii. 19.) Or, he goes to the feast without a garment, who goes seeking his own, and not the Bridegroom's honour.

HILARY. Or; The wedding garment is the grace of the Holy Spirit, and the purity of that heavenly temper, which taken up on the confession of a good enquiry is to be preserved pure and unspotted for the company of the kingdom of heaven.

JEROME. Or; The marriage garment is the commandments of the Lord, and the works which are done under the Law and the Gospel, and form the clothing of the new man. Whoso among the Christian body shall be found in the day of judgment not to have these, is straightway condemned. *He saith unto him, Friend, how camest thou in hither, not having a wedding garment?* He calls him *friend*, because he was invited to the wedding as being a friend by faith; but He charges him with want of manners in polluting by his filthy dress the elegance of the wedding entertainment.

ORIGEN. And forasmuch as he who is in sin, and puts not on the Lord Jesus Christ, has no excuse, it follows, *But he was speechless*.

JEROME. For in that day there will be no room for blustering manner¹, nor power of denial, when all the Angels and the world itself are witnesses against the sinner.

ORIGEN. He who has thus insulted the marriage feast is not only cast out therefrom, but besides by the King's officers, who are set over his prisons, is chained up from that power of walking which he employed not to walk to any good thing, and that power of reaching forth his hand, wherewith he had fulfilled no work for any good; and is sentenced to a place whence all light is banished, which is called *outer darkness*.

GREGORY. (ubi sup.) The hands and feet are then bound by a severe sentence of judgment, which before refused to be bound from wicked actions by amendment of life. Or punishment binds them, whom sin had before bound from good works.

AUGUSTINE. (de Trin. xi. 6.) The bonds of wicked and depraved desires are the chains which bind him who deserves to be cast out into outer darkness.

GREGORY. (ubi sup.) By inward darkness we express blindness, of heart; *outer darkness* signifies the everlasting night of damnation.

PSEUDO-CHRYSOSTOM. Or, it points to the difference of punishment inflicted on sinners. Outer darkness being the deepest, inward darkness the lesser, as it were the outskirts of the place.

JEROME. By a metaphor taken from the body, *there shall be weeping and gnashing of teeth*, is shewn the greatness of the torments. The binding of the hands and feet also, and the weeping of eyes, and the gnashing of teeth, understand as proving the truth of the resurrection of the body.

GREGORY. (ubi sup.) There shall gnash those teeth which here delighted in gluttony; there shall weep those eyes which here roamed in illicit desire; every member shall there have its peculiar punishment, which here was a slave to its peculiar vice.

JEROME. And because in the marriage and supper the chief thing is the end and not the beginning, therefore He adds, *For many are called, but few chosen*.

HILARY. For to invite all without exception is a courtesy of public benevolence; but out of the invited or called, the election will be of worth, by distinction of merit.

GREGORY. (ubi sup.) For some never begin a good course, and some never continue in that good course which they have begun. Let each one's care about himself be in proportion to his ignorance of what is yet to come.

PSEUDO-CHRYSOSTOM. Or otherwise; Whenever God will try His Church, He enters into it that He may see the guests; and if He finds any one not having on the wedding garment, He enquires of him, How then were you made a Christian, if you neglect these works? Such a one Christ gives over to His ministers, that is, to seducing leaders, who bind his hands, that is, his works, and his feet, that is, the motions of his mind, and cast him into darkness, that is, into the errors of the Gentiles or the Jews, or into heresy. The nigher darkness is that of the Gentiles, for they have never heard the truth which they despise; the outer darkness is that of the Jews, who have

heard but do not believe; the outermost is that of the heretics, who have heard and have learned.

22:15–22

15. Then went the Pharisees, and took counsel how they might entangle him in his talk.

16. And they sent out unto him their disciples with the Herodians, saying, Master, we know that thou art true, and teachest the way of God in truth, neither carest thou for any man: for thou regardest not the person of men.

17. Tell us therefore, What thinkest thou? Is it lawful to give tribute unto Cæsar, or not?

18. But Jesus perceived their wickedness, and said, Why tempt ye me, ye hypocrites?

19. Show me the tribute money. And they brought unto him a penny.

20. And he saith unto them, Whose is this image and superscription?

21. They say unto him, Cæsar's. Then saith he unto them, Render therefore unto Cæsar the things which are Cæsar's; and unto God the things that are God's.

22. When they had heard these words, they marvelled, and left him, and went their way.

PSEUDO-CHRYSTOM. As when one seeks to dam a stream of running water, as soon as one outlet is stopped up it makes another channel for itself; so the malevolence of the Jews, foiled on one hand, seeks itself out another course. *Then went the Pharisees; went to the Herodians.* Such as the plan was, such were the planners; *They send unto Him their disciples with the Herodians.*

GLOSS. (ord.) Who as unknown to Him, were more likely to ensnare Him, and so through them they might take Him, which they feared to do of

themselves because of the populace.

JEROME. Lately under Cæsar Augustus, Judæa, which was subject to the Romans, had been made tributary when the census was held of the whole world; and there was a great division among the people, some saying that tribute ought to be paid to the Romans in return for the security and quiet which their arms maintained for all. The Pharisees on the other hand, self-satisfied in their own righteousness, contended that the people of God who paid tithes and gave first-fruits, and did all the other things which are written in the Law, ought not to be subject to human laws. But Augustus had given the Jews as king, Herod, son of Antipater, a foreigner and proselyte; he was to exact the tribute, yet to be subject to the Roman dominion. The Pharisees therefore send their disciples with the Herodians, that is, with Herod's soldiers, or those whom the Pharisees in mockery called Herodians, because they paid tribute to the Romans, and were not devoted to the worship of God.

CHRYSTOSTOM. (Hom. lxx.) They send their disciples and Herod's soldiers together, that whatever opinion the might give might be found fault with. Yet would they rather have had Him say somewhat against the Herodians; for being themselves afraid to lay hands on Him because of the populace, they sought to bring Him into danger through His liability to pay tribute.

PSEUDO-CHRYSTOSTOM. This is the commonest act of hypocrites, to commend those they would ruin. Thus, these break out into praises of Him, saying, *Master, we know that Thou art true*. They call Him *Master*, that, deceived by this shew of honour and respect, He might in simplicity open all His heart to them, as seeking to gain them for disciples.

GLOSS. (non occ.) There are three ways in which it is possible for one not to teach the truth. First, on the side of the teacher, who may either not know, or not love the truth; guarding against this, they say, *We know that Thou art true*. Secondly, on the side of God, there are some who, putting aside all fear of Him, do not utter honestly the truth which they know respecting Him; to exclude this they say, *And teachest the way of God in truth*. Thirdly, on the side of our neighbour, when through fear or affection any one withholds the truth; to exclude this they say, *And carest for no man*, for Thou regardest not the person of man.

CHRYSTOSTOM. This was a covert allusion to Herod and Cæsar.

JEROME. This smooth and treacherous enquiry was a kind of challenge to the answerer to fear God rather than Cæsar, and immediately they say, *Tell us therefore, what thinkest Thou? Is it lawful to give tribute to Cæsar or not?* Should He say tribute should not be paid, the Herodians would immediately accuse Him as a person disaffected to the Emperor.

CHRYSTOSTOM. They knew that certain had before suffered death for this very thing, as plotting a rebellion against the Romans, therefore they sought by such discourse to bring Him into the same suspicion.

PSEUDO-CHRYSTOSTOM. He makes an answer not corresponding to the smooth tone of their address, but harsh, suitable to their cruel thoughts; for God answers men's hearts, and not their words.

JEROME. This is the first excellence of the answerer, that He discerns the thoughts of His examiners, and calls them not disciples but tempters. A hypocrite is he who is one thing, and feigns himself another.

PSEUDO-CHRYSTOSTOM. He therefore calls them hypocrites, that seeing Him to be a discerner of human hearts, they might not be hardy enough to carry through their design. Observe thus how the Pharisees spoke fair that they might destroy Him, but Jesus put them to shame that He might save them; for God's wrath is more profitable to man, than man's favour.

JEROME. Wisdom does ever wisely, and so the tempters are best confuted out of their own words; therefore it follows, *Show me the tribute money; and they brought unto Him a denarius*. This was a coin reckoned equivalent to ten sesterces, and bore the image of Cæsar. Let those who think that the Saviour asks because He is ignorant, learn from the present place that it is not so, for at all events Jesus must have known whose image was on the coin. *They say unto Him, Cæsar's*; not Augustus, but Tiberius, under whom also the Lord suffered. All the Roman Emperors were called Cæsar, from Caius Cæsar who first seized the chief power. *Render therefore unto Cæsar the things which are Cæsar's*; i.e. the coin, tribute, or money.

HILARY. For if there remain with us nothing that is Cæsar's, we shall not be bound by the condition of rendering to him the things that are his; but if we lean upon what is his, if we avail ourselves of the lawful protection of his

power, we cannot complain of it as any wrong if we are required to render to Cæsar the things of Cæsar.

CHRYSOSTOM. But when you hear this command to render to Cæsar the things of Cæsar, know that such things only are intended which in nothing are opposed to religion; if such there be, it is no longer Cæsar's but the Devil's tribute. And moreover, that they might not say that He was subjecting them to man, He adds, *And unto God the things that, are God's.*

JEROME. That is, tithes, first-fruits, oblation, and victims; as the Lord Himself rendered to Cæsar tribute, both for Himself and for Peter; and also rendered unto God the things that are God's in doing the will of His Father.

HILARY. It behoves us also to render unto God the things that are His, namely, body, soul, and will. For Cæsar's coin is in the gold, in which His image was portrayed, that is, God's coin, on which the Divine image is stamped; give therefore your money to Cæsar, but preserve a conscience void of offence for God.

ORIGEN. From this place we learn by the Saviour's example not to be allured by those things which have many voices for them, and thence seem famous, but to incline rather to those things which are spoken according to some method of reason. But we may also understand this place morally, that we ought to give some things to the body as a tribute to Cæsar, that is to say, necessities. And such things as are congenial to our souls' nature, that is, such things as lead to virtue, those we ought to offer to God. They then who without any moderation inculcate the law of God, and command us to have no care for the things required by the body, are the Pharisees, who forbade to give tribute to Cæsar, *forbidding to marry, and commanding to abstain from meats, which God hath created.* (1 Tim. 4:3.) They, on the other hand, who allow too much indulgence to the body are the Herodians. But our Saviour would neither that virtue should be enfeebled by immoderate devotedness to the flesh; nor that our fleshly nature should be oppressed by our unremitting efforts after virtue. Or the prince of this world, that is, the Devil, is called Cæsar; and we cannot render to God the things that are God's, unless we have first rendered to this prince all that is his, that is, have cast off all wickedness. This moreover let us learn from this place, that to those who tempt us we should neither be totally silent, nor yet answer openly, but with caution, to cut off all occasion from those who

seek occasion in us, and teach without blame the things which may save those who are willing to be saved.

JEROME. They who ought to have believed did but wonder at His great wisdom, that their craft had found no means for ensnaring Him: whence it follows, *When they had heard these words, they marvelled, and left Him, and went their way*, carrying away their unbelief and wonder together.

22:23–33

23. The same day came to him the Sadducees, which say that there is no resurrection, and asked him,

24. Saying, Master, Moses said, If a man die, having no children, his brother shall marry his wife, and raise up seed unto his brother.

25. Now there were with us seven brethren: and the first, when he had married a wife, deceased, and, having no issue, left his wife unto his brother:

26. Likewise the second also, and the third, unto the seventh.

27. And last of all the woman died also.

28. Therefore in the resurrection whose wife shall she be of the seven? for they all had her.

29. Jesus answered and said unto them, Ye do err, not knowing the Scriptures, nor the power of God.

30. For in the resurrection they neither marry, nor are given in marriage, but are as the angels of God in heaven.

31. But as touching the resurrection of the dead, have ye not read that which was spoken unto you by God, saying,

32. I am the God of Abraham, and the God of Isaac, and the God of Jacob? God is not the God of the dead, but of the living.

33. And when the multitude heard this, they were astonished at his doctrine.

CHRYSTOM. The disciples of the Pharisees with the Herodians being thus confuted, the Sadducees next offer themselves, whereas the overthrow of those before them ought to have kept them back. But presumption is shameless, stubborn, and ready to attempt things impossible. So the Evangelist, wondering at their folly, expresses this, saying, *The same day came to him the Sadducees.*

PSEUDO-CHRYSTOM. As soon as the Pharisees were gone, came the Sadducees; perhaps with like intent, for there was a strife among them who should be the first to seize Him. Or if by argument they should not be able to overcome Him, they might at least by perseverance wear out His understanding.

JEROME. There were two sects among the Jews, the Pharisees and the Sadducees; the Pharisees pretended to the righteousness of traditions and observances, whence they were called by the people 'separate.' The Sadducees (the word is interpreted 'righteous') also passed themselves for what they were not; and whereas the first believed the resurrection of body and soul, and confessed both Angel and spirit, these, according to the Acts of the Apostles, denied them all, as it is here also said, *Who say that there is no resurrection.* (Acts 23:8.)

ORIGEN. They not only denied the resurrection of the body, but took away the immortality of the soul.

PSEUDO-CHRYSTOM. For the Devil finding himself unable to crush utterly the religion of God, brought in the sect of the Sadducees denying the resurrection of the dead, thus breaking down all purpose of a righteous life, for who is there would endure a daily struggle against himself, unless he looked to the hope of the resurrection?

GREGORY. (Mor. xiv. 55.) But there are who observing that the spirit is loosed from the body, that the flesh is turned to corruption, that the corruption is reduced to dust, and that the dust again is resolved into the elements, so as to be unseen by human eyes, despair of the possibility of a resurrection, and while they look upon the dry bones, doubt that they can be clothed with flesh, and be quickened anew to life.

AUGUSTINE. (Enchir. 88.) But that earthy matter of which the flesh of men is made perishes not before God; but into whatsoever dust or ashes reduced, into whatsoever gases or vapours dispersed, into whatsoever other bodies incorporated, though resolved into the elements, though become the food or part of the flesh of animals or men, yet is it in a moment of time restored to that human soul, which at the first quickened it that it became man, lived and grew.

PSEUDO-CHRYSOSTOM. But the Sadducees thought they had now discovered a most convincing argument in favour of their error.

CHRYSOSTOM. (non occ.) For because death to the Jews, who did all things for the present life, seemed an unmixed evil, Moses ordered that the wife of one who died without sons should be given to his brother, that a son might be born to the dead man by his brother, and his name should not perish, which was some alleviation of death. And none other but a brother or relation was commanded to take the wife of the dead; otherwise the child born would not have been considered the son of the dead; and also because a stranger could have no concern in establishing the house of him that was dead, as a brother whose kindred obliged him thereto.

JEROME. As they disbelieved the resurrection of the body, and supposed that the soul perished with the body, they accordingly invent a fable to display the fondness of the belief of a resurrection. Thus they put forward a base fiction to overthrow the verity of the resurrection, and conclude with asking, *in the resurrection whose shall she be?* Though it might be that such an instance might really occur in their nation.

AUGUSTINE. (Quæst. Ev. i, 32.) Mystically; by these seven brethren are understood the wicked, who could not bring forth the fruit of righteousness in the earth through all the seven ages of the world, during which this earth has being, for afterwards this earth also shall pass away, through which all those seven passed away unfruitful.

PSEUDO-CHRYSOSTOM. Wisely does He first convict them of folly, in that they did not read; and afterwards of ignorance, in that they did not know God. For of diligence in reading springs knowledge of God, but ignorance is the offspring of neglect.

JEROME. They therefore err because they know not the Scriptures; and because they know not the power of God.

ORIGEN. Two (1 Cor. 1:24.) things there are which He says they know not, the Scriptures and the power of God, by which is brought to pass the resurrection, and the new life in it. Or by the power of God, which the Lord here convicts the Sadducees that they knew not, He intends Himself, who was the power of God; and Him they knew not, as not knowing the Scriptures which spoke of Him; and thence also they believed not the resurrection, which He should effect. But it is asked when the Saviour says, *Ye do err not knowing the Scriptures*, if He means that this text, *They neither marry, nor are given in marriage*, is in some Scripture, though it is not read in the Old Testament? We say that these very words are indeed not found, but that the truth is in a mystery implied in the moral sense of Scripture; the Law, which is *a shadow of good things to come*, whenever it speaks of husbands and wives, speaks chiefly of spiritual wedlock. But neither this do I find any where spoken in Scripture that the Saints shall be after their departure as the Angels of God, unless one will understand this also to be inferred morally; as where it is said, *And thou shalt go to thy fathers*, (Gen. 15:15.) and *He was gathered to his people*. (Gen. 25:8.) Or one may say; He blamed them that they read not the other Scriptures which are besides the Law, and therefore they erred. Another says, That they knew not the Scriptures of the Mosaic Law, for this reason, that they did not sift their divine sense.

PSEUDO-CHRYSOSTOM. Or, when He says, *In the resurrection they neither marry nor are given in marriage*, He referred to what He had said, *Ye know not the power of God*; but when he proceeded, *I am the God of Abraham, &c.* to that *Ye know not the Scriptures*. And thus ought we to do; to cavillers first to set forth Scripture authority on any question, and then to shew the grounds of reason; but to those who ask out of ignorance to shew first the reason, and then the authority. For cavillers ought to be refuted, enquirers taught. To these then who put their question in ignorance, the first shews the reason, saying, *In the resurrection they neither marry nor are given in marriage*.

JEROME. In these words the Latin language cannot follow the Greek idiom. For the Latin word ‘nubere’ is correctly said only of the woman. But we

must take it so as to understand *marry* of men, *to be given in marriage* of women.

PSEUDO-CHRYSOSTOM. In this life that we may die, therefore are we born; and we marry to the end that that which death consumes, birth may replenish; therefore where the law of death is taken away, the cause of birth is taken away likewise.

HILARY. It had been enough to have cut off this opinion of the Sadducees of sensual enjoyment, that where the function ceased, the empty pleasure of the body accompanying it ceased also; but He adds, *But are as the Angels of God in heaven*.

CHRYSOSTOM. Which is an apt reply to their question. For their reason for judging that there would be no resurrection, was that they supposed that their condition when risen would be the same; this reason then He removes by shewing that their condition would be altered.

PSEUDO-CHRYSOSTOM. It should be noted, that when He spoke of fasting, alms, and other spiritual virtues, He did not bring in the comparison of Angels, but only here where He speaks of the ceasing of marriage. For as all acts of the flesh are animal acts, but this of lust especially so; so all the virtues are angelic acts, but especially chastity, by which our nature is bound to the other virtues.

JEROME. This that is added, *But are as the Angels of God in heaven*, is an assurance that our conversation in heaven shall be spiritual.

PSEUDO-DIONYSIUS. (de Divin. Nom. i.) For then when we shall be incorruptible and immortal, by the visible presence of God Himself we shall be filled with most chaste contemplations, and shall share the gift of light to the understanding in our impassible and immaterial soul after the fashion of the exalted souls in heaven; on which account it is said that we shall be equal to the Angels.

HILARY. The same cavil that the Sadducees here offer respecting marriage is renewed by many who ask in what form the female sex shall rise again. But what the authority of Scripture leads us to think concerning the Angels, so must we suppose that it will be with women in the resurrection of our species.

AUGUSTINE. (de Civ. Dei, xxii. 17.) To me they seem to think most justly, who doubt not that both sexes shall rise again. For there shall be no desire which is the cause of confusion, for before they had sinned they were naked; and that nature which they then had shall be preserved, which was quit both of conception and of child-birth. Also the members of the woman shall not be adapted to their former use, but framed for a new beauty, one by which the beholder is not allured to lust, which shall not then be, but God's wisdom and mercy shall be praised, which made that to be which was not, and delivered from corruption that which was made.

JEROME. For none could say of a stone and a tree or inanimate things, that they shall not marry nor be given in marriage, but of such things only as having capacity for marriage, shall yet in a sort not marry.

RABANUS. These things which are spoken concerning the conditions of the resurrection He spoke in answer to their enquiry, but of the resurrection itself He replies aptly against their unbelief.

CHRYSOSTOM. And because they had put forward Moses in their question, He confutes them by Moses, adding, *But concerning the resurrection of the dead, have ye not read.*

JEROME. In proof of the resurrection there were many plainer passages which He might have cited; among others that of Isaiah, *The dead shall be raised; they that are in the tombs shall rise again:* (Is. 26:19. juxta LXX.) and in another place, *Many of them that sleep in the dust of the earth shall awake.* (Dan. 12:2.) It is enquired therefore why the Lord should have chosen this testimony which seems ambiguous, and not sufficiently belonging to the truth of the resurrection; and as if by this He had proved the point adds, *He is not the God of the dead, but of the living.* We have said above that the Sadducees confessed neither Angel, nor spirit, nor resurrection of the body, and taught also the death of the soul. But they also received only the five books of Moses, rejecting the Prophets. It would have been foolish therefore to have brought forward testimonies whose authority they did not admit. To prove the immortality of souls therefore, He brings forward an instance out of Moses, *I am the God of Abraham, &c.* and then straight subjoins, *He is not the God of the dead, but of the living;* so that having established that souls abide after death, (forasmuch as God could not be the God of those who had no existence any where,) there might fitly

come in the resurrection of bodies which had together with their souls done good or evil.

CHRYSOSTOM. How then is it said in another place, *Whether we live or die, we are the Lord's*. (Rom. 14:8.) This which is said here differs from that. The dead are the Lord's, those, that is, who are to live again, not those who have disappeared for ever, and shall not rise again.

HILARY. It should be further considered, that this was said to Moses at a time when those holy Patriarchs had gone to their rest. They therefore of whom He was the God were in being; for they could have had nothing, if they had not been in being; for in the nature of things that, of which somewhat else is, must have itself a being; so they who have a God must themselves be alive, since God is eternal, and it is not possible that that which is dead should have that which is eternal. How then shall it be affirmed that those do not, and shall not hereafter, exist, of whom Eternity itself has said that He is?

ORIGEN. God moreover is He who says, *I am that I am*; (Ex. 3:14.) so that it is impossible that He should be called the God of those who are not. And see that He said not, I am the God of Abraham, Isaac, and Jacob, but *The God of Abraham, the God of Isaac, and the God of Jacob*. But in another place He said thus, *The God of the Hebrews hath sent me unto thee*. (Exod. 7:16.) For they who in comparison of other men are most perfect before God, have God entirely in them, wherefore He is not said to be their God in common, but of each in particular. As when we say, That farm is theirs, we shew that each of them does not own the whole of it; but when we say, That farm is his, we mean that he is owner of the whole of it. When then it is said, *The God of the Hebrews*, this shews their imperfection, that each of them has some small portion in God. But it is said, *The God of Abraham, the God of Isaac, and the God of Jacob*, because each one of these possessed God entirely. And it is to the no small honour of the Patriarchs that they lived to God.

AUGUSTINE. (cont. Faust. xvi. 24.) Seasonably may we confute the Manichæans by this same passage by which the Sadducees were then confuted, for they too though in another manner deny the resurrection.

AUGUSTINE. (in Joan. Tr. xi. 8.) God is therefore called in particular *The God of Abraham, the God of Isaac, and the God of Jacob*, because in these three are expressed all the modes of begetting the sons of God. For God begets most times of a good preacher a good son, and of a bad preacher a bad son. This is signified in Abraham, who of a free woman had a believing son, and of a bondslave an unbelieving son. Sometimes indeed of a good preacher He begets both good and bad sons, which is signified in Isaac, who of the same free woman begot one good and the other bad. And sometimes He begets good sons both of good and bad preachers; which is signified in Jacob, who begot good sons both of free women and of bondmaids.

PSEUDO-CHRYSOSTOM. And see how the assault of the Jews against Christ becomes more faint. Their first challenge was in a threatening tone, *By what authority doest thou these things*, to oppose which firmness of spirit was needed. Their second was with guile, to meet which was needed wisdom. This last was with ignorant presumption which is easier to cope with than the others. For he that thinks he knows somewhat, when he knows nothing, is an easy conquest for one who has understanding. Thus the attacks of an enemy are vehement at first, but if one endure them with a courageous spirit, he will find them more feeble. *And when the multitudes heard this, they were astonished at his doctrine.*

REMIGIUS. Not the Sadducees but the multitudes were astonished. This is daily done in the Church; when by Divine inspiration the adversaries of the Church are overcome, the multitude of the faithful rejoice.

22:34–40

34. But when the Pharisees had heard that he had put the Sadducees to silence, they were gathered together.

35. Then one of them, which was a Lawyer, asked him a question, tempting him, and saying,

36. Master, which is the great commandment in the Law?

37. Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind.

38. This is the first and great commandment.

39. And the second is like unto it, Thou shalt love thy neighbour as thyself.

40. On these two commandments hang all the Law and the Prophets.

JEROME. The Pharisees having been themselves already confuted (in the matter of the denarius), and now seeing their adversaries also overthrown, should have taken warning to attempt no further deceit against Him; but hate and jealousy are the parents of impudence.

ORIGEN. Jesus had put the Sadducees to silence, to shew that the tongue of falsehood is silenced by the brightness of truth. For as it belongs to the righteous man to be silent when it is good to be silent, and to speak when it is good to speak, and not to hold his peace; so it belongs to every teacher of a the Not indeed to be silent, but to be silent as far as any good purpose is concerned.

JEROME. The Pharisees and Sadducees, thus foes to one another, unite in one common purpose to tempt Jesus.

PSEUDO-CHRYSOSTOM. Or the Pharisees meet together, that their numbers may silence Him whom their reasonings could not confute; thus, while they array numbers against Him, shewing that truth failed them; they said among themselves, Let one speak for all, and all speak, through one, so if He prevail, the victory may seem to belong to all; if He be overthrown, the defeat may rest with Him alone; so it follows, *Then one of them, a teacher of the Law, asked him a question, tempting him.*

ORIGEN. All who thus ask questions of any teacher to try him, and not to learn of him, we must regard as brethren of this Pharisee, according to what is said below, *Inasmuch as ye have done it unto one of the least of mine, ye have done it unto me.* (Matt. 25:40.)

AUGUSTINE. (de Cons. Ev. ii. 73.) Let no one find a difficulty in this, that Matthew speaks of this man as putting his question to tempt the Lord, whereas Mark does not mention this, but concludes with what the Lord said to him upon his answering wisely, *Thou art not far from the kingdom of God.* (Mark 12:34.) For it is possible that, though he came to tempt, yet the

Lord's answer may have wrought correction within him. Or, the tempting here meant need not be that of one designing to deceive an enemy, but rather the cautious approach of one making proof of a stranger. And that is not written in vain, *Whoso believeth lightly, he is of a vain heart.* (Ecclus. 19:4.)

ORIGEN. He said *Master* tempting Him, for none but a disciple would thus address Christ. Whoever then does not learn of the Word, nor yields himself wholly up to it, yet calls it Master, he is brother to this Pharisee thus tempting Christ. Perhaps while they read the Law before the Saviour's coming, it was a question among them which was the great commandment in it; nor would the Pharisee have asked this, if it had not been long time enquired among themselves, but never found till Jesus came and declared it.

PSEUDO-CHRYSOSTOM. He who now enquires for the greatest commandment had not observed the least. He only ought to seek for a higher righteousness who has fulfilled the lower.

JEROME. Or he enquires not for the sake of the commands, but which is the first and great commandment, that seeing all that God commands is great, he may have occasion to cavil whatever the answer be.

PSEUDO-CHRYSOSTOM. But the Lord so answers him, as at once to lay bare the dissimulation of his enquiry, *Jesus saith unto him, Thou shalt love the Lord thy God with all thy heart, with all thy soul, and with all thy mind. Thou shalt love,* not 'fear,' for to love is more than to fear; to fear belongs to slaves, to love to sons; fear is in compulsion, love in freedom. Whoso serves God in fear escapes punishment, but has not the reward of righteousness because he did well unwillingly through fear. God does not desire to be served servilely by men as a master, but to be loved as a father, for that He has given the spirit of adoption to men. But to love God with the whole heart, is to have the heart inclined to the love of no one thing more than of God. To love God again with the whole soul is to have the mind stayed upon the truth, and to be firm in the faith. For the love of the heart and the love of the soul are different. The first is in a sort carnal, that we should love God even with our flesh, which we cannot do unless we first depart from the love of the things of this world. The love of the heart is felt in the heart, but the love of the soul is not felt, but is perceived because it consists in a judgment of the soul. For he who believes that all good is in

God, and that without Him is no good, he loves God with his whole soul. But to love God with the whole mind, is to have all the faculties open and unoccupied for Him. He only loves God with his whole mind, whose intellect ministers to God, whose wisdom is employed about God, whose thoughts travail in the things of God, and whose memory holds the things which are good.

AUGUSTINE. (de Doctr. Christ. i. 22.) Or otherwise; You are commanded to love God *with all thy heart*, that your whole thoughts—*with all thy soul*, that your whole life—*with all thy mind*, that your whole understanding—may be given to Him from whom you have that you give. Thus He has left no part of our life which may justly be unfilled of Him, or give place to the desire after any other final good¹; but if aught else present itself for the soul's love, it should be absorbed into that channel in which the whole current of love runs. For man is then the most perfect when his whole life tends towards the life² unchangeable, and clings to it with the whole purpose of his soul.

GLOSS. Or, *with all thy heart*, i. e. understanding; *with all thy soul*, i.e. thy will; *with all thy mind*, i.e. memory; so you shall think, will, remember nothing contrary to Him.

ORIGEN. Or otherwise; *With all thy heart*, that is, in all recollection, act, thought; *with all thy soul*, to be ready, that is, to lay it down for God's religion; *with all thy mind*, bringing forth nothing but what is of God. And consider whether you cannot thus take the *heart* of the understanding, by which we contemplate things intellectual, and the *mind* of that by which we utter thoughts, walking as it were with the mind through each expression, and uttering it. If the Lord had given no answer to the Pharisee who thus tempted Him, we should have judged that there was no commandment greater than the rest. But when the Lord adds, *This is the first and great commandment*, we learn how we ought to think of the commandments, that there is a great one, and that there are less down to the least. And the Lord says not only that it is a great, but that it is the first commandment, not in order of Scripture, but in supremacy of value. They only take upon them the greatness and supremacy of this precept, who not only love the Lord their God, but add these three conditions. Nor did He only teach the first and great commandment, but added that there was a second like unto the first, *Thou shall love thy neighbour as thyself*. But if *Whoso loveth iniquity hath*

hated his own soul, (Ps. 11:5.) it is manifest that he does not love his neighbour as himself, when he does not love himself.

AUGUSTINE. (de Doctr. Christ. i. 30.) It is clear that every man is to be regarded as a neighbour, because evil is to be done to no man. Further, if every one to whom we are bound to shew service of mercy, (vid. Rom. 13:10.) or who is bound to shew it to us, be rightly called our neighbour, it is manifest that in this precept are comprehended the holy Angels who perform for us those services of which we may read in Scripture. Whence also our Lord Himself would be called our neighbour; for it was Himself whom He represents as the good Samaritan, who gave succour to the man who was left half-dead by the way.

AUGUSTINE. (de Trin. viii. 6.) He that loves men ought to love them either because they are righteous, or that they may be righteous; and so also ought he to love himself either for that he is, or that he may be righteous. And thus without peril he may love his neighbour as himself.

AUGUSTINE. (de Doctr. Christ, i. 22.) But if even yourself you ought not to love for your own sake, but because of Him in whom is the rightful end of your love, let not another man be displeased that you love even him for God's sake. Whoso then rightly loves his neighbour, ought to endeavour with him that he also with his whole heart love God.

PSEUDO-CHRYSOSTOM. But who loves man is as who loves God; for man is God's image, wherein God is loved, as a King is honoured in his statue. For this cause this commandment is said to be like the first.

HILARY. Or otherwise; That the second command is like the first signifies that the obligation and merit of both are alike; for no love of God without Christ, or of Christ without God, can profit to salvation.

It follows, *On these two commandments hang all the Law and the Prophets.*

AUGUSTINE. (Quæst. Ev. i. 33.) *Hang*, that is, refer thither as their end.

RABANUS. For to these two commandments belongs the whole decalogue; the commandments of the first table to the love of God, those of the second to the love of our neighbour.

ORIGEN. Or, because he that has fulfilled the things that are written concerning the love of God and our neighbour, is worthy to receive from God the great reward, that he should be enabled to understand the Law and the Prophets.

AUGUSTINE. (de Trin. viii. 7.) Since there are two commandments, the love of God and the love of our neighbour, on which hang the Law and the Prophets, not without reason does Scripture put one for both; sometimes the love of God; as in that, *We know that all tilings work together for good to them that love God*; (Rom. 8:28.) and sometimes the love of our neighbour; as in that, *All the law is fulfilled in one word, even in this, Thou shall love thy neighbour as thyself*. (Gal. 5:14.) And that because if a man love his neighbour, it follows therefrom that he loves God also; for it is the selfsame affection by which we love God, and by which we love our neighbour, save that we love God for Himself, but ourselves and our neighbour for God's sake.

AUGUSTINE. (De Doctr. Christ. i. 30. et 26.) But since the Divine substance is more excellent and higher than our nature, the command to love God is distinct from that to love our neighbour. But if by yourself, you understand your whole self, that is both your soul and your body, and in like manner of your neighbour, there is no sort of things to be loved omitted in these commands. The love of God goes first, and the rule thereof is so set out to us as to make all other loves center in that, so that nothing seems said of loving yourself. But then follows, *Thou shall love thy neighbour as thyself*, so that love of yourself is not omitted.

22:41–46

41. While the Pharisees were gathered together, Jesus asked them,

42. Saying, What think ye of Christ? whose son is he? They say unto him, The Son of David.

43. He saith unto them, How then doth David in spirit call him Lord, saying,

44. The Lord saith unto my Lord, Sit thou on my right hand, till I make thine enemies thy footstool?

45. If David then call him Lord, how is he his son?

46. And no man was able to answer him a word, neither durst any man from that day forth ask him any more questions.

PSEUDO-CHRYSOSTOM. The Jews tempted Christ, supposing Him to be mere man; had they believed Him to be the Son of God, they would not have tempted Him. Christ therefore, willing to shew that He knew the treachery of their hearts, and that He was God, yet would not declare this truth to them plainly, that they might not take occasion thence to charge Him with blasphemy, and yet would not totally conceal this truth; because to that end had He come that He should preach the truth; He therefore puts a question to them, such as should declare to them who He was; *What think ye of Christ? whose Son is He?*

CHRYSOSTOM. (Hom. lxxi.) He first asked His disciples what others said of Christ, and then what they themselves said; but not so to these. For they would have said that He was a deceiver, and wicked. They thought that Christ was to be mere man, and therefore *they say unto Him, The Son of David*. To reprove this, He brings forward the Prophet, witnessing His dominion, proper Sonship, and His joint honour with His Father.

JEROME. This passage is out of the 109th Psalm. Christ is therefore called David's Lord, not in respect of His descent from him, but in respect of His eternal generation from the Father, wherein He was before His fleshly Father. And he calls Him Lord, not by a mere chance, nor of his own thought, but by the Holy Spirit.

REMIGIUS. That He says, *Sit thou on my right hand*, is not to be taken as though God had a body, and either a right hand or a left hand; but to sit on the right hand of God is to abide in the honour and equality of the Father's majesty.

PSEUDO-CHRYSOSTOM. I suppose that He formed this question, not only against the Pharisees, but also against the heretics; for according to the flesh He was truly David's Son, but his Lord according to His Godhead.

CHRYSTOM. But He rests not with this, but that they may fear, He adds, *Till I make thine enemies thy footstool*; that at least by terror He might gain them.

ORIGEN. For God puts Christ's enemies as a footstool beneath His feet, for their salvation as well as their destruction.

REMIGIUS. But *till* is used for indefinite time, that the meaning be, Sit Thou for ever, and for ever hold thine enemies beneath thy feet.

GLOSS. (ap. Anselm.) That it is by the Father that the enemies are put under the Son, denotes not the Son's weakness, but the union of His nature with His Father. For the Son also puts under Him the Father's enemies, when He glorifies His name upon earth. He concludes from this authority, *If David then call Him Lord, how is He his son?*

JEROME. This question is still available for us against the Jews; for these who believe that Christ is yet to come, assert that He is a mere man, though a holy one, of the race of David. Let us then thus taught by the Lord ask them, If He be mere man, and only the Son of David, how does David call Him his Lord? To evade the truth of this question, the Jews invent many frivolous answers. They allege Abraham's steward, he whose son was Eliezer of Damascus, and say that this Psalm was composed in his person, when after the overthrow of the five kings, the Lord God said to his lord Abraham, *Sit thou on my right hand, till I make thine enemies thy footstool*. Let us ask how Abraham could say the things that follow, and compel them to tell us how Abraham was born before Lucifer, and how he was a Priest after the order of Melchisedech, for whom Melchisedech brought bread and wine, and of whom he received tithes of the spoil?

CHRYSTOM. This conclusion He put to their questionings, as final, and sufficient to stop their mouth. Henceforward accordingly they held their peace, not by their own good-will, but from not having aught to say.

ORIGEN. For had their question sprung of desire to know, He would never have proposed to them such things as should have deterred them from asking further.

RABANUS. Hence we learn that the poison of jealousy may be overcome, but can hardly of itself rest at peace.

CHAP. 23

23:1–4

1. Then spake Jesus to the multitude, and to his disciples,
2. Saying, The Scribes and the Pharisees sit in Moses' seat:
3. All therefore whatsoever they bid you observe, that observe and do; but do not ye after their works: for they say, and do not.
4. For they bind heavy burdens and grievous to be borne, and lay them on men's shoulders; but they themselves will not move them with one of their fingers.

PSEUDO-CHRYSOSTOM. When the Lord had overthrown the Priests by His answer, and shewn their condition to be irremediable, forasmuch as clergy, when they do wickedly, cannot be amended, but laymen who have gone wrong are easily set right, He turns His discourse to His Apostles and the people. For that is an unprofitable word which silences one, without conveying improvement to another.

ORIGEN. The disciples of Christ are better than the common herd; and you may find in the Church such as with more ardent affection come to the word of God; these are Christ's disciples, the rest are only His people. And sometimes He speaks to His disciples alone, sometimes to the multitudes and His disciples together, as here. *The Scribes and Pharisees sit in Moses' seat*, as professing his Law, and boasting that they can interpret it. Those that do not depart from the letter of the Law are the Scribes; those who make high professions, and separate themselves from the vulgar as better than they, are called Pharisees, which signifies 'separate.' Those who understand and expound Moses according to his spiritual meaning, these sit indeed on Moses' seat, but are neither Scribes nor Pharisees, but better than either, Christ's beloved disciples. Since His coming these have sat upon the seat of the Church, which is the seat of Christ.

PSEUDO-CHRYSOSTOM. But regard must be had to this, after what sort each man fills his seat; for not the seat makes the Priest, but the Priest the seat;

the place does not consecrate the man, but the man the place. A wicked Priest derives guilt and not honour from his Priesthood.

CHRYSOSTOM. (Hom. lxxii.) But that none should say, For this cause am I slack to practise, because my instructor is evil, He removes every such plea, saying, *All therefore whatsoever they say unto you, that observe and do*, for they speak not their own, but God's, which things He taught through Moses in the Law. And look with how great honour He speaks of Moses, shewing again what harmony there is with the Old Testament.

ORIGEN. But if the Scribes and Pharisees who sit in Moses' seat are the teachers of the Jews, teaching the commandments of the Law according to the letter, how is this that the Lord bids us do after all things which they say; but the Apostles in the Acts forbid the believers to do according to the letter of the Law. (Acts 15:19.) These indeed taught after the letter, not understanding the Law spiritually. Whatsoever they say to us out of the Law, with understanding of its sense, that we do and keep, not doing after their works, for they do not what the law enjoins, nor perceive the veil that is upon the letter of the Law. Or by *all* we are not to understand every thing in the Law, many things for example relating to the sacrifices, and the like, but such as concern our conduct. But why did He command this not of the Law of grace, but of the doctrine of Moses? Because truly it was not the time to publish the commandments of the New Law before the season of His passion. I think also that He had herein something further in view. He was about to bring many things against the Scribes and Pharisees in His discourse following, wherefore that vain men might not think that He coveted their place of authority, or spoke thus out of enmity to them, he first puts away from Himself this suspicion, and then begins to reprove them, that the people might not fall into their faults; and that, because they ought to hear them, they should not think that therefore they ought to imitate them in their works, He adds, *But do ye not after their works*. What can be more pitiable than such a teacher, whose life to imitate is ruin, to refuse to follow is salvation for his disciples?

PSEUDO-CHRYSOSTOM. But as gold is picked out of the dross, and the dross is left, so hearers may take doctrine and leave practice, for good doctrine oft comes from an evil man. But as Priests judge it better to teach the bad for the sake of the good, rather than to neglect the good for the sake of the bad; so also let those who are set under them pay respect to the bad Priests for

the sake of the good, that the good may not be despised because of the bad; for it is better to give the bad what is not their due, rather than to defraud the good of what is justly theirs.

CHRYSOSTOM. Look with what He begins His reproof of them, *For they say, and do not*. Every one who transgresses the Law is deserving of blame, but especially he who has the post of instruction. And this for a threefold cause; first, because he is a transgressor; secondly, because when he ought to set others right, he himself halts; thirdly, because, being in the rank of a teacher, his influence is more corrupting. Again, He brings a further charge against them, that they oppress those that are put under them; *They bind heavy burdens*; in this He shews a double evil in them; that they exacted without any allowance the utmost rigour of life from those that were put under them, while they allowed themselves large licence herein. But a good ruler should do the contrary of this, to be to himself a severe judge, to others a merciful one. Observe in what forcible words He utters His reproof; He says not they cannot, but *they will not*; and not, lift them, but *touch them with one of their fingers*.

PSEUDO-CHRYSOSTOM. And to the Scribes and Pharisees of whom He is now speaking, *heavy burdens not to be borne* are the commandments of the Law; as St. Peter speaks in the Acts, *Why seek ye to put a yoke upon the neck of the disciples, which neither we nor our fathers were able to bear?* (Acts 15:10.) For commending the burdens of the Law by fabulous proofs, they bound as it were the shoulders of the heart of their hearers with bands, that thus tied as though with proof of reason to them, they might not fling them off; but themselves did not in the least measure fulfil them, that is, not only did not wholly, but did not so much as attempt to.

GLOSS. (interlin.) Or, *bind burdens*, that is, gather traditions from all sides, not to aid, but to burden the conscience.

JEROME. But all these things, the shoulders, the finger, the burdens, and the bands with which they bind the burdens, have a spiritual meaning. Herein also the Lord speaks generally against all masters who enjoin high things, but do not even little things.

PSEUDO-CHRYSOSTOM. Such also are they who lay a heavy burden upon those who come to penitence, so that while men would avoid present

punishment, they overlook that which is to come. For if you lay upon a boy's shoulders a burden more than he can bear, he must needs either cast it off, or be broken down by it; so the man on whom you lay too grievous a burden of penance must either wholly refuse it, or if he submit himself to it will find himself unable to bear it, and so be offended, and sin worse. Also, if we should be wrong in imposing too light a penance, is it not better to have to answer for mercy than for severity? Where the master of the household is liberal, the steward should not be oppressive. If God be kind, should His Priest be harsh? Do you seek thereby the character of sanctity? Be strict in ordering your own life, in that of others lenient; let men hear of you as enjoining little, and performing much. The Priest who gives licence to himself, and exacts the utmost from others, is like a corrupt tax-gatherer in the state, who to ease himself taxes others heavily.

23:5–12

5. But all their works they do for to be seen of men: they make broad their phylacteries, and enlarge the borders of their garments,

6. And love the uppermost rooms at feasts, and the chief seats in the synagogues,

7. And greetings in the markets, and to be called of men, Rabbi, Rabbi.

8. But be not ye called Rabbi: for one is your Master, even Christ; and all ye are brethren.

9. And call no man your father upon the earth: for one is your Father, which is in heaven.

10. Neither be ye called masters: for one is your Master, even Christ.

11. But he that is greatest among you shall be your servant.

12. And whosoever shall exalt himself shall be abased; and he that shall humble himself shall be exalted.

CHRYSTOSTOM. The Lord had charged the Scribes and Pharisees with harshness and neglect; He now brings forward their vain-glory, which made them depart from God.

PSEUDO-CHRYSTOSTOM. Every substance breeds in itself that which destroys it, as wood the worm, and garments the moth; so the Devil strives to corrupt the ministry of the Priests, who are ordained for the edification of holiness, endeavouring that this good, while it is done to be seen of men, should be turned into evil. Take away this fault from the clergy, and you will have no further labour in their reform, for of this it comes that a clergyman who has sinned can hardly perform penance. Also the Lord here points out the cause why they could not believe in Christ, because nearly all they did was in order to be seen of men; for he whose desire is for earthly glory from men, cannot believe on Christ who preaches things heavenly. I have read one who interprets this place thus. *In Moses' seat*, that is, in the rank and degree instituted by Moses, the Scribes and Pharisees are seated unworthily, forasmuch as they preached to others the Law which foretold Christ's coming, but themselves did not receive Him when come. For this cause He exhorts the people to hear the Law which they preached, that is, to believe in Christ who was preached by the Law, but not to follow the Scribes and Pharisees in their disbelief of Him. And He shews the reason why they preached the coming of Christ out of the Law, yet did not believe on Him; namely, because they did not preach that Christ should come through any desire of His coming, but that they might be seen by men to be doctors of the Law.

ORIGEN. And their works likewise they do to be seen of men, using outward circumcision, taking away actual leaven out of their houses, and doing such like things. But Christ's disciples fulfil the Law in things secret, being Jews inwardly, as the Apostle speaks. (Rom. 2:29.)

CHRYSTOSTOM. Note the intensive force of the words of His reproofs. He says not merely that they do their works to be seen of men, but added, *all their works*. And not only in great things but in some things trivial they were vainglorious, *They make broad their phylacteries and enlarge the borders of their garments*.

JEROME. For the Lord, when He had given the commandments of the Law through Moses, added at the end, *And thou shalt bind them for a sign upon*

thine hand, and they shall be ever before thine eyes; (Deut. 6:8.) the meaning of which is, Let my precepts be in thine hand so as to be fulfilled in thy works; let them be before thine eyes so as that thou shalt meditate upon them day and night. This the Pharisees misinterpreting, wrote on parchments the Decalogue of Moses, that is, the Ten Commandments, and folding them up, tied them on their forehead, so making them a crown for their head, that they should be always before their eyes. Moses had in another place given command that they should make fringes of blue in the borders of their garments, to distinguish the people of Israel (Numb. 15:39.); that as in their bodies circumcision, so in their garments the fringe, might discriminate the Jewish nation. But these superstitious teachers, catching at popular favour, and making gain of silly women, made broad hems, and fastened them with sharp pins, that as they walked or sat they might be pricked, and by such monitors be recalled to the duties of God's ministry. This embroidery then of the Decalogue they called phylacteries, that is, conservatories, because those who wore them, wore them for their own protection and security. So little did the Pharisees understand that they were to be worn on the heart and not on the body; for in equal degree may cases and chests be said to have books, which assuredly have not the knowledge of God.

PSEUDO-CHRYSOSTOM. But after their example do many invent Hebrew names of Angels, and write them, and bind them on themselves, and they seem dreadful to such as are without understanding. Others again wear round their neck a portion of the Gospel written out. But is not the Gospel read every day in the Church, and heard by all? Those therefore who receive no profit from the Gospel sounded in their ears, how shall the having them hung about their neck save them? Further, wherein is the virtue of the Gospel? in the shape of its letters, or in the understanding its meaning? If in the characters, you do well to hang them round your neck; if in their meaning, they are of more profit when laid up in the heart, than hung round the neck. But others explain this place thus, That they made broad their teachings concerning special observances, as phylacteries, or preservatives of salvation, preaching them continually to the people. And the broad fringes of their garments they explain of the same undue stress upon such commandments.

JEROME. Seeing they thus make broad their phylacteries, and make them broad fringes, desiring to have glory of men, they are convicted also in other things; *For they love the uppermost rooms at feasts, and the chief seats in the synagogues.*

RABANUS. It should be noted, that He does not forbid those to whom this belongs by right of rank to be saluted in the forum, or to sit or recline in the highest room; but those who unduly desire these things, whether they obtain them or not, these He enjoins the believers to shun as wicked.

PSEUDO-CHRYSOSTOM. For He rebukes not those who recline in the highest place, but those who love such places, blaming the will not the deed. For to no purpose does he humble himself in place who exalts himself in heart. For some vain men hearing that it was a commendable thing to seat himself in the lowest place, chooses so to do; and thus not only does not put away the vanity of his heart, but adds this additional vain ostentation of his humility, as one who would be thought righteous and humble. For many proud men take the lowest place in their bodies, but in haughtiness of heart think themselves to be seated among the highest; and there are many humble men who, placed among the highest, are inwardly in their own esteem among the lowest.

CHRYSOSTOM. Observe where vain glory governed them, to wit, in the synagogues, whither they entered to guide others. It had been tolerable to have felt thus at feasts, notwithstanding that a doctor ought to be had in honour in all places alike, and not in the Churches only. But if it be blameworthy to love such things, how wrong is it to seek to attain them?

PSEUDO-CHRYSOSTOM. They love the first salutations, first, that is, not in time only, before others; but in tone, that we should say with a loud voice, Hail, Rabbi; and in body that we should bow low our head; and in place, that the salutation should be in public.

RABANUS. And herein they are not without fault, that the same men should be concerned in the litigations of the forum, who in the synagogue in Moses' seat, seek to be called Rabbi by men.

PSEUDO-CHRYSOSTOM. That is, they wish *to be called*, not to be such; they desire the name, and neglect the duties.

ORIGEN. And in the Church of Christ are found some who take to themselves the *uppermost places*, that is, become deacons; next they aspire to the *chief seats* of those that are called presbyters; and some intrigue to be styled among men Bishop, that is, to be called Rabbi. But Christ's disciple loves the uppermost place indeed, but at the spiritual banquet, where he may feed on the choicer morsels of spiritual food, for, with the Apostles who sit upon twelve thrones, he loves the chief seats, and hastes by his good works to render himself worthy of such seats; and he also loves salutations made in the heavenly market-place, that is, in the heavenly congregations of the primitive. But the righteous man would be called Rabbi, neither by man, nor by any other, because there is One Master of all men.

CHRYSOStOM. Or otherwise; Of the foregoing things with which He had charged the Pharisees, He now passes over many as of no weight, and such as His disciples needed not to be instructed in; but that which was the cause of all evils, namely, ambition of the master's seat, that He insists upon to instruct His disciples.

PSEUDO-CHRYSOStOM. *Be not ye called Rabbi*, that ye take not to yourselves what belongs to God. And call not others Rabbi, that ye pay not to men a divine honour. For One is the Master of all, who instructs all men by nature. For if man were taught by man, all men would learn that have teachers; but seeing it is not man that teaches, but God, many are taught, but few learn. Man cannot by teaching impart an understanding to man, but that understanding which is given by God man calls forth

HILARY. And that the disciples may ever remember that they are the children of one parent, and that by their new birth they have passed the limits of their earthly origin.

JEROME. (cont. Helvid. 15.) All men may be called brethren in affection, which is of two kinds, general and particular. Particular, by which all Christians are brethren; general, by which all men being born of one Father are bound together by like tie of kindred.

PSEUDO-CHRYSOStOM. *And call no man your Father upon earth*; because in this world though man begets man, yet there is one Father who created all

men. For we have not beginning of life from our parents, but we have our life transmitted through them. ^a

ORIGEN. But who calls no man father upon earth? He who in every action done as before God, says, *Our Father, which art in Heaven*.

GLOSS. (non occ.) Because it was clear who was the Father of all, by this which was said, *Which art in Heaven*, He would teach them who was the Master of all, and therefore repeats the same command concerning a master, *Neither be ye called masters; for one is your Master, even Christ*.

CHRYSOSTOM. Not that when Christ is here said to be our Master, the Father is excluded, as neither when God is said to be our Father, is Christ excluded, Who is the Father of men.

JEROME. It is a difficulty that the Apostle against this command calls himself the teacher of the Gentiles; and that in monasteries in their common conversation, they call one another, Father. It is to be cleared thus. It is one thing to be father or master by nature, another by sufferance. Thus when we call any man our father, we do it to shew respect to his age, not as regarding him as the author of our being. We also call men 'Master,' from resemblance to a real master; and, not to use tedious repetition, as the One God and One Son, who are by nature, do not preclude us from calling others gods and sons by adoption, so the One Father and One Master, do not preclude us from speaking of other fathers and masters by an abuse of the terms.

CHRYSOSTOM. Not only does the Lord forbid us to seek supremacy, but would lead His hearer to the very opposite; *He that is greatest among you shall be your servant*.

ORIGEN. Or otherwise; And if one minister the divine word, knowing that it is Christ that makes it to be fruitful, such a one professes himself a minister and not a master; whence it follows, *He that is greatest among you, let him be your servant*. As Christ Himself, who was in truth our Master, professed Himself a minister, saying, *I am in the midst of you as one that ministers*. (Luke 22:27.) And well does He conclude this prohibition of all vain-glory with the words, *And whosoever shall exalt himself shall be abased; and he that shall humble himself shall be exalted*.

REMIGIUS. Which means that every one who thinks highly of his own deserts, shall be humbled before God; and every one who humbles himself concerning his good deeds, shall be exalted with God.

23:13

13. But woe unto you, Scribes and Pharisees, hypocrites! for ye shut up the kingdom of heaven against men: for ye neither go in yourselves, neither suffer ye them that are entering to go in.

ORIGEN. Christ is truly the Son of that God Who gave the Law; after the example of the blessings pronounced in the Law, did Himself pronounce the blessings of them that are saved; and also after the cursings of the Law, He now sets forth a woe against sinners; *Woe unto you, Scribes and Pharisees, hypocrites*. They who allow that it is compatible with goodness to utter these denunciations against sinners, should understand that the purpose of God is the same in the cursings of the Law. Both the cursing there and the woe here fall upon the sinner not from Him who denounces, but from themselves who commit the sins which are denounced, and worthily bring upon themselves the inflictions of God's discipline, appointed for the turning of men to good. So a father rebuking a son utters words of cursing, but does not desire that he should become deserving of those curses, but rather that he should turn himself from them. He adds the cause of this woe, *Ye shut up the kingdom of heaven against men; for ye neither go in yourselves, nor suffer them that are entering to go in*. These two commandments are by nature inseparable; because not to suffer others to enter in, is of itself enough to keep the hinderer out.

PSEUDO-CHRYSOSTOM. By *the kingdom of heaven* is meant the Scriptures, because in them the kingdom of heaven is lodged; the understanding of these is the door. Or the *kingdom of heaven* is the blessedness of heaven, and the door thereof Christ, by Whom men enter in. The door-keepers are the Priests, to whom is committed the word of teaching or interpreting Scripture, by which the door of truth is opened to men. The opening of this door is right interpretation. And observe that He said not, *Woe unto you*, for ye open, but, *for ye shut up*; the Scriptures then are not shut up, though they are obscure.

ORIGEN. The Pharisees and the Scribes then would neither enter in, nor hear Him who said, *By me if any man enter in he shall be saved*; (John 10:9.) nor would they suffer those to enter in, who were able to have believed through the things which had been spoken before by the Law and the Prophets concerning Christ, but shut up the door with every kind of device to deter men from entering. Also they detracted from His teaching, denied all prophecy concerning Him, and blasphemed every miracle as deceitful, or wrought by the Devil. All who in their evil conversation set an example of sinning to the people, and who commit injustice, offending the weak, seem to shut up the kingdom of heaven before men. And this sin is found among the people, and chiefly among the doctors, when they teach men what the Gospel righteousness requires of them, but do not what they teach. But those who both teach and live well open to men the kingdom of heaven, and both enter in themselves, and invite others to enter in. Many also will not suffer those who are willing to enter into the kingdom of heaven, when they without reason excommunicate out of jealousy others who are better than themselves; thus they refuse them entrance, but these of sober spirit, overcoming by their patience this tyranny, although forbidden, yet enter in and inherit the kingdom. Also they who with much rashness have set themselves to the profession of teaching before they have learned, and following Jewish fables, detract from those who search out the higher things of Scripture; these do, as far as in them lies, shut out men from the kingdom of heaven.

23:14

14. Woe unto you, Scribes and Pharisees, hypocrites! for ye devour widows' houses, and for a pretence make long prayer: therefore ye shall receive the greater damnation.

CHRYSTOM. (Hom. lxxiii.) Next the Lord rebukes them for their gluttony, and what was the worst, that not from the rich but from widows they took wherewith to fill their bellies, thus burdening the poverty of those whom they should have relieved.

GLOSS. (interlin.) *Devour widows' houses*, that is, your superstitions have this only aim, namely, to make a gain of the people that is put under you.

PSEUDO-CHRYSOSTOM. The female sex is imprudent, as not contemplating with reason all that it sees or hears; and weak, as being easily turned either from bad to good, or from good to bad. The male sex is more prudent and hardy. And therefore pretenders to holiness practise most upon women, who are unable to see their hypocrisy, and are easily inclined to love them on the ground of religion. But widows they chiefly choose to attempt; first, because a woman who has her husband to advise her is not so readily deceived; and secondly, she has not the means of giving, being in the power of her husband. The Lord then, whilst He confounds the Jewish Priests, instructs the Christian that they should not frequent widows rather than others, for though their purpose may not be bad, it gives occasion to suspicions.

CHRYSOSTOM. The manner of this plundering is grievous, for they *make long prayers*. Every one who does evil deserves punishment; but he who takes occasion for his offence from religion, deserves more severe punishment; *Therefore ye shall receive the greater damnation.*

PSEUDO-CHRYSOSTOM. First, for that ye are wicked, and then because ye put on the cloak of sanctity. Your covetousness you dress up in the colour of religion, and use God's arms in the Devil's service, that iniquity may be loved while it is thought to be piety.

HILARY. Or, because their observance of the kingdom of heaven proceeds hence, that they may keep up their practice of going about to widows' houses, they shall therefore receive the heavier judgment, as having their own sin and the ignorance of others to answer for.

GLOSS. (interlin. Luke 12:47.) Or, because *the servant that knew his Lord's will and did it not, shall he be beaten with many stripes.*

23:15

15. Woe unto you, Scribes and Pharisees, hypocrites! for ye compass sea and land to make one proselyte, and when he is made, you make him two fold more the child of hell than yourselves.

CHRYSOSTOM. This the next charge against them is, that they are unequal to the salvation of many, seeing they need so much labour to bring one to

salvation; and not only are they slack in conversion, but destroy even those whom they do convert, by corrupting them by example of evil life.

HILARY. That they compass sea and land signifies that throughout the whole world they shall be enemies of Christ's Gospel, and shall bring men under the yoke of the Law against the justification of faith. There were proselytes made into the Synagogue from among the Gentiles, the small number of whom is here denoted by what is said *one proselyte*. For after the preaching of Christ there was no faith left in their doctrine, but whoever was gained to the faith of the Jews became a child of hell.

ORIGEN. For all who Judaize since the coming of the Saviour, are taught to follow the temper of those who cried at that time, *Crucify, crucify him*.

HILARY. And he becomes the child of a twofold punishment, because he has not obtained remission of his Gentile sins, and because he has joined the society of those who persecuted Christ.

JEROME. Or otherwise; The Scribes and Pharisees compassed the whole world to make proselytes of the Gentiles, that is, to mix the uncircumcised stranger with the people of God.

PSEUDO-CHRYSOSTOM. And that not of compassion from desire to save him whom they taught, but either from covetousness, that the greater number of worshippers might increase the number of offerings made in sacrifice, or out of vain glory. For he who sinks himself in a slough of sins, how should he be desirous to rescue another out of them? Will a man be more merciful to another than to himself? By a man's actions therefore it may be known whether he seeks another's conversion for God's sake, or out of vain glory.

GREGORY. (Mor. xxxi. 9.) But forasmuch as hypocrites though they do ever crooked things, yet cease not to speak right things, and thus by their good instructions beget sons, but are not able to bring them up by good life, but the more they give themselves up to worldly works, the more willingly do they suffer those whom they have begotten to work the same. And because their hearts are hardened, these very sons whom they have begotten they do not own by any sign of the affection due. Wherefore it is here said of the hypocrites, *And when he is made, ye make him twofold more the child of hell than yourselves*.

AUGUSTINE. (cont. Faust. xvi. 29. et cf. cont. Adimant. 16.) This He said not because proselytes were circumcised, but because they imitated the lives of those from following whom He had prohibited His disciples, saying, *Do ye not after their works*. Two things are observable in this command; first, the honour shewn to Moses' teaching, (Matt. 23:3.) that even wicked men when sitting in his seat are compelled to teach good things; and that the proselyte is made a child of hell, not by hearing the words of the Law, but by following their doings. And *twofold more* than they for this reason, that he neglects to fulfil what he had undertaken of his own choice, having been not born a Jew, but of free will become a Jew.

JEROME. Or, because before while he was a Gentile he erred in ignorance, and was only a child of hell; but seeing the vices of his masters, and understanding that they destroyed in their actions what they taught in words, he returns to his vomit, and becoming a Gentile, he is worthy of greater punishment as one that has deserted his cause.

PSEUDO-CHRYSOSTOM. Or, because while he was a worshipper of idols, he observed righteousness even because of men; but when he became a Jew, prompted by the example of evil teachers, he became worse than his teachers.

CHRYSOSTOM. For a disciple imitates a virtuous master, but goes beyond a vicious one.

JEROME. He is called a *child of hell* in the same way as one is said to be a child of perdition, and a child of this world; every man is called the son of him whose works he does.

ORIGEN. From this place we learn that there will be a difference of torment in hell, seeing one is here said to be singly a child of hell, another twofold. And we ought to consider here whether it is possible that a man should be generally a child of hell, as a Jew, suppose, or a Gentile, or whether specially so in consequence of some particular sins; that as a righteous man is increased in glory by the abundance of his righteousnesses, so a sinner's punishment is increased manifold by the number of his sins.

16. Woe unto you, ye blind guides, which say, Whosoever shall swear by the temple, it is nothing; but whosoever shall swear by the gold of the temple, he is a debtor!

17. Ye fools and blind: for whether is greater, the gold, or the temple that sanctifieth the gold?

18. And, Whosoever shall swear by the altar, it is nothing; but whosoever sweareth by the gift that is upon it, he is guilty.

19. Ye fools and blind: for whether is greater, the gift, or the altar that sanctifieth the gift?

20. Whoso therefore shall swear by the altar, sweareth by it, and by all things thereon.

21. And whoso shall swear by the temple, sweareth by it, and by him that dwelleth therein.

22. And he that shall swear by heaven, sweareth by the throne of God, and by him that sitteth thereon.

JEROME. As by making broad phylacteries and fringes they sought after the reputation of sanctity, and made this again a means of gain, so now He charges them with being teachers of wickedness by their fraudulent pretence of tradition. For when in any dispute or quarrel, or ambiguous cause, one swore by the temple, and was afterwards convicted of falsehood, he was not held guilty. This is what is meant by that, *Whosoever shall swear by the temple, it is nothing*, that is, he owes nothing, But if he had sworn by the gold, or by the money which was offered to the Priests in the temple, he was immediately compelled to pay down that by which he had sworn.

PSEUDO-CHRYSOSTOM. The temple pertains to God's glory, and to man's spiritual salvation, but the gold of the temple though it pertains to the glory of God, yet does it more so to the delight of man, and the profit of the Priests. The Jews then pronounced the gold which delighted them, and the gifts which fed them, to be more holy than the temple, that they might make

men more disposed to offer gifts, than to pour out prayers in the temple. Whence the Lord suitably reproves them in these words. Yet have some Christians at present an equally foolish notion. See, they say, in any suit if one swear by God, it seems nought; but if one swear by the Gospel, he seems to have done some great thing. To whom we shall say in like manner, *Ye fools and blind!* the Scriptures were written because of God, God is not because of the Scriptures. Greater therefore is God, than what is hallowed by Him.

JEROME. Again, if one swore by the altar, none held him guilty of perjury; but if he swore by the gift or the victims or the other things which are offered to God upon the altar, this they exacted most rigorously. And all this they did not out of fear of God, but out of covetousness. Thus the Lord charges them with both folly and fraud, inasmuch as the altar is much greater than the victims which are sanctified by the altar.

GLOSS. (non occ.) And lest their infatuation should go so far, that they should affirm that the gold was more holy than the temple, and the gift than the altar, He argues on another ground, that in the oath which is sworn by the temple and the altar is contained the oath by the gold or by the gift.

ORIGEN. In like manner the custom which the Jews had of swearing by the Heaven He reprobates. For they did not, as they supposed, avoid the danger of taking an oath by God, because, *Whose sweareth by heaven, sweareth by the throne of God, and by him that sitteth thereon.*

GLOSS. (ord.) For whoso swears by the creature that is subject, swears by the Divinity that rules over the creation.

ORIGEN. Now an oath is in confirmation of somewhat that has been spoken. The oath here then may signify testimony of Scripture which we produce in confirmation of that word which we speak. So that Divine Scripture is the temple of God, the gold is the meaning which it contains. As the gold which is outside the Temple is not sanctified, so all thoughts which are without divine Scripture, however admirable they may seem, are not hallowed. We ought not therefore to bring any speculations of our own for the confirmation of doctrine, unless such as we can shew are hallowed by being contained in divine Scripture. The altar is the human heart, which is the chief thing in man. The offerings and gifts that are hid upon the altar,

are every thing which are done in the heart, as to pray, to sing, to do alms, to fast. Every offering of a man then is sanctified by his heart, by which the offering is made. There cannot therefore be a more honourable offering than the heart of man, out of which the offering proceeds. If then one's conscience does not smite him, he has confidence towards God, not by reason of his gifts, but so to speak because he has rightly ordered the altar of his heart. Thirdly, we may say that over the temple, that is over every Scripture, and over the altar, that is over every heart, there is a certain meaning which is called the Heaven, the throne of God Himself, in which we shall be able to see the things that are revealed face to face, when that which is perfect is come.

HILARY. For since Christ is come, reliance upon the Law is vain; for not Christ by the Law, but the Law by Christ, is sanctified, in whom it rests as on a seat or throne; so are they fools and blind, who, overlooking the sanctifier, pay honour to the things sanctified.

AUGUSTINE. (Quæst. Ev. i. 34.) The temple and altar we may also understand of Christ Himself; the gold and the gifts, of the praise and sacrifice of prayer which we offer in Him and through Him. For not He by them, but they by Him, are sanctified.

23:23–24

23. Woe unto you, Scribes and Pharisees, hypocrites! for ye pay tithe of mint and anise and cummin, and have omitted the weightier matters of the law, judgment, mercy, and faith: these ought ye to have done, and not to leave the other undone.

24. Ye blind guides, which strain at a gnat, and swallow a camel.

CHRYSOSTOM. The Lord had said above that they bound heavy burdens upon others, which they themselves would not touch; He now again shews how they aimed at being correct in little things, but neglected weighty matters.

JEROME. The Lord had commanded, that for the maintenance of the Priests and Levites, whose portion was the Lord, tithes of every thing should be offered in the temple. Accordingly, the Pharisees (to dismiss mystical

expositions) concerned themselves about this alone, that these trifling things should be paid in, but lightly esteemed other things which were weighty. He charges them then with covetousness in exacting carefully the tithes of worthless herbs, while they neglected justice in their transactions of business, mercy to the poor, and faith toward God, which are weighty things.

PSEUDO-CHRYSOSTOM. Or, because these covetous Priests, when any one did not bring his tithes of the smallest thing, made it a matter of grave reprehension; but when one injured his neighbour or sinned against God, they were at no pains to reprove him, careful only of their own profit, neglecting the glory of God, and the salvation of men. For to observe righteousness, to do mercy, and to have faith, these things God commanded for His own glory; but the payment of tithes He established for the support of the Priests, so that the Priests should minister to the people in spiritual things, and the people supply the Priests with carnal things. Thus is it at this time, when all are careful of their own honour, none of God's honour; they jealously protect their own rights, but will not bestow any pains in the service of the Church. If the people pay not their tithes duly, they murmur; but if they see the people in sin, they utter not a word against them. But because some of the Scribes and Pharisees, to whom He is now speaking, were of the people, it is not unsuitable to make a different interpretation; and 'to tithe' may be used as well of him who pays, as of him who receives, tithes. The Scribes then and Pharisees offered tithes of the very best things for the purpose of displaying their righteousness; but in their judgments they were unjust, without mercy for their brethren, without faith for the truth.

ORIGEN. But because it was possible that some, hearing the Lord speak thus, might thereupon neglect paying tithes of small things, He prudently adds, *These things ought ye to have done*, (i.e. justice, mercy, and faith,) *and not to leave the others undone*, i.e. the tithing of mint, anise, and cummin.

REMIGIUS. In these words the Lord shews that all the commandments of the Law, greatest and least, are to be fulfilled. They also are refuted who give alms of the fruits of the earth, supposing that thus they cannot sin, whereas their alms profit them nothing unless they are careful to keep themselves from sin.

HILARY. And because it was much less guilt to omit the tithing of herbs than a duty of benevolence, the Lord derides them, *Ye blind guides, which strain out a gnat, and swallow a camel.*

JEROME. The *camel* I suppose to mean the weighty precepts, judgment, mercy, and faith; the *gnat*, the tithing of mint, anise, and cummin, and other valueless herbs. The greater of God's commands we *swallow* and overlook, but shew our carelessness by a religious scrupulousness in little things which bring profit with them.

ORIGEN. Or, *straining out a gnat*, that is, putting from them small sins; *swallowing a camel*, that is, committing great sins, which He calls camels, from the size and distorted shape of that animal. Morally, The Scribes are those who think nothing else contained in Scripture than the bare letter exhibits; the Pharisees are all those who esteem themselves righteous, and separate themselves from others, saying, 'Come not nigh me, for I am clean.' *Mint, anise, and cummin*, are the seasoning, not the substantial part of food; as in our life and conversation there are some things necessary to justification, as judgment, mercy, and faith; and others which are like the seasoning of our actions, giving them a flavour and sweetness, as abstinence from laughter, fasting, bending the knee, and such like. How shall they not be judged blind who see not that it is of little avail to be a careful dispenser in the least things, if things of chief moment are neglected? These His present discourse overthrows; not forbidding to observe the little things, but bidding to keep more carefully the chief things.

GREGORY. (Mor. i. 15.) Or otherwise; The gnat stings while it hums; the camel bows its back to receive its load. The Jews then *strained off the gnat*, when they prayed to have the seditious robber released to them; and they swallowed the camel, when they sought with shouts the death of Him who had voluntarily taken on Him the burden of our mortality.

23:25–26

25. Woe unto you, Scribes and Pharisees, hypocrites! for ye make clean the outside of the cup and of the platter, but within they are full of extortion and excess.

26. Thou blind Pharisee, cleanse first that which is within the cup and platter, that the outside of them may be clean also.

JEROME. In different words, but to the same purport as before, He reproves the hypocrisy and dissimulation of the Pharisees, that they shewed one face to men abroad, but wore another at home. He means not here, that their scrupulousness respecting the cup and the platter was of any importance, but that they affected it to pass off their sanctity upon men; which is clear from His adding, *but inwardly ye are full of ravening and uncleanness*.

PSEUDO-CHRYSOSTOM. Or, He means that the Jews whenever they were to enter the temple or to offer sacrifice, or on any festivals, used to wash themselves, their clothes, and their vessels, but none cleansed himself from his sins; but God neither commends bodily cleanliness, nor condemns the contrary. But suppose foulness of person or of vessels were offensive to God, which must become foul by being used, how much more does He not abhor foulness of conscience, which we may, if we will, keep ever pure?

HILARY. He therefore is reproving those who, pursuing an ostentation of useless scrupulosity, neglected the discharge of useful morality. For it is the inside of the cup that is used; if that be foul, what profit is it to cleanse the outside? And therefore what is needed is purity of the inner conscience, that those things which are of the body may be clean without.

PSEUDO-CHRYSOSTOM. This He speaks not of the cup and platter of sense, but of that of the understanding, which may be pure before God, though it have never touched water; but if it have sinned, then though the water of the whole ocean and of all rivers have washed it, it is foul and guilty before God.

CHRYSOSTOM. Note, that speaking of tithes He said, *These things ought ye to have done, and not to leave the other undone*: for tithes are a kind of alms, and what wrong is it to give alms? Yet said He it not to enforce a legal superstition. But here, discoursing of things clean and unclean, He does not add this, but distinguishes and shews that external purity of necessity follows internal; *the outside of the cup and platter* signifying the body, the inside the soul.

ORIGEN. This discourse instructs us that we should hasten to become righteous, not to seem so. For whoso seeks to be thought so, cleanses the outside, and has care of the things that are seen, but neglects the heart and conscience. But he who seeks to cleanse that which is within, that is, the thoughts, makes by that means the things without clean also. All professors of false doctrine are cups cleansed on the outside, because of that show of religion which they affect, but within they are full of extortion and guile, hurrying men into error. The *cup* is a vessel for liquids, the *platter* for meat. Every discourse then of which we spiritually drink, and all speech by which we are fed, are vessels for meat and drink. They who study to set forth well wrought discourse rather than such as is full of healthful meaning, are cups cleansed without; but within full of the defilement of vanity. Also the letter of the Law and the Prophets is a cup of spiritual drink, and a platter of necessary food. The Scribes and Pharisees seek to make plain the outward sense; Christ's disciples labour to exhibit the spiritual sense.

23:27–28

27. Woe unto you, Scribes and Pharisees, hypocrites! for ye are like unto whited sepulchres, which indeed appear beautiful outward, but are within full of dead men's bones, and of all uncleanness.

28. Even so ye also outwardly appear righteous unto men, but within ye are full of hypocrisy and iniquity.

ORIGEN. As above they are said to be *full of extortion and excess*, so here they are *full of hypocrisy and iniquity*, and are likened to *dead men's bones, and all uncleanness*.

PSEUDO-CHRYSOSTOM. Justly are the bodies of the righteous said to be temples, because in the body of the righteous the soul has dominion, as God in His temple; or because God Himself dwells in righteous bodies. But the bodies of sinners are called sepulchres of the dead, because the sinner's soul is dead in his body; for that cannot be deemed to be alive, which does no spiritual or living act.

JEROME. Sepulchres are whitened with lime without, and decorated with marble painted in gold and various colours, but within are full of dead men's bones. Thus crooked teachers who teach one thing and do another, affect purity in their dress, and humility in their speech, but within are full of all uncleanness, covetousness, and lust.

ORIGEN. For all feigned righteousness is dead, forasmuch as it is not done for God's sake; yea, rather it is no righteousness at all, any more than a dead man is a man, or an actor who represents any character is the man whom he represents. There is therefore within them so much of bones and uncleanness as are the good things that they wickedly pretend to. And they seem righteous outwardly, not in the eyes of such as the Scripture calls *Gods*, (Ps. 82:6.) but of such only as *die like men*.

GREGORY. (Mor. xxvi. 32.) But before their strict Judge they cannot have the plea of ignorance, for by assuming in the eyes of men every form of sanctity, they witness against themselves that they are not ignorant how to live well.

PSEUDO-CHRYSOSTOM. But say, hypocrite, if it be good to be wicked, why do you not desire to seem that which you desire to be? For what it is shameful to seem, that it is more shameful to be; and what to seem is fair, that it is fairer to be. Either therefore be what you seem, or seem what you are.

23:29–31

29. Woe unto you, Scribes and Pharisees, hypocrites! because ye build the tombs of the prophets, and garnish the sepulchres of the righteous,

30. And say, If we had been in the days of our fathers, we would not have been partakers with them in the blood of the prophets.

31. Wherefore ye be witnesses unto yourselves, that ye are the children of them which killed the prophets.

JEROME. By a most subtle syllogism He proves them to be the sons of murderers, while to gain good character and reputation with the people, they build the sepulchres of the Prophets whom their fathers put to death.

ORIGEN. Without just cause He seems to utter denunciations against those who build the sepulchres of the Prophets; for so far what they did was praiseworthy; how then do they deserve this *woe*?

CHRYSOSTOM. (Hom. lxxiv.) He does not blame them for building the sepulchres, but discovers the design with which they built them; which was not to honour the slain, but to erect to themselves a triumphal monument of the murder, as fearing that in process of time the memory of this their audacious wickedness should perish.

PSEUDO-CHRYSOSTOM. Or, they said within themselves, If we do good to the poor not many see it, and then but for a moment; were it not better to raise buildings which all may see, not only now, but in all time to come? O foolish man, what boots this posthumous memory, if, where you are, you are tortured, and where you are not there you are praised? While He corrects the Jews, He instructs the Christians; for had these things been spoken to the former only, they would have been spoken, but not written; but now they were spoken on their account, and written on ours. When one, besides other good deeds, raises sacred buildings, it is an addition to his

good works; but if without any other good works, it is a passion for worldly renown. The martyrs joy not to be honoured with money which has caused the poor to weep. The Jews, moreover, have ever been adorers of saints of former times, and contemners, yea persecutors, of the living. Because they could not endure the reproaches of their own Prophets, they persecuted and killed them; but afterwards the succeeding generation perceived the error of their fathers, and thus in grief at the death of innocent Prophets, they built up monuments of them. But they themselves in like manner persecuted and put to death the Prophets of their own time, when they rebuked them for their sins. This is what is meant, And ye say, *If we had been in the days of our fathers, we would not have been partakers with them in the blood of the Prophets.*

JEROME. Though they speak not this in words, they proclaim it by their actions, in ambitious and magnificent structures to their memory.

PSEUDO-CHRYSOSTOM. What they thought in their hearts, that they spoke by their deeds. Christ lays bare here the natural habit of all wicked men; each readily apprehends the other's fault, but none his own; for in another's case each man has an unprejudiced heart, but in his own case it is distorted. Therefore in the cause of others we can all easily be righteous judges. He only is the truly righteous and wise who is able to judge himself. It follows, *Wherefore ye be witnesses unto yourselves, that you are the children of them which killed the Prophets.*

CHRYSOSTOM. What kind of accusation is this, to Call one the son of a murderer, who partakes not in his father's disposition? Clearly there is no guilt in being so; wherefore this must be said in proof of their resemblance in wickedness.

PSEUDO-CHRYSOSTOM. The character of the parents is a witness to the sons; if the father be good and the mother bad, or the reverse, the children may follow sometimes one, sometimes the other. But when both are the same, it very rarely happens that bad sons spring of good parents, or the reverse, though it be so sometimes. This is as a man is sometimes born out of the rule of nature, having six fingers or no eyes.

ORIGEN. And in the prophetic writings, the historical sense is the body, the spiritual meaning is the soul; the sepulchres are the letter and books

themselves of Scripture. They then who attend only to the historical meaning, honour the bodies of the Prophets, and set in the letter as in a sepulchre; and are called Pharisees, i.e. ‘cut off,’ as it were cutting off the soul of the Prophets from their body.

23:32–36

32. Fill ye up then the measure of your fathers.

33. Ye serpents, ye generation of vipers, how can ye escape the damnation of hell?

34. Wherefore, behold, I send unto you prophets, and wise men, and Scribes; and some of them ye shall kill and crucify; and some of them shall ye scourge in your synagogues, and persecute them from city to city:

35. That upon you may come all the righteous blood shed upon the earth, from the blood of righteous Abel unto the blood of Zacharias son of Barachias, whom ye slew between the temple and the altar.

36. Verily I say unto you, All these things shall come upon this generation.

CHRYSTOSTOM. He had said against the Scribes and Pharisees, that they were the children of those who killed the Prophets; now therefore He shews that they were like them in wickedness, and that that was false that they said, *If we had been in the days of our fathers, we would not have been partakers with them in the blood of the Prophets*. Wherefore He now says, *Fill ye up the measure of your fathers*. This is not a command, but a prophecy of what is to be.

PSEUDO-CHRYSTOSTOM. He foretels, that as their fathers killed the Prophets, so they also should kill Christ, and the Apostles, and other holy men. As suppose you had a quarrel with some one, you might say to your adversary, Do to me what you are about to do; but you do not therein bid him do it, but shew him that you are aware of his manœuvres. And in fact they went beyond the measure of their fathers; for they put to death only men, these crucified God. But because He stooped to death of His own free choice, He

does not lay on them the sin of His death, but only the death of the Apostles and other holy men. Whence also He said, *Fill up*, and not *Fill over*; for a just and merciful Judge overlooks his own wrongs, and only punishes those done to others.

ORIGEN. They fill up the measure of their fathers' sins by their not believing in Christ. And the cause of their unbelief was, that they looked only to the letter and the body, and would understand nothing spiritual in them.

HILARY. Because then they will fill up the measure of their fathers' purposes, therefore are they *serpents, and an offspring of vipers*.

JEROME. The same had been said by John the Baptist. Wherefore as of vipers are born vipers, so of your fathers who were murderers are you born murderers.

PSEUDO-CHRYSOSTOM. He calls them *offspring of vipers*, because the nature of vipers is such that the young burst the womb of their dam, and so come forth; and in like manner the Jews condemned their fathers, finding fault with their deeds. He says, *How shall ye escape the damnation of hell? By building the tombs of the saints? But the first step of piety is to love holiness, the next, to love the saints; for it is not reasonable in him to honour the righteous, who despises righteousness. The saints cannot be friends to those to whom God is an enemy. Shall ye be saved by a mere name, because ye seem to be among God's people! Forasmuch as an open enemy is better than a false friend, so is he more hateful to God, who calls himself the servant of God, and does the commands of the Devil. Indeed, before God he who has resolved to kill a worm is a murderer before the deed is done, for it is the will that is rewarded for good, or punished for evil. Deeds are evidence of the will. God then does not require deeds on His own account that He may know how to judge, but for the sake of other men, that they may perceive that God is righteous. And God affords the opportunity of sin to the wicked, not to make them sin, but to manifest the sinner; and also to the good He gives opportunity to shew the purpose of their will. In this way then He gave the Scribes and Pharisees opportunity of shewing their purposes, Behold, I send unto you Prophets, and wise men, and Scribes.*

HILARY. That is, the Apostles, who, as foretelling things to come, are *Prophets*; as having knowledge of Christ, are *wise men*; as understanding the Law, are *Scribes*.

JEROME. Or, as the Apostle writes to the Corinthians (1 Cor. 12.) that there are various gifts among Christ's disciples; some Prophets, who foretel things to come; some wise men, who know when they ought to speak; others Scribes taught in the Law; of whom Stephen was stoned, Paul killed, Peter crucified, and the disciples of the Apostles beaten, in the Acts; and they persecuted them from city to city, driving them out of Judæa, that they might go to the Gentiles.

ORIGEN. Or the Scribes who are sent by Christ, are Scribes according to the Gospel, whom the spirit quickens and the letter does not kill, as did the letter of the Law, which whoso followed ran into vain superstitions. The simple words of the Gospel are sufficient for salvation. But the Scribes of the Law do yet scourge the Scribes of the New Testament, by detracting from them in their synagogues; and the heretics also, who are spiritual Pharisees, with their tongues murder the Christians, and persecute them from city to city, sometimes in the body, sometimes also in the spirit, seeking to drive them from their own city of the Law, the Prophets, and the Gospel, into another Gospel.

CHRYSOStOM. Then to shew them that they should not do this without punishment, He holds out an unspeakable terror over them, *That upon you may come all the righteous blood*.

RABANUS. That is, all the vengeance due for the shedding of the blood of the righteous.

JEROME. Concerning the Abel here spoken of, there is no doubt that it is he whom his brother Cain murdered. He is proved to have been righteous, not only by this judgment of the Lord, but by the passage in Genesis, which says that his offerings were accepted by God. But we must enquire who is this Zacharias, son of Barachias, because we read of many Zachariases; and that we might not mistake, here it is added, *whom ye slew between the temple and the altar*. Some say that it is that Zacharias who is the eleventh among the twelve Prophets, and his father's name agrees to this, but when he was slain between the temple and the altar, Scripture does not mention;

but above all, in his time there were scarce ‘even the ruins of the temple. Others will have it to be Zacharias the father of John.

ORIGEN. A tradition has come down to us, that there was one place in the temple in which virgins were allowed to worship God, married women being forbidden to stand there. And Mary, after the Saviour’s birth, going into the temple, stood to pray in this place of the virgins. And when they who knew that she had borne a Son were hindering her, Zacharias said, that forasmuch as she was still a virgin, she was worthy of the place of the virgins. Whereupon, as though he manifestly were contravening the Law, he was slain there between the temple and the altar by the men of that generation; and thus this word of Christ is true which He spake to those who were standing there, *whom ye slew*.^a

JEROME. But as this has no Scripture authority, it is as readily despised as offered. Others will have it to be that Zacharias who was killed by Joas, king of Judah, between the temple and the altar, that is, in the court of the temple. (2 Chron. 24:21.) But that Zacharias was not the son of Barachias, but of Jehoiada the Priest. But Barachias in our language is interpreted ‘Blessed of the Lord,’ so that the righteousness of Joiada the Priest is expressed by this Hebrew word. But in the Gospel which the Nazarenes use, we find written ‘son of Joiada’ instead of *son of Barachias*.

REMIGIUS. It should be enquired too how He says, *to the blood of Zacharias*, since the blood of many more saints was afterwards shed. This is thus explained. Abel a keeper of sheep was killed in the field, Zacharias a priest was slain in the court of the temple. The Lord therefore names these two, because by these all holy martyrs are denoted, both of lay and priestly order.

CHRYSOSTOM. Moreover, He names Abel, to shew that it would be out of envy that they would kill Christ and His disciples. He names Zacharias, because there was a twofold resemblance in his case, the sacred place, as well as the sacred person.

ORIGEN. Zacharias is interpreted ‘The memory of God.’ Whosoever then hastes to obliterate the memory of God, seems to those to whom he gives offence to shed the blood of Zacharias the son of Barachias. For it is by the blessing of God that we retain the memory of God. Also the memory of God is slain by the wicked, when the Temple of God is polluted by the

lustful, and His altar defiled by the carelessness of prayers. Abel is interpreted ‘mourning.’ He then who does not receive that, *Blessed are they that mourn*, sheds the blood of Abel, that is, puts away the truth of wholesome mourning. Some also shed, as it were, the blood of the Scriptures by putting aside their truth, for all Scripture, if it is not understood according to its truth, is dead.

CHRYSOSTOM. And to take away all excuse from them that they might not say, Because you sent them to the Gentiles thereat were we offended, He foretels that His disciples should be sent to them, and it is of their punishment that He adds, *Verily I say unto you, all these things shall come upon this generation.*

GLOSS. (ord.) He means not only those there present, but the whole generation before and after, for all were one city and one body of the Devil.

JEROME. The rule of the Scriptures is only to know two generations, one of good the other of bad. Of the generation of the good it is said, *The generation of the righteous shall be blessed.* (Ps. 112:2.) And of the bad it is said in the present passage, *Generation of vipers.* These then, because they did against the Apostles like things as Cain and Joas, are described as of one generation.

CHRYSOSTOM. Otherwise; Because He delayed the punishment of hell which He had threatened them with, He pronounces against them threats of present evil, saying, *All these things shall come upon this generation.*

PSEUDO-CHRYSOSTOM. As all the good things which had been merited by all the saints in each generation since the foundation of the world were bestowed upon that last generation which received Christ; so all the evil that all the wicked in every generation from the foundation of the world had deserved to suffer, came upon that last generation of the Jews which rejected Christ. Or thus; Assail the righteous of former saints, yea, of all the saints, could not merit that so great grace as was given to men in Christ; so the sins of all the wicked could not deserve so much evil as came upon the Jews, that they should suffer such things as these suffered from the Romans, and that in after time every generation of them to the end of the world should be cast off from God, and be made a mock by all the Gentiles. For what is there worse than to reject and in such sort to put to death the Son

coming in mercy and lowliness! Or thus; Nations and states when they sin are not thereupon immediately punished by God, but He waits for many generations; but when He sees fit to destroy that state or nation, He then seems to visit upon them the sins of all former generations, and one generation suffers the accumulation of all that former generations have deserved. Thus this generation of the Jews seems to have been punished for their fathers; but in truth they suffered not for others, but on their own account.

CHRYSTOSTOM. For he who having seen many sinning yet remains uncorrected, but rather does the same or worse, is obnoxious to heavier punishment.

23:37–39

37. O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!

38. Behold, your house is left unto you desolate.

39. For I say unto you, Ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord.

CHRYSTOSTOM. The Lord next turns to address the city, desiring to instruct His hearers thereby. *O Jerusalem, Jerusalem*: this repetition of the name is a mark of compassion and intense love.

JEROME. By *Jerusalem* He means not the stones and buildings, but the dwellers there, over whom He laments with the feeling of a Father.

PSEUDO-CHRYSTOSTOM. Foreseeing the destruction of the city, and the blow it would receive from the Romans, He called to mind the blood of the saints which had been, and should yet be, shed in it. Thou killedst Esaias who was sent unto thee, and stonedst my servant Jeremias; thou dashedst out the brains of Ezechiel by dragging him over stones; how shalt thou be saved, which wilt not suffer a physician to come nigh thee? And He said not, Didst kill and stone; but, *Killest*, and *Stonest*; that is, This is a common and

natural practice with thee to kill and stone the saints. She did to the Apostles the same things which she had once done to the Prophets.

CHRYSTOM. Having thus addressed her, and spoken of her cruel murders, He said, as justifying Himself, *How often would I have gathered thy children together?* as much as to say, Notwithstanding, these thy murders have not alienated Me from thee, but I would have taken thee to Me, not once or twice, but many times. The strength of His affection He shews by the comparison of a hen.

AUGUSTINE. (Quæst. Ev. i. 36.) This species has the greatest affection for its brood, insomuch that when they are sick the mother sickens also; and what you will hardly find in any other animal, it will fight against the kite, protecting its young with its wings. In like manner our mother, the Wisdom of God, sickened as it were in the putting on the flesh, according to that of the Apostle, *The weakness of God is stronger than men*, (1 Cor. 1:25.) protects our weakness, and resists the Devil that he should not make us his prey.

ORIGEN. He calls them children of Jerusalem, just as we call each generation of citizens the sons of the preceding generation. And He says, *How often*, though it is well known that once only did He teach the Jews in the body, because Christ was ever present in Moses, and in the Prophets, and in the Angels, ministering to human salvation in every generation. Whosoever shall not have been gathered in by Him shall be judged, as though he had refused to be gathered in.

RABANUS. (non occ.) Let heretics then cease to assign to Christ a beginning from the Virgin; let them leave off to preach one God of the Law and another of the Prophets.

AUGUSTINE. (Ench. 97.) Where is that omnipotence, by the which He did whatsoever pleased Him both in heaven and in earth, if He would have gathered the children of Jerusalem and did not? Was it not that she would not that her children should be gathered by Him, and yet He did, notwithstanding, gather those of her children whom He would?

CHRYSTOM. Then He threatens the punishment of which they were ever in fear, to wit, the overthrow of the city and temple, saying, *Behold, your house is left unto you desolate*.

PSEUDO-CHRYSOSTOM. As the body, when the spirit departs, first becomes cold, and then decays and decomposes; so also your temple, when God's Spirit shall have withdrawn, shall be first filled with strife and anarchy, and after shall come to ruin.

ORIGEN. In like manner to all such as would not be gathered under His wings Christ speaks this threat; *Behold, your house is left unto you desolate*; i.e. your soul and your body. But if any one of you will not be gathered under the wings of Christ, from the very time when he shall have refused to be so gathered, (by a mental rather than a bodily act,) he shall no more see the beauty of the word, till repenting of his evil purpose he shall say, *Blessed is He that cometh in the name of the Lord*. And the word of the Lord then comes with a blessing upon a man's heart, when one is turned to God.

JEROME. *I say unto you, Ye shall not see Me, &c.* That is to say, Unless ye shall do penitence, and shall confess that I am He of whom the Prophets have spoken, the Son of the Almighty Father, ye shall not see My face. Thus the Jews have a time allowed for their repentance. Let them confess Him blessed who cometh in the name of the Lord, and they shall then behold Christ's face.

CHRYSOSTOM. Otherwise; In this He covertly alludes to His second coming, when surely they shall worship Him. *Henceforth*, means from the time of His crucifixion.

CHAP. 24

24:1–2

1. AND. Jesus went out, and departed from the temple: and his disciples came to him for to shew him the buildings of the temple.

2. And Jesus said unto them, See ye not all these things? verily I say unto you, There shall not be left here one stone upon another, that shall not

be thrown down.

ORIGEN. Christ, when He had foretold all that should come upon Jerusalem, *went forth out of the temple*, He, who while He was in it, had upheld the temple that it should not fall. And so each man, being the temple of God by reason of the Spirit of God dwelling in him, is himself the cause of his being deserted, that Christ should depart from him. It is worthy of note how they *shew Him the buildings of the temple*, as though He had never seen them. We reply, that when Christ had foretold the destruction that should come upon the temple, His disciples were amazed at the thought that so magnificent buildings should be utterly ruined, and therefore they shew them to Him to move Him to pity, that He would not do what He had threatened. And because the constitution of human nature is wonderful, being made the temple of God, the disciples and the rest of the saints confessing the wonderful working of God in respect of the forming of men, intercede before the face of Christ, that He would not forsake the human race for their sins.

RABANUS. The historical sense is clear, that in the forty-second year after the Lord's passion, the city and temple were overthrown under the Roman Emperors Vespasian and Titus.

REMIGIUS. So it was ordained of God, that as soon as the light of grace was revealed, the temple with its ceremonies should be taken out of the way, lest any weakling in the faith, beholding all the things instituted of the Lord and hallowed by the Prophets yet abiding, might be gradually drawn away from the purity of the faith to a carnal Judaism.

CHRYSTOSTOM. (Hom. lxxv.) How means He this, that *one stone shall not be left upon another*? Either as conveying the notion of its utter overthrow; or with respect to the place in which it stood, for its parts were broken up to its very foundations. But I would add, that, after the fate it underwent, the most captious might be satisfied that its very fragments have perished.

JEROME. Figuratively; When the Lord departed from the temple, all the buildings of the Law and the structure of the Commandments were so overthrown, that none of them could be fulfilled by the Jews, but, the Head being taken away, all the parts were at war among themselves.

ORIGEN. Every man also, who, by taking into him the word of God, is become a temple, if after sinning he yet retains in part the traces of faith and religion, his temple is in part destroyed, and in part standing. But he who after sin has no regard for himself is gradually alienated, until he has altogether forsaken the living God, and so *one stone is not left upon another* of God's commandments, which he has not *thrown down*.

24:3–5

3. And as he sat upon the mount of Olives, the disciples came unto him privately, saying, Tell us, when shall these things be? and what shall be the sign of thy coming, and of the end of the world?

4. And Jesus answered and said unto them, Take heed that no man deceive you.

5. For many shall come in my name, saying, I am Christ; and shall deceive many.

REMIGIUS. The Lord continuing His walk arrives at Mount Olivet, having by the way foretold the destruction of the temple to those disciples who had shewn and commended the buildings. When they had reached the Mount they came to Him, asking Him further of this.

CHRYSOStOM. They asked Him in private, because they were great things about which they were going to ask Him. They wished to know the day of His coming, for the vehement desire they had to see His glory.

JEROME. They ask Him three things. First, The time of the destruction of Jerusalem, saying, *Tell us when shall these things be?* Secondly, The time of Christ's coming, saying, *And what shall be the sign of Thy coming?* Thirdly, The time of the consummation of this world, saying, *And of the end of the world?*

CHRYSOStOM. Luke speaks of one enquiry, that concerning Jerusalem, as though the disciples supposed that Christ's coming should be then, and the end of the world should be when Jerusalem should be destroyed. Whereas Mark does not state them all to have asked concerning the destruction of

Jerusalem, but Peter, James, John, and Andrew, as having more bold and free speech with Christ.

ORIGEN. I think Mount Olivet to be a mystery of the Church out of the Gentiles.

REMIGIUS. For Mount Olivet has no unfruitful trees, but olives, which supply light to dispel darkness, which give rest to the weary, health to the sick. And sitting on Mount Olivet over against the temple, the Lord discourses of its destruction, and the destruction of the Jewish nation, that even by His choice of a situation He might shew, that abiding still in the Church He condemns the pride of the wicked.

ORIGEN. For the husbandman dwelling on Mount Olivet is the word of God confirmed in the Church, that is, Christ, who ever grafts the branches of the wild olive on the good olive tree of the Fathers. They who have confidence before Christ, seek to learn the sign of the coming of Christ, and of the consummation of this world. And the coming of the Word into the soul is of two sorts. The first is that foolish preaching concerning Christ, when we preach that Christ was born and crucified; the second its coming in perfect men, concerning which it is said, *We speak wisdom among them that are perfect*; (1 Cor. 2:6.) and to this second coming is added the end of the world in the perfect man to whom the world is crucified.

HILARY. And because the questions of the disciples are threefold, they are separated by different times and meanings. That concerning the destruction of the city is first answered, and is then confirmed by truth of doctrine, that no seducer might prevail with the ignorant.

CHRYSOSTOM. His first answer is neither concerning the destruction of Jerusalem, nor concerning His second coming, but concerning the evils which were to be immediately encountered.

JEROME. One of them of whom The speaks was Simon of Samaria, of whom we read in the Acts of the Apostles, that he gave himself out to be the great Power, leaving these things written in his works ^a among others, I am the Word of God, I am the Almighty, I am all things of God. The Apostle John also in his Epistle, *Ye have heard that Antichrist shall come; even now there are many Antichrists*. (1 John 2:18.) I suppose all heresiarchs to be Antichrists, and under the name of Christ to teach those things which are

contrary to Christ. No wonder if we see some led away by such teachers, when the Lord has said, *And shall deceive many*.

ORIGEN. They that are deceived are many, because *wide is the gate that leadeth to destruction, and many there be which go in thereat*. (Mat. 7:13.) This one thing is enough to detect the Antichrists and seducers that they shall say, *I am Christ*, which Christ Himself is no where read to have said: for the works of God, and the word which He taught, and His power, were enough to produce belief that He is Christ. For every discourse which professes to expound Scripture faithfully, and has not the truth, is Antichrist. For the truth is Christ, that which feigns itself to be the truth is Antichrist. So also all virtues are Christ, all that feigns itself to be virtue is Antichrist; for Christ has in Himself in truth all manner of good for the edification of men, but the devil has forged resemblances of the same for the deceiving of the saints. We have need therefore of God to help us, that none deceive us, neither word nor power. It is a bad thing to find any one erring in his course of life; but I esteem it much worse not to think according to the most true rule of Scripture.

24:6–8

6. And ye shall hear of wars and rumours of wars: see that ye be not troubled: for all these things must come to pass, but the end is not yet.

7. For nation shall rise against nation, and kingdom against kingdom: and there shall be famines, and pestilences, and earthquakes, in divers places.

8. All these are the beginning of sorrows.

AUGUSTINE. (Ep. 199. 25.) To this enquiry of the disciples the Lord makes answer, declaring all things which were to come to pass from that time forwards, whether relating to the destruction of Jerusalem, which had given occasion to their enquiry; or to His coming through the Church, in which He ceases not to come to the end of time; for He is acknowledged as coming among His own, while new members are daily born to Him; or relating to the end itself when He shall appear to judge the quick and the dead. When then He describes the signs which shall attend these three

events, we must carefully consider which signs belong to which events, lest perchance we refer to one that which belongs to another.

CHRYSTOM. Here He speaks of the battles which should be fought at Jerusalem; when He says, *Ye shall hear wars, and rumours of wars.*

ORIGEN. To hear the shouts raised in the battles, is to *hear wars*; to hear *rumours of wars*, is to hear accounts of wars waged afar off.

CHRYSTOM. And because this might alarm the disciples, He continues, *See that ye be not troubled.* And because they supposed that the end of the world would follow immediately after the war in which Jerusalem should be destroyed, He corrects their suspicions concerning this, *These things must come to pass, but the end is not yet.*

JEROME. That is, Think not that the day of judgment is at hand, but that it is reserved against another time; the sign of which is plainly put in what follows, *For nation shall rise against-nation, and kingdom against kingdom.*

RABANUS. ^b Or, this is a warning to the Apostles not to flee from Jerusalem and Judæa in terror of these things, when they should begin to come upon them; because the end was not immediately, but the desolation of the province, and the destruction of the city and temple should not come till the fortieth year. And we know that most grievous woes, which spread over the whole province, fell out to the very letter.

CHRYSTOM. And to shew that He also should fight against the Jews, He tells them not only of wars, but of calamities inflicted by Providence, *And there shall be pestilences, and famines, and earthquakes in divers places.*

RABANUS. *Nation shall rise against nation*, shews the disquietude of men's minds; *pestilences*, the affliction of their bodies; *famines*, the barrenness of the soil; *earthquakes in divers places*, wrath from heaven above.

CHRYSTOM. And these things shall not happen according to the order of nature before established among men, but shall come of wrath from heaven, and therefore He said not that they should come only, or come suddenly, but adds significantly, *These all are the beginnings of troubles*, that is, of the Jewish troubles.

ORIGEN. Or otherwise; As the body sickens before the death of the man, so it must needs be that before the consummation of this world the earth should be shaken, as though it were palsied, with frequent earthquakes, the air should gather a deadly quality and become pestilential, and that the vital energy of the soil should fail, and its fruits wither. And by consequence of this scarcity, men are stirred up to robbery and war. But because war and strife arise sometimes from covetousness, and sometimes from desire of power and empty glory, of these which shall happen before the end of the world a yet deeper cause shall be assignable. For as Christ's coming brought through His divine power peace to divers nations, so it shall be on the other hand, *that when iniquity shall abound, the love of many shall wax cold*, and God and His Christ shall desert them; wars shall be again when actions which beget wars are not hindered by holiness; and hostile powers when they are not restrained by the Saints and by Christ shall work unchecked in the hearts of men, stirring up nation against nation, and kingdom against kingdom. But if, as some will have it, famine and pestilence are from the Angels of Satan, these shall then gather might from opposite powers, when the salt of the earth, and the lights of the world, Christ's disciples, shall be no longer, destroying those things which the malice of dæmons hatches. Ofttimes in Israel famines and pestilences were caused by sin, and removed by the prayers of the Saints. (1 Kings 17:1, Jer. 14, James 5:17, 18.) Well is that said, *In divers places*, for God will not destroy the whole race of men at once, but judging them in portions, He gives opportunity of repentance. But if some stop be not put to these evils in their commencement, they will progress to worse, as it follows, *These all are the beginnings of sorrows*, that is, sorrows common to the whole world, and those which are to come upon the wicked who shall be tormented in most sharp pains.

JEROME. Figuratively; Kingdom rising against kingdom and pestilence of that discourse which spreadeth as a plague-spot, and hunger of hearing the word of God, and commotion throughout the earth, and separation from the true faith, may be rather understood of the heretics, who fighting among themselves give the victory to the Church.

ORIGEN. This must come to pass before we can see the perfection of that wisdom which is in Christ; but not yet shall be that end which we seek, for a peaceful end is far from those men.

JEROME. *These all are the beginnings of sorrows*, is better understood of pains of labour, as it were the conception of the coming of Antichrist, and not of the birth.

24:9–14

9. Then shall they deliver you up to be afflicted, and shall kill you: and ye shall be hated of all nations for my name's sake.

10. And then shall many be offended, and shall betray one another, and shall hate one another.

11. And many false prophets shall rise, and shall deceive many.

12. And because iniquity shall abound, the love of many shall wax cold.

13. But he that shall endure unto the end, the same shall be saved.

14. And this Gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come.

RABANUS. For what desert so many evils are to be brought upon Jerusalem, and the whole Jewish province the Lord shews, when He adds, *Then shall they deliver you up, &c.*

CHRYSTOSTOM. Or otherwise; The disciples when they heard these things which were spoken of Jerusalem might suppose that they should be beyond reach of harm, as though what they now heard was the sufferings of others, while they themselves should meet with nothing but prosperous times, He therefore announces the grievous things which should befall them, putting them in fear for themselves. First He had bid them be on their guard against the arts of false teachers, He now foretels to them the violence of tyrants. In good season He thus introduces their own woes, as here they will receive consolation from the common calamities; and He held out to them not this comfort only, but also that of the cause for which they should suffer, shewing that it was for His name's sake, *And ye shall be hated of all men for my name's sake.*

ORIGEN. But how should the people of Christ be hated by the nations who dwelt in the uttermost parts of the earth? But one may perhaps say, that in this place *all* is put hyperbolically for many. But this that He says, *Then shall they deliver you*, presents some difficulty; for before these things the Christians were delivered to tribulation. To this it may be answered, that at that time the Christians shall be more delivered to tribulation than ever. And persons in any misfortune love to examine into the origin of them, and to talk about them. Hence when the worship of the Gods shall be almost deserted by reason of the multitude of Christians, it will be said that that is the cause of the wars, and famines, and pestilences; and of the earthquakes also they will say that the Christians are the cause, whence the persecution of the Churches.

CHRYSTOSTOM. Having named two sources of opposition, that from seducers, and that from enemies, He adds a third, that from false brethren; *And then shall many be offended, and shall betray one another, and shall hate one another*. See Paul bewailing these same things, *Without were fightings, within were fears*; (2 Cor. 7:5; 2 Cor. 11:26. v. 13.) and in another place; *In perils among false brethren*, of whom he says, *Such are false Apostles, deceitful workers*.

REMIGIUS. As the capture of Jerusalem approached, many rose up, calling themselves Christians, and deceived many; such Paul calls *false brethren*, John *Antichrists*.

HILARY. Such was Nicolaus, one of the seven deacons, who led astray many by his pretences. And Simon Magus who, armed with diabolic works and words, perverted many by false miracles.

CHRYSTOSTOM. And He adds, what is still more cruel, that such false Prophets shall have no alleviation in charity; *Because iniquity shall abound, the love of many shall wax cold*.

REMIGIUS. That is, true love towards God and our neighbour, in proportion as each surrenders himself to iniquity, in that proportion will the flame of charity in his heart be extinguished.

JEROME. Observe, He says, *the love of many*, (Rom. 8:35.) not ‘of all,’ for in the Apostles, and those like them, love would continue, as Paul speaks, *Who shall separate us from the love of Christ?*

REMIGIUS. *Whoso shall endure unto the end*, i.e. to the end of his life; for whoso to the end of his life shall persevere in the confession of the name of Christ, and in love, he shall be saved.

CHRYSTOSTOM. Then that they should not say, How then shall we live among so many evils? He promises not only that they should live, but that they should teach every where. *And this Gospel of the kingdom shall be preached in all the world.*

REMIGIUS. For the Lord knew that the hearts of the disciples would be made sad by the destruction of Jerusalem, and overthrow of their nation, and He therefore comforts them with a promise that more of the Gentiles should believe than of the Jews should perish.

CHRYSTOSTOM. That before the taking of Jerusalem the Gospel was preached every where, hear what Paul says, *Their sound is gone out into all the earth*; (Rom. 10:18.) and see himself travelling from Jerusalem into Spain. And if one had so large a province, think how much all must have done. Whence writing to certain, he says of the Gospel, *It bears fruit, and increases in every creature under heaven.* (Col. 1:6.) And this is the strongest proof of Christ's power, that in thirty years or a little more, the word of the Gospel filled the ends of the world. Though the Gospel was preached every where, yet all did not believe, whence He adds, *For a witness unto all nations*, in accusation, that is, of such as believe not, they who have believed bearing witness against them that believed not, and condemning them. And in fit season did Jerusalem fall, namely, after the Gospel had been preached throughout the world; as it follows, *And then shall the consummation come*, i.e. the end of Jerusalem. For they who have seen Christ's power shining forth every where, and in brief space spread over the whole world, what mercy did they deserve when they continued still in ingratitude?

REMIGIUS. But the whole passage might be referred to the end of the world. For then *shall many be offended*, and depart from the faith, when they see the numbers and wealth of the wicked, and the miracles of Antichrist, and they shall persecute their brethren; and Antichrist shall send *false Prophets, who shall deceive many; iniquity shall abound*, because the number of the wicked shall be increased; and *love shall wax cold*, because the number of the good shall diminish.

JEROME. And the sign of the Lord's second coming is, that *the Gospel shall be preached in all the world*, so that all may be without excuse.

ORIGEN. And that, *Ye shall be hated of all men for my name's sake*, might be then applied thus; That indeed at this time all nations are conspired together against the Christians, but that when the things foretold by Christ shall have come to pass, then there shall be persecutions, not as before in places, but every where against the people of God.

AUGUSTINE. (Ep. 199, 46.) But that this preaching *the Gospel of the kingdom in all the world* was accomplished by the Apostles, we have not any certain evidence, to prove. There are numberless barbarous nations in Africa, among whom the Gospel is not even yet preached, as it is easy to learn from the prisoners who are brought from thence. But it cannot be said that these have no part in the promise of God. For God promised with an oath not the Romans only, but all nations to the seed of Abraham. But in whatever nation there is yet no Church established, it must needs be that there should be one, not that all the people should believe; for how then should that be fulfilled, *Ye shall be hated of all nations for my name's sake*, unless there be in all nations those who hate and those who are hated? That preaching therefore was not accomplished by the Apostles, while as yet there were nations among whom it had not begun to be fulfilled. The words of the Apostle also, *Their sound hath gone out into all the world*, though expressed as of time past, are meant to apply to something future, not yet completed; as the Prophet, whose words he quotes, said that the Gospel bore fruit and grew in the whole world (Ps. 19:4.), to shew thereby to what extent its growth should come. If then we know not when it shall be that the whole world shall be filled with the Gospel, undoubtedly we know not when the end shall be; but it shall not be before such time.

ORIGEN. When every nation shall have heard the preaching of the Gospel, then shall come the end of the world. For at this time there are many nations, not of barbarians only, but of our own, who have not yet heard the word of Christianity.

GLOSS. (non occ.) °. But it is possible to maintain both applications of the passage, if only we will take this diffusion of Gospel preaching in a double sense. If we understand it of fruit produced by the preaching, and the foundation in every nation of a Church of believers in Christ, as Augustine

(in the passage above quoted) expounds it, then it is a sign which ought to precede the end of the world, and which did not precede the destruction of Jerusalem. But if we understand it of the fame of their preaching, then it was accomplished before the destruction of Jerusalem, when Christ's disciples had been dispersed over the four quarters of the earth. Whence Jerome says, (Hieron. in loc.) I do not suppose that there remained any nation which knew not the name of Christ; for where preacher had never been, some notion of the faith must have been communicated by neighbouring nations.

ORIGEN. Morally; He who shall see that glorious second coming of the word of God into his soul, must needs suffer in proportion to the measure of his proficiency assaults of opposing influences, and Christ in him must be hated by all, not only by the nations literally understood, but by the nations of spiritual vices. And in such enquiries there will be few who shall reach the truth with any fulness, the more part shall be offended and fall therefrom, betraying and accusing one another because of their disagreement respecting doctrines, which shall give rise to a mutual hatred. Also there shall be many setting forth unsound words concerning things to come, and interpreting the Prophets in a manner in which they ought not; these are the false Prophets who shall deceive many, and who shall cause to wax cold that fervour of love which was before in the simplicity of the faith. But he who can abide firmly in the Apostolic tradition, he shall be saved; and the Gospel being preached to the minds of all shall be for a testimony to all nations, that is, to all the unbelieving thoughts of the soul.

24:15–22

15. When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place, (whoso readeth, let him understand:)

16. Then let them which be in Judæa flee into the mountains:

17. Let him which is on the housetop not come down to take any thing out of his house.

18. Neither let him which is in the field return back to take his clothes.

19. And woe unto them that are with child, and to them that give suck in those days!

20. But pray ye that your flight be not in the winter, neither on the sabbath day:

21. For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be.

22. And except those days should be shortened, there should no flesh be saved: but for the elect's sake those days shall be shortened.

CHRYSOSTOM. As above He had obscurely intimated the end of Jerusalem; He now proceeds to a more plain announcement of it, citing a prophecy which should make them believe it.

JEROME. That, *Let him that readeth understand*, is said to call us to the mystic understanding of the place. What we read in Daniel is this; *And in the midst of the week the sacrifice and the oblation shall be taken away, and in the temple shall be the abomination of desolations until the consummation of the time, and consummation shall be given upon the desolate.* (Dan. 9:27 sec. LXX.)

AUGUSTINE. (Ep. 199. 31.) Luke, in order to shew that the abomination of desolation foretold by Daniel had reference to the time of the siege of Jerusalem, repeats these words of our Lord, *When ye shall see Jerusalem encompassed by armies, then know ye that its desolation draweth nigh.* (Luke 21:20.)

PSEUDO-CHRYSOSTOM. Whence I think that by *the abomination of desolation*, He means the army by which the city of the holy Jerusalem was desolated.

JEROME. Or it may be understood of the statue of Cæsar, which Pilate set up in the temple; or of the equestrian statue of Adrian, which stood to the present time in the very Holy of Holies. For, according to the Old Scripture, an idol is called 'abomination;' *of desolation* is added, because the idol was set up in the desolated and deserted temple.

CHRYSTOM. Or because he who desolated the city and the temple placed his statue there. He says, *When ye shall see*, because these things were to happen while some of them were yet alive. Wherein admire Christ's power, and the courage of the disciples, who preached through those times in which all things Jewish were the object of attack. The Apostles, being Jews, introduced new laws in opposition to the Roman authority. The Romans conquered countless thousands of Jews, but could not overcome twelve unarmed unprotected men.

CHRYSTOM. (Hom. lxxvi.) But because it had often happened to the Jews to be recovered in very desperate circumstances, as in the times of Sennacherib and Antiochus, that no man might look for any such event now, He gave command to His disciples to fly, saying, *Then let them which are in Judæa flee to the mountains.*

REMIGIUS. And this we know was so done when the fall of Jerusalem drew near; for on the approach of the Roman army, all the Christians in the province, warned, as ecclesiastical history tells us (Euseb. H.E. iii. 5.), miraculously from heaven, withdrew, and passing the Jordan, took refuge in the city of Pella; and under the protection of that King Agrippa, of whom we read in the Acts of the Apostles, they continued some time; but Agrippa himself, with the Jews whom he governed, was subjected to the dominion of the Romans.

CHRYSTOM. Then to shew how inevitable the evils that should come upon the Jews, and how infinite their calamity, He adds, *And let him which is on the housetop, not come down to take any thing out of his house*, for it was better to be saved, and to lose his clothes, than to put on a garment and perish; and of him who is in the field He says the same. For if those who are in the city fly from it, little need is there for those who are abroad to return to the city. But it is easy to despise money, and not hard to provide other raiment; but how can one avoid natural circumstances? How can a woman with child be made active for flight, or how can she that gives suck desert the child she has brought forth? *Woe*, therefore, *to them that are with child, and to them that give suck in those days*; to the one, because they are encumbered, and cannot easily fly, bearing about the burden of the womb; to the other, because they are held by compassion for their children, and cannot save with them those whom they are suckling.

ORIGEN. Or because that will not be a time of shewing pity, neither upon them who are with child, nor upon them who are suckling, nor upon their infants. And as speaking to Jews who thought they might travel no more upon the sabbath than a sabbath-day's journey, He adds, *But pray ye that your flight be not in the winter, neither on the sabbath.*

JEROME. Because in the one the severity of the cold prevents your flight to the deserts, and your lurking in mountains and wilds; in the other, you must either transgress the Law, if you will fly, or encounter instant death if you will stay.

CHRYSTOSTOM. Note how this speech is directed against the Jews; for when these things were done by Vespasian, the Apostles could neither observe the Sabbath nor fly, seeing most of them were already dead, and those who survived were living in distant countries. And why they should pray for this He adds a reason, *For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor shall be.*

AUGUSTINE. (Ep. 199. 30.) In Luke it is thus read, *There shall be great distress upon the earth, and wrath upon this people, and they shall fall by the edge of the sword, and shall be led away captive into all nations.* (Luke 21:23.) And so Josephus, who wrote the Jewish History, (B. J. vii.) relates evils so great happening to this people as to seem hardly credible. Whence it was not unreasonably said, that such tribulation had never been from the beginning of creation, nor should be; for though in the time of Antichrist shall be such, or perhaps greater; yet to the Jews, of whom we must understand this, such shall never more befall. For if they shall be the first and the chief to receive Antichrist, they will then rather inflict than suffer tribulation.

CHRYSTOSTOM. I ask the Jews, whence came upon them so grievous wrath from heaven more woful than all that had come upon them before? Plainly it was because of the desperate crime¹ and the denial of the Cross. But He shews that they deserved still heavier punishment than they received, when He adds, *And except those days should be shortened, there should no flesh be saved;* that is, If the siege by the Romans should be continued longer, all the Jews would perish; for by *all flesh*, He means all the Jewish nation, those within and those without; for the Romans were at war not only with those in Judæa, but with the whole race wherever dispersed.

AUGUSTINE. Indeed some persons seem to me not unfitly to understand by *these days* the evils themselves, as in other places of divine Scripture evil days are spoken of; not that the days themselves are evil, but the things that are done on them. And they are said to be shortened, because they are less felt, God giving us endurance; so that even though grievous, they are felt as short.

CHRYSTOM. But that the Jews should not say that these evils came because of the preaching and the disciples of Christ, He shews them that had it not been for His disciples, they would have totally perished, *but for the elect's sake those days shall be shortened*.

AUGUSTINE. For we ought not to doubt that when Jerusalem was overthrown, there were among that people elect of God who had believed out of the circumcision, or would have believed, elect before the foundation of the world, for whose sake those days should be shortened, and their evils made endurable. Some there are who suppose that the days will be shortened by a more rapid motion of the sun, as the day was made longer on the prayer of Jesus Naue.

JEROME. Not remembering that which is written. *The day continues according to thy ordinances*. (Ps. 119:91.) We must understand it of their being shortened not in measure, but in number, lest the faith of believers should be shaken by lengthened affliction.

AUGUSTINE. (ubi sup.) For let us not suppose that the computation of Daniel's weeks was interfered with by this shortening of those days, or that they were not already at that time complete, but had to be completed afterwards in the end of all things, for Luke most plainly testifies that the prophecy of Daniel was accomplished at the time when Jerusalem was overthrown.

CHRYSTOM. Observe this economy of the Holy Spirit in this, that John wrote nothing of all this, that he might not seem to be writing a history after the event; for he survived sometime the taking of Jerusalem. But these who died before it, and saw nothing of it, these write it, that the power of prophecy may shine manifestly forth.

HILARY. Or otherwise; It is a sign of His future coming that the Lord gives, when He says, *When ye shall see the abomination*. For the Prophet spoke

this of the times of Antichrist; and he calls *abomination* that which coming against God claims to itself the honour of God. It is *the abomination of desolation*, because it will desolate the earth with wars and slaughter; and it is admitted by the Jews, and set up in the holy place, that where God had been invoked by the prayers of the saints, into that same place admitted by the unbelievers it might be adored with the worship of God. And because this error will be peculiar to the Jews, that having rejected the truth they should adopt a lie, He warns them to leave Judæa, and flee to the mountains, that no pollution or infection might be gathered by admixture with a people who should believe on Antichrist. That He says, *Let him which is on the housetop not come down to take any thing out of his house*, is thus understood. The roof is the highest part of the house, the summit and perfection of the whole building. He then who stands on the top of his house, i.e. in the perfection of his heart, aloft in the regeneration of a new spirit, ought not to come down to the lower desire of things of the world. *Neither let him which is in the field return back to take his coat*; i.e. He that has attained to obedience to the command, let him not return back to his former cares, to take on him again the coat of his former sins in which he once was clothed.

AUGUSTINE. (ubi sup.) For in tribulations we must beware of coming down from the spiritual heights, and yielding ourselves to the carnal life; or of failing and looking behind us, after having made some progress forwards.

HILARY. That which is said, *Woe unto them that are with child, and to them that give suck*, is not to be taken literally as an admonition to women pregnant, but as a description of souls burdened with the weight of sin, that neither in the house, nor in the field, may escape the storm of the wrath that is in store for them. Woe also to those that are being suckled; the weak souls, that is, who are being brought to the knowledge of God as by milk, to whom it shall be woe, because they are too laden to fly, and too inexperienced to resist Antichrist, having neither escaped sin, nor partaken of the food of true bread.

PSEUDO-AUGUSTINE. (Aug. Serm. App. 75. 2.) Or, *They that are with child*, are they who covet what belongs to others; *they that give suck*, are they who have already forcibly taken that which they coveted; to them shall be woe in the day of judgment. *Pray ye that your flight be not in the winter, or on the sabbath day*; that is,

AUGUSTINE. (Quæst. Ev. I. 37.) That no one be found in that day in either joy or sorrow for temporal things.

HILARY. Or; That we be not taken in the frost of sins, or in discontinuance of good works, because of the soreness of the affliction; notwithstanding that for the sake of God's elect, those days shall be shortened, that the abridgment of the time may disarm the force of the calamities.

ORIGEN. Mystically; In the holy place of the Scriptures, both Old and New Testament, Antichrist, that is, false word, has often stood; let those who see this flee from the Judæa of the letter to the high mountains of truth. And whoso has been found to have gone up to the house-top of the word, and to be standing upon its summit, let him not come down thence as though he would fetch any thing out of his house. And if he be in the field in which the treasure is hid, and return thence to his house, he will run into the temptation of a false word; but especially if he have stripped off his old garment, that is, the old man, and should have returned again to take it up. Then the soul, as it were with child by the word, not having yet brought forth, is liable to a woe; for it casts that which it had conceived, and loses that hope which is in the acts of truth; and the same also if the word has been brought forth perfect and entire, but not having yet attained sufficient growth. Let them that flee to the mountains pray that their flight be not in the winter or on the sabbath-day, because in the serenity of a settled spirit they may reach the way of salvation, but if the winter overtake them they fall amongst those whom they would fly from. And there be some who rest from evil works, but do not good works; be your flight then not on such sabbath when a man rests from good works, for no man is easily overcome in times of peril from false doctrines, except he is unprovided with good works. But what sorer affliction is there than to see our brethren deceived, and to feel one's self shaken and terrified? Those days mean the precepts and dogmas of truth; and all interpretations coming of *science falsely so called* (1 Tim. 6:20.) are so many additions to those days, which God shortens by those whom He wills.

24:23–28

23. Then if any man shall say unto you, Lo, here is Christ, or there; believe it not.

24. For there shall arise false Christs, and false prophets, and shall shew great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect.

25. Behold, I have told you before.

26. Wherefore if they shall say unto you, Behold, he is in the desert; go not forth: behold, he is in the secret chambers; believe it not.

27. For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be.

28. For wheresoever the carcase is, there will the eagles be gathered together.

CHRYSTOSTOM. When the Lord had finished all that related to Jerusalem, He came in the rest to His own coming, and gives them signs thereof, useful not for them only, but for us and for all who shall be after us. As above, the Evangelist said, *In those days came John the Baptist*, (Mat. 3:1.) not implying immediately after what had gone before, but thirty years after; so here, when He says *Then*, He passes over the whole interval of time between the taking of Jerusalem and the beginnings of the consummation of the world. Among the signs which He gives of His second coming He certifies them concerning the place, and the deceivers. For it shall not be then as at His former coming, when He appeared in Bethlehem, in a corner of the world, unknown of any; but He shall come openly so as not to need any to announce His approach, wherefore, *If any man shall say unto you, Lo, here is Christ, or there, believe not.*

JEROME. Wherein He shews that His second coming shall be not in lowliness as His first, but in glory; and therefore it is folly to seek in places little and obscure for Him who is the Light of the whole world. (John 8:12.)

HILARY. Notwithstanding, by reason of the great tribulation in which men shall be cast, false prophets promising to shew aid present from Christ, will falsely affirm that Christ is present in divers places, that they may draw into the service of Antichrist men discouraged and distracted.

CHRYSTOSTOM. He speaks here of Antichrist, and of certain his ministers, whom He calls false Christs and false prophets, such as were many in the time of the Apostles; but before Christ's second coming there shall come others more bitter than the former, *And they shall shew great signs and wonders.* (cf. 2 Thes. 2:8.)

AUGUSTINE. (Lib. 83 Quæst. q. 79.) Here the Lord forewarns us that even wicked men shall do some miracles which the saints cannot do, yet are they not therefore to be thought to have a higher place in the sight of God. For the Egyptian magi were not more acceptable to God than the people of Israel, because they could do what the Israelites could not; yet did Moses, by the power of God, work greater things. This gift is not bestowed on all the saints, lest the weak should be led astray by a most destructive error, supposing such powers to be higher gifts than those works of righteousness by which eternal life is secured. And though magi do the same miracles that the saints do, yet are they done with a different end, and through a different authority; for the one do them seeking the glory of God, the others seeking their own glory; these do them by some special compact or privilege¹ granted to the Powers, within their sphere, those by the public dispensation and the command of Him to whom all creation is subject. ^f For it is one thing for the owner of a horse to be compelled to give it up to a soldier, another for him to hand it over to a purchaser, or to give or lend it to a friend; and as those evil soldiers, who are condemned by the imperial discipline, employ the imperial ensigns to terrify the owners of any property, and to extort from them what is not required by the public service; so some evil Christians, by means of the name of Christ, or by words or sacraments Christian, compel somewhat from the Powers; yet these, when thus at the bidding of evil men, they depart from their purpose, they depart in order to deceive men in whose wanderings they rejoice. It is one way then in which magi, another in which good Christians, another in which bad Christians, work miracles; the magi by a private compact, good Christians by the public righteousness, evil Christians by the signs of public righteousness.¹ And we ought not to wonder at this when we believe not unreasonably that all that we see happen is wrought by the agency of the inferior powers of this air.

AUGUSTINE. (de Trin. iii. 8.) Yet are we not therefore to think that this visible material world attends the nod of the disobedient angels, but rather

the power is given them of God. Nor are we to suppose that such evil angels have creative power, but by their spirituality they know the seeds of things which are hidden from us, and these they secretly scatter by suitable adaptations of the elements, and so they give occasion both to the whole being, and the more rapid increase of substances. For so there are many men who know what sort of creatures use to be generated out of certain herbs, meats, juices and humours, bruised and mingled together in a certain fashion; save only that it is harder for men to do these things, inasmuch as they lack that subtlety of sense, and penetrativeness of body in their limbs dull and of earthly mould.

GREGORY. (Mor. xv. 61.) When then Antichrist shall have wrought wonderful prodigies before the eyes of the carnal, he shall draw men after him, all such as delight in present goods, surrendering themselves irrevocably to his sway, *Insomuch that if it were possible the very elect should be led astray.*

ORIGEN. That, *If it were possible*, is spoken hyperbolically; not that the elect can be led astray, but He wishes to shew that the discourse of heretics is often so persuasive, as to have force to prevail even with those who act² wisely.

GREGORY. (Hom. in Ev. xxxv. i.) Or, because the heart of the elect is assailed with fearful thoughts, yet their faithfulness is not shaken, the Lord comprehends both under the same sentence, for to waver in thought is to err. He adds, *If it were possible*, because it is not possible that the elect should be taken in error

RABANUS. He says not this because it is possible for the divine election to be defeated, but because they, who to men's judgment seemed elect, shall be led into error.

GREGORY. And as darts, when foreseen, are less likely to hit, He adds, *Lo, I have told you.* Our Lord announces the woes which are to precede the destruction of the world, that when they come they may alarm the less from having been foreknown.

HILARY. The false prophets, of whom He had spoken above, shall say of Christ one while, *Lo, He is in the desert*, in order that they may cause men to wander astray; another while, *Lo, He is in the secret chambers*, that they

may enthrall men under the dominion of Antichrist. But the Lord declares Himself to be neither lurking in a remote corner, nor shut up to be visited singly, but that He shall be exhibited to the view of all, and in every place, *As the lightning cometh out of the east, and shineth even unto the west, so shall the coming of the Son of Man be.*

CHRYSTOSTOM. As He had above described in what guise Antichrist should come, so here He describes how He Himself shall come. For as the lightning needeth none to herald or announce it, but is in an instant of time visible throughout the whole world, even to those that are sitting in their chambers, so the coming of Christ shall be seen every where at once, because of the brightness of His glory. Another sign He adds of His coming, *Wheresoever the body is, thither will the eagles be gathered together.* The eagles denote the company of the Angels, Martyrs, and Saints.

JEROME. By an instance from nature, which we daily see, we are instructed in a sacrament of Christ. Eagles and vultures are said to scent dead bodies even beyond sea, and to flock to feed upon them. If then birds, not having the gift of reason, by instinct alone find out where lays a dead body, separated by so great space of country, how much more ought the whole multitude of believers to hasten to Christ, whose lightning goeth forth out of the east, and shines even to the west? We may understand by the carcase here, or corpse¹, which in the Latin is more expressively ‘cadaver,’ an allusion to the passion of Christ’s death.

HILARY. That we might not be ignorant of the place in which He should come, He adds this, *Wheresoever the carcase, &c.* He calls the Saints *eagles*, from the spiritual flight of their bodies, and shews that their gathering shall be to the place of His passion, the Angels guiding them thither; and rightly should we look for His coming in glory there, where He wrought for us eternal glory by the suffering of His bodily humiliation.

ORIGEN. And observe, He says not vultures or crows, but *eagles*, shewing the lordliness and royalty of all who have believed in the Lord’s passion.

JEROME. They are called eagles whose youth is renewed as the eagle’s, and who take to themselves wings that they may come to Christ’s passion. (Ps. 103:5, Is. 40:31.)

GREGORY. (Mor. xxxi. 53.) We may understand this, *Wheresoever the carcase is*, as meaning, I who incarnate sit on the throne of heaven, as soon as I shall have loosed the souls of the elect from the flesh, will exalt them to heavenly places.

JEROME. Or otherwise; This may be understood of the false prophets. At the time of the Jewish captivity, there were many leaders who declared themselves to be Christs, (Joseph B.J. v. 1) so that while the Romans were actually besieging them, there were three factions within. But it is better taken as we expounded it above, of the end of the world. Thirdly, it may be understood of the warfare of the heretics against the Church, and of those Antichrists, who under pretext of false science, fight against Christ.

ORIGEN. The genus of Antichrist is one, the species many, just as all lies are of one sort. As all the holy Prophets were Prophets of the true Christ, so understand that each false Christ shall have his own false Prophets, who shall preach as true the false teachings of some Antichrist. When then one shall say, *Lo, here is Christ, or lo, there*, we need not look abroad out of the Scriptures, for out of the Law, the Prophets, and the Apostles, they bring the things which seem to favour their lie. Or by this, *Lo, here is Christ, or lo, there*, they shew that it was not Christ, but some impostor under the same title, such for example as Marcion, or Valentinus, or Basilides taught.

JEROME. If then any one assert to you that Christ tarries in *the desert* of the Gentiles, or in the teaching of the Philosophers, or in *the secret chambers* of the heretics, who promise the hidden things of God, believe Him not, but believe that the Catholic Faith shines from *east* to *west* in the Churches.

AUGUSTINE. (Quæst. Ev. i. 38.) By the *east* and *west*, He signifies the whole world, throughout which the Church should be. In the same way as He said below, *Hereafter shall ye see the Son of Man coming in the clouds of heaven*, (Mat. 26:64.) so now He likens His coming to lightning, which uses to flash out of the clouds. When then the authority of the Church is set up clear and manifest throughout the whole world, He suitably warns His disciples that they should not believe schismatics and heretics. Each schism and heresy holds its own place, either occupying some important position in the earth, or ensnaring men's curiosity in obscure and remote conventicles. *Lo, here is Christ, or lo, there*, refers to some district or province of the

earth; *the secret chambers*, or *the desert*, signify the obscure and lurking conventicles of heretics.

JEROME. Or by this, *in the desert*, or *in the secret chambers*, He means that in times of persecution and distress, the false Prophets always find place for deceiving.

ORIGEN. Or, when they allege secret and before unpublished Scriptures, in proof of their lie, they seem to say, Lo, the word of truth is in the desert. But when they produce canonical Scripture in which all Christians agree, they seem to say, Lo, the word of truth is in the chambers. Or wishing to point out such discourses as are altogether without Scripture, He said, *If they shall say to you, Lo, he is in the secret chambers, believe it not.* Truth is like the *lightning that cometh out of the east, and shineth even unto the west*. Or this may mean, that truth can be supported out of every passage of Scripture. The lightning of truth comes out of *the east*, that is, from the first beginnings of Christ, and shines throughout even to His passion, which is His setting; or from the very beginning of creation, to the last Scripture of the Apostles. Or, *the east* is the Law, *the west* is the end of the Law, and of John's prophecy. The Church alone neither takes away word or meaning from this lightning, nor adds aught to its prophecy. Or He means that we should give no heed to those who say, *Lo, here is Christ*, but shew Him not in the Church, in which alone is the coming of the Son of Man, who said, *Lo, I am with you always, even to the end of the world.* (Mat. 28:20.)

JEROME. We are invited to flock to Christ's passion wheresoever in Scripture it is read of, that through it we may be able to come to God's word.

24:29–30

29. Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken:

30. And then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn.

GLOSS. (non occ.) As soon as the Lord has fortified the believers against the arts of Antichrist and his ministers, by shewing that His coming would

be public, He proceeds to shew the order and method of His coming.

CHRYSOSTOM. By *the tribulation*, He means the times of Antichrist and the false Prophets; for when there are so many deceivers, the tribulation will be great. But it shall not extend through any great length of time. For if for the elect's sake the Jewish war is shortened, much more shall this tribulation be shortened for their sakes; for which reason He said not *After*, but *Immediately after*, for He shall come immediately after.

HILARY. The darkening of the sun, the failing of the moon, and the fall of the stars, indicate the glories of His coming.

ORIGEN. One will say, As at the breaking out of great conflagrations, great darkness is at the first caused by the smoke, so when the world shall be consumed by fire, which shall be kindled, even the great luminaries shall be darkened; and when the light of the stars is decayed, the rest of their substance, incapable of exaltation, shall fall from heaven into what it was, when it was first raised aloft by the light. When this shall have taken place, it follows that the rational heavenly powers shall suffer dismay and derangement, and shall be suspended from their functions. *And then shall appear the sign of the Son of Man in heaven*, that sign by which the heavenly things were made, that is, the power which the Son wrought when He hung upon the cross. And the sign shall appear in heaven, that men of all tribes who before had not believed Christianity when preached, then by that sign, acknowledging it as made plain, shall grieve and mourn for their ignorance and sins. Others will think otherwise, that as the light of a lamp dies away by degrees, so when the supply of the heavenly luminaries shall fail, the sun shall be darkened, and the moon and the light of the stars shall grow dim, and that which in their composition is earthy shall fall from heaven. But how can it be said of the sun that its light shall be darkened, when Esaias the Prophet (Is. 30:26.) declares, that in the end of the world, there shall be light proceeding forth from the sun? And of the moon he declares that it shall be as the sun. But concerning the stars, there are some that endeavour to convince us that all, or many of them, are larger than the whole earth. How then shall they fall from heaven, when this earth would not be large enough to contain them?

JEROME. These things, therefore, shall not come to pass by any diminution of light, for in another place we read that the light of the sun shall be

sevenfold; but by comparison with real light, all things shall seem dim.

RABANUS. But nothing hinders our supposing that the sun and moon with the other stars shall for a time lose their light, as we know did the sun at the time of the Lord's passion; as Joel also says, *The sun shall be turned into darkness, and the moon into blood, before the great and manifest day of the Lord come.* (Joel 2:31.) But when the day of judgment is passed, and the life of future glory shall dawn, and there shall be a new heaven and a new earth, then shall that come to pass of which Isaiah speaks, *The light of the moon shall be as the light of the sun, and the light of the sun shall be sevenfold.* (Is. 30:26.) *The stars shall fall from heaven,* is expressed in Mark; *There shall be stars falling from heaven,* (Mark. 13:25.) that is, lacking their proper light.

JEROME. *By the powers of heaven,* we understand the bands of the Angels.

CHRYSOSTOM. Very fitly shall they be shaken and dismayed, seeing so mighty a change being wrought, their fellow-servants punished, and the universe standing before a terrible tribunal.

ORIGEN. But as, at the dispensation of the Cross, the sun was eclipsed, and darkness was spread over the earth; so when the sign of the Son of Man appears in heaven, the light of the sun, moon, and stars, shall fail, as though waning before the might of that sign. This we understand to be the sign of the cross, that the Jews may see, as Zacharias and John speak, *Him whom they have pierced,* (Zech. 12:10, John 19:37.) and the sign of victory.

CHRYSOSTOM. But because the sun will be darkened, the cross would not be seen, if it were not far brighter than the rays of the sun. That the disciples might not be ashamed, and grieve over the cross, He speaks of it as a sign, with a kind of distinction. The sign of the cross will appear to overthrow the shamelessness of the Jews, when Christ shall appear in the judgment, shewing not only His wounds, but His most ignominious death, *And then all the tribes of the earth shall mourn.* For when they shall see the cross, they shall bethink them how they have gained nought by His death, and that they have crucified Him whom they ought to have worshipped.

JEROME. Rightly does He say, *the tribes of the earth,* for they shall mourn who have no citizenship in heaven, but are written in earth. (Jer. 17:13.)

ORIGEN. Morally, one may say that the sun, which shall be darkened, is the Devil, who shall be convicted in the end of the world, that whereas he is darkness, he has feigned himself to be the sun; the moon, which seems to receive its light from this sun, is the Church of the wicked, which professes to have and to give light, but then convicted with its sinful dogmas, shall lose its brightness; and all those who, either by false teaching, or false virtues, promised truth to men, but led them astray by lies, these are fitly called stars falling from, so to say, their own heaven, where they were raised on high, exalting themselves against the knowledge of God. For illustration of this discourse, we may apply that place in Proverbs, which says, *The light of the just is unquenchable, but the light of the wicked shall be quenched.* (Prov. 4:18.) Then the brightness of God shall appear in every one who has borne the image of the heavenly; and they of heaven shall rejoice, but they of earth shall lament.

AUGUSTINE. (Ep. 199, 39.) Or, the Church is the sun, moon, and stars, to which it is said, *Fair as the moon, bright as the sun. Then shall the sun be darkened, and the moon shall not give her light* (Song of Solomon 6:10.), because in that ungoverned fury of wicked persecutors, the Church shall not be seen. *Then shall the stars fall from heaven, and the powers of heaven shall be shaken*, because many, who seemed to be shining in God's grace, shall give way to their persecutors, and shall fall, and even the stoutest believers shall be shaken. And these things shall be *after the tribulation of those days*, not because they shall happen when the whole persecution is overpast, but because the tribulation shall be first, that the falling away may come after. And because it shall be so throughout all those days, it shall be *after the tribulation of those days*, yet on those very days.

And they shall see the Son of man coming in the clouds of heaven with power and great glory.

CHRYSTOSTOM. He adds this, that having heard of the cross, they should not now imagine a similar degradation.

AUGUSTINE. (Ep. 199, 41.) The first and most apparent meaning of this is of that time when He shall come to judge the quick and the dead in His body—that body in which He sits at the right hand of the Father, in which He died and rose again and ascended into heaven. As we read in the Acts of the Apostles; *He was taken up, and a cloud received Him out of their sight*,

(Acts 1:9.) upon which it was said by the Angels, *He shall so come as ye have seen Him go into heaven*, we may reasonably believe that He will come again, not only in the same body, but also in a cloud.

ORIGEN. Therefore shall they see with the bodily eyes the Son of Man, coming in human shape, *in the clouds of heaven*, that is, on high. As at the transfiguration, a voice came out of the cloud, so when He shall come again transformed into His glorious appearance, it shall be not on one cloud, but upon many, which shall be His chariot. And if when the Son of God went up to Jerusalem, they who loved Him spread their garments in the way, not willing that even the ass that carried Him should tread upon the earth; what wonder, if the Father and God of all should spread the clouds of heaven under the body of the Son, when He comes to the work of the consummation? And one may say, that as in the creation of man, God took clay from the earth and made man; so to manifest the glory of Christ, the Lord taking of the heaven, and of its substance, gave it a body of a bright cloud in the Transfiguration, and of bright clouds at the Consummation; wherefore it is here said, *in the clouds of heaven*, as it was there said, *of the clay of the ground*. (Gen. 2:7.) And it behoves the Father to give all such admirable gifts to the Son, because He humbled Himself; and He has also exalted Him, not only spiritually, but bodily, that He should come upon such clouds; and perhaps upon rational clouds, that even the chariot of the glorified Son of Man should not be irrational. At the first, Jesus came with that power with which He wrought signs and wonders in the people; yet was that power little in comparison of that great power with which He shall come in the end; for that was the power of one emptying Himself of power. And also, it is fitting that He should be transformed into greater glory than at the transfiguration on the mount; for then He was transfigured for the sake of three only, but in the consummation of the whole world, He shall appear in great glory, that all may see Him in glory.

AUGUSTINE. (ubi sup.) But because the Scriptures are to be searched, and we are not to content ourselves with the surface of them, let us look closely at what follows, *When ye see all these things come to pass, know that he is near even at the door*. We know then that He is near, when we see come to pass not any of the foregoing things, but all of them, among which is this that the Son of Man shall be seen coming. *And he shall send his Angels*, who from the four quarters of the world shall gather together His elect. All

these things He does at *the last hour* (1 John 2:18.) coming in His members as in the clouds, or in the whole Church as in one great cloud, as now He ceases not to come. And *with great power and glory*, because His power and glory will seem greater in the Saints to whom He will give great power, that they may not be overcome of persecution.

ORIGEN. Or He comes every day *with great power* to the mind of the believer in the clouds of prophecy, that is, in the Scriptures of the Prophets and the Apostles, who utter the word of God with a meaning above human nature. Also we say that to those who understand He comes with *great glory*, and that this is the more seen in the second coming of the Word which is to the perfect.¹ And so it may be, that all which the three Evangelists have said concerning Christ's coming, if carefully compared together and thoroughly examined, would be found to apply to His continual daily coming in His body, which is the Church, of which coming He said in another place, *Hereafter shall ye see the Son of Man sitting on the right hand of the power of God, and coming in the clouds of heaven*, (Mat. 26:6.) excepting those places in which He promises that His last coming in His own person.

24:31

31. And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other.

ORIGEN. Because He had spoken of mourning, which shall be only that they may bear witness against themselves and condemn themselves, that none should suppose that that mourning will end their woes, He now adds, *And he shall send his Angels with a trump and a loud voice*.

REMIGIUS. Here we are not to think of a real trumpet, but of the voice of the archangel, which shall be so loud that at its sound all the dead shall rise out of the dust of the earth.

CHRYSTOSTOM. The sound of the trump refers to the resurrection, and the rejoicing, and to represent the astonishment which shall be then, and the woe of those that shall be left, and shall not be snatched up into the clouds.

ORIGEN. It is written in Numbers (Numb. 10:3.), that the Priests shall summon by the sound of the trumpet from the four winds those who are of the camp of Israel, and it is in allusion to this that Christ speaks here of the Angels, *And they shall gather together the elect from the four winds*.

REMIGIUS. That is, from the four quarters of the world, north, south, east, and west.

ORIGEN. Some of little discernment think, that only those who shall then be found in the body shall be gathered together, but it is better to say that the Angels of Christ shall then gather together not only all who from the coming of Christ to the end of the world have been called and chosen, but all from the foundation of the world, who like Abraham have seen the day of Christ and rejoiced therein. (John 8:56.) And that He here means not only those that shall be found in the body, but those also who have quitted the body, the following words shew, *from one end of heaven to the other*, which cannot be meant of any one upon earth. Or, the heavens are the divine Scriptures and their authors¹ in which God dwells. *One end of heaven* is the beginning of the Scriptures, *the other* end is their conclusion. The saints there are gathered together *from one end of heaven*, that is, from those that live in the beginning of the Scriptures to those who live in the ends of them. They shall be gathered together *with a trump and a loud voice*, that they who hear and attend may prepare themselves for that way of perfection which leads to the Son of God.

REMIGIUS. Or otherwise; Lest any one should suppose that they should be gathered only from the four quarters of the world, and not from the middle regions, The adds this, *And from one end of heaven to the other*. By the heights of heaven meaning the central regions of the earth, which are under the heights of heaven; and by the ends of heaven, meaning the extreme parts of the earth, where the land seems to join a very wide and distant horizon.

CHRYSOSTOM. That the Lord calls His elect by His Angels pertains to the honour of the elect; and Paul also says that *they shall be caught into the clouds*; (1 Thes. 4:17.) that is, the Angels shall gather together those that have risen, and when they are gathered together, the clouds shall receive them.

24:32–35

32. Now learn a parable of the fig tree; When his branch is yet tender, and putteth forth leaves, ye know that summer is nigh:

33. So likewise ye, when ye shall see all these things, know that it is near, even at the doors.

34. Verily I say unto you, This generation shall not pass, till all these things be fulfilled.

35. Heaven and earth shall pass away, but my words shall not pass away.

CHRYSTOSTOM. (Hom. 77.) Because He had said that these things should come to pass *immediately after the tribulation of those days*, they might ask, How long time hence? He therefore gives them an instance in the fig

JEROME. As much as to say, When the tender shoots first shew themselves in the stem of the fig tree, and the bud bursts into flower, and the bark puts forth leaves, ye perceive the approach of summer and the season of spring and growth; so when ye shall see all these things that are written, do not suppose that the end of the world is immediate, but that certain monitory signs and precursors are shewing its approach.

CHRYSTOSTOM. He shews that the interval of time shall not be great, but that the coming of Christ will be presently. By the comparison of the tree He signifies the spiritual summer and peace that the just shall enjoy after their winter, while sinners on the other hand shall have a winter after summer.

ORIGEN. As the fig has its vital powers torpid within it through the season of winter, but when that is past its branches become tender by those very powers and put forth leaves; so the world and all those who are saved had before Christ's coming their vital energies dormant within them as in a season of winter. Christ's Spirit breathing upon them makes the branches of their hearts soft and tender, and that which was dormant within burgeons into leaf, and makes shew of fruit. To such the summer and the coming of the glory of the Word of God is nigh at hand.

CHRYSTOSTOM. This analogy also adds credit to His foregoing discourse; for wherever He speaks of what must by all means come to pass, Christ ever

brings forward parallel physical laws.

AUGUSTINE. (Ep. 199, 22.) That now from the Evangelic and Prophetic signs that we see come to pass, we ought to look that the Lord's coming should be nigh, who is there that denies? For daily it draws ever more and more near, but of the exact time it is said, *It is not for you to know the times or the seasons*. (Acts 1:7.) See how long ago the Apostle said, *Now is our salvation nearer than when we believed*. (Rom. 13:11.) What he spoke was not false, and yet how many years have elapsed, how much more may we not say that the Lord's coming is at hand now, that so great an accession of time has been made?

HILARY. Mystically; The Synagogue is likened to the fig tree ^g; its branch is Antichrist, the son of the Devil, the portion of sin, the maintainer of the law; when this shall begin to swell and to put forth leaves, *then summer is nigh*, i.e. the approach of the day of judgment shall be perceived.

REMIGIUS. Or, when this fig shall again bud, that is, when the synagogue shall receive the word of holy preaching, as the preaching of Enoch and Elias, then we ought to understand that the day of the consummation is at hand.

AUGUSTINE. (Quæst. Ev. i. 39.) Or, by the fig tree understand the human race, by reason of the temptations of the flesh. *When its branch is fender*, i.e. when the sons of men through faith in Christ have progressed towards spiritual fruits, and the honour of their adoption to be the sons of God has shone forth in them.

HILARY. To give sure credit to the things which should come to pass He adds, *Verily I say unto you, this generation shall not pass away until all these things be fulfilled*. By saying *Verily*, He gives asseveration to the truth.

ORIGEN. The uninstructed refer the words to the destruction of Jerusalem, and suppose them to have been said of that generation which saw Christ's death, that it should not pass away before the city should be destroyed. But I doubt that they would succeed in thus expounding every word from that, *one stone shall not be left upon another*, to that, *it is even at the door*; in some perhaps they would succeed, in others not altogether.

CHRYSTOSTOM. *All these things* therefore mean what was said of the end of Jerusalem, of the false prophets, and the false Christs, and all the rest which shall happen down to the time of Christ's coming. That He said, *This generation*, He meant not of the men then living, but of the generation of the faithful; for so Scripture uses to speak of generations, not of time only, but of place, life, and conversation; as it is said, *This is the generation of them that seek the Lord*. (Ps. 24:6.) Herein He teaches that Jerusalem shall perish, and the greater part of the Jews be destroyed, but that no trial shall overthrow the generation of the faithful.

ORIGEN. Yet shall the generation of the Church survive the whole of this world, that it may inherit the world to come, yet it shall not pass away until all these things have come to pass. But when all these shall have been fulfilled, then not the earth only but the heavens also shall pass away; that is, not only the men whose life is earthy, and who are therefore called the earth, but also they whose conversation is in heaven, and who are therefore called the heaven; these *shall pass away* to things to come, that they may come to better things. But the words spoken by the Saviour shall not pass away, because they effect and shall ever effect their purpose; but the perfect and they that admit no further improvement, passing through what they are, come to that which they are not; and this is that, *My words shall not pass away*. And perhaps the words of Moses and the Prophets have passed away, because all that they prophesied has been fulfilled; but the words of Christ are always complete, daily fulfilling and to be fulfilled in the saints. Or perhaps we ought not to say that the words of Moses and the Prophets are once for all fulfilled; seeing they also are the words of the Son of God, and are fulfilled continually.

JEROME. Or, by *generation* here He means the whole human race, and the Jews in particular. And He adds, *Heaven and earth shall pass away, but my words shall not pass away*, to confirm their faith in what has gone before; as though He had said, it is easier to destroy things solid and immovable, than that aught should fail of my words.

HILARY. For heaven and earth have in their constitution no necessity of existence, but Christ's words derived from eternity have in them such virtue that they must needs abide.

JEROME. The heaven and the earth shall pass away by a change, not by annihilation; for how should *the sun be darkened, and the moon not give her light*, if earth and heaven in which these are should be no more?

RABANUS. The heaven which shall pass away is not the¹ starry but the² atmospheric heaven which of old was destroyed by the deluge.

CHRYSTOSTOM. He brings forward the elements of the earth to shew that the Church is of more value than either heaven or earth, and that He is Maker of all things.

24:36–41

36. But of that day and hour knoweth no man, no, not the angels of heaven, but my Father only.

37. But as the days of Noe were, so shall also the coming of the Son of man be.

38. For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark,

39. And knew not until the flood came, and took them all away; so shall also the coming of the Son of man be.

40. Then shall two be in the field; the one shall be taken, and the other left.

41. Two women shall be grinding at the mill; the one shall be taken, and the other left.

CHRYSTOSTOM. The Lord having described all the tokens that shall precede His coming, and brought His discourse to the very doors, yet would not name the day; *Of that day and hour knoweth no man, no not the Angels of heaven, but my Father only.*

JEROME. In some Latin copies is added here, “neither the Son:” but in the Greek copies, and particularly those of Adamantius and Pierius, it is not

found ^h But because it is read in some, it seems to require our notice.

REMIGIUS. And Mark has the addition. (Mark 13:32.)

JEROME. Whereat Arius and Eunomius rejoice greatly; for say they, He who knows and He who is ignorant cannot be both equal. Against these we answer shortly; Seeing that Jesus, that is, The Word of God, made all times, (for *By him all things were made, and without him was not any thing made that was made,*) (John 1:3.) and that the day of judgment must be in all time, by what reasoning can He who knows the whole be shewn to be ignorant of a part? This we will further say; Which is the greater, the knowledge of the Father, or the knowledge of the judgment? If He knows the greater, how can He be ignorant of the less?

HILARY. And has indeed God the Father denied the knowledge of that day to the Son, when He has declared, *All things are committed to me of my Father?* (Luke 10:22.) but if any thing has been denied, all things are not committed to Him.

JEROME. Having then shewn that the Son of God cannot be ignorant of the day of the consummation, we must now shew a cause why He should be said to be ignorant. When after the resurrection He is demanded concerning this day by the Apostles, He answers more openly; *It is not for you to know the times or the seasons which the Father has put in his own power.* (Acts 1:7.) Wherein He shews that Himself knows, but that it was not expedient for the Apostles to know, that being in uncertainty of the coming of their Judge, they should live every day as though they were to be judged that day.

AUGUSTINE. (de Trin. i. 12.) When He says here, *Knows not*, He means, 'makes others not to know;' i.e. He knew not then, so as to tell His disciples; as it was said to Abraham, *Now I know that thou fearest God;* (Gen. 22:19.) i.e. 'Now have I caused that thou shouldest know,' because by the temptation he came to know himself.

AUGUSTINE. (Serm. 97. 1.) He says that *the Father knoweth*, implies that in the Father the Son also knows. For what can there be in time which was not made by the Word, seeing that time itself was made by the Word!

AUGUSTINE. (Lib. 83 Quæst. q. 60.) That the Father alone knows maybe well understood in the above-mentioned manner of knowing, that He makes

the Son to know; but the Son is said not to know, because he does not make men to know.

ORIGEN. Otherwise; So long as the Church which is Christ's body knows not that day and hour, so long the Son Himself is said not to know that day and hour. The word *know* is used according to its proper usual meaning in Scripture. The Apostle speaks of Christ, as *him who knew no sin*, (2 Cor. 5:21.) i.e. sinned not. The knowledge of that day and hour the Son reserves in store for the fellow-heirs of the promise, that all may know at once, i.e. in the day when it shall come upon them, *what things God hath prepared for them that love him*. (1 Cor. 2:9.)

RABANUS. I have read also in some one's book, that *the Son* here is not to be taken of the Only-begotten, but of the adopted, for that He would not have put the Angels before the Only-begotten Son, saying, *Not the Angels of heaven, neither the Son*.ⁱ

AUGUSTINE. (Ep. 199, 16.) The Gospel then says, *Of that day and hour knoweth no man*; but you say, That neither the month nor the year of His coming can be known. This exactness of yours up to this point seems as if you meant that the year could not be known, but that the week or the decade of years might be known, as though it was possible to fix or assign it to some seven, ten, or a hundred, or some number of years more or less. If you allow that you cannot so limit it, you think with me.

CHRYSOStOM. That you may perceive that it is not owing to ignorance that He is silent of the day and hour of the judgment, He brings forward another token, *As it was as in the days of Noe, so shall the coming of the Son of Man be*. By this He means that He shall come sudden and unlooked for, and while men are taking their pleasure; of which Paul also speaks, *When they shall say, Peace and safety, then sudden destruction cometh upon them*. (1 Thess. 5:3.)

RABANUS. Marriage and meats in themselves are not here condemned, as the error of Marcion and Manichæus teaches; for in the one the continuation of the species, in the other that of life, depends; but what is reprov'd is an unrestrained use of things lawful.

JEROME. It is asked here, how it was said above, *Nation shall rise against nation, and kingdom against kingdom, &c.* when here only tokens of peace

are spoken of as what shall be then? We must suppose, that after the wars and the other miseries which shall waste the human race, shall follow a short peace, offering rest and quiet to approve the faith of the believers.

CHRYSTOSTOM. Or, To such as are thoughtlessly disposed, it shall be a time of peace and enjoyment; as the Apostle said not, 'When there shall be peace,' but *When they shall say, Peace and safety*, shewing their insensibility to be such as was theirs in the days of Noe, when the wicked, and not the good, indulged themselves, but their end was sorrow and tribulation. This shews also, that when Antichrist shall come, those who are wicked, and despair of their salvation, shall run into illicit pleasures; therefore He chooses an instance suitable. For while the ark was building, Noe preached among them, foretelling the evils that should come; but those wicked giving no heed to him, wantoned as though no evil should ever come; so now, because many would not believe things future, He makes credible what He says from what has happened. Another token He gives to shew how unexpectedly that day shall come, and that He is not ignorant of the day, *Then two shall be in the field, one shall be taken and the other left*. These words shew that masters and servants, they that work, and they that work not, shall be taken or left alike.

HILARY. Or, the two in the field, are the two people of believers and unbelievers, whom the day of the Lord shall overtake, as it were in the labours of this life. And they shall be separated, one being taken and the other left; this shews the separation that shall be between believers and unbelievers; when God's wrath is kindled, the saints shall be gathered into His garner, and the unbelievers shall be left as fuel for the fire from heaven. The same is the account to be given of that, *Two shall be grinding at the mill*. The mill is the work of the Law, but as some of the Jews believed through the Apostles, so some shall believe through Elias, and be justified through faith; and one part shall be taken through this same faith of good works, the other part shall be left unfruitful in the work of the Law, grinding in vain, and never to produce the bread of heavenly food.

JEROME. Or, *Two men in one field* shall be found performing the same labour, sowing corn together, but not reaping the same fruit of their labour. The two *grinding together* we may understand either of the Synagogue and the Church, which seem to grind together in the Law, and to make of the same Scriptures meal of the commandments of God; or of other heresies,

which out of both or one Testament, seem to grind meal of their own doctrines.

HILARY. The *two in one bed* are those who preach alike the Lord's rest after His passion, about which heretics and catholics have the same confession; but because the Catholic Faith preaches the unity of the Godhead of the Father and the Son, and the false creed of the heretics impugns that, therefore shall the Divine judgment decide between the confession of these two by taking one and leaving the other.

REMIGIUS. Or, these words denote three orders in the Church. *The two men in the field* (prædicatores.) denote the order of preachers, to whom is committed the field of the Church; by the two *grinding at the mill*, (conjugati.) the order of the married priests, who while with a divided heart they are called first to one side, then to the other, do, as it were, ever turn round a mill; by the *two in one bed*, (continentes.) the order of the continent, whose repose is signified by the bed. But in all these orders are good and bad, righteous and unrighteous, so that some shall be taken, and some left.

ORIGEN. Or otherwise; The body is laid as sick on the bed of carnal passions, the soul grinds in the mill of this world, and the bodily senses labour in the field of the world.

24:42–44

42. Watch therefore: for ye know not what hour your Lord doth come.

43. But know this, that if the goodman of the house had known in what watch the thief would come, he would have watched, and would not have suffered his house to be broken up.

44. Therefore be ye also ready: for in such an hour as ye think not the Son of Man cometh.

JEROME. Having declared that *of that hour knoweth no man, but the Father only*, He shews that it was not expedient for the Apostles to know, that being ignorant they might live in perpetual expectation of His coming, and thus concluding the whole, He says, *Watch therefore, &c.* And He does

not say, 'Because we know not,' but *Because ye know not*, shewing that He Himself is not ignorant of the day of judgment.

CHRYSOSTOM. He would have them ever ready, and therefore He says, *Watch*.

GREGORY. (Hom. in Ev. ii, 3.) To watch is to keep the eyes open, and looking out for the true light, to do and to observe that which one believes, to cast away the darkness of sloth and negligence.

ORIGEN. Those of more plain understanding say, that He spoke this of His second coming; but others would say that it applies to an intellectual coming of the word into the understanding of the disciples, for as yet He was not in their understanding as He was to be.

AUGUSTINE. (Ep. 199, 3.) He said this *Watch*, not to those only who heard Him speak at the time, but to those who came after them, and to us, and to all who shall be after us, until His second coming, for it touches all in a manner. That day comes to each one of us, when it comes to him to go out of the world, such as he shall be judged, and therefore ought every Christian to watch that the Lord's coming may not find him unprepared; and he will be unprepared for the day of His coming, whom the last day of his life shall find unprepared.

AUGUSTINE. (non occ.) Foolish are all they, who either profess to know the day of the end of the world, when it is to come, or even the end of their own life, which no one can know unless he is illuminated by the Holy Spirit.

JEROME. And by the instance of the master of the household, He teaches more plainly why He keeps secret the day of the consummation.

ORIGEN. The *master of the household* is the understanding, the *house* is the soul, the *thief* is the Devil. The thief is also every contrary doctrine which enters the soul of the unwary by other than the natural entrance, breaking into the house, and pulling down the soul's natural fences, that is, the natural powers of understanding, it enters the breach, and spoils the soul. Sometimes one takes the thief in the act of breaking in, and seizing him, stabs him with a word, and slays him. And the thief comes not in the day-time, when the soul of the thoughtful man is illuminated with the Sun of righteousness, but in the night, that is, in the time of prevailing wickedness;

in which, when one is plunged, it is possible, though he have not the power of the sun, that he may be illuminated by some rays from the Word, as from a lamp; continuing still in evil, yet having a better purpose, and watchfulness, that this his purpose should not be broken through. Or in time of temptation, or of any calamities, is the time when the thief is most found to come, seeking to break through the house of the soul.

GREGORY. (Hom. in Ev. xiii. 5.) Or, the thief breaks into the house through the neglect of the master of the house, when the spirit has slept upon its post of guard, and death has come in unawares into the dwelling house of our flesh, and finding the lord of the house sleeping, slays him; that is, the spirit, little providing for coming evils, is taken off unprepared, to punishment, by death. But if he had watched he would have been secure from the thief; that is, looking forward to the coming of the Judge, who takes our lives unawares, he would meet Him with penitence, and not perish impenitent. And the Lord would therefore have the last hour unknown, that it might always be in suspense, and that being unable to foresee it, we might never be unprepared for it.

CHRYSOStOM. In this He rebukes such as have less care for their souls, than they have of guarding their money against an expected thief.

24:45–51

45. Who then is a faithful and wise servant, whom his lord hath made ruler over his household, to give them meat in due season?

46. Blessed is that servant, whom his lord when he cometh shall find so doing.

47. Verily I say unto you, That he shall make him ruler over all his goods.

48. But and if that evil servant shall say in his heart, My lord delayeth his coming;

49. And shall begin to smite his fellowservants, and to eat and drink with the drunken;

50. The lord of that servant shall come in a day when he looketh not for him, and in an hour that he is not aware of,

51. And shall cut him asunder, and appoint him his portion with the hypocrites: there shall be weeping and gnashing of teeth.

HILARY. Though the Lord had given above a general exhortation to all in common to unwearied vigilance, yet He adds a special charge to the rulers of the people, that is, the Bishops, of watchfulness in looking for His coming. Such He calls a faithful servant, and wise master of the household, careful for the needs and interests of the people entrusted to Him.

CHRYSOSTOM. That He says, *Whom think ye is that faithful and nine servant*, does not imply ignorance, for even the Father we find asking a question, as that, *Adam, where art thou?* (Gen. 3:9.)

REMIGIUS. Nor yet does it imply the impossibility of attaining perfect virtue, but only the difficulty.

GLOSS. (ord.) For rare indeed is such *faithful* servant serving his Master for his Master's sake, feeding Christ's sheep not for lucre but for love of Christ, *skilled* to discern the abilities, the life, and the manner of those put under him, whom *the Lord sets over*, that is, who is called of God, and has not thrust himself in.

CHRYSOSTOM. He requires two things of such servant, fidelity and prudence; He calls him *faithful*, because he appropriates to himself none of his Lord's goods, and wastes nought idly and unprofitably. He calls him *prudent*, as knowing on what he ought to lay out the things committed to him.

ORIGEN. Or, he that makes progress in the faith, though he is not yet perfect in it, is ordinarily called *faithful*, and he who has natural quickness of intellect is called *prudent*. And whoever observes will find many faithful, and zealous in their belief, but not at the same time prudent; *for God hath chosen the foolish things of the world*. (1 Cor. 1:27.) Others again he will see who are quick and prudent but of weak faith; for the union of faith and prudence in the same man is most rare. To give food in due season calls for prudence in a man; not to take away the food of the needy requires faithfulness. And this the literal sense obliges us to, that we be faithful in dispersing the revenues of the Church, that we devour not that which

belongs to the widows, that we remember the poor, and that we do not take occasion from what is written, *The Lord hath ordained, that they which preach the Gospel should live of the Gospel*, (1 Cor. 9:14.) to seek more than plain food and necessary clothing, or to keep more for ourselves than we give to those who suffer want. And that we be prudent, to understand the cases of them that are in need, whence they come to be so, what has been the education and what are the necessities of each. It needs much prudence to distribute fairly the revenues of the Church. Also let the servant be faithful and prudent, that he lavish not the intellectual and spiritual food upon those whom he ought not, but dispense according as each has need; to one is more behoveful that word which shall edify his behaviour, and guide his practice, than that which sheds a ray of science; but to others who can pierce more deeply let him not fail to expound the deeper things, lest if he set before them common things only, he be despised by such as have naturally keener understandings, or have been sharpened by the discipline of worldly learning.

CHRYSOSTOM. This parable may be also fitted to the case of secular rulers; for each ought to employ the things he has to the common benefit, and not to the hurt of his fellow-servants, nor to his own ruin; whether it be wisdom or dominion, or whatever else he has.

RABANUS. The *lord* is Christ, the *household* over which He appoints is the Church Catholic. It is hard then to find one man who is both *faithful and wise*, but not impossible; for He would not pronounce a blessing on a character that could never be, as when He adds, *Blessed is that servant whom his lord when he cometh shall find so doing*.

HILARY. That is, obedient to his Lord's command, by the seasonableness of his teaching dispensing the word of life to a household which is to be nourished for the food of eternity.

REMIGIUS. It should be observed, that as there is great difference of desert between good preachers and good hearers, so is there great difference between their rewards. The good hearers, if He finds them watching He will make to sit down to meat, as Luke speaks; but the good preachers *He will set over all His goods*.

ORIGEN. That he may reign with Christ, to whom the Father has committed all that is His. And as the son of a good father set over all that is his, He shall communicate of His dignity and glory to His faithful and wise stewards, that they also may be above the whole creation.

RABANUS. Not that they only, but that they before others, shall be rewarded as well for their own lives as for their superintendence of the flock.

HILARY. Or, *shall set him over all his goods*, that is, shall place him in the glory of God, because beyond this is nothing better.

CHRYSTOSTOM. And He instructs His hearer not only by the honour which awaits the good, but by the punishment which threatens the wicked, adding, *If that evil servant shall say in his heart, &c.*

AUGUSTINE. (Ep. 199. 1.) The temper of this servant is shewn in his behaviour, which is thus expressed by his good Master; his tyranny, *and shall begin to beat his fellow servants*, his sensuality, *and to eat and drink with the drunken*. So that when he said, *My Lord delayeth His coming*, he is not to be supposed to speak from desire to see the Lord, such as was that of him who said, *My soul is athirst for the living God; when shall I come?* (Ps. 42:2.) This shews that he was grieved at the delay, seeing that what was hastening towards him seemed to his longing desires to be coming slowly.

ORIGEN. And every Bishop, who ministers not as a fellow servant, but rules by might as a master, and often an harsh one, sins against God; also if he does not cherish the needy, but feasts with the drunken, and is continually slumbering because his Lord cometh not till after long time.

RABANUS. Typically, we may understand his beating his fellow servants, of offending the consciences of the weak by word, or by evil example.

JEROME. *The Lord of that servant shall come in a day when he looketh not for Him*, is to rouse the stewards to watchfulness and carefulness. *He shall cut him in sunder*, is not to be understood of execution by the sword, but that he shall sever him from the company of the saints.

ORIGEN. Or, *He shall cut him in sunder*, when his spirit, that is, his spiritual gift, shall return to God who gave it; but his soul shall go with his body into hell. But the righteous man is not cut in sunder, but his soul, with his spirit, that is, with his gift, spiritual enters into the kingdom of heaven. They that

are cut in sunder have in the in thenceforth no part of that spiritual gift which was from God, but there remains to them that part which was their own, that is, their soul, which shall be punished with their body.

JEROME. *And shall appoint him his portion with the hypocrites*, with those, namely, that were in the field, and grinding at the mill, and were nevertheless left. For as we often say that the hypocrite is one who is one thing, and passes himself for another; so in the field and at the mill he seemed to be doing the same as others, but the event proved that his purpose was different.

RABANUS. Or, *appoints him his portion with the hypocrites*, that is, a twofold share of punishment, that of fire and frost; to the fire belongs the *weeping*, to the frost the *gnashing of teeth*^k.

ORIGEN. Or, there shall be *weeping* for such as have laughed amiss in this world, *gnashing of teeth* for those who have enjoyed an irrational peace. For being unwilling to suffer bodily pain, now the torture forces their teeth to chatter, with which they have eaten the bitterness of wickedness. From this we may learn that the Lord sets over His household not the faithful and wise only, but the wicked also; and that it will not save them to have been set over His household, but only if they have given them their food in due season, and have abstained from beating and drunkenness.

AUGUSTINE. (Ep. 199 in fin.) Putting aside this wicked servant, who, there is no doubt, hates his Master's coming, let us set before our eyes these good servants, who anxiously expect their Lord's coming. One looks for His coming sooner, another later, the third confesses his ignorance of the matter. Let us see which is most agreeable to the Gospel. One says, Let us watch and pray, because the Lord will quickly come; another, Let us watch and pray, because this life is short and uncertain, though the Lord's coming may be distant; and the third, Let us watch, because this life is short and uncertain, and we know not the time when the Lord will come. What else does this man say than what we hear the Gospel say, *Watch, because ye know not the hour in which the Lord shall come*? All indeed, through longing for the kingdom, desire that that should be true which the first thinks, and if it should so come to pass, the second and third would rejoice with him; but if it should not come to pass, it were to be feared that the belief of its supporters might be shaken by the delay, and they might begin

to think that the Lord's coming shall be, not remote, but never. He who believes with the second that the Lord's coming is distant will not be shaken in faith, but will receive an unlooked for joy. He who confesses his ignorance which of these is true, wishes for the one, is resigned to the other, but errs in neither, because he neither affirms or denies either.

CHAP. 25

25:1–13

1. Then shall the kingdom of heaven be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom.

2. And five of them were wise, and five were foolish.

3. They that were foolish took their lamps, and took no oil with them:

4. But the wise took oil in their vessels with their lamps.

5. While the bridegroom tarried, they all slumbered and slept.

6. And at midnight there was a cry made, Behold, the bridegroom cometh; go ye out to meet him.

7. Then all those virgins arose, and trimmed their lamps.

8. And the foolish said unto the wise, Give us of your oil; for our lamps are gone out.

9. But the wise answered saying, Not so; lest there be not enough for us and you: but go ye rather to them that sell, and buy for yourselves.

10. And while they went to buy, the bridegroom came; and they that were ready went in with him to the marriage: and the door was shut.

11. Afterward came also the other virgins, saying, Lord, Lord, open to us.

12. But he answered and said, Verily I say unto you, I know you not.

13. Watch therefore, for ye know neither the day nor the hour wherein the Son of man cometh.

CHRYSTOM. (Hom. lxxviii.) In the foregoing parable the Lord set forth the punishment of the man who beat, and was drunk, and wasted his Lord's goods; in this He declares his punishment who profits not, and does not prepare for himself abundantly the things of which he has need; for the foolish virgins had oil, but not enough.

HILARY. *Then*, because all this discourse is concerning the great day of the Lord, concerning which He had been speaking before.

GREGORY. (Hom. in Ev. xii. 1.) By *the kingdom of heaven* is meant the present Church, as in that, *The Son of Man shall send forth his angels, and they shall gather out of his kingdom all things that offend.* (Matt. 13:41.)

JEROME. This parable of the ten foolish and the ten wise virgins, some interpret literally of virgins, of whom there are according to the Apostle some who are virgins both in body and in thought, (1 Cor. 7.) others who have preserved indeed their bodies virgin, but have not the other deeds of virgins, or have only been preserved by the guardianship of parents, but have wedded in their hearts. But from what has gone before, I think the meaning to be different, and that the parable has reference not to virgins only, but to the whole human race.

GREGORY. (ubi sup.) For in each of the five senses of the body there is a double instrument, and the number five doubled makes ten. And because the company of the faithful is gathered out of both sexes, the Holy Church is described as being like to ten virgins, where as bad are mixed with good, and reprobate with elect, it is like a mixture of wise and foolish virgins.

CHRYSTOM. And He employs the character virgins in this parable to shew, that though virginity be a great thing, yet if it be not accompanied by works of mercy, it shall be cast out with the adulterers.

ORIGEN. Or, The understandings of all who have received the word of God are virgins. For such is the word of God, that of its purity it imparts to all, who by its teaching have departed from the worship of idols, and have through Christ drawn near to the worship of God; *Which took their lamps, and went forth to meet the bridegroom and the bride* ^a. They take *their lamps*, i.e. their natural faculties, and go forth out of the world and its errors, and go to meet the Saviour, who is ever ready to come to enter with them that are worthy to His blessed bride the Church.

HILARY. Or, *The bridegroom and the bride* represent our Lord God in the body, for the flesh is the bride of the spirit. *The lamps* are the light of bright souls which shine forth in the sacrament of baptism ^b.

AUGUSTINE. (Lib. 83 Quæst. q. 59.) Or, *The lamps* which they carry in their hands are their works, of which it was said above, *Let your works shine before men.* (Mat. 5:16.)

ORIGEN. They that believe rightly, and live righteously, are likened to the five wise; they that profess the faith of Jesus, but prepare themselves not by good works to salvation, are likened to the five foolish.

JEROME. For there are five senses which hasten towards heavenly things, and seek after things above. Of sight, hearing, and touch, it is specially said, *That which we have heard, which we have seen with our eyes, and our hands have handled.* (1 John 1:1.) Of taste, *Taste and see that the Lord is good.* (Ps. 34:8.) Of smell, *Because of the savour of thy good ointments.* (Sol. Song, 1:3.) There are also other five senses which gape after earthly husks.

AUGUSTINE. (ubi sup.) Or, by the five virgins, is denoted a five-fold continence from the allurements of the flesh; for our appetite must be held from gratification of the eyes, ears, smell, taste, and touch. And as this continence may be done before God, to please Him in inward joy of the conscience, or before men only to gain applause of men, five are called wise, and five foolish. Both are virgins, because both these men exercise continence, though from different motives.

ORIGEN. And because the virtues are so linked together, that he who has one has all, so all the senses so follow one another, that all must be wise, or all foolish.

HILARY. Or, The five wise and five foolish are an absolute distinction between believers and unbelievers.

GREGORY. (ubi sup.) It is to be observed, that all have lamps, but all have not oil.

HILARY. The *oil* is the fruit of good works, the *vessels* are the human bodies in whose inward parts the treasure of a good conscience is to be laid up.

JEROME. The virgins that have oil are they who, besides their faith, have the ornament of good works; they that have not oil, are they that seem to confess with like faith, but neglect the works of virtue.

AUGUSTINE. (ubi sup.) Or, The *oil* denotes joy, according to that, *God hath anointed thee with the oil of gladness.* (Ps. 45:7.) He then whose joy springs not from this that he is inwardly pleasing to God, has no oil with him; for they have no gladness in their continent lives, save in the praises of men. *But the wise took oil with their lamps*, that is, the gladness of good works, *in their vessels*, that is, they stored it in their heart and conscience, as the Apostle speaks, *Let every man prove himself, and then shall he have rejoicing in himself, and not in another.* (Gal. 6:4.)

CHRYSOSTOM. Or, The *oil* denotes charity, alms, and every aid rendered to the needy; the lamps denote the gifts of virginity; and He calls them *foolish*, because after having gone through the greater toil, they lost all for the sake of a less; for it is greater labour to overcome the desires of the flesh than of money.

ORIGEN. Or, The *oil* is the word of teaching, with which the vessels of souls are filled; for what gives so great content as moral discourse, which is called the oil of light. *The wise* took with them of this oil, as much as would suffice, though the Word should tarry long, and be slack to come to their consummation. *The foolish* took lamps, alight indeed at the first, but not supplied with so much oil as should suffice even to the end, being careless respecting the provision of doctrine which comforts faith, and enlightens the lamp of good deeds.

AUGUSTINE. (ubi sup.) For there die of both kinds of men in this interval of time before the resurrection of the dead, and the Lord's coming shall be.

GREGORY. (ubi sup.) To sleep is to die, to slumber before sleep is to faint from salvation before death, because, by the burden of sickness we come to the sleep of death.

JEROME. Or, *They slumbered*, i.e. they were dead. And then follows, *And slept*, because they were to be afterwards wakened. *While the bridegroom tarried*, shews that no little time intervened between the Lord's first and second coming.

ORIGEN. Or, Whilst the bridegroom *tarried*, and the Word comes not speedily to the consummation of this life, the senses suffer, slumbering and moving in the night of the world; and sleep, as energizing feebly, and with no quick sense. Yet did those wise virgins not quit their lamps, nor despair of hoarding their oil.

JEROME. The Jews have a tradition that Christ will come at midnight, in like manner as in that visitation of Egypt, when the Paschal feast is celebrated, and the destroyer comes, and the Lord passes over our dwellings, and the door posts of each man's countenance are hallowed by the blood of the Lamb. Hence, I suppose, has continued among us that apostolic tradition, that on the vigil of Easter^e the people should not be dismissed before midnight, in expectation of Christ's coming; but when that hour has past over, they may celebrate the feast in security; whence also the Psalmist says, *At midnight did I rise to praise thee.* (Ps. 119:62.)

AUGUSTINE. (ubi sup.) Or, *At midnight*, that is, when none knew or looked for it.

JEROME. Suddenly thus, as on a stormy night, and when all think themselves secure, at the hour when sleep is the deepest, the coming of Christ shall be proclaimed by the shout of Angels, and the trumpets of the Powers that go before Him. This is meant when it says, *Lo, the bridegroom cometh, go ye out to meet him.*

HILARY. At the trumpet signal they go forth to meet the bridegroom alone, for then shall the two be one, that is, the flesh and God, when the lowliness of the flesh shall be transformed into spiritual glory.

AUGUSTINE. (ubi sup.) Or, that the virgins go forth to meet the bridegroom alone, I think is to be understood that the virgins themselves constitute her

who is called the bride; as we speak of the Christians flocking to the Church as children running to their mother, and yet this same mother consists only of the children who are gathered together. For now the Church is betrothed, and is to be led forth as a virgin to the marriage, which takes place then when all her mortal part having past away, she may be held in an eternal union.

ORIGEN. Or, *At midnight*, that is, at the time of their most abandoned carelessness, *there was a great cry*, of the Angels, I suppose, desiring to arouse all men, those ministering spirits crying within in the senses of all that sleep, *Behold, the bridegroom cometh, go ye out to meet him*. All heard this summons, and arose, but all were not able to trim their lamps fitly. The lamps of the senses are trimmed by evangelical and right use of them; and they that use their senses amiss have their lamps untrimmed.

GREGORY. (ubi sup.) Or, *All the virgins arose*, that is, both elect and reprobate are roused from the sleep of death; they *trimmed their lamps*, that is, they reckon up to themselves their works for which they look to receive eternal blessedness.

AUGUSTINE. (ubi sup.) They *trimmed their lamps*, that is, prepared to give an account of their deeds.

HILARY. Or, the trimming their lamps is the return of their souls into their bodies, and their light is the consciousness of good works that shines forth, which is contained in the vessels of the body.

GREGORY. (ubi sup.) The lamps of the foolish virgins go out, because the works which appeared outwardly to men to be bright, are dimmed within at the coming of the Judge. That they then beg oil of the wise virgins, what is it but that at the coming of the Judge, when they find themselves empty within, they seek for witness from without? As though deceived by their own self-confidence, they say to their neighbours, Whereas ye see us rejected as living without works, do ye witness to our works that ye have seen.

AUGUSTINE. (ubi sup.) From habit, the mind seeks that which uses to give it pleasure. And these now seek from men, who see not the heart, witness to God, who sees the heart. But their lamps go out, because those, whose good

works rest upon the testimony of others, when that is withdrawn, sink into nothing.

JEROME. Or, These virgins who complain that their lamps are gone out, shew that they are partially alight, yet have they not an unfailing light, nor enduring works. Whoso then has a virgin soul, and is a lover of chastity, ought not to rest content with such virtues as quickly fade, and are withered away when the heat comes upon them, but should follow after perfect virtues, that he may have an enduring light.

CHRYSTOSTOM. Or otherwise; These virgins were foolish, not only because they departed hence, lacking store of mercy, but because they deemed to receive it from those of whom they importunately begged it. For though nothing could be more merciful than those wise virgins, who for this very mercifulness were approved, yet would they not grant the prayer of the foolish virgins. But the wise answered, saying, *Not so, lest there be not enough for us and you*; hence we learn that none of us shall be able in that day to stand forth as patron¹ of those who are betrayed by their own works, not because he will not, but because he cannot.

JEROME. For these wise virgins do not answer thus out of covetousness, but out of fear. Wherefore, each man shall receive the recompense of his own works, and the virtues of one cannot atone for the vices of another in the day of judgment. The wise admonish them not to go to meet the bridegroom without oil, *Go ye rather to them that sell, and buy for yourselves*.

HILARY. *They that sell* are the poor, who, needing the alms of the faithful, made them that recompense which they desire, selling in return for the relief afforded to their wants, a consciousness of good works. This is the abundant fuel of an undying light which may be bought and stored up for the fruits of mercy.

CHRYSTOSTOM. You see then how great merchants the poor are to us; but the poor are not there, but here, and therefore we must store up oil here, that we may have it to use there when occasion shall require.

JEROME. And this oil is sold, and at a high cost, nor is it to be got without much toil; so that we understand it not of alms only, but of all virtues and counsels of the teachers.

ORIGEN. Otherwise; Notwithstanding they were foolish, they yet understood that they must have light to go and meet the bridegroom, that all the lights of their senses might be burning. This also they discerned, that because they had little of the spiritual oil, their lamps would burn dim as darkness drew on. But the wise send the foolish to those that sell, seeing that they had not stored up so much oil, that is, word of doctrine, as would suffice both for themselves to live by, and to teach others, *Go ye rather to them that sell*, i.e. to the doctors, *and buy*, i.e. take of them; the price is perseverance, the love of learning, industry, and toil of all who are willing to learn.

AUGUSTINE. (ubi sup.) Or we may suppose it not meant as advice what they should do, but as an indirect allusion to their fault. For flatterers sell oil, who by praising things false, and things unknown, lead souls astray, recommending to them, as foolish, empty joys, and receiving in return some temporal benefit. *Go ye rather to them that sell, and buy for yourselves*, i.e. Let us now see what they can profit you who have used to sell you their praise. *Lest there be not enough for us and you*, because no man is profited in God's sight by the testimony of others, because God sees the heart, and each man is scarce able to give testimony concerning his own conscience.

JEROME. But because the season for buying was now past, and the day of judgment was coming on, so that there was no room for penitence, they must not now lay up new works, but give an account of the old.

HILARY. *The marriage* is the putting on of immortality, and the joining together corruption and incorruption in a new union,

CHRYSOSTOM. That, *While they went to buy*, shews that even, if we should become merciful after death, it will avail us nothing to escape punishment, as it was no profit to the rich man, that he became merciful and careful about those who belonged to him.

ORIGEN. Or, He says, *While they went to buy*, because there are men to be found who have neglected to learn any thing useful, till when, in the very end of their life, when they set themselves to learn, they are overtaken by death.

AUGUSTINE. (ubi sup.) Or otherwise; *While they went to buy*, that is, while they turned themselves to things without, and sought to find pleasure in things they had been accustomed to, because they knew not inward joys,

came He that judges; and they *that were ready*, i.e. they whose conscience bore witness to them before God, *went in with him to the wedding*, i.e. to where the pure soul is united prolific to the pure and perfect word of God.

JEROME. After the day of judgment, there is no more opportunity for good works, or for righteousness, and therefore it follows, *And the door was shut*.

AUGUSTINE. (ubi sup.) When they have been taken in who have been changed into angelic being (1 Cor. 15:51), all entrance into the kingdom of heaven is closed; after the judgment, there is no more place for prayers or merit.

HILARY. Yet though the season of repentance is now past, the foolish virgins come and beg that entrance may be granted to them.

JEROME. Their worthy confession calling Him, *Lord, Lord*, is a mark of faith. But what avails it to confess with the mouth Him whom you deny with your works?

GLOSS. (ap. Anselm.) Grief at their exclusion extorts from them a repetition of this title of *Lord*; they call not Him Father, whose mercy they despised in their lifetime.

AUGUSTINE. (ubi sup.) It is not said that they bought any oil, and therefore we must suppose that all their delight in the praise of men being gone, they return in distress and affliction to implore God. But His severity, after judgment, is as great as His mercy was unspeakable before. *But He answered and said, Verily I say unto you, I know you not*; by that rule, namely, that the art of God, that is, His wisdom, does not admit that those should enter into His joy who have sought to do in any thing according to His commandments, not as before God, but that they may please men.

JEROME. For *the Lord knoweth them that are his*, (2 Tim. 2:19.) and he that knoweth not shall not be known, and though they be virgins in purity of body, or in confession of the true faith, yet forasmuch as they have no oil, they are unknown by the bridegroom. When He adds, *Watch therefore, because ye know not the day nor the hour*, He means that all that has been said points to this, namely, that seeing we know not the day of judgment, we should be careful in providing the light of good works.

AUGUSTINE. (ubi sup.) For indeed we know the day and the hour neither of that future time when the Bridegroom will come, nor of our own falling asleep each of us; if then we be prepared for this latter, we shall also be prepared when that voice shall sound, which shall arouse us all.

AUGUSTINE. (Ep. 199. 45.) There have not been wanting those who would refer these ten virgins to that coming of Christ, which takes place now in the Church; but this is not to be hastily held out, lest any thing should occur contradictory of it.

25:14–30

14. For the kingdom of heaven is as a man travelling into a far country, who called his own servants, and delivered unto them his goods.

15. And unto one he gave five talents, to another two, and to another one; to every man according to his several ability; and straightway took his journey.

16. Then he that had received the five talents went and traded with the same, and made them other five talents.

17. And likewise he that had received two, he also gained other two.

18. But he that had received one went and digged in the earth, and hid his lord's money.

19. After a long time the lord of those servants cometh, and reckoneth with them.

20. And so he that had received five talents came and brought other five talents, saying, Lord, thou deliveredst unto me five talents: behold, I have gained beside them five talents more.

21. His lord said unto him, Well done, thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord.

22. He also that had received two talents came and said, Lord, thou deliveredst unto me two talents: behold, I have gained two other talents beside them.

23. His lord said unto him, Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord.

24. Then he which had received the one talent came and said, Lord, I knew thee that thou art an hard man, reaping where thou hast not sown, and gathering where thou hast not strawed:

25. And I was afraid, and went and hid thy talent in the earth: lo, there thou hast that is thine.

26. His lord answered and said unto him, Thou wicked and slothful servant, thou knewest that I reap where I sowed not, and gather where I have not strawed:

27. Thou oughtest therefore to have put my money to the exchangers, and then at my coming I should have received my own with usury.

28. Take therefore the talent from him, and give it unto him which hath ten talents.

29. For unto every one that hath shall be given, and he shall have abundance: but from him that hath not shall be taken away even that which he hath.

30. And cast ye the unprofitable servant into outer darkness: there shall be weeping and gnashing of teeth.

GLOSS. (non occ.) In the foregoing parable is set forth the condemnation of such as have not prepared sufficient oil for themselves, whether by oil is meant the brightness of good works, or inward joy of conscience, or alms paid in money.

CHRYSTOSTOM. This parable is delivered against those who will not assist their neighbours either with money, or words, or in any other way, but hide all that they have.

GREGORY. (Hom. in Ev. ix, l.) The man travelling into a far country is our Redeemer, who ascended into heaven in that flesh which He had taken upon Him. For the proper home of the flesh is the earth, and it, as it were, travels into a foreign country, when it is placed by the Redeemer in heaven.

ORIGEN. He travels, not according to His divine nature, but according to the dispensation of the flesh which He took upon Him. For He who says to His disciples, *Lo, I am with you always, even unto the end of the world*, (Mat. 28:20.) is the Only-Begotten God, who is not circumscribed by bodily form. By saying this, we do not disunite Jesus, but attribute its proper qualities to each constituent substance. We may also explain thus, that the Lord travels in a far country with all those who walk by faith and not by sight. And when we are absent from the body with the Lord, then will He also be with us. Observe that the turn of expression is not thus, I am like, or The Son of Man is like, *a man travelling into a far country*, because He is represented in the parable as travelling, not as the Son of God, but as man.

JEROME. Calling together the Apostles, He gave them the Gospel doctrine, to one more, to another less, not as of His own bounty or scanting, but as meeting the capacity of the receivers, as the Apostle says (1 Cor. 3:2.), that he fed with milk those that were unable to take solid food. In the five, two, and one talent, we recognise the diversity of gifts wherewith we have been entrusted.

ORIGEN. Whenever you see of those who have received from Christ a dispensation of the oracles of God that some have more and some less; that some have not in comparison of the better sort half an understanding of things; that others have still less; you will perceive the difference of those who have all of them received from Christ oracles of God. They to whom five talents were given, and they to whom two, and they to whom one, have divers degrees of capacity, and one could not hold the measure of another; he who received but one having received no mean endowment, for one talent of such a master is a great thing. His proper servants are three, as there are three sorts of those that bear fruit. He that received five talents, is he that is able to raise all the meanings of the Scriptures to their more divine significations; he that has two is he that has been taught carnal doctrine, (for two seems to be a carnal number,) and to the less strong the Master of the household has given one talent.

GREGORY. (ubi sup.) Otherwise; The five talents denote the gift of the five senses, that is, the knowledge of things without; the two signify understanding and action, the one talent understanding only.

GLOSS. (ord.) *And straightway took his journey*, not changing his place, but leaving them to their own freewill and choice of action.

JEROME. *He that had received five talents*, that is, having received his bodily senses, he doubled his knowledge of heavenly things, from the creature understanding the Creator, from earthly unearthly, from temporal the eternal.

GREGORY. (ubi sup.) There are also some who though they cannot pierce to things inward and mystical, yet for their measure of view of their heavenly country they teach rightly such things as they can, what they have gathered from things without, and while they keep themselves from wantonness of the flesh, and from ambition of earthly things, and from the delights of the things that are seen, they restrain others also from the same by their admonitions.

ORIGEN. Or, They that have their senses exercised by healthy conversation, both raising themselves to higher knowledge and zealous in teaching others, these have gained other five; because no one can easily have increase of any virtues that are not his own, and without he teaches others what he himself knows, and no more.

HILARY. Or, That servant who received five talents is the people of believers under the Law, who beginning with that, doubled their merit by the right obedience of an evangelic faith.

GREGORY. (ubi sup.) Again, there are some who by their understanding and their actions preach to others, and thence gain as it were a twofold profit in such merchandize. This their preaching bestowed upon both sexes is thus a talent doubled.

ORIGEN. Or, *gained other two*, that is, carnal instruction, and another yet a little higher.

HILARY. Or, the servant to whom two talents were committed is the people of the Gentiles justified by the faith and confession of the Son and of the Father, confessing our Lord Jesus Christ, to be both God and Man, both Spirit and Flesh. These are the two talents committed to this servant. But as the Jewish people doubled by its belief in the Gospel every Sacrament

which it had learned in the Law, (i.e. its five talents,) so this people by its use of its two talents merited understanding and working.

GREGORY. (ubi sup.) To hide one's talent in the earth is to devote the ability we have received to worldly business.

ORIGEN. Or otherwise; When you see one who has the power of teaching, and of benefitting souls, hiding this power, though he may have a certain religiousness of life, doubt not of such an one that he has received one talent and hides it in the earth.

HILARY. Or, This servant who has received one talent and hid it in the earth is the people that continue in the Law, who through jealousy of the salvation of the Gentiles hide the talent they have received in the earth. For to hide a talent in the earth is to hide the glory of the new preaching through offence at the Passion of His Body. His coming to reckon with them is the assize of the day of judgment.

ORIGEN. And note here that the servants do not come to the Lord to be judged, but the Lord shall come to them when the time shall be accomplished. *After a long time*, that is, when He has sent forth such as are fitted to bring about the salvation of souls, and perhaps for this reason it is not easy to find one who is quite fit to pass forthwith out of this life, as is manifest from this, that even the Apostles lived to old age; for example, it was said to Peter, *When thou shalt be old, thou shalt stretch forth thy hand*; (John 21:18.) and Paul says to Philemon, *Now as Paul the aged*.

CHRYSOSTOM. Observe also that the Lord does not require the reckoning immediately, that you may learn His long suffering. To me He seems to say this covertly, alluding to the resurrection.

JEROME. *After a long time*, because there is a long interval between the Saviour's ascension and His second coming.

GREGORY. (ubi sup.) This lesson from this Gospel warns us to consider whether those, who seem to have received more in this world than others, shall not be more severely judged by the Author of the world; the greater the gifts, the greater the reckoning for them. Therefore should every one be humble concerning his talents in proportion as he sees himself tied up with a greater responsibility.

ORIGEN. He who had received five talents comes first with boldness before his Lord.

GREGORY. (Hom. in Ev. ix. 2.) And bringing his talents doubled, he is commended by his Lord, and is sent into eternal happiness.

RABANUS. *Well done* is an interjection of joy; the Lord shewing us therein the joy with which He invites the servant who labours well to eternal bliss; of which the Prophet speaks, *In thy presence is fulness of joy*.

CHRYSTOSTOM. *Thou good servant*, (Ps. 16:11.) this he means of that goodness which is shewn towards our neighbour.

GLOSS. (non occ.) *Faithful*, because he appropriated to himself none of those things which were his lord's.

JEROME. He says, *Thou wast faithful in a few things*, because all that we have at present though they seem great and many, yet in comparison of the things to come are little and few.

GREGORY. (ubi sup.) The faithful servant is set over many things, when having overcome the afflictions of corruption, he joys with eternal joy in that heavenly seat. He is then fully admitted to the joy of his Lord, when taken in to that abiding country, and numbered among the companies of Angels, he has such inward joy for this gift, that there is no room for outward sorrow at his corruption.

JEROME. What greater thing can be given to a faithful servant than to be with his Lord, and to see his Lord's joy?

CHRYSTOSTOM. By this word joy He expresses complete blessedness.

AUGUSTINE. (de Trin. i. 8.) This will be our perfect joy, than which is none greater, to have fruition of that Divine Trinity in whose image we were made.

JEROME. The servant who of five talents had made ten, and he who of two had made four, are received with equal favour by the Master of the household, who looks not to the largeness of their profit, but to the disposition of their will.

ORIGEN. That He says of both these servants that they *came*, we must understand of their passing out of this world to Him. And observe that the same was said to them both; he that had less capacity, but that which he had, he exercised after such manner as he ought, shall have no whit less with God than he who has a greater capacity; for all that is required is that whatever a man has from God, he should use it all to the glory of God.

GREGORY. (Hom. in Ev. ix. 3.) The servant who would not trade with his talent returns to his Lord with words of excuse.

JEROME. For truly that which is written, *To offer excuses excusing sins* (Ps. 141:4.) happened to this servant, so that to slothfulness and idleness was added also the sin of pride. For he who ought to have honestly acknowledged his fault, and to have entreated the Master of the household, on the contrary cavils against him, and avers that he did it with provident design, lest while he sought to make profit he should hazard the capital.

ORIGEN. This servant seems to me to have been one of those who believe, but do not act honestly, concealing their faith, and doing every thing that they may not be known to be Christians. They who are such seem to me to have a fear of God, and to regard Him as austere and implacable. We indeed understand how the Lord reaps where He sowed not, because the righteous man sows in the Spirit, whereof he shall reap life eternal. Also He reaps where He sowed not, and gathers where he scattered not, because He counts as bestowed upon Himself all that is sown among the poor.

JEROME. Also, by this which this servant dared to say, *Thou, reapest where thou sowedst not*, we understand that the Lord accepts the good life of the Gentiles and of the Philosophers.

GREGORY. (ubi sup.) But there are many within the Church of whom this servant is a type, who fear to set out on the path of a better life, and yet are not afraid to continue in carnal indolence; they esteem themselves sinners, and therefore tremble to take up the paths of holiness, but fearlessly remain in their own iniquities.

HILARY. Or, By this servant is understood the Jewish people which continues in the Law, and says *I was afraid of thee*, as through fear of the old commandments abstaining from the exercise of evangelical liberty; and it says, *Lo, there is that is thine*, as though it had continued in those things

which the Lord commanded, when yet it knew that the fruits of righteousness should be reaped there, where the Law had not been sown, and that there should be gathered from among the Gentiles some who were not scattered of the seed of Abraham.

JEROME. But what he thought would be his excuse is turned into his condemnation. He calls him *wicked servant*, because he cavilled against his Lord; and *slothful*, because he would not double his talent; condemning his pride in the one, and his idleness in the other. If you knew me to be hard and austere, and to seek after other men's goods, you should also have known that I exact with the more rigour that is mine own, and should have given my money to the bankers; for the Greek word here (ἀζύριον) means money. *The words of the Lord are pure words, silver tried in the fire.* (Ps. 12:6.) The money, or silver, then are the preaching of the Gospel and the heavenly word; which ought to be given to the bankers, that is, either to the other doctors, which the Apostles did when they ordained Priests and Bishops throughout the cities; or to all the believers, who can double the sum and restore it with usury by fulfilling in act what they have learned in word.

GREGORY. (Hom. in Ev. ix. 4.) So then we see as well the peril of the teachers if they withhold the Lord's money, as that of the hearers from whom is exacted with usury that they have heard, namely, that from what they have heard they should strive to understand that they have not heard.

ORIGEN. The Lord did not allow that He was *a hard man* as the servant supposed, but He assented to all his other words. But He is indeed hard to those who abuse the mercy of God to suffer themselves to become remiss, and use it not to be converted.

GREGORY. (ubi sup.) Let us hear now the sentence by which the Lord condemns the slothful servant, *Take away from him the talent, and give it to him that hath ten talents.*

ORIGEN. The Lord is able by the might of His divinity to take away his ability from the man who is slack to use it, and to give it to him who has improved his own.

GREGORY. (Hom. in Ev. ix. 5.) It might seem more seasonable to have given it rather to him who had two, than to him who had five. But as the five

talents denote the knowledge of things without, the two understanding and action, he who had the two had more than he who had the five talents; this man with his five talents merited the administration of things without, but was yet without any understanding of things eternal. The one talent therefore, which we say signifies the intellect, ought to be given to him who had administered well the things without which he had received; the same we see happen every day in the Holy Church, that they who administer faithfully things without, are also mighty in the inward understanding.

JEROME. Or, it is given to him who had gained five talents, that we may understand that though the Lord's joy over the labour of each be equal, of him who doubled the five as of him who doubled the two, yet is a greater reward due to him who laboured more in the Lord's money.

GREGORY. (Hom. in Ev. ix. 6.) Then follows a general sentence, *For to every one that hath shall be given, and he shall have abundance, but from him that hath not, even that which he seemeth to have shall be taken away.* For whosoever has charity receives the other gifts also; but whosoever has not charity loses even the gifts which he seemed to have had.

CHRYSOSTOM. Also he who has the graces of eloquence and of teaching to profit withal, and uses it not, loses that grace; but he who does his endeavour in putting it to use acquires a larger share.

JEROME. Many also who are naturally clever and have sharp wit, if they become neglectful, and by disuse spoil that good they have by nature, these do, in comparison of him who being somewhat dull by nature compensates by industry and painstaking his backwardness, lose their natural gift, and see the reward promised them pass away to others. But it may also be understood thus; To him who has faith, and a right will in the Lord, even if he come in aught short in deed as being man, shall be given by the merciful Judge; but he who has not faith, shall lose even the other virtues which he seems to have naturally. And He says carefully, *From him that hath not, shall be taken away even that which he seemeth to have*, for whatsoever is without faith in Christ ought not to be imputed to him who uses it amiss, but to Him who gives the goods of nature even to a wicked servant.

GREGORY. (ubi sup.) Or, Whoso has not charity, loses even those things which he seems to have received.

HILARY. And on those who have the privilege of the Gospels, the honour of the Law is also conferred, but from him who has not the faith of Christ is taken away even that honour which seemed to be his through the Law.

CHRYSOStOM. The wicked servant is punished not only by loss of his talent, but by intolerable infliction, and a denunciation in accusation joined therewith.

ORIGEN. *Into outer darkness*, where is no light, perhaps not even physical light; and where God is not seen, but those who are condemned thereto are condemned as unworthy the contemplation of God. We have also read some one before us expounding this of the darkness of that abyss which is outside the world, as though unworthy of the world, they were cast out into that abyss, where is darkness with none to lighten it.

GREGORY. (ubi sup.) And thus for punishment he shall be cast into outer darkness who has of his own free will fallen into inward darkness.

JEROME. What is weeping and gnashing of teeth we have said above.

CHRYSOStOM. Observe that not only he who robs others, or who works evil, is punished with extreme punishment, but he also who does not good works.

GREGORY. (Hom. in Ev. ix. 7.) Let him then who has understanding look that he hold not his peace; let him who has affluence not be dead to mercy; let him who has the art of guiding life communicate its use with his neighbour; and him who has the faculty of eloquence intercede with the rich for the poor. For the very least endowment will be reckoned as a talent entrusted for use.

ORIGEN. If you are offended at this we have said, namely that a man shall be judged if he does not teach others, call to mind the Apostle's words, *Woe is unto me if I preach not the Gospel*. (1 Cor. 9:16.)

25:31–45

31. When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory:

32. And before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth his sheep from the goats:

33. And he shall set the sheep on his right hand, but the goats on the left.

34. Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world:

35. For I was an hungred, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in:

36. Naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me.

37. Then shall the righteous answer him, saying, Lord, when saw we thee an hungred, and fed thee? or thirsty, and gave thee drink?

38. When saw we thee a stranger, and took thee in? or naked, and clothed thee?

39. Or when saw we thee sick, or in prison, and came unto thee

40. And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me.

41. Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels:

42. For I was an hungred, and ye gave me no meat: I was thirsty, and ye gave me no drink:

43. I was a stranger, and ye took me not in: naked, and ye clothed me not: sick, and in prison, and ye visited me not.

44. Then shall they also answer him, saying, Lord, when saw we thee an hungred, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee?

45. Then shall he answer them, saying, Verily I say unto you, Inasmuch as ye did it not to one of the least of these, ye did it not to me.

RABANUS. After the parables concerning the end of the world the Lord proceeds to describe the manner of the judgment to come.

CHRYSOSTOM. (Hom. lxxix.) To this most sweet section of Scripture which we cease not continually to ponder, let us now listen with all attention and compunction of spirit, for Christ does indeed clothe this discourse with more terrors and vividness. He does not accordingly say of this as of the others, *The kingdom of heaven is like*, but shews of Himself by direct revelation, saying, *When the Son of man shall come in his majesty*.

JEROME. He who was within two days to celebrate the passover, to be delivered to the cross, and mocked by men, fitly now holds out the glory of His triumph, that He may overbalance the offences that were to follow by the promise of reward. And it is to be noted, that He who shall be seen in majesty is the Son of Man.

AUGUSTINE. (in Joan. Tr. 21.) The wicked and they also who shall be set on His right hand shall see Him in human shape, for He shall appear in the judgment in that form which He took on Him from us; but it shall be afterwards that He shall be seen in the form of God, for which all the believers long.

REMIGIUS. These words overthrow the error of those who said that the Lord should not continue in the same form of a servant. By *his majesty*, He means His divinity, in which He is equal to the Father and the Holy Spirit.

ORIGEN. Or, He shall come again with glory, that His body may be such as when He was transfigured on the mount. *His throne* is either certain of the more perfect of the Saints, of whom it is written, *For there are set thrones in judgment*; (Ps. 122:5.) or certain Angelic Powers of whom it is said, *Thrones or dominions*. (Col. 1:16.)

AUGUSTINE. (de Civ. Dei, xx. 24.) He shall come down with the Angels whom He shall call from heavenly places to hold judgment.

CHRYSOSTOM. *For all his Angels shall be with him* to bear witness to the things wherein they have administered to men's salvation at His bidding.

AUGUSTINE. (Serm. 351, 8.) Or, by Angels here He means men who shall judge with Christ; for Angels are messengers, and such we rightly understand all who have brought tidings of heavenly salvation to men.

REMIGIUS. *And all nations shall be gathered before Him.* These words prove that the resurrection of men shall be real.

AUGUSTINE. (de Civ. Dei, xx. 24.) This gathering shall be executed by the ministry of Angels, as it is said in the Psalm, *Gather to him his saints.* (Ps. 50:5.)

ORIGEN. Or, we need not understand this of a local gathering together, but that the nations shall be no more dispersed in divers and false dogmas concerning Him. For Christ's divinity shall be manifested so that not even sinners shall any longer be ignorant of Him. He shall not then shew Himself as Son of God in one place and not in another; as He sought to express to us by the comparison of the lightning. So as long as the wicked know neither themselves nor Christ, or the righteous *see through a glass darkly*, (1 Cor. 13:12.) so long the good are not severed from the evil, but when by the manifestation of the Son of God all shall come to the knowledge of Him, then shall the Saviour sever the good from the evil; for then shall sinners see their sins, and the righteous shall see clearly to what end the seeds of righteousness in them have led. They that are saved are called sheep by reason of that mildness which they have learnt of Him who said, *Learn of me, for I am meek and lowly*, (Mat. 11:29.) and because they are ready to go even to death in imitation of Christ, who *was led as a sheep to the slaughter*. (Isa. 53:7.) The wicked, are called goats, because they climb rough and rugged rocks, and walk in dangerous places.

CHRYSTOSTOM. Or, He calls the one sheep and the other goats, to denote the unprofitableness of the one, and the fruitfulness of the other, for sheep are greatly productive in fleece, milk, and lambs.

GLOSS. (non occ.) Under the figure of a sheep in Scripture is signified simplicity and innocence. Beautifully then in this place are the elect denoted by sheep.

JEROME. Also the goat is a salacious animal, and was the offering for sins in the Law; and He says not 'she goats' which can produce young, and *come up shorn from the washing*. (Song of Solomon 4:2.)

CHRYSTOSTOM. Then He separates them in place.

ORIGEN. For the Saints who have wrought right works, shall receive in recompense of their right works the King's right hand, at which is rest and glory; but the wicked for their evil and sinister deeds have fallen to the left hand, that is, into the misery of torments. Then shall the King say to those who are on *his right hand*, *Come*, that in whatsoever they are behind they may make it up when they are more perfectly united to Christ. He adds, *ye blessed of my Father*, to shew how eminently blessed they were, being of old *blessed of the Lord, which made heaven and earth*. (Ps. 115:15.)

RABANUS. Or, they are called *blessed*, to whom an eternal blessing is due for their good deserts. He calls it the kingdom of His Father, ascribing the dominion of the kingdom to Him by whom Himself the King was begotten. For by His royal power, with which He shall be exalted alone in that day, He shall pronounce the sentence of judgment, *Then shall the King say*.

CHRYSTOSTOM. Observe that He says not 'Receive,' but *possess*, or *inherit*, as due to you from of old.

JEROME. This *prepared for you from the foundation, of the world*, is to be understood as of the foreknowledge of God, with whom things to come are as already done.

AUGUSTINE. (de Civ. Dei, xx. 9.) Besides that kingdom of which He will say in the end, *Inherit the kingdom prepared for you*, though in a very inferior manner, the present Church is also called His kingdom, in the which we are yet in conflict with the enemy until we come to that kingdom of peace, where we shall reign without an enemy.

AUGUSTINE. (Serm. 351. 8.) But one will say, I desire not to reign, it is enough for me that I be saved. Wherein they are deceived, first, because there is no salvation for those whose iniquity abounds; and, secondly, because if there be any difference between those that reign, and those that do not reign, yet must all be within the same kingdom, lest they be esteemed for foes or aliens, and perish while the others reign. Thus all the Romans inherit the kingdom of Rome, though all do not reign in it.

CHRYSTOSTOM. For what the Saints obtain the boon of this heavenly kingdom He shews when He adds, *I was an hungred, and ye gave me to eat*.

REMIGIUS. And it is to be noted, that the Lord here enumerates six works of mercy which whoso shall study to accomplish shall be entitled to the kingdom prepared for the chosen from the foundation of the world.

RABANUS. Mystically, He who with the bread of the word and the drink of wisdom refreshes the soul hungering and thirsting after righteousness, or admits into the home of our mother the Church him who is wandering in heresy or sin, or who strengthens the weak in faith, such an one discharges the obligations of true love.

GREGORY. (Mor. xxvi. 27.) These, to whom as they stand on His right hand the Judge at His coming shall say, *I was an hungred &c.* are they who are judged on the side of the elect, and who reign; who wash away the stains of their life with tears; who redeem former sins by good deeds following; who, whatever unlawful thing they have at any time done, have covered it from the Judge's eyes by a cloak of alms. Others indeed there are who are not judged, yet reign, who have gone even beyond the precepts of the Law in the perfection of their virtue.

ORIGEN. It is from humility that they declare themselves unworthy of any praise for their good deeds, not that they are forgetful of what they have done. But He shews them His close sympathy with His own.

RABANUS. *Lord, when saw we thee &c.* This they say not because they distrust the Lord's words, but they are in amaze at so great exaltation, and at the greatness of their own glory; or because the good which they have done will seem to them to be so small according to that of the Apostle, *For the sufferings of this present time are not worthy to be compared to the glory that shall be revealed in us.* (Rom. 8:18.)

JEROME. It were indeed free to us to understand that it is Christ in every poor man whom we feed when he is hungry, or give drink to when he is thirsty, and so of other things; but when He says, *In that ye have done it to one of the least of these my brethren,* He seems to me not to speak of the poor generally, but of the poor in spirit, those to whom He pointed and said, *Whosoever shall do the will of my Father which is in heaven, the same is my brother.* (Matt. 12:50.)

CHRYSOStOM. But if they are His brethren, why does He call them *the least*? Because they are lowly, poor, and outcast. By these He means not only the

monks who have retired to the mountains, but every believer though he should be secular, though an hungred, or the like, yet He would have him obtain merciful succours, for baptism and communication of the Divine mysteries makes him a brother.

ORIGEN. As He had said to the righteous, *Come ye*, so He says to the wicked, *Depart ye*, for they who keep God's commandment are near to the Word, and are called that they may be made more near; but they are far from it, though they may seem to stand hard by, who do not His commands; therefore it is said to them, *Depart ye*, that those who seemed to be living before Him, might be no more seen. It should be remarked, that though He had said to the Saints, *Ye blessed of my Father*, He says not now, *Ye cursed of my Father*, because of all blessing the Father is the author, but each man is the origin of his own curse when he does the things that deserve the curse. They who depart from Jesus fall into eternal fire, which is of a very different kind from that fire which we use. For no fire which we have is eternal, nor even of any long continuance. And note, that He does not say, 'the kingdom prepared for the Angels,' as He does say *everlasting fire prepared for the Devil and his Angels*; because He did not, as far as in Him lay, create men to perdition, but sinners yoke themselves to the Devil, so that as they that are saved are made equal to the holy Angels, they that perish are made equal with the Devil's Angels.

AUGUSTINE. (de Civ. Dei, xxi. 10.) It is hence clear, that the same fire will be appropriated to the punishment of men and of dæmons. If then it inflicts pain by corporeal touch, so as to produce bodily torment, how will there be in it any punishment for the evil spirits, unless the dæmons have, as some have thought, bodies composed of gross and fluid air. But if any man asserts that the dæmons have no bodies, we would not pugnaciously contend the point. For why may we not say, that truly, though wonderfully, even incorporeal spirit can feel pain of corporeal fire? If the spirits of men, though themselves incorporeal, can be now inclosed in bodily limbs, they can then be inseparably attached to the bonds of body. The dæmons then will be united to a body of material fire, though themselves immaterial, drawing punishment from their body, not giving life to it. And that fire being material will torture such bodies as ours with their spirits; but the dæmons are spirits without bodies.

ORIGEN. Or it may be that fire is of such nature that it can but invisible substances, being itself invisible, as the Apostle speaks, *The things which are seen are temporal, but the things which are not seen are eternal.* (2 Cor. 4:18.) Wonder not when you hear that there is a fire which though unseen has power to torture, when you see that there is an internal fever which comes upon men, and pains them grievously. It follows, *I was an hungred, and ye gave me no meat.* It is written to the believers, *Ye are the body of Christ.* (1 Cor. 12:27.) As then the soul dwelling in the body, though it hungers not in respect of its spiritual substance, yet hungers for the food of the body, because it is yoked to the body; so the Saviour suffers whatever His body the Church suffers, though He Himself be impassible. And observe how in speaking to the righteous He reckons up their good deeds under their several kinds, but to the unrighteous He cuts short the description under the one head, *I was sick and in prison, and ye visited me not*, because it was the part of a merciful Judge to enlarge and dwell upon men's good deeds, but to pass lightly and cursorily over their evil deeds.

CHRYSTOM. Observe how they had failed in mercifulness, not in one or two respects only, but in all; not only did they not feed Him when He was hungry, but they did not even visit Him when He was sick, which was easier. And look how light things He enjoins; He said not, *I was in prison*, and ye did not set me free, but, *and ye visited me not.* Also His hunger required no costly dainties, but necessary food. Each of these counts then is enough for their punishment. First, the slightness of His prayer, viz. for bread; secondly, the destitution of Him who sought it, for He was poor; thirdly, the natural feelings of compassion, for He was a man; fourthly, the expectation of His promise, for He promised a kingdom; fifthly, the greatness of Him who received, for it is God who receives in the poor man; sixthly, the preeminent honour, in that He condescended to take of men; and, seventhly, the righteousness of so bestowing it, for what He takes from us is our own. But avarice blinds men to all these considerations.

GREGORY. (ubi sup.) They to whom this is said are the wicked believers, who are judged and perish; others, being unbelievers, are not judged and perish; for there is no examination of the condition of such as appear before the face of an impartial Judge already condemned by their unbelief; but those who hold the profession of the faith, but have not the works of their profession, are convicted that they may be condemned. These at least hear

the words of their Judge, because they have at least kept the words of His faith. The others hear no words of their Judge pronouncing sentence of condemnation, because they have not paid Him honour even in word. For a prince who governs an earthly kingdom punishes after a different manner the rebellion of a subject and the hostile attempts of an enemy; in the former case, he recurs to his prerogative; against an enemy he takes arms, and does not ask what penalty the law attaches to his crime.

CHRYSTOSTOM. Thus convicted by the words of the Judge, they make answer submissively, *Lord, when saw we thee &c.*

ORIGEN. Mark how the righteous dwell upon each word, while the unrighteous answer summarily, and not going through the particular instances; for so it becomes the righteous out of humility to disclaim each individual generous action, when imputed to them publicly; whereas bad men excuse their sins, and endeavour to prove them few and venial. And Christ's answer conveys this. And to the righteous He says, *In that ye did it to my brethren*, to shew the greatness of their good deeds; to the sinners He says only, *to one of the least of these*, not aggravating their sin. For they are truly His brethren who are perfect; and a deed of mercy shewn to the more holy is more acceptable to God than one shewn to the less holy; and the sin of overlooking the less holy is less than of overlooking the more holy.

AUGUSTINE. (de Civ. Dei, xx. 1.) He is now treating of the last judgment, when Christ shall come from heaven to judge the quick and dead. This day of the Divine judgment we call the Last Day, that is, the end of time; for we cannot tell through how many days that judgment will be prolonged; but day, as is the use of holy Scripture, is put for time. And we therefore call it the last or latest judgment, because He both now judges and has judged from the beginning of the human race, when He thrust forth the first man from the tree of life, and spared not the Angels that sinned. But in that final judgment both men and Angels shall be judged together, when the Divine power shall bring each man's good and evil deeds in review before his memory, and one intuitive glance shall present them to the perception, so that at once we shall be condemned or acquitted in our consciences.

46. And these shall go away into everlasting punishment: but the righteous into life eternal.

AUGUSTINE. (de Fid. et Op. 15.) Some deceive themselves, saying, that the fire indeed is called everlasting, but not the punishment. This the Lord foreseeing, sums up His sentence in these words.

ORIGEN. Observe that whereas He put first the invitation, *Come, ye blessed*, and after that, *Depart, ye cursed*, because it is the property of a merciful God to record the good deeds of the good, before the bad deeds of the bad; He now reverses the order, describing first the punishment of the wicked, and then the life of the good, that the terrors of the one may deter us from evil, and the honour of the other incite us to good.

GREGORY. (Mor. xv. 19.) If he who has not given to others is visited with so heavy a punishment, what shall he get who is convicted of having robbed others of their own.

AUGUSTINE. (de Civ. Dei, xix. 11.) Eternal life is our chief good, and the end of the city of God, of which the Apostle speaks, *And the end everlasting life*. (Rom. 6:22.) But because eternal life might be understood by those who are not well versed in Holy Scripture, to mean also the life of the wicked, because of the immortality of their souls, or because of the endless torments of the wicked; therefore we must call the end of this City in which the chief good shall be attained, either peace in life eternal, or life eternal in peace, that it may be intelligible to all.

AUGUSTINE. (de Trin. i. 8.) That which the Lord spoke to His servant Moses, *I am that I am*, (Exod. 3:14.) this we shall contemplate when we shall live in eternity. For thus the Lord speaks, *This is life eternal, that they might know thee the only true God*. (John 17:3.) This contemplation is promised to us as the end of all action, and the eternal perfection of our joys, of which John speaks, *We shall see him as he is*. (1 John 3:2.)

JEROME. Let the thoughtful reader observe that punishments are eternal, and that that continuing life has thenceforward no fear of fall.

GREGORY. (Mor. xxxiv. 19.) They say that He held out empty terrors to deter them from sin. We answer, if He threatened falsely to check unrighteousness, then He promised falsely to promote good conduct. Thus

while they go out of the way to prove God merciful, they are not afraid to charge Him with fraud. But, they urge, finite sin ought not to be visited with infinite punishment; we answer, that this argument would be just, if the righteous Judge considered men's actions, and not their hearts. Therefore it belongs to the righteousness of an impartial Judge, that those whose heart would never be without sin in this life, should never be without punishment.

AUGUSTINE. (de Civ. Dei, xxi. 11.) And the justice of no law is concerned to provide that the duration of each man's punishment should be the same with the sin which drew that punishment upon him. There never was any man, who held that the torment of him, who committed a murder or adultery, should be compressed within the same space of time as the commission of the act. And when for any enormous crime a man is punished with death, does the law estimate his punishment by the delay that takes place in putting him to death, and not rather by this, that they remove him for ever from the society of the living? And fines, disgrace, exile, slavery, when they are inflicted without any hopes of mercy, do they not seem like eternal punishments in proportion to the length of this life? They are only therefore not eternal, because the life which suffers them is not itself eternal. But they say, How then is that true which Christ says, *With what measure ye mete, it shall be measured to you again*, (Matt. 7:2.) if temporal sin is punished with eternal pain? They do not observe that this is said with a view, not to the equality of the period of time, but of the retribution of evil, i.e. that he that has done evil should suffer evil. Man was made worthy of everlasting evil, because he destroyed in himself that good which might have eternal.

GREGORY. (ubi sup.) But they say, no just man takes pleasure in cruelties, and the guilty servant was scourged to correct his fault. But when the wicked are given over to hell fire, to what purpose shall they burn there for ever? We reply, that Almighty God, seeing He is good, does not delight in the torments of the wretched; but forasmuch as He is righteous, He ceases not from taking vengeance on the wicked; yet do the wicked burn not without some purpose, namely, that the righteous may acknowledge how they are debtors for eternity to Divine grace, when they see the wicked suffering for eternity misery, which themselves have escaped only by the assistance of that Divine grace.

AUGUSTINE. (de Civ. Dei, xxi. 3.) But, they assert, nobody can be at once capable of suffering pain, and incapable of death. It must be that one live in

pain, but it need not be that pain kill him; for not even these mortal bodies die from every pain; but the reason that some pain causes their death is, that the connection between the soul and our present body is such that it gives way to extreme pain. But then the soul shall be united to such a body, and in such a way, that no pain shall be able to overcome the connection. There will not then be no death, but an everlasting death, the soul being unable to live, as being without God, and equally unable to rid itself of the pains of body by dying.

AUGUSTINE. (17.) Among these impugnors of the eternity of punishment, Origen is the most merciful, who believed that the Devil himself and his Angels, after sufferings proportioned to their deserts, and a long endurance, should be delivered from those torments, and associated with the holy Angels. But for these and other things he was not undeservedly rebuked by the Church, because even his seeming mercy was thrown away, making for the saints real pains in which their sins were to be expiated, and fictitious blessedness, if the joys of the good were not to be secure and endless. In quite another way does the mercy of others err through their humane sympathies, who think that the sufferings of those men who are condemned by this sentence will be temporal, but that the happiness of those who are set free sooner or later will be eternal. Why does their charity extend to the whole race of man, but dries up when they come to the angelic race?

GREGORY. (ubi sup.) But they say, How can they be called Saints, if they shall not pray for their enemies whom they see then burning? They do not indeed pray for their enemies, so long as there is any possibility of converting their hearts to a profitable penitence, but how shall they pray for them when any change from their wickedness is no longer possible?

AUGUSTINE. (de Civ. Dei, xxi. 19, 20. &c.) So some there are who hold out liberation from punishment not to all men, but to those only who have been washed in Christ's Baptism, and have been partakers of His Body, let them have lived as they will; because of that which the Lord speaks, *If any man eat of this bread, he shall not die eternally.* (John 6:51.) Again, others promise this not to all who have Christ's sacrament, but to Catholics only, however ill their lives, who have eaten Christ's Body, not in sacrament only, but in verity, (inasmuch as they are set in the Church, which is His Body,) even though they should afterwards have fallen into heresy or idolatry of the Gentiles. And others again, because of what is written above, *He that*

shall endure to the end, the same shall be saved, (Matt. 24:13.) promise this only to those who persevere in the Catholic Church, that by the worthiness of their foundation, that is, of their faith, they shall be saved by fire. All these the Apostle opposes when he says, *The works of the flesh are manifest, which are these, uncleanness, fornication, and the like; of which I tell you before, that they which do such things shall not inherit the kingdom of God.* (Gal. 5:19.) Whoever in his heart prefers temporal things to Christ, Christ is not his foundation, though he seem to have the faith of Christ. How much more then is he, who has committed things unlawful, convicted of not preferring Christ, but preferring other things to Him? I have also met with some who thought that only those would burn in eternal torments who neglected to give alms proportioned to their sins; and for this reason they think that the Judge Himself here mentions nothing else that He shall make enquiry of, but of the giving or not giving alms. But whoso gives alms worthily for his sins, first begins with himself; for it were unmeet that he should not do that to himself which he does to others when he has heard the words of God, *Thou shalt love thy neighbour as thyself*, (Matt. 22:39.) and hears likewise, *Be merciful to thy soul in pleasing God?* (Ecclus. 30:24.) He then who does not to his own soul this alms of pleasing God, how can he be said to give alms meet for his sins? Why we are to give alms then is only that when we pray for mercy for sins past, we may be heard; not that we may purchase thereby license for continuing in sin. And the Lord forewarns us that He will put alms done on the right hand, and on the left alms not done, to hew us how mighty are alms to do away former sins, not to give impunity to a continuance in sin.

ORIGEN. Or, It is not one kind of righteousness only that is rewarded, as many think. In whatsoever matters any one does Christ's commands, he gives Christ meat and drink, Who feeds ever upon the truth and righteousness of His faithful people. So do we weave raiment for Christ when cold, when taking wisdom's web, we inculcate upon others, and put upon them bowels of mercy. Also when we make ready with divers virtues our heart for receiving Him, or those who are His, we take Him in a stranger into the home of our bosom. Also when we visit a brother sick either in faith or in good works, with doctrine, reproof, or comfort, we visit Christ Himself. Moreover, all that is here, is the prison of Christ, and of them that are His, who live in this world, as though chained in the prison of

natural necessity. When we do a good work to these; we visit them in prison, and Christ in them.

CHAP. 26

26:1–2

1. And it came to pass, when Jesus had finished all these sayings, he said unto his disciples,

2. Ye know that after two days is the feast of the Passover, and the Son of man is betrayed to be crucified.

HILARY. After the discourse in which the Lord had declared that He should return in splendour, He announces to them His approaching Passion, that they might learn the close connection between the sacrament of the Cross, and the glory of eternity.

RABANUS. *All these sayings*, i.e. about the consummation of the world, and the day of judgment. Or, *finished*, because He had fulfilled in doing and preaching all things from the beginning of the Gospel to His Passion.

ORIGEN. Yet it is not *all* barely, but *all these*; for there were other sayings which He must speak before He should be delivered up.

AUGUSTINE. (de Cons. Ev. ii. 78.) We gather from John's account, that six days before the Passover, Jesus came to Bethany, and thence entered Jerusalem sitting upon the ass, after which were done the things related to have been done at Jerusalem. We understand therefore that four days elapsed from His coming to Bethany, to make this two days before the Passover. (v. 17.) The difference between the Passover and the feast of unleavened bread is this; the name Passover is given to that one day on which the lamb was slain in the evening, that is, the fourteenth moon of the first month; and on the fifteenth moon, the day that the people came out of

Egypt, followed the festival of unleavened bread. (vid. Acts 12:3.) But the Evangelists seem to use the terms indifferently.

JEROME. The Passover, called in Hebrew Phase, does not come as most think from *πασχεῖν* ‘to suffer,’ but from the Hebrew word signifying ‘to pass over;’ because the destroyer passed over when he saw the blood on the doors of the Israelites, and smote them not; or the Lord Himself walked on high, succouring His people.

REMIGIUS. Or, because by the help of the Lord the Israelitish people, freed from Egyptian bondage, passed forth into liberty.

ORIGEN. He said not, *After two days* will be, or will come, *the feast of the Passover*, but not meaning the ordinary annual Passover, but that Passover such as had never before been, *the Passover will be offered*¹.

REMIGIUS. Mystically, that is called the Passover, because on that day Christ passed out of the world to His Father, from corruption to incorruption, from life to death, or because He redeemed the world by causing it savingly to pass from the slavery of the Devil.

JEROME. After the two days of the shining light of the Old and of the New Testament, the true Passover is slain for the world. Also our Passover is celebrated when we leave the things of earth, and hasten to the things of heaven.

ORIGEN. He foretels His crucifixion to His disciples, adding, *And the Son of Man shall be delivered to be crucified*; thus fortifying them against that shock of surprise, which the sight of their Master, led forth to crucifixion, would otherwise have occasioned them. And He expresses it impersonally *shall be delivered*, because God delivered Him up in mercy to the human race, Judas from covetousness, the Priest for envy, the Devil through fear that through His teaching the human race would be plucked out of His hand, little aware how much more that would be effected by His death, than either by His teaching or miracles.

26:3–5

3. Then assembled together the Chief Priests, and the Scribes, and the elders of the people, unto the palace of the High Priest, who was called

Caiaphas,

4. And consulted that they might take Jesus by subtilty, and kill him.

5. But they said, Not on the feast day, lest there be an uproar among the people.

GLOSS. (non occ.) Then the Evangelist lays before us the hidden springs and machinery by which the Lord's Passion was brought to pass.

REMIGIUS. This, *then*, is to be referred to the preceding words, and means before the Feast of the Passover.

ORIGEN. Not true Priests and elders, but Priests and elders of what seemed the people of God, but was indeed the people of Gomorrah; these, not knowing God's High Priest, laid a plot against Him, not recognising *the firstborn of the whole creation*, (Col. 1:15.) yea, even against Him that was elder than them all, did they take counsel.

CHRYSTOSTOM. With such ill designs they came to the chief Priest, seeking a sanction whence a prohibition should have issued. There were at that time several Chief Priests, while the Law allowed but of one, whence it was manifest that the dissolution of the Jewish state was having its beginning. For Moses had commanded that there should be one Chief Priest, whose office should be filled up at death; but in process of time it grew to be annual. All those then who had been Chief Priests¹, are here called *Chief Priests*.

REMIGIUS. They are condemned both because they were gathered together, and because they were the Chief Priests; for the more the numbers, and the higher the rank and station of those who band together for any villany, the greater the enormity of what they do, and the heavier the punishment stored up for them. To shew the Lord's innocence and openness, the Evangelist adds, *that they might take Jesus by subtilty, and kill him*.

CHRYSTOSTOM. For what then did they conspire, to seize Him secretly, or put Him to death? For both; but they feared the people, and therefore waited till the feast was over, for *they said, not on the feast-day*. For the Devil would not that Christ should suffer at the Passover, that His Passion might not be notorious. The Chief Priests had no fear in respect of God, namely, that

their guilt might be aggravated by the season, but took into account human things only, *Lest there be an uproar among the people.*

ORIGEN. By reason of the parties among the populace, those who favoured and those who hated Christ, those who believed and those who believed not.

LEO. (Serm. 58, 2.) This precaution of the Chief Priests arose not from reverence for the festival, but from care for the success of their plot; they feared an insurrection at that season, not because of the guilt the populace might thereby incur, but because they might rescue Christ.

CHRYSTOSTOM. But their fury set aside their caution, and finding a betrayer, they put Christ to death in the middle of the feast.

LEO. (Serm. 58, 1.) We recognise here a providential arrangement whereby the chief men of the Jews, who had often sought occasion of effecting their cruel purposes against Christ, could never yet succeed till the days of the paschal celebration. For it behoved that the things which had long been promised in symbol and mystery should be accomplished in manifest reality, that the typical lamb should be displaced by the true, and one sacrifice embrace the whole catalogue of the varied victims. That shadows should give way to substance, and copies to the presence of the original; victim is commuted for victim, blood is abolished by blood, and the festival of the Law is at once fulfilled and changed.

26:6–13

6. Now when Jesus was in Bethany, in the house of Simon the leper,

7. There came unto him a woman having an alabaster box of very precious ointment, and poured it on his head, as he sat at meat.

8. But when his disciples saw it, they had indignation, saying, To what purpose is this waste?

9. For this ointment might have been sold for much, and given to the poor.

10. When Jesus understood it, he said unto them, Why trouble ye the woman? for she hath wrought a good work upon me.

11. For ye have the poor always with you; but me ye have not always.

12. For in that she hath poured this ointment on my body, she did it for my burial.

13. Verily I say unto you, Wheresoever this Gospel shall be preached in the whole world, there shall also this, that this woman hath done, be told for a memorial of her.

GLOSS. (non occ.) Having set before us the counsels of the chief of the Jews concerning the death of Christ, the Evangelist would proceed to follow out their execution, and to relate the bargain of Judas with the Jews to deliver Him up, but he first shews the cause of this betrayal. He was grieved that the ointment which the woman poured upon Christ's head had not been sold that he might have carried off something out of the price it brought, and to make up this loss he was willing to betray his Master. And therefore he proceeds, *Now when Jesus was in Bethany, in the house of Simon the leper.*

JEROME. Not that he was a leper yet, but having been so, and having been healed by the Saviour, he retained the appellation to shew forth the power of Him who healed him.

RABANUS. *Alabaster* is a kind of marble, white but marked with veins of different colours, which was in use for vessels to hold ointment, because it was said to preserve it from corruption.

JEROME. Another Evangelist (John 12:3.) instead of 'alabastrum' has 'nardum pisticam,' that is, genuine, unadulterated.

RABANUS. From the Greek πίστις, faith, whence 'pisticus,' faithful. For this ointment was pure, unadulterated.

ORIGEN. Some one may perhaps think that there are four different women of whom the Evangelists have written, but I rather agree with those who think that they are only three; one of whom Matthew and Mark wrote, one of whom Luke, another of whom John.

JEROME. For let no one think that she who anointed His head and she who anointed His feet were one and the same; for the latter washed His feet with her tears, and wiped them with her hair, and is plainly said to have been a harlot. But of this woman nothing of this kind is recorded, and indeed a harlot could not have at once been made deserving of the Lord's head.

AMBROSE. (in Luc. 7, 37.) It is possible therefore that they were different persons, and so all appearance of contradiction between the Evangelists is removed. Or it is possible that it was the same woman at two different times and two different stages of desert; first while yet a sinner, afterwards more advanced.

CHRYSTOSTOM. (Hom. lxxx.) And in this way it may be the same in the three Evangelists, Matthew, Mark, and Luke. And not without good reason does the Evangelist mention Simon's leprosy, to shew what gave this woman confidence to come to Christ. The leprosy was an unclean disease; when then she saw that Jesus had healed the man with whom He now lodged, she trusted that He could also cleanse the uncleanness of her soul; and so whereas other women came to Christ to be healed in their bodies, she came only for the honour and the healing of her soul, having nothing diseased in her body; and for this she is worthy our highest admiration. But she in John is a different woman, the wonderful sister of Lazarus.

ORIGEN. Matthew and Mark relate that this was done in the house of Simon the leper; but John says that Jesus came to a house where Lazarus was; and that not Simon, but Mary and Martha served. Further, according to John, six days before the Passover, He came to Bethany where Mary and Martha made Him a supper. But here it is in the house of Simon the leper, and two days before the Passover. And in Matthew and Mark, it is the disciples that have indignation with a good intent; in John, Judas alone with intent to steal; in Luke, no one finds fault.

GREGORY. (Hom. in Ev. xxxiii. 1.) Or, we may think that this is the same woman whom Luke calls *a sinner*, and John names Mary.

AUGUSTINE. (de Cons. Ev. ii, 79.) Though the action described in Luke is the same as that described here, and the name of him with whom the Lord supped is the same, for Luke also names Simon; yet because it is not contrary to either nature or custom for two men to bear the same name, it is

more probable that this was another Simon, not the leper, in whose house in Bethany these things were done. I would only suppose that the woman who on that occasion came near to Jesus' feet, and this woman, were not two different persons, but that the same Mary did this twice. The first time is that narrated by Luke; for John mentions it in praise of Mary before Christ's coming to Bethany, *It was that Mary who anointed the Lord with ointment, and wiped his feet with her hair, whose brother Lazarus was sick.* (John 11:2.) Mary therefore had done this before. That she did afterwards in Bethany is distinct from Luke's account, but is the same event that is recorded by all three, John, Matthew, and Mark. That Matthew and Mark say it was the Lord's head that she anointed, and John His feet, is reconciled by supposing that she anointed both. Against this one might raise a cavil from what Mark says, that she anointed His head by breaking the box over it, so that there could be none of the ointment left with which to anoint His feet also. Let such caviller understand, that His feet were first anointed before the box was broken, and there remained in it, yet whole, enough wherewith to anoint the head by breaking the box and shedding the contents.

AUGUSTINE. (de Doctr. Christ. iii, 12.) But let not any suppose that the Lord's feet were by this woman bathed in ointment after the manner which the luxurious and debauched use. In all things of this nature, it is not the thing itself, but the mind of him who uses it, that is in fault. Whoso uses things after such sort as to pass the bounds observed by good men with whom he lives, either has some meaning¹ in what he does, or is vicious. What then is vice in others, in a divine or prophetic person is a sign of some great thing. The good odour is the good report which one has gained by the works of a good life, and in following Christ's footsteps sheds a most precious odour on His feet.

AUGUSTINE. (de Cons. Ev. ii. 78.) Still there may seem to be some discrepancy between the narrative of Matthew and Mark, who say, that *after two days is the feast of the Passover*, and then bring Jesus to Bethany; and that of John, who, relating this history of the ointment, says *Six days before the Passover*. They who urge this do not understand that the events in Bethany are in Matthew and Mark inserted out of their place, a little later than the time of their occurrence. Neither of them, it is to be observed, introduce their account with 'afterwards.'

CHRYSTOSTOM. The disciples had heard their Master say, *I will have mercy, and not sacrifice*, (Matt. 9:13.) wherefore they thought among themselves, If He accepts not burnt-offerings, much less will He the application of such ointment as this.

JEROME. I know that some raise a cavil here, because John says that Judas alone was grieved because he had the bag, and was a thief from the beginning; but Matthew, that all the disciples were sorrowful. These know not the figure syllepsis, by which one name is put for many, and many for one; as Paul in the Epistle to the Hebrews says, *They were sawn asunder*, when it is thought that one only, Esaias namely, was so. (Heb. 11:37.)

AUGUSTINE. (de Cons. Ev. ii. 79.) We may however understand that the other disciples thought or said the same, or that they assented to what Judas said, and thus Matthew and Mark have described their common consent. But Judas said it because he was a thief, the others out of their care for the poor; and John desired to mention it only in the case of him whose thievish propensity he thought ought to be recorded.

CHRYSTOSTOM. The disciples then thought thus, but Jesus, who saw the thoughts of the woman, suffered it. For her piety was great, and her ardour unspeakable, wherefore He condescended to suffer her to pour the ointment on His head. As the Father admitted the smoke and odour of the slain victim, so also Christ admitted this votive anointing of His head, though the disciples, who saw not her heart, murmured.

REMIGIUS. He clearly shews that the Apostles had uttered something harsh against her, when He says, *Why trouble ye the woman?* And beautifully He adds, *She hath wrought a good work in me*; as much as to say, It is not a waste of ointment, as ye say, but *a good work*, that is, a service of piety and devotion.

CHRYSTOSTOM. And He says not merely, *She hath wrought a good work*, but says first, *Why trouble ye the woman?* to teach us that every good act that is wrought by any, even though it lack somewhat of exact propriety, yet we ought to receive, cherish, and cultivate it, and not to require strict correctness in a beginner. If He had been asked before this was done by the woman, He would not have directed its doing; but when it was done, the

rebuke of the disciples had no longer any place, and He Himself to guard the woman from importunate attacks speaks these things for her comfort.

REMIGIUS. *For the poor ye have ever with you.* The Lord shews in these words as of set purpose, that they were not to be blamed who ministered of their substance to Him while He dwelt in a mortal body; forasmuch as the poor were ever in the Church, to whom the believers might do good whensoever they would, but He would abide in the body with them but a very short time; whence it follows, *But me ye shall not have always.*

JEROME. Here a question arises how the Lord should have said elsewhere to His disciples, *Lo, I am with you always, even to the end of the world*; but here, *Me ye shall not have always.* (Matt. 28:20.) I suppose that in this place He speaks of His bodily presence, which shall not be with them after the resurrection in daily intercourse and friendship, as it is now.

REMIGIUS. Or, it is to be explained by supposing this spoken to Judas only; and He said not, *Ye have not*, but *Ye shall not have*, because this was spoken in the person of Judas to all his followers. And He says, *Not always*, though they have it at no time, because the wicked seem to have Christ in this present world, while they mix among His members and approach His table, but they shall not always so have Him when He shall say to His elect, *Come, ye blessed of my Father.* (Matt. 25:34.) It was the custom among this people to embalm the bodies of (Matt. 25:34.) the dead with divers spices, to the end that they might be kept from corruption as long as possible. And as this woman was desirous of embalming the Lord's dead Body, and would not be able because she would be anticipated by His resurrection, it was therefore arranged by Divine Providence that she should anoint the Lord's living Body. This then is what He says, *In that she hath poured*, that is, By anointing My living Body she shews forth My death and burial.

CHRYSOSTOM. That this mention of His death and burial might not cause her to despond, He comforts her by what follows, *Verily I say unto you, Wheresoever &c.*

RABANUS. That is, To whatsoever place throughout the whole world the Church shall be propagated, there this also that she hath done shall be told. That *also* that is added signifies, that as Judas by his reproof of her has

earned evil character of treachery, so has she also earned the glory of pious devotedness.

JEROME. Note His knowledge of things to come, how though about to suffer death within two days, He knows that His Gospel will be preached throughout the whole world.

CHRYSTOSTOM. Behold the accomplishment of this saying; to whatsoever part of the world you go, you will find this woman famous, and this has been wrought by the power of Him who spake this word. How many victories of kings and captains have passed into oblivion; how many who built cities and enslaved many nations are now known neither by report nor by name; but the deed of this woman pouring forth ointment in the house of a leper in the presence of twelve men, this resounds throughout the world, and though so much time has elapsed, the memory of that which was done is not effaced. But why promised He no spiritual gift to this woman, but everlasting remembrance only? Because this He did promise made her confident of receiving the other also; whereas she wrought a good work, it is clear that she shall receive an adequate reward.

JEROME. Mystically; The Lord, about to suffer for the whole world, sojourns in Bethany, in the house of obedience, which once was that of Simon the leper. Simon also is interpreted ‘obedient,’ or, according to another interpretation, ‘the world,’ in whose house the Church is healed.

ORIGEN. Oil is throughout Scripture put for the work of mercy, with which the lamp of the word is fed; or for doctrine, the hearing of which sustains the word of faith when once kindled. All with which men anoint is comprehensively called oil; and one kind of oil is unguent, and one kind of unguent is precious. So all righteous acts are called good works; and of good works there is one kind which we do for, or to, men; another which we do for, or to, God. And this likewise that we do for God, in part only advances the good of men, in part, the glory of God. For example, one does a kindness to a man out of feelings of natural righteousness, not for God’s sake, as the Gentiles sometime did; such a work is common oil of no fine savour, yet is it acceptable to God, forasmuch, as Peter says in Clement, the good works that the unbelievers do, profit them in this world, but avail not to gain them eternal life in another. They who do the same for God’s sake, profit thereby not in this world only but in the next also, and that they do is

ointment of good savour. Another sort is that done for the good of men, as alms, and the like. He who does this to Christians, anoints the Lord's feet, for they are the Lord's feet; and this penitents are most found to do for remission of their sins. He who devotes himself to chastity, and continues in fastings and prayers, and other things which conduce to God's glory only, this is the ointment which anoints the Lord's head, and with whose odour the whole Church is filled; this is the work meet not for penitents, but for the perfect, or the doctrine which is necessary for men; but the acknowledgment of the faith which belongs to God alone, is the ointment with which the head of Christ is anointed, with which *we are buried together with Christ by baptism into death*. (Rom. 6:4.)

HILARY. In this woman is prefigured the people of the Gentiles, who gave glory to God in Christ's passion; for she anointed His head, but the head of Christ is God, and ointment is the fruit of good works. But the disciples, anxious for the salvation of Israel, say that this ought to have been sold for the use of the poor; designating by a prophetic instinct the Jews, who lacked faith, by the name of *the poor*. The Lord answers that there is abundant time in which they may shew their care for the poor, but that salvation cannot be extended to the Gentiles but by obedience to His command, if, that is, by the pouring out of this woman's ointment they are buried together with Him, because regeneration can only be given to those who are dead in the profession of baptism. And this her work shall be told wherever this Gospel is preached, because when Israel draws back, the glory of the Gospel is preached by the belief of the Gentiles.

26:14–16

14. Then one of the twelve, called Judas Iscariot, went unto the Chief Priests,

15. And said unto them, What will ye give me, and I will deliver him unto you? And they covenanted with him for thirty pieces of silver.

16. And from that time he sought opportunity to betray him.

GLOSS. (non occ.) Having described the occasion of his treachery, the Evangelist proceeds to recount the manner of it.

CHRYSOStOM. *Then*, when, that is, he heard that this Gospel should be preached every where; for that made him afraid, as it was indeed a mark of unspeakable power.

AUGUSTINE. (de Cons. Ev. ii. 78.) The order of the narrative is this. The Lord says, *Ye know that after two days will be the feast of the Passover; ... then assembled together the Chief Priests and Scribes; ... then went one of the twelve*. Thus the narrative of what took place at Bethany is inserted by way of digression, respecting an earlier time between that, *Lest there be an uproar*, and, *Then one of the twelve*.

ORIGEN. *Went*, against that one high priest, who was made a Priest for ever, to many high priests, to sell for a price Him who sought to redeem the whole world.

RABANUS. *Went*, he says, because he was neither compelled, nor invited, but of his own free will formed the wicked design.

CHRYSOStOM. *One of the twelve*, as much as to say, of that first band who are elected for preeminent merit¹.

GLOSS. (non occ.) He adds his distinctive appellation, *Scarioth*, for there was another Judas.

REMIGIUS. So called from the village Scariotha, from which he came.

LEO. (Serm. 60.4.) He did not out of any fear forsake Christ, but through lust of money cast Him off; for in comparison of the love of money all our affections are feeble; the soul athirst for gain fears not to die for a very little; there is no trace of righteousness in that heart in which covetousness has once taken up its abode. The traitor Judas, intoxicated with this bane, in his thirst for lucre was so foolishly hardened, as to sell his Lord and Master.

JEROME. The wretched Judas would fain replace, by the sale of his Master, that loss which he supposed he had incurred by the ointment. And he does not demand any fixed sum, lest his treachery should see in a gainful thing, but as though delivering up a worthless slave, he left it to those who bought, to determine how much they would give.

ORIGEN. The same do all who take any material or worldly things to cast out of their thoughts the Saviour and the word of truth which was in them.

And they covenanted with him for thirty pieces of silver, as many pieces as the Saviour had dwelt years in the world ^a.

JEROME. Joseph was not sold as many, following the LXX (Gen. 37:28.), think for twenty pieces of gold, but as the Hebrew text has for twenty pieces of silver, for it could not be that the servant should be more valuable than his Master.

AUGUSTINE. (Quæst. Ev. i. 41) That the Lord was sold for thirty pieces of silver by Judas, denotes the unrighteous Jews, who pursuing things carnal and temporal, which belong to the five bodily senses, refuse to have Christ; and forasmuch as they did this in the sixth age of the world, their receiving five times six as the price of the Lord is thus signified; and because the Lord's words are silver, but they understood even the Law carnally, they had, as it were, stamped on silver the image of that worldly dominion which they held to when they renounced the Lord.

ORIGEN. The *opportunity* which Judas sought is further explained by Luke, *how he might betray him in the absence of the multitude*; (Luke 22:6.) when the populace was not with Him, but He was withdrawn with His disciples. And this he did, delivering Him up after supper, when He was withdrawn to the garden of Gethsemane. And from that time forward, such has been the season sought for by those that would betray the word of God in time of persecution when the multitude of believers is not around the word of truth.

26:17–19

17. Now the first day of the feast of unleavened bread the disciples came to Jesus, saying unto him, Where wilt thou that we prepare for thee to eat the Passover?

18. And he said, Go into the city to such a man, and say unto him, The Master saith, My time is at hand; I will keep the Passover at thy house with my disciples.

19. And the disciples did as Jesus had appointed them; and they made ready the Passover.

GLOSS. (non occ.) The Evangelist having gone through the events preliminary to the Passion, namely, the announcement of it, the counsel of the Chief Priests, and the covenant for His betrayal, prosecutes the history in the order of events, saying, *On the first day of unleavened bread*.

JEROME. The first day of unleavened bread is the fourteenth day of the first month, when the lamb is killed, the moon is at full, and leaven is put away.

REMIGIUS. And observe that with the Jews, the Passover is celebrated on the first day, and the following seven are called the days of unleavened bread; but here the first day of unleavened bread means the day of the Passover.

CHRYSTOSTOM. (Hom. lxxxii.) Or, by *the first day*, he means the day before the days of unleavened bread. For the Jews always reckoned their day from the evening; and this day of which he speaks was that on the evening of which they were to kill the Passover, namely, the fifth day of the week ^b.

REMIGIUS. But perhaps some one will say, If that typical lamb bore a type of this the true lamb, how did not Christ suffer on the night on which this was always killed? It is to be noted, that on this night, He committed to His disciples the mysteries of His flesh and blood to be celebrated, and then also being seized and bound by the Jews, He hallowed the commencement of His sacrifice, i.e. His Passion. *The disciples came unto him*; among these no doubt was the traitor Judas.

CHRYSTOSTOM. Hence it is evident that He had neither house nor lodging. Nor, I conclude, had the disciples any, for they would surely have invited Him thither.

AUGUSTINE. (de Cons. Ev. ii. 80.) *Go into the city to such a man*, Him whom Mark and Luke call *the good-man of the house*, or *the master of the house*. And when Matthew says, *to such a man*, he is to be understood to say this as from himself for brevity's sake; for every one knows that no man speaks thus, *Go ye to such a man*. And Matthew adds these words, *to such a man*, not that the Lord used the very expression, but to convey to us that the disciples were not sent to any one in the city, but to some certain person.

CHRYSTOSTOM. Or, we may say that this, *to such a man*, shews that He sent them to some person unknown to them, teaching them thereby that He was able to avoid His Passion. For He who prevailed with this man to entertain

Him, how could He not have prevailed with those who crucified Him, had He chosen not to suffer? Indeed, I marvel not only that he entertained Him, being a stranger, but that he did it in contempt of the hatred of the multitude.

HILARY. Or, Matthew does not name the man in whose house Christ would celebrate the Passover, because the Christian name was not yet held in honour by the believers.

RABANUS. Or, he omits the name, that all who would fain celebrate the true Passover, and receive Christ within the dwelling place of their own minds, should understand that the opportunity is afforded them.

JEROME. In this also the New Scripture observes the practice of the Old, in which we frequently read, ‘He said unto him,’ and ‘In this or that place,’ without any name of person or place.

CHRYSOSTOM. *My time is at hand*, this He said, both by so manifold announcements of His Passion, fortifying His disciples against the event, and at the same time shewing that He undertook it voluntarily. *I will keep the Passover at thy house*, wherein we see, that to the very last day He was not disobedient to the Law. *With my disciples*, He adds, that there might be sufficient preparation made, and that he to whom He sent might not think that He desired to be concealed.

ORIGEN. Some one may argue, (e. g. The Ebionites) that because Jesus kept the Passover with Jewish observances, we ought to do the same as followers of Christ, not remembering that Jesus was *made under the Law*, though not that He should leave *under the Law* (Gal. 4:4.) those who were under it, but should *lead them out* of it; how much less fitting then is it, that those who before were without the Law, should afterwards enter in? We celebrate spiritually the things which were carnally celebrated in the Law, keeping the Passover *in the unleavened bread of sincerity and truth*, (1 Cor. 5:8, John 6:53.) according to the will of the Lamb, who said, *Except ye eat my flesh and drink my blood, ye shall not have life in you.*

26:20–25

20. Now when the even was come, he sat down with the twelve.

21. And as they did eat, he said, Verily I say unto you, that one of yon shall betray me.

22. And they were exceeding sorrowful, and began every one of them to say unto him, Lord, is it I?

23. And he answered and said, He that dippeth his hand with me in the dish, the same shall betray me.

24. The Son of man goeth as it is written of him: but woe unto that man by whom the Son of man is betrayed! it had been good for that man if he had not been born.

25. Then Judas, which betrayed him, answered and said, Master, is it I? He said unto him, Thou hast said.

JEROME. The Lord had above foretold His Passion, He now foretels who is to be the traitor; thus giving him place of repentance, when he should see that his thoughts and the secret designs of his heart were known.

REMIGIUS. *With the twelve*, it is said, for Judas was personally among them, though he had ceased to be so in merit.

JEROME. Judas acts in every thing to remove all suspicion of his treachery.

REMIGIUS. And it is beautifully said, *When even was come*, because it was in the evening that the Lamb was wont to be slain.

RABANUS. For this reason also, because in Christ's Passion, wherein the true sun hasted to his setting, eternal refreshment was made ready for all believers.

CHRYSOSTOM. The Evangelist relates how as they sat at meat, Jesus declares Judas' treachery, that the wickedness of the betrayer may be more apparent from the season and the circumstances.

LEO. (Serm. 58.3.) He shews that the conscience of His betrayer was known to Him, not meeting his wickedness with a harsh and open rebuke, that penitence might find a readier way to one who had not been disgraced by public dismissal.

ORIGEN. Or, He spoke generally, to prove the nature of each of their hearts, and to evince the wickedness of Judas, who would not believe in One who knew his heart. I suppose that at first he supposed that the thing was hid from Him, deeming Him man, which was of unbelief; but when he saw that his heart was known, he embraced the concealment offered by this general way of speaking, which was shamelessness. This also shews the goodness of the disciples, that they believed Christ's words more than their own consciences, *for they began each to say, Lord, is it I?* For they knew by what Jesus had taught them that human nature is readily turned to evil, and is in continual struggle with *the neters of the darkness of this world*; (Eph. 6:12.) whence they ask as in fear, for by reason of our weakness the future is an object of dread to us. When the Lord saw the disciples thus alarmed for themselves, He pointed out the traitor by the mark of the prophetic declaration, *He that hath eaten bread with me hath wantonly overthrown me.* (Ps. 41:9.)

JEROME. O wonderful endurance of the Lord, He had said before, *One of you shall betray me.* The traitor perseveres in his wickedness; He designates him more particularly, yet not by name. For Judas, while the rest were sorrowful, and withdrew their hands, and bid away the food from their mouths, with the same hardihood and recklessness which led him to betray Him, reached forth his hand into the dish with his Master, passing off his audacity as a good conscience.

CHRYSOStOM. I rather think that Christ did this out of regard for him, and to bring him to a better mind.

RABANUS. What Matthew calls 'paropsis,' Mark calls 'catinus.' The 'paropsis' is a square dish for meat, 'catinus,' an earthen vessel for containing fluids; this then might be a square earthen vessel.

ORIGEN. Such is the wont of men of exceeding wickedness, to plot against those of whose bread and salt they have partaken, and especially those who have no enmity against them. But if we take it of the spiritual table, and the spiritual food, we shall see the more abundant and overflowing measure of this man's wickedness, who called to mind neither his Master's love in providing carnal goods, nor His teaching in things spiritual. Such are all in the Church who lay snares for their brethren whom they continually meet at the same table of Christ's Body.

JEROME. Judas, not withheld by either the first or second warning, perseveres in his treachery; the Lord's long-suffering nourishes his audacity. Now then his punishment is foretold, that denunciations of wrath may correct where good feeling has no power.

REMIGIUS. It belongs to human nature to come and go, Divine nature remains ever the same. So because His human nature could suffer and die, therefore of the Son of Man it is well said that *he goeth*. He says plainly, *As it is written of him*, for all that He suffered had been foretold by the Prophets.

CHRYSOSTOM. This He said to comfort His disciples, that they might not think that it was through weakness that He suffered; and at the same time for the correction of His betrayer. And notwithstanding His Passion had been foretold, Judas is still guilty; and not his betrayal wrought our salvation, but God's providence, which used the sins of others to our profit.

ORIGEN. He said not, By whom *the Son of Man is betrayed*, but *through whom*, (John 13:2.) pointing out another, to wit the Devil, as the author of His betrayal, Judas as the minister. But woe also to all betrayers of Christ! and such is every one who betrays a disciple of Christ.

REMIGIUS. Woe also to all who draw near to Christ's table with an evil and defiled conscience! who though they do not deliver Christ to the Jews to be crucified, deliver Him to their own sinful members to be taken. He adds, to give more emphasis, *Good were it for that man if he had never been born*.

JEROME. We are not to infer from this that man has a being before birth; for it cannot be well with any man till he has a being; it simply implies that it is better not to be, than to be in evil.

AUGUSTINE. (Quæst. Ev. i. 40.) And if it be contended that there is a life before this life, that will prove that not only not for Judas, but for none other is it good to have been born. Can it mean, that it were better for him not to have been born to the Devil, namely, for sin? Or does it mean that it had been good for him not to have been born to Christ at his calling, that he should now become apostate?

ORIGEN. After all the Apostles had asked, and after Christ had spoken of him, Judas at length enquired of himself, with the crafty design of

concealing his treacherous purpose by asking the same question as the rest; for real sorrow brooks not suspense.

JEROME. His question feigns either great respect, or a hypocritical incredulousness. The rest who were not to betray Him, said only *Lord*; the actual traitor addresses Him as *Master*, as though it were some excuse that he denied Him as Lord, and betrayed a Master only.

ORIGEN. Or, out of sycophancy he calls Him Master, while he holds Him unworthy of the title.

CHRYSTOSTOM. Though the Lord could have said, Hast thou covenanted to receive silver, and darest to ask Me this? But Jesus, most merciful, said nothing of all this, therein laying down for us rules and landmarks of endurance of evil. *He saith unto him, Thou hast said.*

REMIGIUS. Which may be understood thus; Thou sayest it, and thou sayest what is true; or, Thou hast said this, not I; leaving him room for repentance so long as his villainy was not publicly exposed.

RABANUS. This might have been so said by Judas, and answered by the Lord as not to be overheard by the rest.

26:26

26. And as they were eating, Jesus took bread, and blessed it, and brake it, and gave it to the disciples, and said, Take, eat; this is my body.

JEROME. When the typical Passover was concluded, and He had partaken of the Lamb with His Apostles, He comes to the true paschal sacrament; that, as Melchisedech, Priest of the most high God, had done in foreshadowing Christ, offering bread and wine (Gen. 14:18.), He also should offer the present verity of His Body and Blood ^c.

AUGUSTINE. (Ep. 54. 7.) *And as they were eating*, whereby it is clearly seen that at their first partaking of the Lord's Body and Blood, the disciples did not partake fasting. But are we therefore to except against the practice of the whole Church, of receiving fasting? It has seemed good to the Holy Ghost, that for the better honour of so great a Sacrament, the Lord's Body should enter the Christian's mouth before other food. For to commend more

mightily the depth of this mystery, the Saviour chose this as the last thing He would imprint on the hearts and memory of His disciples, from whom He was to depart to His Passion. But He did not direct in what order it should thenceforth be taken, that He might reserve that for the Apostles by whom He would regulate His Church.

GLOSS. (non occ.) Christ delivered to us His Flesh and Blood under another kind, and ordained them to be thenceforth so received, that faith might have its merit, which is of things that are not seen.

AMBROSE. (de Sacr. vi. 1.) ^d; And that we might not be shocked by the sight of blood, while it at the same time wrought the price of our redemption.

AUGUSTINE. (in Joan Tr. 26. 17. cf. Serm. 227. 1.) The Lord committed His Body and Blood to substances which are formed a homogeneous compound out of many. Bread is made of many grains, wine is produced out of many berries. Herein the Lord Jesus Christ signified us, and hallowed in His own table the mystery of our peace and unity.

REMIGIUS. Fittingly also did He offer fruit of the earth, to shew there by that He came to take away the curse wherewith the earth was cursed for the sin of the first man. Also He bade be offered the produce of the earth, and the things for which men chiefly toil, that there might be no difficulty in procuring them, and that men might offer sacrifice to God of the work of their hands.

AMBROSE. (de Sacr. iv. 3.) Hence learn that the Christian mysteries were before the Jewish. Melchisedech offered bread and wine, being in all things like the Son of God, (Ps. 110:4.) to Whom it is said, *Thou art a Priest for ever after the order of Melchisedech*; and of Whom it is here said, *Jesus took bread*. (John 12:24.)

GLOSS. (non occ.) This ^e we must understand to be wheat bread, for the Lord compared Himself to a grain of wheat, saying, *Except a corn fall into the ground &c.* Such bread also is suitable for the Sacrament, because it is in common use; bread of other kinds being only made when this fails. But for as much as Christ up to the very last day, to use the words of Chrysostom as above, (p. 886.) shewed that He did nothing contrary to the Law, and the Law commanded that unleavened bread should be eaten in the evening when the Passover was slain, and that all leavened should be put away, it is

manifest that the bread which the Lord took and gave to His disciples was unleavened.

GREGORY. (non occ.) It has given trouble to divers persons, that in the Church some offer unleavened and others leavened bread. The Roman Church offers unleavened, because the Lord took flesh without any pollution¹; other² Churches offer leavened bread, because the Word of the Father took flesh upon Him, and is Very God, and Very Man; and so the leaven is mingled with the flour. But whether we receive leavened or unleavened, we are made one body of the Lord our Saviour.

AMBROSE. (de Sacr. iv. 4.) This bread before the sacramentary words, is the bread in common use; after consecration it is made of bread Christ's flesh. And what are the words, or whose are the phrases of consecration, save those of the Lord Jesus? For if His word had power to make those things begin to be which were not, how much rather will it not be efficacious to cause them to remain what they are, while they are at the same time changed into somewhat else? For if the heavenly word has been effectual in other matters, is it ineffectual in heavenly sacraments? Therefore of the bread is made the Body of Christ, and the wine is made blood by the consecration of the heavenly word. ^f Dost thou enquire after the manner? Learn. The course of nature is, that a man is not born but of man and woman, but by God's will Christ was born of the Holy Spirit and a Virgin.

PASCHASIUS. As then real flesh was created by the Holy Spirit without sexual union, so by the same Holy Spirit the substance of bread and wine are consecrated into the Body and Blood of Christ. And because this consecration is made by the Lord's word, it is added, *He blessed*. ^g

REMIGIUS. Hereby He shewed also that He together with the Father and the Holy Spirit has filled human nature with the grace of His divine power, and enriched it with the boon of immortality. And to shew that His Body was not subject to passion but of His own will, it is added, *And brake*.

LANFRANC. When the host is broken, when the blood is poured from the cup into the mouth of the faithful, what else is denoted but the offering of the Lord's Body on the cross, and the shedding of His Blood out of His side ^h?

PSEUDO-DIONYSIUS. (Eccl. Hier. 3. in fin.) In this is also shewn, that the one and uncompounded Word of God came to us compounded and visible by

taking human nature upon Him, and drawing to Himself our society, made us partakers of the spiritual goods which He distributed, as it follows, *And gave to his disciples.*

LEO. (Serm. 58, 3.) Not excluding the traitor even from this mystery, that it might be made manifest that Judas was provoked by no wrong, but that he had been foreknown in voluntary impiety.

AUGUSTINE. (in Joan. Tr. 59.) Peter and Judas received of the same bread, but Peter to life, Judas to death.

CHRYSOSTOM. (Hom. lxxxii.) And this John shews when he says, *After the sop, Satan entered into him* John 13:27. For his sin was aggravated in that he came near to these mysteries with such a heart, and that having come to them, he was made better neither by fear, kindness, nor honour. Christ hindered him not, though He knew all things, that you may learn that He omits nothing which serves for correction.

REMIGIUS. In so doing He left an example to the Church, that it should sever no one from its fellowship, or from the communion of the Body and Blood of the Lord, but for some notorious and public crime,

HILARY. Or, The Passover was concluded by the taking the cup and breaking the bread without Judas, for he was unworthy the communion of eternal sacraments. And that he had left them we learn from thence, that he returns with a multitude.

AUGUSTINE. ⁱ *And said, Take, eat;* The Lord invites His servants to set before them Himself for food. But who would dare to eat his Lord? This food when eaten refreshes, but fails not; He lives after being eaten, Who rose again after being put to death. Neither when we eat Him do we divide His substance; but thus it is in this Sacrament. The faithful know how they feed on Christ's flesh, each man receives a part for himself. He is divided into parts in the Sacrament, yet He remains whole; He is all in heaven, He is all in thy heart. They are called Sacraments, because in them what is seen is one thing, what is understood is another; what is seen has a material form, what is understood has spiritual fruit.

AUGUSTINE. (in Joan. Tr. 27. 11.) Let us not eat Christ's flesh only in the Sacrament, for that do many wicked men, but let us eat to spiritual

participation, that we may abide as members in the Lord's body, that we may be quickened by His Spirit.

AMBROSE. (de Sacr. iv. 5.) Before consecration, it is bread; after Christ's words, *This is my body*, have been pronounced, it is Christ's Body.

26:27–29

27. And he took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it;

28. For this is my blood of the new testament, which is shed for many for the remission of sins.

29. But I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom.

REMIGIUS. The Lord having given His disciples His Body under the element of bread^l, well gives the cup of His Blood to them likewise; shewing what joy He has in our salvation, seeing He even shed His Blood for us.

CHRYSOStOM. He gave thanks to instruct us after what manner we ought to celebrate this mystery, and shewed also thereby that He came not to His Passion against His will. Also He taught us to bear whatsoever we suffer with thanksgiving, and infused into us good hopes. For if the type of this sacrifice, to wit, the offering of the paschal lamb, became the deliverance of the people from Egyptian bondage, much more shall the reality thereof be the deliverance of the world. *And gave it to them, saying, Drink ye all of it.* That they should not be distressed at hearing this, He first drank His own blood to lead them without fear to the communion of these mysteries.

JEROME. (Ep. 120. ad Hedib.) Thus then the Lord Jesus was at once guest and feast, the eater and the things eaten. ^k

CHRYSOStOM. *This is my blood of the new testament*; that is, the new promise, covenant, law; for this blood was promised from of old, and this guarantees the new covenant; for as the Old Testament had the blood of sheep and goats, so the New has the Lord's Blood.

REMIGIUS. For thus it is read, *Behold the blood of the covenant which the Lord hath made with you.* (Exod. 24:8.)

CHRYSTOM. And in calling it blood, He foreshows His Passion, *My blood ... which shall be shed for many.* Also the purpose for which He died, adding, *For the remission of sins*; as much as to say, The blood of the lamb was shed in Egypt for the salvation of the first born of the Israelites, this My Blood is shed for the remission of sins.

REMIGIUS. And it is to be noted, that He says not, For a few, nor, For all, but, *For many*; because He came not to redeem a single nation, but many out of all nations.

CHRYSTOM. Thus saying, He shews that His Passion is a mystery of the salvation of men, by which also He comforts His disciples. And as Moses said, *This shall be an ordinance to thee for ever,* (Ex. 12:24.) so Christ speaks as Luke relates, *This do in remembrance of me.* (Luke 22:19.)

REMIGIUS. And He taught us to offer not bread only, but wine also, to shew that they who hungered and thirsted after righteousness were to be refreshed by these mysteries.

GLOSS. (non occ.) As the refreshment of the body is wrought by means of meat and drink, so under the form of meat and drink the Lord has provided for us spiritual refreshment. And it was suitable that for the shewing forth the Lord's Passion this Sacrament should be instituted under both kinds. For in His Passion He shed His Blood, and so His Blood was separated from His Body. It behoved therefore, that for representation of His Passion, bread and wine should be separately set forth, which are the Sacrament of the Body and Blood. But it should be known, that under both kinds the whole of Christ is contained; under the bread is contained the Blood, together with the Body; under the wine, the Body together with the Blood.

AMBROSIAS. (in 1 Cor. 11:26.) And for this reason also do we celebrate under both kinds, because that which we receive avails for the preservation of both body and soul.

CYPRIAN. (Ep. 63, ad Cæcil.) The cup of the Lord is not water only, or wine only, but the two are mixed; so the Lord's Body cannot be either flour only, or water only, but the two are combined.¹

AMBROSE. (de Sacr. v. 1.) If Melchisedech offered bread and wine, what means this mixing of water? Hear the reason. Moses struck the rock, and the rock gave forth abundance of water, but that rock was Christ. Also one of the soldiers with his spear pierced Christ's side, and out of His side flowed water and blood, the water to cleanse, the blood to redeem. ^m

REMIGIUS. For it should be known, that as John speaks, *The many waters are nations and people.* (Rev. 17:15.) And because we ought always to abide in Christ and Christ in us, wine mixed with water is offered, to shew that the head and the members, that is, Christ and the Church, are one body; or to shew that neither did Christ suffer without a love for our redemption, nor we can be saved without His Passion.

CHRYSOSTOM. And having spoken of His Passion and Cross, He proceeds to speak of His resurrection, *I say unto you, I will not drink henceforth, &c.* By the *kingdom* He means His resurrection. And He speaks this of His resurrection, because He would then drink with the Apostles, that none might suppose His resurrection a phantasy. Thus when they would convince any of His resurrection, they said, *We did eat and drink with him after he rose from the dead.* (Acts 10:41.) This tells them that they shall see Him after He is risen, and that He will be again with them. That He says, *New*, is plainly to be understood, after a new manner, He no longer having a passible body, or needing food. For after His resurrection He did not eat as needing food, but to evidence the reality of the resurrection. And forasmuch as there are some heretics who use water instead of wine in the sacred mysteries ⁿ, He shews in these words, that when He now gave them these holy mysteries, He gave them wine, and drank the like after He was risen; for He says, *Of this fruit of the vine*, but the vine produces wine, and not water.

JEROME. Or otherwise; From carnal things the Lord passes to spiritual. Holy Scripture speaks of the people of Israel as of a vine brought up out of Egypt; (Ps. 80:8.) of this vine it is then that the Lord says He will drink no more except in His Father's kingdom. His Father's kingdom I suppose to mean the faith of the believers. When then the Jews shall receive His Father's kingdom, then the Lord will drink of their vine. Observe that He says, *Of my Father* Jer. 2:21, not, *Of God*, for to name the Father is to name the Son. As much as to say, When they shall have believed on God the Father, and He has brought them to the Son.

REMIGIUS. Or otherwise; *I will not drink of the fruit of this vine*, i.e. I will no longer take pleasure in the carnal oblations of the Synagogue, among which the immolation of the Paschal lamb held an eminent place. But the time of My resurrection is at hand, and the day in which exalted in the Father's kingdom, that is, raised in immortal glory, *I shall drink it new with you*, i.e. I shall rejoice as with a new joy in the salvation of that people then renewed by the water of baptism.

AUGUSTINE. (Quæst. Ev. i. 43.) Or otherwise; When He says, *I shall drink it new with you*, He gives us to understand that this is old. Seeing then that He took body of the race of Adam, who is called the old man, and was to give up to death that Body in His Passion, (whence also He gave us His Blood in the sacrament of wine,) what else can we understand by the new wine than the immortality of renewed bodies. In saying, *I will drink it with you*, He promises to them like wise a resurrection of their bodies for the putting on of immortality. *With you* is not to be understood of time, but of a like renewal, as the Apostle speaks, that *we are risen with Christ*, the hope of the future bringing a present joy. That that which He shall drink new shall also be *of this fruit of the vine*, signifies that the very same bodies shall rise after the heavenly renewal, which shall now die after the earthly decay.

HILARY. It seems from this that Judas had not drunk with Him, because He was not to drink hereafter in the kingdom; but He promises to all who partook at this time of this fruit of the vine that they should drink with Him hereafter.

GLOSS. (non occ.) But in support of the opinion of other saints, that Judas did receive the sacraments from Christ, it is to be said, that the words *with you* may refer to the greater part of them, and not necessarily to the whole.

26:30–35

30. And when they had sung an hymn, they went out into the mount of Olives.

31. Then saith Jesus unto them, All ye shall be offended because of me this night; for it is written, I will smite the shepherd, and the sheep of the flock shall be scattered abroad.

32. But after I am risen again, I will go before you into Galilee.

33. Peter answered and said unto him, Though all men shall be offended because of thee, yet will I never be offended.

34. Jesus said unto him, Verily I say unto thee, That this night, before the cock crow, thou shalt deny me thrice.

35. Peter said unto him, Though I should die with thee, yet will I not deny thee. Likewise also said all the disciples.

ORIGEN. When the disciples had eaten the bread of blessing, and drunk of the cup of thanksgiving, the Lord instructs them in return for these things to sing a hymn to the Father. And they go to the Mount of Olives, that they may pass from height to height, because the believer can do nought in the valley. °[

BEDE. (in Luc. 22:39.) Beautifully after the disciples have been filled with the Sacraments of His Body and Blood, and, commended to the Father in a hymn of pious intercession, does He lead them into the mount of Olives; thus by type teaching us how we ought, by the working of His Sacraments, and the aid of His intercession, mount up to the higher gifts of the virtues and the graces of the Holy Spirit, with which we are anointed in our hearts.

RABANUS. This hymn may be that thanksgiving which in John, (c. 17.) Our Lord offers up to the Father, when He lifted up His eyes and prayed for His disciples, and those who should believe through their word. This is that of which the Psalm speaks, *The poor shall eat and be filled, they shall praise the Lord.*] (Ps. 22:26.)

CHRYSOStOM. Let them hear this, who like swine with no thought but of eating rise from the table drunk, when they should have given thanks, and closed with a hymn. Let them hear who will not tarry for the final prayer in the sacred mysteries; for the last prayer of the mysteries represents that hymn. He gave thanks before He delivered the holy mysteries to the disciples, that we also might give thanks; He sung a hymn after He had delivered them, that we also should do the like.

JEROME. After this example of the Saviour, whosoever is filled and is drunken upon the bread and cup of Christ, may praise God and ascend the

Mount of Olives, where is refreshment after toil, solace of grief, and knowledge of the true light.

HILARY. Hereby He shews that men confirmed by the powers of the Divine mysteries, are exalted to heavenly glory in a common joy and gladness.

ORIGEN. Suitably also was the mount of mercy chosen whence to declare the offence of His disciples' weakness, by One even then prepared not to reject the disciples who forsook Him, but to receive them when they returned to Him.

JEROME. He foretels what they should suffer, that they might not after it had befallen them despair of salvation; but doing penitence might be set free.

CHRYSTOSTOM. In this we see what the disciples were both before and after the cross. They who could not stand with Christ whilst He was crucified, became after the death of Christ harder than adamant. This flight and fear of the disciples is a demonstration of Christ's death against those who are infected with the heresy of Marcion. If they had been neither bound nor crucified, whence arose the terror of Peter and the rest?

JEROME. And He adds emphatically *this night*, (1 These. 5:7.) because as *they that are drunken are drunken by night*, so they that are scandalized are scandalized by night, and in the dark.

HILARY. The credit of this prediction is supported by the authority of old prophecy; *It is written, I will smite the shepherd, and the sheep of the flock shall he scattered abroad.*

JEROME. This is found in Zacharias in words different; it is said to God in the person of the Prophet, *Smite the shepherd, and the sheep will be scattered abroad.* (Zech. 13:7.) The good Shepherd is smitten, that He may lay down His life for His sheep, and that of many flocks of divers errors should be made one flock, and one Shepherd.

CHRYSTOSTOM. He produces this prophecy to teach them to attend to the things that are written, and to shew that His crucifixion was according to the counsel of God, and (as He does throughout) that He was not a stranger to the Old Testament, but that it prophesied of Him. But He did not suffer them to continue in sorrow, but announces glad tidings, saying, *When I am risen again, I will go before you into Galilee.* After His resurrection He

does not appear to them immediately from heaven, nor depart into any far country, but in the very same nation in which He was crucified, almost in the very place, giving them thereby assurance, that He who was crucified was the same as He who rose again, thereby to cheer their cast-down countenances. He fixes upon Galilee, that, being delivered from fear of the Jews, they might believe what He spoke to them.

ORIGEN. Also He foretels this to them, that they who now were somewhat dispersed in consequence of the offence, should be after gathered together by Christ rising again, and going before them into Galilee of the Gentiles.

HILARY. But Peter was carried so far by his zeal and affection for Christ, that he regarded neither the weakness of his flesh nor the truth of the Lord's words; as if what He spake must not come to pass, *Peter answered and said unto him, Though all should be offended because of thee, yet will I never be offended.*

CHRYSOSTOM. What sayest thou, Peter? The Prophet says, *The sheep shall be scattered abroad*, and Christ has confirmed it, yet thou sayest, Never. When He said, *One of you shall betray me*, thou fearedst for thyself, although thou wert not conscious of such a thought; now when He openly affirms, *All ye shall be offended*, you deny it. But because when he was relieved of the anxiety he had concerning the betrayal, he grew confident concerning the rest, he therefore says thus, *I will never be offended.*

JEROME. It is not wilfulness, not falsehood, but the Apostle's faith, and ardent attachment towards the Lord his Saviour.

REMIGIUS. What the One affirms by His power of foreknowledge, the other denies through love; whence we may take a practical lesson, that in proportion as we are confident of the warmth of our faith, we should be in fear of the weakness of our flesh. Peter seems culpable, first, because he contradicted the Lord's words; secondly, because he set himself before the rest; and thirdly, because he attributed every thing to himself as though he had power to persevere strenuously. His fall then was permitted to heal this in him; not that he was driven to deny, but left to himself, and so convinced of the frailty of his human nature. ^p

ORIGEN. Whence the other disciples were offended in Jesus, but Peter was not only offended, but what is much more, was suffered to deny Him thrice.

AUGUSTINE. (de Cons. Ev. iii. 4.) Perplexity may be occasioned to some by the great difference, not in words only, but in substance, of the speeches in which Peter is forewarned by Our Lord, and which occasion his presumptuous declaration of dying with or for the Lord. Some would oblige us to understand that he thrice expressed his confidence, and the Lord thrice answered him that he would deny Him thrice before cock-crowing; as after His resurrection He thrice asked him if he loved Him, and as often gave him command to feed His sheep. For what in language or matter has Matthew like the expressions of Peter in either Luke or John? Mark indeed relates it in nearly the same words as Matthew, only marking more precisely in the Lord's words the manner in which it should fall in, *Verily I say unto thee, that this day, in the night, before the cock crow twice, thou shalt deny me thrice.* (Mark 14:30.) Whence some inattentive persons think that there is a discrepancy between Mark and the rest. For the sum of Peter's denials is three; if the first then had been after the first cock crowing, the other three Evangelists must be wrong when they make the Lord say that Peter should deny Him before the cock crow. But, on the other hand, if he had made all three denials before the cock began to crow, it would be superfluous in Mark to say, *Before the cock crow twice.* Forasmuch as this threefold denial was begun before the first cockcrow, the three Evangelists have marked, not when it was to be concluded, but how often it was to happen, and when to begin, that is, before cock-crow. Though indeed if we understand it of Peter's heart we may well say, that the whole denial was complete before the first cock-crow, seeing that "before that his mind was seized with that great fear which wrought upon him to the third denial. Much less therefore ought it to disquiet us, how the three-fold denial in three distinct speeches was begun, but not finished before cockcrow. Just as though one should say, Before cock-crow you will write me a letter, in which you will revile me three times; if the letter were begun before any cock-crow, but not finished till after the first, we should not therefore say that the prediction was false.

ORIGEN. But you will ask, whether it were possible that Peter should not have been offended, when once the Saviour had said, *All ye shall be offended in me.* To which one will answer, what is foretold by Jesus must of necessity come to pass; and another will say, that He who at the prayer of Ninevites turned away the wrath He had denounced by Jonas, might also have averted Peter's offence at his entreaty. But his presumptuous confidence, prompted by zeal indeed but not a cautious zeal, became the

cause not only of offence but of a thrice repeated denial. And since He confirmed it with the sanction of an oath, some one will say that it was not possible that he should not have denied Him. For Christ would have spoken falsely when he said, *Verily I say unto thee*, if Peter's assertion, *I will not deny thee*, had been true. It seems to me that the other disciples having in view not that which was first said, *All ye shall be offended*, but that which was said to Peter, *Verily I say unto thee*, &c. made a like promise with Peter because they were not comprehended in the prophecy of denial. *Peter said unto him, Though I should die with thee, yet will I not deny thee. Likewise also said all the disciples.* Here again Peter knows not what he says; he could not die with Him who was to die for all mankind, who were all in sin, and had need of some one to die for them, not that they should die for others.

RABANUS. Peter understood the Lord to have foretold that he should deny Him under terror of death, and therefore he declares that though death were imminent, nothing could shake him from his faith; and the other Apostles in like manner in the warmth of their zeal, valued not the infliction of death, but human presumption is vain without Divine aid.

CHRYSOSTOM. [I suppose also that Peter fell into these words through ambition and boastfulness. And they had disputed at supper which of them should be greatest, whence we see that the love of empty glory disturbed them much. And so to deliver him from such passions, Christ withdrew His aid from him. Moreover observe how after the resurrection, taught by his fall he speaks to Christ more humbly, and does not any more resist His words. All this his fall wrought for him; for before he had attributed all to himself, when he ought rather to have said, *I will not deny Thee if Thou succour me with Thy aid.* But afterwards he shews that every thing is to be ascribed to God; *Why look ye so earnestly upon us, as though by our own power and holiness we had made this man to walk?*] ⁹ (Act 3:12.) Hence then we learn the great doctrine, that man's wish is not enough, unless he enjoys Divine support.

26:36–38

36. Then cometh Jesus with them unto a place called Gethsemane, and saith unto the disciples, Sit ye here, while I go and pray yonder.

37. And he took with him Peter and the two sons of Zebedee, and began to be sorrowful and very heavy.

38. Then saith he unto them, My soul is exceeding sorrowful, even unto death: tarry ye here, and watch with me.

REMIGIUS. The Evangelist had said a little above, that *when they had sung an hymn they went out to the mount of Olives*; to point out the part of the mount to which they took their way, he now adds, *Then came Jesus with them to a garden called Gethsemane*.

RABANUS. Luke says, *To the mount of Olives*, (Luke 22:39.) and John, *Went forth over the brook Cedron, where was a garden*, (John 18:1.) which is the same as this Gethsemane, and is a place where He prayed at the foot of mount Olivet, where is a garden, and a Church now built ^r

JEROME. Gethsemane is interpreted, 'The rich valley;' and there He bade His disciples sit a little while, and wait His return whilst He prayed alone for all.

ORIGEN. For it was not fitting that He should be seized in the place where He had sate and eaten the Passover with His disciples. Also He must first pray, and choose a place pure for prayer.

CHRYSOStOM. (Hom. lxxxiii.) He says, *Sit ye here, while I go and pray yonder*, because the disciples adhered inseparably to Christ; but it was His practice to pray apart from them, therein teaching us to study quiet and retirement for our prayers.

DAMASCENE. (de. Fid. Orth. iii. 24.) But seeing that prayer is the sending up the understanding to God, or the asking of God things fitting, how did the Lord pray? For His understanding needed not to be lifted up to God, having been once united hypostatically to God the Word. Neither could He need to ask of God things fitting, for the One Christ is both God and Man. But giving in Himself a pattern to us, He taught us to ask of God, and to lift up our minds to Him. As He took on Him our passions, that by triumphing over them Himself, He might give us also the victory over them, so now He prays to open to us the way to that lifting up to God, to fulfil for us all righteousness, to reconcile His Father to us, to pay honour to Him as the First Cause, and to shew that He is not against God.

RABANUS. When the Lord prayed in the mountain, He taught us to make supplication for heavenly things; when He prays in the garden, He teaches us to study humility in our prayer. And beautifully, as He draws near His Passion, does He pray in the ‘valley of fatness,’ shewing that through the valley of humility, and the richness of charity, He took upon Him death for our sakes. The practical instruction which we may also learn from this is, that we should not suffer our heart to dry up from the richness of charity.

REMIGIUS. He had accepted the disciples’ faith and the devotedness of their will, but He foresaw that they would be troubled and scattered abroad, and therefore bade them sit still in their places; for to sit belongs to one at ease, but they would be grievously troubled that they should have denied Him. In what fashion He went forward it describes, *And taking with him Peter and the two sons of Zebedee, he began to be sorrowful and very heavy*; the same to whom He had shewn His glory in the mount.

HILARY. These words, *He began to be sorrowful and very heavy*, are interpreted by heretics that fear of death assailed the Son of God, being (as they allege) neither begotten from eternity, nor existing in the Father’s infinite substance, but produced out of nothing by Him who created all things; and that hence He was liable to anguish of grief, and fear of death. And He who can fear death can also die; and He who can die, though He shall exist after death, yet is not eternal through Him who begot Him in past time. Had these faith to receive the Gospels, they would know that the Word was in the beginning God, and from the beginning with God, and that the eternity of Him who begets and Him who is begotten is one and the same. But if the assumption of flesh infected with its natural infirmity the virtue of that incorruptible substance, so that it became subject to pain, and shrinking from death, it would also become thereby liable to corruption, and thus its immortality being changed into fear, that which is in it is capable of at some time ceasing to be. But God ever is without measure of time, and such as He is, He continues to be eternally. Nothing then in God can die, nor can God have any fear springing out of Himself.

JEROME. (non. occ.) But we say that passible man was so taken by God the Son, that His Deity remained impassible. Indeed the Son of God suffered, not by imputation but actually, all that Scripture testifies, in respect of that part of Him which could suffer, viz. in respect of the substance that He had taken on Him.

HILARY. (de Trin. x. 10.) I suppose that there are some who offer here no other cause of His fear than His passion and death. I ask those who think thus, whether it stands with reason that He should have feared to die, who banished from the Apostles all fear of death, and exhorted them to the glory of martyrdom? How can we suppose Him to have felt pain and grief in the sacrament of death, who rewards with life those who die for Him? And what pangs of death could He fear, who came to death of the free choice of His own power? And if His Passion was to do Him honour, how could the fear of His Passion make Him sorrowful?

HILARY. (in loc.) Since then we read that the Lord was sorrowful, let us discover the causes of His agony. He had forewarned them all that they would be offended, and Peter that he would thrice deny his Lord; and taking him and James and John, He began to be sorrowful. Therefore He was not sorrowful till He took them, but all His fear began after He had taken them; so that His agony was not for Himself, but for them whom He had taken.

JEROME. The Lord therefore sorrowed not from fear of suffering, for for this cause He had come that He should suffer, and had rebuked Peter for his fearfulness; (Matt. 14:31.) but for the wretched Judas, for the offence of the rest of the Apostles, for the rejection and reprobation of the Jewish nation, and the overthrow of unhappy Jerusalem.

DAMASCENE. (Fid. Orth. iii. 23.) Or otherwise; All things which have not yet been brought into existence by their Maker have a natural desire of existence, and naturally shun non-existence. God the Word then, having been made Man, had this desire, through which He desired food, drink, and sleep, by which life is supported, and naturally used them, and contrariwise shunned the things that are destructive of life. Hence in the season of His Passion which He endured voluntarily, He had the natural fear and sorrow for death. For there is a natural fear wherewith the soul shrinks from separation from the body, by reason of that close sympathy implanted from the first by the Maker of all things.

JEROME. Our Lord therefore sorrowed to prove the reality of the Man which He had taken upon Him; but that passion might bear no sway in His mind, *He began to be sorrowful* by pro-passion; ^s for it is one thing to be sorrowful, and another to be very sorrowful.

REMIGIUS. By this place are overthrown the Manichæans, who said that He took an unreal body; and those also who said that He had not a real soul, but His Divinity in place of a soul¹

AUGUSTINE. (Lib. 83. Quæst. q. 80.) We have the narratives of the Evangelists, by which we know that Christ was both born of the Blessed Virgin Mary, was seized by the Jews, scourged, crucified, put to death, and buried in a tomb, all which cannot be supposed to have taken place without a body, and not even the maddest will say that these things are to be understood figuratively, when they are told by men who wrote what they remembered to have happened. These then are witnesses that He had a body, as those affections which cannot be without mind prove Him to have had a mind, and which we read in the accounts of the same Evangelists, that Jesus wondered, was angry, was sorrowful.

AUGUSTINE. (de. Civ. Dei, xiv. 9.) Since then these things are related in the Evangelists, they are not surely false, but as when He willed He became Man, so likewise when He willed He took into His human soul these passions for the sake of adding assurance to the dispensation. We indeed have these passions by reason of the weakness of our human nature; not so the Lord Jesus, whose weakness was of power.

DAMASCENE. (Fid. Orth. iii. 20.) Wherefore the passions of our nature were in Christ both by nature and beyond nature. By nature, because He left His flesh to suffer the things incidental to it; beyond nature, because these natural emotions did not in Him precede the will. For in Christ nothing befel of compulsion, but all was voluntary; with His will He hungered, with His will He feared, or was sorrowful. Here His sorrow is declared, *Then saith he unto them, My soul is sorrowful even unto death.*

AMBROSE. (ill. Luc. 22:43.) He is sorrowful, yet not Himself, but His soul; not His Wisdom, not His divine Substance, but His soul, for He took upon Him my soul, and my body.

JEROME. He is sorrowful not because of death, but *unto death*, until He has set the Apostles free by His Passion. Let those who imagine Jesus to have taken an irrational soul, say how it is that He is thus sorrowful, and knows the season of His sorrow, for though the brute animals have sorrow, yet they know neither the causes of it, nor the time for which it must endure.

ORIGEN. Or otherwise; *My soul is sorrowful even unto death*; as much as to say, Sorrow is begun in me, but not to endure for ever, but only till the hour of death; that when I shall die for sin, I shall die also to all sorrow, whose beginnings only are in me. *Tarry ye here, and watch with me*; as much as to say, The rest I bade sit yonder as weak, removing them from this struggle; but you I have brought hither as being stronger, that ye may toil with me in watching and prayer. But abide you here, that every man may stay in his own rank and station; since all grace, however great, has its superior.

JEROME. Or the sleep which He would have them forego is not bodily rest, for which at this critical time there was no room, but mental torpor, the sleep of unbelief.

26:39–44

39. And he went a little farther, and fell on his face, and prayed, saying, O my Father, if it be possible, let this cup pass from me: nevertheless not as I will, but as thou wilt.

40. And he cometh unto the disciples, and findeth them asleep, and saith unto Peter, What, could ye not watch with me one hour?

41. Watch and pray, that ye enter not into temptation: the spirit indeed is willing, but the flesh is weak.

42. He went away again the second time, and prayed, saying, O my Father, if this cup may not pass away from me, except I drink it, thy will be done.

43. And he came and found them asleep again: for their eyes were heavy.

44. And he left them, and went away again, and prayed the third time, saying the same words.

ORIGEN. He took with Him the self-confident Peter, and the others, that they might see Him falling on His face and praying, and might learn not to think great things, but little things of themselves, and not to be hasty in promising, but careful in prayer. And therefore, *He went forward a little*,

not to go far from them, but that He might be near them in His prayer. Also, He who had said above, *Learn of me, for I am meek and lowly in heart*, now commendably humbling Himself, falls on His face. But He shews His devotion in His prayer, and as beloved and well-pleasing to His Father, He adds, *Not as I will, but as thou wilt*, teaching us that we should pray, not that our own will, but that God's will, should be done. And as He began to have fear and sorrow, He prays accordingly that the cup of His Passion may pass from Him, yet not as He wills, but as His Father wills; wills, that is, not according to His Divine and impassible Substance, but according to His human and weak nature. For in taking upon Him the nature of human flesh, He fulfilled all the properties thereof, that it might be seen that He had flesh not in appearance only, but in-reality. The believer indeed must in the first instance be loth to incur pain, seeing it leads to death, and he is a man of flesh; but if it be God's will, he acquiesces because he is a believer. For as we ought not to be too confident that we may not seem to make a boast of our own strength; so neither ought we to be distrustful, lest we should seem to charge God our helper with weakness. It is to be observed that Mark and Luke write the same, but John does not introduce this prayer of Jesus', that this cup may pass from Him, because the first three are rather occupied about Him, according to His human nature, John according to His divine. Otherwise; Jesus makes this petition, because He sees what the Jews will suffer for requiring His death.

JEROME. Whence He says emphatically, *This cup*, that is, of this people of the Jews, who, if they shall put Me to death, can have no excuse for their ignorance, seeing they have the Law and the Prophets, who speak of Me.

ORIGEN. Then again considering the benefit that would accrue to the whole world from His Passion, He says, *But not as I will, but as thou wilt*; i.e. If it be possible for all these benefits which shall result from My Passion to be procured without it, let it pass from Me, and both the world be saved, and the Jews not be condemned in putting Me to death. But if the salvation of many cannot be procured without the destruction of a few, saving Thy justice, let it not pass away. Scripture, in many places, speaks of passion as a cup that is drained; and it is drained by him, who in testimony suffers whatever is inflicted upon him. He sheds it, on the contrary, who denies in order to avoid suffering.

AUGUSTINE. (de Cons. Ev. iii. 4.) And that none might think that He limited His Father's power, He said not, *If thou canst do it*, but *If it may be*, or, *If it be possible*; as much as to say, *If thou wilt*. For whatever God wills can be done, as Luke expresses more plainly; for he says not, *If it be possible*, but *If thou wilt*.

HILARY. Otherwise; He says not, Let this cup pass away from Me, for that would be the speech of one who feared it; but He prays that it may pass not so as that He should be passed over, but that when it has passed from Him, it may go to another. His whole fear then is for those who were to suffer, and therefore He prays for those who were to suffer after Him, saying, *Let this cup pass from me*, i.e. as it is drunk by Me, so let it be drunk by these, without mistrust, without sense of pain, without fear of death. He says, *If it be possible*, because flesh and blood shrink from these things, and it is hard for human bodies not to sink beneath their infliction. That He says, *Not as I will, but as thou wilt*, He would fain indeed that they should not suffer, lest their faith should fail in their sufferings, if indeed we might attain to the glory of our joint inheritance with Him without the hardship of sharing in His Passion. He says, *Not as I will, but as thou wilt*, because it is the Father's will that strength to drink of the cup should pass from Him to them, that the Devil might be vanquished not so much by Christ as by His disciples also.

AUGUSTINE. (in Ps. 32. enar. 2.) Christ thus as man shews a certain private human will, in which He who is our head figures both His own will and ours when He says, *Let it pass from me*. For this was His human will choosing something as apart for Himself. But because as man He would be righteous and guide Himself by God's will, He adds, *Nevertheless not as I will, but as thou wilt*; as much as to say to us, Man, behold thyself in Me, that thou canst will somewhat apart of thyself, and though God's will is other, this is permitted to human frailty.

LEO. (Serm. 58, 5.) This speech of the Head is the health of the whole body, this saying is instruction to the faithful, animates the confessor, crowns the martyr. For who could vanquish the hatred of the world, or the whirlwind of temptations, or the terrors of the persecutors, if Christ did not in all and for all say to the Father, *Thy will be done*. Let all the sons of the Church then utter this prayer, that when the pressure of some mighty temptation lies

upon them, they may embrace endurance of the suffering, disregarding its terrors.

ORIGEN. And though Jesus went but *a little forward*, they could not watch one hour in His absence; let us therefore pray that Jesus may never depart even a little from us.

CHRYSTOSTOM. He *finds them sleeping*, both because it was a late hour of the night, and their eyes were heavy with sorrow.

HILARY. When then He returned to His disciples and found them sleeping, He rebukes Peter, *Could ye not watch one hour with me?* He addresses Peter rather than the rest, because he had most loudly boasted that he would not be offended.

CHRYSTOSTOM. But as they had all said the same, He charges them all with weakness; they had chosen to die with Christ, and yet could not even watch with Him.

ORIGEN. Finding them thus sleeping, He rouses them with a word to hearken, and commands them to watch; *Watch and pray, that ye enter not into temptation*; that first we should watch, and so watching pray. He watches who does good works, and is careful that He does not run into any dark doctrine, for so the prayer of the watchful is heard.

JEROME. It is impossible that the human mind should not be tempted, therefore He says not *Watch and pray* that ye be not tempted, but *that ye enter not into temptation*, that is, that temptation vanquish you not.

HILARY. And why He thus encouraged them to pray that they might not enter into temptation, He adds, *For the spirit indeed is willing, but the flesh is weak*; this He says not of Himself, but addresses them.

JEROME. This is against those rash persons who think that whatever they believe they can perform. The more confident we are of our zeal, the more mistrustful should we be of the frailty of the flesh.

ORIGEN. Here it should be enquired, whether as all men's flesh is weak, so all men's spirit is willing, or whether only that of the saints; and whether in unbelievers the spirit is not also dull, as the flesh is weak. In another sense the flesh of those only is weak whose spirit is willing, and who with their

willing spirit do mortify the deeds of the flesh. These then He would have watch and pray that they should not enter into temptation, for the more spiritual any one may be, the more careful should he be that his goodness should not suffer a great fall.

REMIGIUS. Otherwise; In these words He shews that He took real flesh of the Virgin, and had a real soul, saying that His spirit is willing to suffer, but His flesh weak in fearing the pain of Passion.

ORIGEN. There were, I conclude, two ways in which this cup of Passion might pass from the Lord. If He should drink it, it would pass away from Him, and afterwards from the whole race of mankind also; if He should not drink it, it would perhaps pass from Him, but from men it would not pass. He would fain therefore that it should so pass from Him as that He should not at all taste its bitterness, yet only if it were possible, saving the righteousness of God. If it were not possible, He was rather willing to drink it, that so it might pass from Him, and from the whole race of mankind rather than against His Father's will shun the drinking thereof.

CHRYSTOSTOM. That He prays for this a second and a third time, comes of the feelings belonging to human frailty, through which also He feared death, thus giving assurance that He was truly made man. For in Scripture when any thing is repeated a second and third time, that is the greatest proof of its truth and reality; as, for example, when Joseph says to Pharaoh, *And for that thou sawedst it twice, it is proof of the thing being established by God.* (Gen. 41:32.)

JEROME. Or otherwise; He prays a second time that if Nineveh, or the Gentile world, cannot be saved unless the gourd, i.e. the Jews, be withered, His Father's will may be done, which is not contrary to the Son's will, who Himself speaks by the Prophet, *I am content to do thy will, O God.* (Ps. 40:8.)

HILARY. Otherwise, He bare in His own body all the infirmities of us His disciples who should suffer, and nailed to His cross all wherein we are distressed; and therefore that cup cannot pass from Him, unless He drink it, because we cannot suffer, except by His passion.

JEROME. Christ singly prays for all, as He singly suffers for all. *Their eyes were heavy*, i.e. an oppression and stupefaction came on as their denial drew

near.

ORIGEN. And I suppose that the eyes of their body were not so much affected as the eyes of their mind, because the Spirit was not yet given them. Wherefore He does not rebuke them, but goes again and prays, teaching us that we should not faint but should persevere in prayer, until we obtain what we have begun to ask.

JEROME. He prayed the third time, that in the mouth of two or three witnesses every word might be established.

RABANUS. Or, The Lord prayed thrice, to teach us to pray for pardon of sins past, defence against present evil, and provision against future perils, and that we should address every prayer to Father, Son, and Holy Spirit, and that our spirit, soul, and body should be kept in safety.

AUGUSTINE. (Quæst. Ev. i. 47.) Nor is that an absurd interpretation which makes Our Lord pray thrice because of the threefold temptation of His Passion. To the temptation of curiosity is opposed the fear of death; for as the one is a yearning for the knowledge of things, so the other is the fear of losing such knowledge. To the desire of honour or applause is opposed the dread of disgrace and insult. To the desire of pleasure is opposed the fear of pain.

REMIGIUS. Or, He prays thrice for the Apostles, and for Peter in particular, who was to deny Him thrice.

26:45–46

45. Then cometh he to his disciples, and saith unto them, Sleep on now, and take your rest: behold, the hour is at hand, and the Son of man is betrayed into the hands of sinners.

46. Rise, let us be going: behold, he is at hand that doth betray me.

HILARY. After His persevering prayer, after His departures and several returns, He takes away their fear, restores their confidence, and exhorts them to *sleep on, and take their rest*.

CHRYSOStOM. Indeed it behoved them then to watch, but He said this to shew that the prospect of coming evils was more than they would bear, that He had no need of their aid, and that it must needs be that He should be delivered up.

HILARY. Or, He bids them *sleep on, and take their rest*, because He now confidently awaited His Father's will concerning the disciples, concerning which He had said, *Thy will be done*, and in obedience to which He drank the cup that was to pass from Him to us, diverting upon Himself the weakness of our body, the terrors of dismay, and even the pains of death itself.

ORIGEN. Or, the sleep He now bids His disciples take is of a different sort from that which is related above to have befallen them. Then He found them sleeping, not taking repose, but because their eyes were heavy, but now they are not merely to sleep, but to *take their rest*, that this order may be rightly observed, namely, that we first watch with prayer that we enter not into temptation, and afterwards sleep and take our rest, when having *found a place for the Lord, a tabernacle for the God of Jacob*, (Ps. 132:3.) we may *go up into our bed, and give sleep to our eyes*. It may be also that the soul, unable to sustain a continual energy by reason of its union with the flesh, may blamelessly admit some relaxations, which may be the moral interpretation of slumbers, and then again after due time be quickened to new energy.

HILARY. And whereas, when He returned and found them sleeping, He rebukes them the first time, the second time says nothing, the third time bids them take their rest; the interpretation of this is, that at the first after His resurrection, when He finds them dispersed, distrustful, and timorous, He rebukes them; the second time, when their eyes were heavy to look upon the liberty of the Gospel, He visited them, sending them the Spirit, the Paraclete; for, held back by attachment to the Law, they slumbered in respect of faith; but the third time, when He shall come in His glory, He shall restore them to quietness and confidence.

ORIGEN. When He had roused them from sleep, seeing in the Spirit Judas drawing near to betray Him, though the disciples could not yet see him, He says, *Behold, the hour is at hand, and the Son of man is betrayed into the hands of sinners*.

CHRYSTOSTOM. The words, *the hour is at hand*, point out that all that has been done was by Divine interference; and that, *into the hands of sinners*, shew that this was the work of their wickedness, not that He was guilty of any crime.

ORIGEN. And even now Jesus *is betrayed into the hands of sinners*, when those who seem to believe in Jesus, continue to sin while they have Him in their hands. Also whenever a righteous man, who has Jesus in Him, is put into the power of sinners, Jesus is delivered into the hands of sinners.

JEROME. Having concluded His third prayer, and having obtained that the Apostles' terror should be corrected by subsequent penitence, He goes forth undaunted by the prospect of His own Passion to meet His pursuers, and offers Himself voluntarily to be sacrificed. *Arise, let us be going*; as much as to say, Let them not find you trembling, let us go forth willingly to death, that they may see us confident and rejoicing in suffering; *Lo, he that shall betray me draweth near*.

ORIGEN. He says not, *Draws near to thee*, for indeed the traitor was not near Him, but had removed himself far off through his sins.

AUGUSTINE. (de Cons. Ev. iii. 4.) This speech as Matthew has it seems self-contradictory. For how could He say, *Sleep on, and take your rest*, and immediately continue, *Rise, let us be going*. This contradiction some have endeavoured to reconcile by supposing the words, *Sleep on, and take your rest*, to be an ironical rebuke, and not a permission; it might be rightly so taken if need were. But as Mark records it, when He had said, *Sleep on, and take your rest*, He added, *it is enough*, and then continued, *The hour is come, behold, the Son of man is betrayed into the hands of sinners*; (Mark 14:41.) we clearly understand the Lord to have been silent some time after He had said, *Sleep on*, to allow of their doing so, and then after some interval to have roused them with, *Behold, the hour is at hand*. And as Mark fills up the sense with, *it is enough*, that is, ye have had rest enough.

26:47–50

47. And while he yet spake, lo, Judas, one of the twelve, came, and with him a great multitude with swords and staves, from the Chief Priests and elders of the people.

48. Now he that betrayed him gave them a sign, saying, Whomsoever I shall kiss, that same is he: hold him fast.

49. And forthwith he came to Jesus, and said, Hail, Master; and kissed him.

50. And Jesus said unto him, Friend, wherefore art thou come? Then came they, and laid hands on Jesus, and took him.

GLOSS. (non occ.) Having said above that the Lord offered Himself of His own accord to His pursuers, the Evangelist proceeds to relate how He was seized by them.

REMIGIUS. *One of the twelve*, by association of name, not of desert. This shews the monstrous wickedness of the man who from the dignity of the Apostleship became the traitor. To shew that it was out of envy that they seized Him, it is added, *A great multitude sent by the Chief Priests and elders of the people*.

ORIGEN. Some may say that *a great multitude came*, because of the great multitude of those who already believed, who, they feared, might rescue Him out of their hands; but I think there is another reason for this, and that is, that they who thought that He cast out dæmons through Beelzebub, supposed that by some magic He might escape the hands of those who sought to hold Him. Even now do many fight against Jesus with spiritual weapons, to wit, with divers and shifting dogmas concerning God. It deserves enquiry why, when He was known by face to all who dwelt in Judæa, he should have given them a sign, as though they were unacquainted with His person. But a tradition to this effect has come down to us, that not only had He two different forms, one under which He appeared to men, the other into which He was transfigured before His disciples in the mount, but also that He appeared to each man in such degree as the beholder was worthy; in like manner as we read of the manna, that it had a flavour adapted to every variety of use, and as the word of God shews not alike to all. They required therefore a sign by reason of this His transfiguration.

CHRYSOSTOM. Or, because whenever they had hitherto attempted to seize Him, He had escaped them they knew not how; as also He might then have done had He been so minded.

RABANUS. The Lord suffered the traitor's kiss, not to teach us to dissemble, but that He might not seem to shrink from His betrayal.

ORIGEN. If it be asked why Judas betrayed Jesus with a kiss, according to some it was because He desired to keep up the reverence due to his Master, and did not dare to make an open assault upon Him; according to others, it was out of fear that if he came as an avowed enemy, he might be the cause of His escape, which he believed Jesus had it in His power to effect. But I think that all betrayers of truth love to assume the guise of truth, and to use the sign of a kiss. Like Judas also, all heretics call Jesus Rabbi, and receive from Him mild answer. *And Jesus said unto him, Friend, wherefore art thou come?* He says, *Friend*, upbraiding his hypocrisy; for in Scripture we never find this term of address used to any of the good, but as above, *Friend, how camest thou in hither?* (Matt. 22:12.) and, *Friend, I do thee no wrong.* (Matt. 20:13.)

AUGUSTINE. (non occ.) He says, *Wherefore art thou come?* as much as to say, Thy kiss is a snare for Me; I know wherefore thou art come; thou feignest thyself My friend, being indeed My betrayer.

REMIGIUS. Or, after *Friend, for what thou art come*, that do, is understood. *Then came they, and laid their hands on Jesus, and held him. Then*, that is, when He suffered them, for oftentimes they would have done it, but were not able.

PSEUDO-AUGUSTINE. (Serm. de Symb. ad Catech. 6.) Exult, Christian, you have gained by this bargain of your enemies; what Judas sold, and what the Jews bought, belongs to you.

26:51–54

51. And, behold, one of them which were with Jesus stretched out his hand, and drew his sword, and struck a servant of the High Priest's, and smote off his ear.

52. Then said Jesus unto him, Put up again thy sword into his place: for all they that take the sword shall perish with the sword.

53. Thinkest thou that I cannot now pray to my Father, and he shall presently give me more than twelve legions of angels?

54. But how then shall the Scriptures be fulfilled, that thus it must be?

CHRYSOSTOM. (Hom. lxxxiv.) So Luke relates, the Lord had said to His disciples at supper, *He that hath a purse, let him take it, and likewise his scrip; and he that hath no sword, let him sell his garment and buy one;* (Luke 22:36.) and the disciples answered, *Lo, here are two swords.* It was natural that there should be swords there for the paschal lamb which they had been eating. Hearing then that the pursuers were coming to apprehend Christ, when they went out from supper they took these swords, as though to fight in defence of their Master against His pursuers.

JEROME. In another Gospel, (John 18:10.) Peter is represented as having done this, and with his usual hastiness; and that the servant's name was Malchus, and that the ear was the right ear. In passing we may say, that Malchus, i.e. one who should have been king of the Jews, was made the slave of the ungodliness and the greediness of the Priests, and lost his right ear so that he might hear only the worthlessness of the letter in his left.

ORIGEN. For though they seem even now to hear the Law, yet is it only with the left ear that they hear the shadow of a tradition concerning the Law, and not the truth. The people of the Gentiles is signified by Peter; for by believing in Christ, they become the cause of cutting off the Jews' right ear.

RABANUS. Or, Peter does not take away the sense of understanding from them that hear, but opens to the careless that which by a divine sentence was taken away from them; but this same right ear is restored to its original function in those who out of this nation believed.

HILARY. Otherwise; The ear of the High Priest's servant is cut off by the Apostle, that is, Christ's disciple cuts off the disobedient hearing of a people which were the slaves of the Priesthood, the ear which had refused to hear is cut off so that it is no longer capable of hearing.

LEO. (Serm. 22.) The Lord of the zealous Apostle will not suffer his pious feeling to proceed further, *Then saith Jesus unto him, Put up again thy sword into his place.* For it was contrary to the sacrament of our redemption that He, who had come to die for all, should refuse to be apprehended. He

gives therefore licence to their fury against Him, lest by putting off the triumph of His glorious Cross, the dominion of the Devil should be made longer, and the captivity of men more enduring.

RABANUS. It behoved also that the Author of grace should teach the faithful patience by His own example, and should rather train them to endure adversity with fortitude, than incite them to self-defence.

CHRYSTOSTOM. To move the disciple to this, He adds a threat, saying, *All they that take the sword, shall perish by the sword.*

AUGUSTINE. (cont. Faust. xxvii. 70.) That is, every one who uses the sword. And he uses the sword, who, without the command or sanction of any superior, or legitimate authority, arms himself against man's life. For truly the Lord had given commandment to His disciples to take the sword, but not to smite with the sword. Was it then at all unbeseeming that Peter after this sin should become ruler of the Church, as Moses after smiting the Egyptian was made ruler and chief of the Synagogue? For both transgressed the rule not through hardened ferocity, but through a warmth of spirit capable of good; both through hatred of the injustice of others; both sinned through love, the one for his brother, the other for his Lord, though a carnal love.

HILARY. But all who use the sword do not perish by the sword; of those who have used the sword either judicially, or in self-defence against robbers, fever or accident carries off the greater part. Though if according to this every one who uses the sword shall perish by the sword, justly was the sword now drawn against those who were using the same for the promotion of crime.

JEROME. With what sword then shall he perish, that takes the sword? By that fiery sword which waves before the gate of paradise, and that sword of the Spirit which is described in the armour of God.

HILARY. The Lord then bids him return his sword into its sheath, because He would destroy them by no weapon of man, but by the sword of His mouth.

REMIGIUS. Otherwise; Every one who uses the sword to put man to death perishes first by the sword of his own wickedness.

CHRYSTOM. He not only soothed His disciples, by this declaration of punishment against His enemies, but convinced them that it was voluntarily that He suffered, *Thinkest thou that I cannot pray to my Father, &c.*

Because He had shewn many qualities of human infirmity, He would have seemed to say what was incredible, if He had said that He had power to destroy them, therefore He says, *Thinkest thou that I cannot now pray to my Father?*

JEROME. That is to say, I need not the aid of the Apostles, though all the twelve should fight for me, seeing I could have twelve legions of the Angelic army. The complement of a legion among the ancients was six thousand men; twelve legions then are seventy-two thousand Angels, being as many as the divisions of the human race and language ^t.

ORIGEN. This shews that the armies of heaven have divisions into legions like earthly armies, in the warfare of the Angels against the legions of the dæmons. This He said not as though He needed the aid of the Angels, but speaking in accordance with the supposition of Peter, who sought to give Him assistance. Truly the Angels have more need of the help of the Only-begotten Son of God, than He of theirs.

REMIGIUS. We might also understand by the Angels the Roman armies, for with Titus and Vespasian all languages had risen against Judæa, and that was fulfilled, *The whole world shall fight for him against those foolish men.* (Wisd. 5:21.)

CHRYSTOM. And He quiets their fears not thus only, but by reference to Scripture, *How then shall the Scriptures be fulfilled that thus it must be?*

JEROME. This speech shews a mind willing to suffer; vainly would the Prophets have prophesied truly, unless the Lord asserts their truth by His suffering.

26:55–58

55. In that same hour said Jesus to the multitudes, Are ye come out as against a thief with swords and staves for to take me? I sat daily with you in the temple, and ye laid no hold on me.

56. But all this was done, that the Scriptures of the prophets might be fulfilled. Then all the disciples forsook him, and fled.

57. And they that had laid hold on Jesus led him away to Caiaphas the High Priest, where the Scribes and the elders were assembled.

58. But Peter followed him afar off unto the High Priest's palace, and went in, and sat with the servants, to see the end.

ORIGEN. Having commanded Peter to put up his sword, which was an instance of patience, and having (as another Evangelist writes [Luke 22:51.]) healed the ear that was cut off, which was an instance of the greatest mercy, and of Divine power, it now follows, *In that hour said Jesus to the multitudes*, to the end that if they could not remember His past goodness, they might at least confess His present,) *Are ye come out as against a thief with swords and staves for to take me?*

REMIGIUS. As much as to say, Robbers assault and study concealment; I have injured no one, but have healed many, and have ever taught in your synagogues.

JEROME. It is folly then to seek with swords and staves Him who offers Himself to your hands, and with a traitor to hunt out, as though lurking under cover of night, one who is daily teaching in the temple.

CHRYSOSTOM. They did not lay hands on Him in the temple because they feared the multitude, therefore also the Lord went forth that He might give them place and opportunity to take Him. This then teaches them, that if He had not suffered them of His own free choice, they would never have had strength to take Him. Then the Evangelist assigns the reason why the Lord was willing to be taken, adding, *All this was done that the Scriptures of the Prophets might be fulfilled.*

JEROME. *They pierced my hands and my feet;* (Ps. 22:16.) and in another place, *He is led as a sheep to the slaughter;* (Is. 53:7, 8.) and, *By the iniquities of my people was He led to death.*

REMIGIUS. For because all the Prophets had foretold Christ's Passion, he does not cite any particular place, but says generally that the prophecies of all the Prophets were being fulfilled.

CHRYSTOSTOM. The disciples who had remained when the Lord was apprehended, fled when He spoke these things to the multitudes, *Then all the disciples forsook him and fled*; for they then understood that He could not escape but rather gave Himself up voluntarily.

REMIGIUS. In this act is shewn the Apostles' frailty; in the first ardour of their faith they had promised to die with Him, but in their fear they forgot their promise and fled. The same we may see in those who undertake to do great things for the love of God, but fail to fulfil what they undertake; they ought not to despair, but to rise again with the Apostles, and recover themselves by penitence.

RABANUS. Mystically, As Peter, who by tears washed away the sin of his denial, figures the recovery of those who lapse in time of martyrdom; so the flight of the other disciples suggests the precaution of flight to such as feel themselves unfit to endure torments.

AUGUSTINE. (Cons. Ev. iii. 6.) *They that had laid hold on Jesus led Him away to Caiaphas the High Priest*. But He was first taken to Annas, father-in-law to Caiaphas, as John relates. And He was taken bound, there being with that multitude a tribune and cohort, as John also records. (John 18:12.)

JEROME. But Josephus writes ^u, that this Caiaphas had purchased the priesthood of a single year, notwithstanding that Moses, at God's command, had directed that High Priests should succeed hereditarily, and that in the Priests likewise succession by birth should be followed up. No wonder then that an unrighteous High Priest should judge unrighteously.

RABANUS. And the action suits his name; Caiaphas, i.e. 'contriving,' or, 'politic,' to execute his villainy; or 'vomiting from his mouth,' because of his audacity in uttering a lie, and bringing about the murder. They took Jesus thither, that they might do all advisedly; as it follows, *Where the Scribes and the Elders were assembled*.

ORIGEN. Where Caiaphas the High Priest is, there are assembled the Scribes, that is, the men of the letter^l, who preside over the letter that killeth; and Elders, not in truth, but in the obsolete ancientness of the letter. It follows, *Peter followed Him afar off*, He would neither keep close to Him, nor altogether leave Him, but *followed afar off*.

CHRYSTOM. Great was the zeal of Peter, who fled not when He saw the others fly, but remained, and entered in. For though John also went in, yet he was known to the Chief Priest. He *followed afar off*, because he was about to deny his Lord.

REMIGIUS. For had he kept close to his Lord's side, he could never have denied Him. This also shews that Peter should follow his Lord's Passion, that is, imitate it.

AUGUSTINE. (Quæst. Ev. i. 46.) And also that the Church should follow, i.e. imitate, the Lord's Passion, but with great difference. For the Church suffers for itself, but Christ for the Church.

JEROME. He *went in*, either out of the attachment of a disciple, or natural curiosity, seeking to know what sentence the High Priest would pass, whether death, or scourging.

26:59–68

59. Now the Chief Priests, and elders, and all the council, sought false witness against Jesus, to put him to death;

60. But found none: yea, though many false witnesses came, yet found they none. At the last came two false witnesses,

61. And said, This fellow said, I am able to destroy the temple of God, and to build it in three days.

62. And the High Priest arose, and said unto him, Answerest thou nothing? what is it which these witness against thee?

63. But Jesus held his peace. And the High Priest answered and said unto him, I adjure thee by the living God, that thou tell us whether thou be the Christ, the Son of God.

64. Jesus saith unto him, Thou hast said: nevertheless I say unto you, Hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven.

65. Then the High Priest rent his clothes, saying, He hath spoken blasphemy; what further need have we of witnesses? behold, now ye have heard his blasphemy.

66. What think ye? They answered and said, He is guilty of death.

67. Then did they spit in his face, and buffeted him; and others smote him with the palms of their hands,

68. Saying, Prophecy unto us, thou Christ, Who is he that smote thee?

CHRYSTOSTOM. When the Chief Priests were thus assembled, this conventicle of ruffians sought to give their conspiracy the character of a legal trial. But it was entirely a scene of confusion and uproar, as what follows shews, *Though many false witnesses came, yet found they none.*

ORIGEN. False witnesses have place when there is any good colour for their testimony. But no pretext was found which could further their falsehoods against Jesus; notwithstanding there were many desirous to do a favour to the Chief Priests. This then is a great testimony in favour of Jesus, that He had lived and taught so irreproachably, that though they were many, and crafty, and wicked, they could find no semblance of fault in Him.

JEROME. *At last came two false witnesses.* How are they false witnesses, when they repeat only what we read that the Lord spoke? A false witness is one who takes what is said in a different sense from that in which it was said. Now this the Lord had spoken of the temple of His Body, and they cavil at His expressions, and by a slight change and addition produce a plausible charge. The Lord's words were, *Destroy this temple;* (John 2:19.) this they make into, *I can destroy the Temple of God.* He said, *Destroy*, not 'I will destroy,' because it is unlawful to lay hands on ourselves. Also they phrased it, *And build it again*, making it apply to the temple of the Jews; but the Lord had said, *And I will raise it up again*, thus clearly pointing out a living and breathing temple. For to build again, and to raise again, are two different things.

CHRYSTOSTOM. Why did they not bring forward now His breaking the Sabbath? Because He had so often confuted them on this point.

JEROME. Headlong and uncontrolled rage, unable to find even a false accusation, moves the High Priest from his throne, the motion of his body shewing the emotion of his mind. *And the High Priest arose, and said unto him, Answerest thou nothing to the things which these witness against Thee?*

CHRYSOStOM. He said this with a design to draw from Him some indefensible answer which might be made a snare for Him. But *Jesus held his peace*, for defence had availed nothing when none would listen to it. For here was only a mockery of justice, it was in truth nothing more than the anarchy of a den of robbers.

ORIGEN. This place teaches us to condemn the clamours of slanderers and false witnesses, and not to consider those who speak unbeseeming things of us worthy of an answer; but then, above all, when it is greater to be manfully and resolutely silent, than to plead our cause in vain.

JEROME. For as God, He knew that whatever He said would be twisted into an accusation against Him. But at this His silence before false witnesses and ungodly Priests, the High Priest was exasperated, and summons Him to answer, that from anything He says he may raise a charge against Him.

ORIGEN. Under the Law, we do indeed find many instances of this adjuration (Numb. 5:19, 1 Kings 22:16.); but I judge that a man who would live according to the Gospel should not adjure another; for if we are not permitted to swear, surely not to adjure. But he that regards Jesus commanding the dæmons, and giving His disciples power over them, will say, that to address the dæmons by the power given by the Saviour, is not to adjure them. But the High Priest did sin in laying a snare for Jesus; imitating his father, who twice asked the Saviour, *If thou be Christ the Son of God*. (Matt. 4.) Hence one might rightly say, that to doubt concerning the Son of God, whether Christ be He, is the work of the Devil. It was not fit that the Lord should answer the High Priest's adjuration as though under compulsion, wherefore He neither denied nor confessed Himself to be the Son of God. For he was not worthy to be the object of Christ's teaching, therefore He does not instruct him, but taking up his own words retorts them upon him. This sitting of the Son of Man seems to me to denote a certain regal security; by the power of God, Who is the only power, is He securely seated to Whom is given by His Father all power in heaven as in

earth. And there will come a time when the enemies shall see this establishment. Indeed this has begun to be fulfilled from the earliest time of the dispensation; for the disciples saw Him rising from the dead, and thereby saw Him seated on the right hand of power. Or, In respect of that eternity of duration which is with God, from the beginning of the world to the end of it is but one day; it is therefore no wonder that the Saviour here says, *Shortly*, signifying that there is but short time before the end come. He prophesies moreover, that they should not only see Him *sitting at the right hand of power*, but also *coming in the clouds of heaven*. These clouds are the Prophets and Apostles, whom He commands to rain when it is required, they are the clouds that pass not away, but *bearing the image of the heavenly*, (1 Cor. 15:49.) are worthy to be the throne of God, as *heirs of God, and joint-heirs with Christ*. (Rom. 8:17.)

JEROME. The same fury which drew the High Priest from his seat, impels him now to rend his clothes; for so it was customary with the Jews to do whenever they heard any blasphemy, or any thing against God.

CHRYSOStOM. This He did to give weight to the accusation, and to confirm by deeds what He taught in words.

JEROME. And by this rending his garments, he shews that the Jews have lost the priestly glory, and that their High Priest's throne was vacant. For by rending his garment he rent the veil of the Law which covered him.

CHRYSOStOM. Then, after rending his garment, he did not give sentence of himself, but asked of others, saying, *What think ye?* As was always done in undeniable cases of sin, and manifest blasphemy, and as by force driving them to a certain opinion, he anticipates the answer, *What need we any further witnesses? Behold, now ye have heard his blasphemy*. What was this blasphemy? For before He had interpreted to them as they were gathered together that text, *The Lord said unto my Lord, Sit thou on my right hand*, (Matt. 22:44.) and they had held their peace, and had not contradicted Him. How then do they call what He now says blasphemy? *They answered and said, He is guilty of death*, the same persons at once accusers, examiners, and sentencers.

ORIGEN. How great their error! to pronounce the principle of all men's life to be guilty of death, and not to acknowledge by the testimony of the

resurrection of so many, the Fount of life, from Whom life flows to all that rise again.

CHRYSOSTOM. (Hom. lxxxv.) As hunters who have started their game, so they exhibit a wild and drunken exultation.

JEROME. *They spit in his face, and buffeted him*, to fulfil the prophecy of Esaias, *I gave my cheek to the smiters, and turned not away my face from shame and spitting.* (Isa. 50:6.)

GLOSS. (ord) *Prophecy unto us* is said in ridicule of His claim to be held as a Prophet by the people.

JEROME. But it would have been foolish to have answered them that smote Him, and to have declared the smiter, seeing that in their madness they seem to have struck Him openly.

CHRYSOSTOM. Observe how circumstantially the Evangelist recounts all those particulars even which seem most disgraceful, hiding or extenuating nothing, but thinking it the highest glory that the Lord of the earth should endure such things for us. This let us read continually, let us imprint in our minds, and in these things let us boast.

AUGUSTINE. (Quæst. Ev. i. 44.) That, *they did spit in his face*, signifies those who reject His proffered grace. They likewise buffet Him who prefer their own honour to Him; and they smite Him on the face, who, blinded with unbelief, affirm that He is not yet come, disowning and rejecting His person.

26:69–75

69. Now Peter sat without in the palace: and a damsel came unto him, saying, Thou also wast with Jesus of Galilee.

70. But he denied before them all, saying, I know not what thou sayest.

71. And when he was gone out into the porch, another maid saw him, and said unto them that were there, This fellow was also with Jesus of Nazareth.

72. And again he denied with an oath, I do not know the man.

73. And after a while came unto him they that stood by, and said to Peter, Surely thou also art one of them; for thy speech bewrayeth thee.

74. Then began he to curse and to swear, saying, I know not the man. And immediately the cock crew.

75. And Peter remembered the word of Jesus, which said unto him, Before the cock crow, thou shalt deny me thrice. And he went out, and wept bitterly.

AUGUSTINE. (de Cons. Ev. iii. 6.) Among the other insults offered to our Lord was the threefold denial of Peter, which the several Evangelists relate in different order. Luke puts Peter's trial first, and the ill usage of the Lord after that; Matthew and Mark reverse the order.

JEROME. *Peter sat without*, that he might see the event, and not excite suspicion by any approach to Jesus.

CHRYSOStOM. And he, who, when he saw his Master laid hands on, drew his sword and cut off the ear, now when he sees Him enduring such insults becomes a denier, and cannot withstand the taunts of a mean servant girl. *A damsel came unto him, saying, Thou also wast with Jesus of Galilee.*

RABANUS. What means this, that a handmaid is the first to tax him, when men would be more likely to recognise him, except that this sex might seem

to sin somewhat in the Lord's death, that they might be redeemed by His passion? *He denied before them all*, because he was afraid to reveal himself; that he said, *I know not*, shews that he was not yet willing to die for the Saviour.

LEO. (Serm. 60, 4.) For this reason it should seem he was permitted to waver, that the remedy of penitence might be exhibited in the head of the Church, and that none should dare to trust in his own strength, when even the blessed Peter could not escape the danger of frailty.

CHRYSTOSTOM. But not once, but twice and thrice did he deny within a short time.

AUGUSTINE. (ubi sup.) We understand that having gone out after his first denial, the cock crowed the first time as Mark relates.

CHRYSTOSTOM. To shew that the sound did not keep him from denial, nor bring his promise to mind.

AUGUSTINE. (ubi sup.) The second denial was not outside the door, but after he had returned to the fire; for the second maid did not see him after he had gone out, but as he was going out; his getting up to go out drew her attention, *and she said to them that were there*, that is, to those that were standing round the fire in the hall, *This fellow also was with Jesus of Nazareth*. He who had gone out, having heard this returned, that he might by denial vindicate himself. Or, as is more likely, he did not hear what was said of him as he went out, but it was after he came back that the maid, and the other man whom Luke mentions, said to him, *And thou also art one of them*.

JEROME. *And again he denied with an oath, I do not know the man*. I know that some out of a feeling of piety towards the Apostle Peter have interpreted this place to signify that Peter denied the Man and not the God, as though he meant, 'I do not know the Man, because I know the God.'^x But the intelligent reader will see that this is trifling, for if he denied not, the Lord spoke falsely when He said, *Thou shalt deny me thrice*.

AMBROSE. (in Luc. 22, 57.) I had rather that Peter deny, than that the Lord be made out false.

RABANUS. In this denial of Peter we affirm that Christ is denied not only by him who denies that He is Christ, but who denies himself to be a Christian.

AUGUSTINE. (ubi sup.) Let us now come to the third denial; *And after a while came they that stood by, and said to Peter, Surely thou also art one of them,* (Luke's words are, *About the space of one hour after,*) *for thy speech bewrayeth thee.* (Luke 22:59.)

JEROME. Not that Peter was of a different speech or nation, but a Hebrew as his accusers were; but every province and every district has its peculiarities, and he could not disguise his native pronunciation.

REMIGIUS. Observe how baneful are communications with evil men; they even drove Peter to deny the Lord whom he had before confessed to be the Son of God.

RABANUS. Observe, that he said the first time, *I know not what thou sayest*; the second time, *He denied with an oath*; the third time, *He began to curse and to swear that he knew not the man*. For to persevere in sinning increases sinfulness, and he who disregards light sins, falls into greater.

REMIGIUS. Spiritually; By Peter's denial before the cock-crow, are denoted those who before Christ's resurrection did not believe Him to be God, being perplexed by His death. In his denial after the first cock-crow, are denoted those who are in error concerning both Christ's natures, His human and divine. By the first handmaid is signified desire; by the second, carnal delight; by them that stood by, the dæmons; for by them men are led to a denial of Christ.

ORIGEN. Or, By the first handmaid is understood the Synagogue of the Jews, which oft compelled the faithful to deny; by the second, the congregations of the Gentiles, who even persecuted the Christians; they that stood in the hall signify the ministers of divers heresies, who also compel men to deny the truth of Christ.

AUGUSTINE. (Quæst. Ev. i. 45.) Also Peter thrice denied, because heretical error concerning Christ is limited to three kinds; they are in error respecting His divinity, His humanity, or both.

RABANUS. After the third denial comes the cock-crow; by which we may understand a Doctor of the Church who with chiding rouses the slumbering,

saying, *Awake, ye righteous, and sin not.* (1 Cor. 15:14.) Thus Holy Scripture uses to denote the merit of divers cases¹ by fixed periods, as Peter sinned at midnight and repented at cock-crow.

JEROME. In another Gospel we read, that after Peter's denial and the cock-crow, the Saviour *looked upon Peter*, (Luke 22:61.) and by His look called forth those bitter tears; for it might not be that he on whom the Light of the world had looked should continue in the darkness of denial, wherefore, *he went out, and wept bitterly*. For he could not do penitence sitting in Caiaphas' hall, but went forth from the assembly of the wicked, that he might wash away in bitter tears the pollution of his timid denial.

LEO. (Serm. 60. 4.) Blessed tears, O holy Apostle, which had the virtue of holy Baptism in washing off the sin of thy denial. The right hand of the Lord Jesus Christ was with thee to hold thee up before thou wast quite thrown down, and in the midst of thy perilous fall, thou receivedst strength to stand. The Rock quickly returned to its stability, recovering so great fortitude, that he who in Christ's passion had quailed, should endure his own subsequent suffering with fearlessness and constancy.

CHAP. 27

27:1–5

1. When the morning was come, all the Chief Priests and elders of the people took counsel against Jesus to put him to death:

2. And when they had bound him, they led him away, and delivered him to Pontius Pilate the governor.

3. Then Judas, which had betrayed him, when he saw that he was condemned, repented himself, and brought again the thirty pieces of silver to the Chief Priests and elders,

4. Saying, I have sinned in that I have betrayed the innocent blood. And they said, What is that to us? see thou to that.

5. And he cast down the pieces of silver in the temple, and departed, and went and hanged himself.

AUGUSTINE. (de Cons. Ev. iii. 7.) The Evangelist had above brought down his history, of what was done to the Lord as far as early morning; he then turned back to relate Peter's denial, after which he returned to the morning to continue the course of events, *When the morning was come, &c.*

ORIGEN. They supposed that by His death they should crush His doctrine, and the belief in Him of those who believed Him to be the Son of God. With such purpose against Him they bound Jesus, Who looses them that are bound. (vid. Isa. 61:1.)

JEROME. Observe the evil zeal of the Chief Priests; they watched the whole night with a view to this murder. And they gave Him up to Pilate bound, for such was their practice to send bound to the judge any whom they had sentenced to death.

RABANUS. Though it should be observed that they did not now first bind Him, but before, when they first laid hands upon Him in the garden, as John relates. (John 18:12.)

CHRYSOStOM. (Hom. lxxxiv.) They did not put Him to death in secret, because they sought to destroy His reputation, and the wonder with which He was regarded by many. For this reason they were minded to put Him to death openly before all, and therefore they led Him to the governor.

JEROME. Judas, when he saw that the Lord was condemned to death, returned the money to the Priests, as though it had been in his power to change the minds of His persecutors.

ORIGEN. Let the propounders of those fables concerning intrinsically evil natures ^a answer me here, whence Judas came to the acknowledgment of his sin, *I have sinned in that I have betrayed righteous blood*, except through the good mind originally implanted in him, and that seed of virtue which is sown in every rational soul? But Judas did not cherish this, and so fell into this sin. But if ever any man was made of a nature that was to perish, Judas

was yet more of such a nature. If indeed he had done this after Christ's resurrection, it might have been said, that the power of the resurrection brought him to repentance. But he repented when he saw Christ delivered up to Pilate, perhaps remembering the things Jesus had so often spoken of His resurrection. (John 13:27.) Or, perhaps Satan who had *entered into him* continued with him till Jesus was given up to Pilate, and then, having accomplished his purpose, departed from him; whereupon he repented. But how could Judas know that He was condemned, for He had not yet been examined by Pilate? One may perhaps say, that he foreboded the event in his own mind from the very first, when he saw Him delivered up. Another may explain the words, *when he saw that he was condemned*, of Judas himself, that he then perceived his evil case, and saw that he himself was condemned.

LEO. (Serm. 52, 5.) When he says, *I have sinned, in that I have betrayed innocent blood*, he persists in his wicked treachery, seeing that amid the last struggles of death he believed not Jesus to be the Son of God, but merely man of our rank; for had he not thus denied His omnipotence, he would have obtained His mercy.

CHRYSOStOM. Observe that he repents only when his sin is finished and complete; for so the Devil suffers not those who are not watchful to see the evil before they bring it to an end.

REMIgius. *But they said, What is that to us?* that is to say, What is it to us that He is righteous? *See thou to it*, i.e. to thy own deed what will come of it. Though some would read these in one¹, What must we think of you, when you confess that the man whom yourself have betrayed is innocent?

ORIGEN. But when the Devil leaves any one, he watches his time for return, and having taken it, he leads him into a second sin, and then watches for opportunity for a third deceit. (1 Cor. 5:1.) So the man who had married his father's wife afterwards repented him of this sin, but again the Devil resolved so to augment this very sorrow of repentance, that his sorrow being made too abundant might swallow up the sorrower. Something like this took place in Judas, who after his repentance did not preserve his own heart, but received that more abundant sorrow supplied to him by the Devil, who sought to swallow him up, as it follows, *And he went out, and hanged himself*. But had he desired and looked for place and time for repentance, he

would perhaps have found Him who has said, *I have no pleasure in the death of the wicked*. (Ezek. 33:11.) Or, perhaps, he desired to die before his Master on His way to death, and to meet Him with a disembodied spirit, that by confession and deprecation he might obtain mercy; and did not see that it is not fitting that a servant of God should dismiss himself from life, but should wait God's sentence.

RABANUS. He *hung himself*, to shew that he was hateful to both heaven and earth.

PSEUDO-AUGUSTINE. (Hil. Quæst. V. et N. Test. q. 94.) Since the Chief Priests were employed about the murder of the Lord from the morning to the ninth hour, how is this proved that before the crucifixion Judas returned them the money he had received, and said to them in the temple, *I have sinned, in that I have betrayed innocent blood*? Whereas it is manifest that the Chief Priests and Elders were never in the temple before the Lord's crucifixion, seeing that when He was hanging on the Cross they were there to insult Him. Nor indeed can this be proved hence, because it is related before the Lord's Passion, for many things which were manifestly done before, are related after, that, and the reverse. It might have been done after the ninth hour, when Judas, seeing the Saviour dead and the veil of the temple rent, the earthquake, the bursting of the rocks, and the elements terrified, was seized with fear and sorrow thereupon. But after the ninth hour the Chief Priests and Elders were occupied, as I suppose, in the celebration of the Passover; and on the Sabbath, the Law would not have allowed him to bring money. Therefore it is to me as yet unproved on what day or at what time Judas ended his life by hanging.

27:6–10

6. And the Chief Priests took the silver pieces, and said, It is not lawful for to put them into the treasury, because it is the price of blood.

7. And they took counsel, and bought with them the potter's field, to bury strangers in.

8. Wherefore that field was called, The field of blood, unto this day.

9. Then was fulfilled that which was spoken by Jeremy the prophet, saying, And they took the thirty pieces of silver, the price of him that was valued, whom they of the children of Israel did value;

10. And gave them for the potter's field, as the Lord appointed me.

CHRYSTOSTOM. The Chief Priests knowing that they had purchased a murder were condemned by their own conscience; they said, *It is the price of blood.*

JEROME. Truly straining out the gnat, and swallowing the camel; for if they would not put the money into the treasury, because it was the price of blood, why did they shed the blood at all?

ORIGEN. They thought it meet to spend upon the dead that money which was the price of blood. But as there are differences even in burial places, they used the price of Jesus' blood in the purchase of some potter's field, where foreigners might be buried, not as they desired in the sepulchres of their fathers.

AUGUSTINE. (App. Serm. 80. 1.) It was brought about, I conceive, by God's providence, that the Saviour's price should not minister means of excess to sinners, but repose to foreigners, that thence Christ might both redeem the living by the shedding of His blood, and harbour the dead by the price of His passion. Therefore with the price of the Lord's blood the potter's field is purchased. We read in Scripture that the salvation of the whole human race has been purchased by the Saviour's blood. This field then is the whole world. The potter who is the Lord of the soil, is He who has formed of clay the vessels of our bodies. This potter's field then was purchased by Christ's blood, and to strangers who without country or home wander over the whole world, repose is provided by Christ's blood. These foreigners are the more devout Christians, who have renounced the world, and have no possession in it, and so repose in Christ's blood; for the burial of Christ is nothing but the repose of a Christian; for as the Apostle says, *We are buried with him by baptism into death.* (Rom. 6:4.) We are in this life then as foreigners.

JEROME. Also we, who were strangers to the Law and the Prophets, have profited by the perverse temper of the Jews to obtain salvation for

ourselves.

ORIGEN. Or, the *foreigners* are they who to the end are aliens from God, for the righteous are buried with Christ in a new tomb hewn out in the rock. But they who are aliens from God, even to the end, are buried in the field of a potter, a worker in clay, which being bought by the price of blood, is called the field of blood.

GLOSS. (non occ.) *To this day* means to the time when the Evangelist was then writing. He then confirms the event by the testimony of the Prophet; *Then was fulfilled that which was spoken by Jeremy the Prophet, &c.*

JEROME. This is not found at all in Hieremias; but in Zacharias (Zech. 11:13.), who is the last but one of the twelve Prophets, something like it is told, and though the sense is not very different, yet the arrangement and the words are different.

AUGUSTINE. (de Cons. Ev. iii. 7.) But if any one thinks this lowers the historian's credit, first let him know that not all the copies of the Gospels have the name Hieremias, but some simply *by the Prophet*. But I do not like this defence, because the more, and the more ancient, copies have Hieremias, and there could be no reason for adding the name, and thus making an error. But its erasure is well accounted for by the hardihood of ignorance having heard the foregoing objection urged. It might be then, that the name Hieremias occurred to the mind of Matthew as he wrote, instead of the name Zacharias, as so often happens; and that he would have straightway corrected it, when pointed out to him by such as read this while he yet lived in the flesh, had he not thought that his memory, being guided by the Holy Spirit, would not thus have called up to him one name instead of another, had not the Lord determined that it should thus be written. And why He should have so determined, the first reason is, that it would convey the wonderful consent of the Prophets, who all spake by one Spirit, which is much greater than if all the words of all the Prophets had been uttered through the mouth of one man; so that we receive without doubt whatever the Holy Spirit spake through them, each word belongs to all in common, and the whole is the utterance of each. Suppose it to happen at this day, that in repeating another's words one should mention not the speaker's name, but that of some other person, who however was the other's greater friend, and then immediately recollecting himself should correct himself, he might

yet add, Yet am I right, if you only think of the close unanimity that exists between the two. How much more is this to be observed of the holy Prophets! There is a second reason why the name Hieremias should be suffered to remain in this quotation from Zacharias, or rather why it should have been suggested by the Holy Spirit. (Jer. 32:9.) It is said in Hieremias, that he bought a field of his brother's son, and gave him silver for it, though not indeed the sum stated in Zacharias, thirty pieces of silver. That the Evangelist has here adapted the thirty pieces of silver in Zacharias to this transaction in the Lord's history, is plain; but he may also wish to convey that what Hieremias speaks of the field is mystically alluded to here, and therefore he puts not the name of Zacharias who spoke of the thirty pieces of silver, but of Hieremias who spoke of the purchase of the field. So that in reading the Gospel and finding the name of Hieremias, but not finding there the passage respecting the thirty pieces of silver, but the account of the purchase of the field, the reader might be induced to compare the two together, and so extract from them the sense of the prophecy, how far it refers to what was now accomplished in the Lord. For what Matthew adds to the prophecy, *Whom they of the children of Israel did value, and gave them for the potter's field, as the Lord appointed me, this, as the Lord appointed me*, is found neither in Zacharias nor Hieremias. It must then be taken in the person of the Evangelist as inserted with a mystic meaning, that he had learned by revelation that the prophecy referred to this matter of the price for which Christ was betrayed.

JEROME. (ad Pam. Ep. lvii. 7.) Far be it then from a follower of Christ to suppose him guilty of falsehood, whereas his business was not to pry into words and syllables, but to lay down the staple of doctrine.

JEROME. (in loc.) I have lately read in a Hebrew book given me by a Hebrew of the Nazarene sect, an apocryphal Hieremias, in which I find the very words here quoted. After all, I am rather inclined to think that the passage was taken by Matthew out of Zacharias, in the usual manner of the Apostles and Evangelists when they quote from the Old Testament, neglecting the words, and attending only to the sense.

11. And Jesus stood before the governor: and the governor asked him, saying, Art thou the King of the Jews? And Jesus said unto him, Thou sayest.

12. And when he was accused of the Chief Priests and elders, he answered nothing.

13. Then said Pilate unto him, Hearest thou not how many things they witness against thee?

14. And he answered him to never a word; insomuch that the governor marvelled greatly.

AUGUSTINE. (de Cons. Ev. iii. 7.) Matthew, having finished his digression concerning the traitor Judas, returns to the course of his narrative, saying, *Jesus stood before the governor*.

ORIGEN. Mark how He that is ordained by His Father to be the Judge of the whole creation, humbled Himself, and was content to stand before the judge of the land of Judæa, and to be asked by Pilate either in mockery or doubt, *Art thou the King of the Jews?*

CHRYSTOSTOM. (Hom. lxxxvi.) Pilate asked Christ that which His enemies were continually casting in His teeth, for because they knew that Pilate cared not for matters of their Law, they had recourse to a public charge.

ORIGEN. Or, Pilate spoke this affirmatively, as he afterwards wrote in the inscription, *The King of the Jews*. By answering to the Chief Priest, *Thou hast said*, He indirectly reprov'd his doubts, but now He turns Pilate's speech into an affirmative, *Jesus saith unto him, Thou sayest it*.

CHRYSTOSTOM. He acknowledges Himself to be a King, but a heavenly one, as it is more expressly said in another Gospel, *My kingdom is not of this world*, (John 18:36.) so that neither the Jews nor Pilate were excusable for insisting on this accusation.

HILARY. Or, when asked by the High Priest whether He were Jesus the Christ, He answered, *Thou hast said*, because He had ever maintained out of the Law that Christ should come, but to Pilate who was ignorant of the Law, and asks if He were the King of the Jews, He answers, *Thou sayest*,

because the salvation of the Gentiles is through faith of that present confession.

JEROME. But observe, that to Pilate who asked the question unwillingly He did answer somewhat; but to the Chief Priests and Priests He refused to answer, judging them unworthy of a word; *And when he was accused by the Chief Priests and Elders, he answered nothing.*

AUGUSTINE. (de Cons. Ev. iii. 8.) Luke explains what were the accusations alleged against Him, *And they began to accuse him, saying, We found this fellow perverting the nation, and forbidding to give tribute to Cæsar, saying that he himself is Christ a King.* (Luke 23:2.) But it is of no consequence to the truth in what order they relate the history, or that one omits what another inserts.

ORIGEN. Neither then nor now did Jesus make any reply to their accusations, for the word of God was not sent to them, as it was formerly to the Prophets. Neither was Pilate worthy of an answer, as he had no fixed or abiding opinion of Christ, but veered about to contradictory suppositions. *Hearest thou not how many things they witness against thee?*

JEROME. Thus though it is a Gentile who sentences Jesus, he lays the cause of His condemnation upon the Jews.

CHRYSTOSTOM. He said this out of a wish to release Him, if He should justify Himself in His answer. But the Jews, though they had so many practical proofs of His power, His meekness and humbleness, were yet enraged against Him, and urged on by a perverted judgment. Wherefore He answers nothing, or if He makes any answer He says little, that total silence might not be construed into obstinacy.

JEROME. Or, Jesus would not make any answer, lest if He cleared Himself the governor should have let Him go, and the benefit of His cross should have been deferred.

ORIGEN. *The governor marvelled* at His endurance, as knowing that he had power to condemn Him, He yet continued in a peaceful, placid, and immovable prudence and gravity. He marvelled *greatly*, for it seemed to him a great miracle that Christ, produced before a criminal tribunal, stood thus fearless of death, which all men think so terrible.

27:15–26

15. Now at that feast the governor was wont to release unto the people a prisoner, whom they would.

16. And they had then a notable prisoner, called Barabbas.

17. Therefore when they were gathered together, Pilate said unto them, Whom will ye that I release unto you? Barabbas, or Jesus which is called Christ?

18. For he knew that for envy they had delivered him.

19. When he was set down on the judgment seat, his wife sent unto him, saying, Have thou nothing to do with that just man: for I have suffered many things this day in a dream because of him.

20. But the Chief Priests and elders persuaded the multitude that they should ask Barabbas, and destroy Jesus.

21. The governor answered and said unto them, Whether of the twain will ye that I release unto you? They said, Barabbas.

22. Pilate saith unto them, What shall I do then with Jesus which is called Christ? They all say unto him, Let him be crucified.

23. And the governor said, Why, what evil hath he done? But they cried out the more, saying, Let him be crucified.

24. When Pilate saw that he could prevail nothing, but that rather a tumult was made, he took water, and washed his hands before the multitude, saying, I am innocent of the blood of this just person; see ye to it.

25. Then answered all the people, and said, His blood be on us, and on our children.

26. Then released he Barabbas unto them: and when he had scourged Jesus, he delivered him to be crucified.

CHRYSTOSTOM. Because Christ had answered nothing to the accusations of the Jews, by which Pilate could acquit Him of what was alleged against Him, he contrives other means of saving Him. *Now on the feast day the governor we as wont to release unto the people a prisoner whom they would.*

ORIGEN. Thus do the Gentiles shew favours to those whom they subject to themselves, until their yoke is riveted. Yet did this practice obtain also among the Jews, Saul did not put Jonathan to death, because all the people sought his life. (1 Sam. 14.)

CHRYSTOSTOM. And he sought to rescue Christ by means of this practice, that the Jews might not have the shadow of an excuse left them. A convicted murderer is put in comparison with Christ, Barabbas, whom he calls not merely a robber, but a notable one, that is, renowned for crime.

JEROME. In the Gospel entitled ‘according to the Hebrews,’ Barabbas is interpreted, ‘The son of their master,’ who had been condemned for sedition and murder. Pilate gives them the choice between Jesus and the robber, not doubting but that Jesus would be the rather chosen.

CHRYSTOSTOM. *Whom will ye that I release unto you? &c.* As much as to say, If ye will not let him go as innocent, at least, yield Him, as convicted, to this holy day. For if you would have released one of whose guilt there was no doubt, much more should you do so in doubtful cases. Observe how circumstances are reversed. It is the populace who are wont to petition for the condemned, and the prince to grant, but here it is the reverse, the prince asks of the people, and renders them thereby more violent.

GLOSS. (non occ.) The Evangelist adds the reason why Pilate sought to deliver Christ, *For he knew that for envy they had delivered him.*

REMIGIUS. John explains what their envy was, when he says, *Behold, the world is gone after him;* (John 12:19.) and, *If we let him thus alone, all men will believe on him.* (John 11:48.) Observe also that in place of what Matthew says, *Jesus, who is called Christ,* Mark says, *Will ye that I release unto you the King of the Jews?* (Mark 15:9.) For the kings of the Jews alone were anointed, and from that anointing were called Christs.

CHRYSTOSTOM. Then is added something else which alone was enough to deter all from putting Him to death; *When we he as set on the judgment seat, his wife sent unto him, saying, Have thou nothing to do with that just man.* For joined with the proof afforded by the events themselves, a dream was no light confirmation.

RABANUS. It is to be noted, that the bench (tribunal) is the seat of the judge, the throne (solium) of the king, the chair (cathedra) of the master. In visions and dreams the wife of a Gentile understood what the Jews when awake would neither believe nor understand.

JEROME. Observe also that visions are often vouchsafed by God to the Gentiles, and that the confession of Pilate and his wife that the Lord was innocent is a testimony of the Gentile people.

CHRYSTOSTOM. But why did Pilate himself not see this vision? Because his wife was more worthy; or because if Pilate had seen it, he would not have had equal credit, or perhaps would not have told it; wherefore it is provided by God that his wife should see it, and thus it be made manifest to all. And she not merely sees it, but *suffers many things because of him*, so that sympathy with his wife would make the husband more slack to put Him to death. And the time agreed well, for it was the same night that she saw it.

CHRYSTOSTOM. (Hom. iii. in Cæn. Dom.) Thus then the judge is terrified through his wife, and that he might not consent in the judgment to the accusation of the Jews, himself endured judgment in the affliction of his wife; the judge is judged, and tortured before he tortures.

RABANUS. Or otherwise; The devil now at last understanding that he should lose his trophies through Christ, as he had at the first brought in death by a woman, so by a woman he would deliver Christ out of the hands of His enemies, lest through His death he should lose the sovereignty of death.

CHRYSTOSTOM. But none of the foregoing things moved Christ's enemies, because envy had altogether blinded them, and of their own wickedness they corrupt the people, for they *persuaded the people that they should ask Barabbas, and destroy Jesus.*

ORIGEN. Thus it is plainly seen how the Jewish people is moved by its elders and the doctors of the Jewish system, and stirred up against Jesus to

destroy Him.

GLOSS. (non occ.) Pilate is said to make this answer, *Whether of the twain will ye that I release unto you?* either to the message of his wife, or the petition of the people, with whom it was a custom to ask such release on the feast-day.

ORIGEN. But the populace, like wild beasts that rage the open plains, would have Barabbas released to them. For this people had seditions, murders, robberies, practised by some of their own nation in act, and nourished by all of them who believe not in Jesus, inwardly in their mind. Where Jesus is not, there are strifes and fightings; where He is, there is peace and all good things. All those who are like the Jews either in doctrine or life desire Barabbas to be loosed to them; for whoso does evil, Barabbas is loosed in his body, and Jesus bound; but he that does good has Christ loosed, and Barabbas bound. Pilate sought to strike them with shame for so great injustice, *What shall I do then with Jesus that is called Christ?* And not that only, but desiring to fill up the measure of their guilt. But neither do they blush that Pilate confessed Jesus to be the Christ, nor set any bounds to their impiety, *They all say unto him, Let him be crucified.* Thus they multiplied the sum of their wickedness, not only asking the life of a murderer, but the death of a righteous man, and that the shameful death of the cross.

RABANUS. Those who were crucified being suspended on a cross, by nails driven into the wood through their hands and feet, perished by a lingering death, and lived long on the cross, not that they sought longer life, but that death was deferred to prolong their sufferings. The Jews indeed contrived this as the worst of deaths, but it had been chosen by the Lord without their privity, thereafter to place upon the foreheads of the faithful the same cross as a trophy of His victory over the Devil.

JEROME. Yet even after this answer of theirs, Pilate did not at once assent, but in accordance with his wife's suggestion, *Have thou nothing to do with that just man*, he answered, *Why, what evil hath he done?* This speech of Pilate's acquits Jesus. *But they cried out the more, saying, Let him be crucified;* that it might be fulfilled which is said in the Psalm, *Many dogs have compassed me, the congregation of the wicked hath inclosed me;* (Ps. 22:16.) and also that of Hieremias, *Mine heritage is unto me as a lion in the forest, they have given forth their voice against me.* (Jer. 12:8.)

AUGUSTINE. (de Cons. Ev. iii. 8.) Pilate many times pleaded with the Jews, desiring that Jesus might be released, which Matthew witnesses in very few words, when he says, *Pilate seeing that he could prevail nothing, but that rather a tumult was made*. He would not have spoken thus, if Pilate had not striven much, though how many efforts he made to release Jesus he does not mention.

REMIGIUS. It was customary among the ancients, when one would refuse to participate in any crime, to take water and wash his hands before the people.

JEROME. Pilate took water in accordance with that, *I will wash my hands in innocency*, (Ps. 26:6.) in a manner testifying and saying, I indeed have sought to deliver this innocent man, but since a tumult is rising, and the charge of treason to Cæsar is urged against me, I am innocent of the blood of this just man. The judge then who is thus compelled to give sentence against the Lord, does not convict the accused, but the accusers, pronouncing innocent Him who is to be crucified. *See ye to it*, as though he had said, I am the law's minister, it is your voice that has shed this blood. *Then answered all the people and said, His blood be on us and on our children*. This imprecation rests at the present day upon the Jews, the Lord's blood is not removed from them.

CHRYSTOSTOM. Observe here the infatuation of the Jews; their headlong haste, and destructive passions will not let them see what they ought to see, and they curse themselves, saying, *His blood be upon us*, and even entail the curse upon their children. Yet a merciful God did not ratify this sentence, but accepted such of them and of their children as repented; for Paul was of them, and many thousands of those who in Jerusalem believed.

LEO. (Serm. lix. 2.) The impiety of the Jews then exceeded the fault of Pilate; but he was not guiltless, seeing he resigned his own jurisdiction, and acquiesced in the injustice of others.

JEROME. It should be known that Pilate administered the Roman law, which enacted that every one who was crucified should first be scourged. Jesus then is given up to the soldiers to be beaten, and they tore with whips that most holy body and capacious bosom of God.

CHRYSOStOM. (Hom. iii. in Cæna Dom.) See the Lord is made ready for the scourge, see now it descends upon Him! That sacred skin is torn by the fury of the rods; the cruel might of repeated blows lacerates His shoulders. Ah me! God is stretched out before man, and He, in whom not one trace of sin can be discerned, suffers punishment as a malefactor.

JEROME. This was done that we might be delivered from those stripes of which it is said, *Many stripes shall be to the wicked*. (Ps. 32:10.) Also in the washing of Pilate's hands all the works of the Gentiles are cleansed, and we are acquitted of all share in the impiety of the Jews.

HILARY. At the desire of the Priests the populace chose Barabbas, which is interpreted 'the son of a Father,' thus shadowing forth the unbelief to come when Antichrist the son of sin should be preferred to Christ.

RABANUS. Barabbas also, who headed a sedition among the people, is released to the Jews, that is the Devil, who to this day reigns among them, so that they cannot have peace.

27:27–30

27. Then the soldiers of the governor took Jesus into the common hall, and gathered unto him the whole band of soldiers.

28. And they stripped him, and put on him a scarlet robe.

29. And when they had platted a crown of thorns, they put it upon his head, and a reed in his right hand: and they bowed the knee before him, and mocked him, saying, Hail, king of the Jews!

30. And they spit upon him, and took the reed, and smote him on the head.

AUGUSTINE. (de Cons. Ev. iii. 9.) After the lord's trial comes His Passion, which Matthew thus begins, *Then the soldiers of the governor took Jesus into the common hall, &c.*

JEROME. He had been styled King of the Jews, and the Scribes and Priests had brought this charge against Him, that He claimed sovereignty over the Jewish nation; hence this mockery of the soldiers, taking away His own

garments, they put on Him a scarlet cloak to represent that purple fringe which kings of old used to wear, for the diadem they put on Him a crown of thorns, and for the regal sceptre give Him a reed, and perform adoration to Him as to a king.

AUGUSTINE. (ubi sup.) Hence we understand what Mark means by *clothed him with purple*; (Mark 15:17.) instead of the royal purple, this scarlet cloak was used in mockery; and there is a shade of purple which is very like scarlet. Or it may be, that Mark spoke of the purple which the cloak contained, though its colour was scarlet.

CHRYSOStOM. (Hom. lxxxvii.) What should we henceforth care if any one insults us, after Christ has thus suffered? The utmost that cruel outrage could do was put in practice against Christ; and not one member only, but His whole body suffered injuries; His head from the crown, the reed, and the buffetings; His face which was spit upon; His cheeks which they smote with the palms of their hands; His whole body from the scourging, the stripping to put on the cloak, and the mockery of homage; His hands from the reed which they put into them in mimicry of a sceptre; as though they were afraid of omitting aught of indignity.

AUGUSTINE. (ubi sup.) But Matthew seems to introduce this here as recollected from above, not that it was done at the time Pilate gave Him up for crucifixion. For John puts it before. He is given up by Pilate.

JEROME. All these things we may understand mystically. For as Caiaphas said that *it is expedient that one man should die for the people*, (John 11:50.) not knowing what he said, so these, in all they did, furnished sacraments to us who believe, though they did them with other intention. In the scarlet robe He bears the bloody works of the Gentiles; by the crown of thorns He takes away the ancient curse; with the reed He destroys poisonous animals; or He held the reed in His hand wherewith to write down the sacrilege of the Jews.

HILARY. Or otherwise; The Lord having taken upon Him all the infirmities of our body, is then covered with the scarlet coloured blood of all the martyrs, to whom is due the kingdom with Him; He is crowned with thorns, that is, with the sins of the Gentiles who once pierced Him, for there is a prick in thorns of which is woven the crown of victory for Christ. In the

reed, He takes into His hand and supports the weakness and frailty of the Gentiles; and His head is smitten therewith that the weakness of the Gentiles sustained by Christ's hand may rest on God the Father, who is His head.

ORIGEN. Or, The reed was a mystery signifying that before we believed we trusted in that reed of Egypt, or Babylon, or of some other kingdom opposed to God, which He took that He might triumph over it with the wood of the cross. With this reed they smite the head of Christ, because this kingdom ever beats against God the Father, who is the head of the Saviour.

REMIGIUS. Or otherwise, By the scarlet robe is denoted the Lord's flesh, which is spoken of as red by reason of shedding of His blood; by the crown of thorns His taking upon Him our sins, because He appeared *in the likeness of sinful flesh*. (Rom. 8:3.)

RABANUS. They smite the head of Christ with a reed, who speak against His divinity, and endeavour to maintain their error by the authority of Holy Scripture, which is written by a reed. They spit upon His face who reject in abominable words the presence of His grace, and deny that Jesus is come in the flesh. And they mock Him with adoration who believe on Him, but despise Him with perverse works.

AUGUSTINE. (Quæst. Ev. ii. in fin.) That they took from off the Lord in His passion His own garment, and put on Him a coloured robe, denotes those heretics who said that He had a shadowy, and not a real body.

27:31–34

31. And after that they had mocked him, they took the robe off from him, and put his own raiment on him, and led him away to crucify him.

32. And as they came out, they found a man of Cyrene, Simon by name: him they compelled to bear his cross.

33. And when they were come unto a place called Golgotha, that is to say, a place of a skull,

34. They gave him vinegar to drink mingled with gall: and when he had tasted thereof, he would not drink.

GLOSS. (non occ. Aug. de Cons. Ev. iii. 9.) After the Evangelist had narrated what concerned the mocking of Christ, he proceeds to His crucifixion.

AUGUSTINE. This is to be understood to have been done at the end of all, when He was led off to crucifixion after Pilate had delivered Him up to the Jews.

JEROME. It is to be noted, that when Jesus is scourged and spit upon, He has not on His own garments, but those which He took for our sins; but when He is crucified, and the show of His mockery is completed, then He takes again His former garments, and His own dress, and immediately the elements are shaken, and the creature gives testimony to the Creator.

ORIGEN. Of the cloak it is mentioned that they took it off Him, but of the crown of thorns the Evangelists have not spoken, so that there are now no longer those ancient thorns of ours, since Jesus has taken them from us upon His revered head.

CHRYSTOSTOM. (Hom. de Cruc. et Lat. ii.) The Lord would not suffer under a roof, or in the Jewish Temple, that you should not suppose that He was offered for that people alone; but without the city, without the walls, that you might know that the sacrifice was common, that it was the offering of the whole earth, that the purification was general.

JEROME. Let none think that John's narrative contradicts this place of the Evangelist. John says that the Lord went forth from the prætorium bearing His cross; Matthew tells, that they found a man of Cyrene upon whom they laid Jesus' cross. We must suppose that as Jesus went out of the prætorium, He was bearing His cross, and that afterwards they met Simon, whom they compelled to bear it.

ORIGEN. Or, as they went out, they laid hold of Simon, but when they drew near to the place in which they would crucify Him, they laid the cross upon Him that He might bear it. Simon obtained not this office by chance, but was brought to the spot by God's providence, that he might be found worthy of mention in the Scriptures of the Gospel, and of the ministry of the

cross of Christ. And it was not only meet that the Saviour should carry His cross, but meet also that we should take part therein, filling a carriage so beneficial to us, ἀγαρεία. Yet would it not have so profited us to take it on us, as we have profited by His taking it upon Himself.

JEROME. Figuratively, the nations take up the cross, and the foreigner by obedience bears the ignominy of the Saviour.

HILARY. For a Jew was not worthy to bear Christ's cross, but it was reserved for the faith of the Gentiles both to take the cross, and to suffer with Him.

REMIGIUS. For this Simon was not a man of Jerusalem, but a foreigner, and denizen, being a Cyrenean; Cyrene is a town of Lybia. Simon is interpreted 'obedient,' and a Cyrenean 'an heir;' whence he well denotes the people of the Gentiles, which was strange to the testaments of God, but by believing became a fellow-citizen of the saints, of the household, and an heir of God.

GREGORY. (Hom. in. Ev. xxxii. 3.) Or otherwise; By Simon who bears the burden of the Lord's cross are denoted those who are abstinent and proud; these by their abstinence afflict their flesh, but seek not within the fruit of abstinence. Thus Simon bears the cross, but does not die thereon, as these afflict the body, but in desire of vain-glory live to the world.

RABANUS. *Golgotha* is a Syriac word, and is interpreted Calvary.

JEROME. I have heard Calvary expounded ^b as the spot in which Adam was buried, as though it had been so called from the head of the old man being buried there. A plausible interpretation, and agreeable to the ears of the people, yet not a true one. Without the city outside the gate are the places where criminals are executed, and these have got the name of Calvary, that is, of the beheaded. And Jesus was crucified there, that where the plot of criminals had been, there might be set up the flag of martyrdom. But Adam was buried near Ebron and Arbee, as we read in the volume of Jesus the son of Nave ^c.

HILARY. Such is the place of the cross, set up in the centre of the earth, that it might be equally free to all nations to attain the knowledge of God.

AUGUSTINE. (de Cons. Ev. iii. 11.) *And they gave him to drink wine mingled with gall.* Mark says, *mingled with myrrh.* Matthew put *gall* (Mark 15:23.) to express bitterness, but wine mingled with myrrh is very bitter; though

indeed it might be, that gall together with myrrh would make the most bitter.

JEROME. The bitter vine makes bitter wine; this they gave the Lord Jesus to drink, that that might be fulfilled which was written, *They gave me also gall for my meat.* (Ps. 69:21.) And God addresses Jerusalem, *I had planted there a true vine, how art thou turned into the bitterness of a strange vine?* (Jer. 2:21.)

AUGUSTINE. (ubi sup.) *And when he had tasted thereof, he would not drink.* That Mark says, *But he received it not*, we understand to mean that He would not receive it to drink thereof. For that He tasted it Matthew bears witness; so that Matthew's, *He could not drink thereof*, means exactly the same as Mark's, *He received it not*; only Mark does not mention His tasting it.

That He tasted but would not drink of it, signifies that He tasted the bitterness of death for us, but rose again the third day.

HILARY. Or, He therefore refused the *wine mingled with gall*, because the bitterness of sin is not mingled with the incorruption of eternal glory.

27:35–38

35. And they crucified him, and parted his garments, casting lots: that it might be fulfilled which was spoken by the prophet, *They parted my garments among them, and upon my vesture did they cast lots.*

36. And sitting down they watched him there;

37. And set up over his head his accusation written, **THIS IS JESUS THE KING OF THE JEWS.**

38. Then were there two thieves crucified with him, one on the right hand, and another on the left.

GLOSS. (non occ.) Having described how Christ was led to the scene of His Passion, the Evangelist proceeds to the Passion itself, describing the kind of death; *And they crucified him.*

AUGUSTINE. (Lib. 83. Quæst. q. 25.) The Wisdom of God took upon Him man, to give us an example how we might live rightly. It pertains to right life not to fear things that are not to be feared. But some men who do not fear death in itself, yet dread some kinds of death. That no sort of death is to be feared by the man who lives aright, was to be shewn by this Man's cross. For of all the modes of death none was more horrible and fearful than this.

AUGUSTINE. (in Serm. non occ.) Let your holiness consider of what might is the power of the cross. Adam set at nought the commandment, taking the apple from the tree; but all that Adam lost, Christ found upon the cross. The ark of wood saved the human race from the deluge of waters; when God's people came out of Egypt, Moses divided the sea with his rod, overwhelmed Pharaoh, and redeemed God's people. The same Moses changed the bitter water into sweet by casting wood into it. By the rod the refreshing stream was drawn out of the rock; that Amalech might be overcome, Moses' outstretched hands were supported upon his rod; the Law of God is entrusted to the wooden ark of the covenant, that thus, by these steps we may come at last to the wood of the cross.

CHRYSOStOM. (Hom. de Cruc. et Lat. ii.) He suffered on a lofty cross, and not under a roof, to the end that the nature of the air might be purified; the earth also partook a like benefit, being cleansed by the blood that dropped from His side.

GLOSS. (ap. Anselm.) The shape of the cross seems also to signify the Church spread through the four quarters of the earth.

RABANUS. Or, according to the practical exposition, the cross in respect of its broad transverse piece signifies the joy of him that works, for sorrow produces straitness; for the broad part of the cross is in the transverse beam to which the hands are fastened, and by the hands we understand works. By the upper part to which the head is fastened is denoted our looking for retribution from the supreme righteousness of God. The perpendicular part on which the body is stretched denotes endurance, whence the patient are called 'long-suffering.' (longamines) The point that is fixed into the ground shadows forth the invisible part of a sacrament.

HILARY. Thus on the tree of life the salvation and life of all is suspended.

AUGUSTINE. (de Cons. Ev. iii. 12.) Matthew shortly says, *They parted his garments, casting lots*; but John explains more fully how it was done. *The soldiers, when they had crucified him, look his garments, and made four parts, to every soldier a part; and also his coat; now the coat was without seam.* (John 19:23.)

CHRYSOStOM. It is to be noted, that this is no small degradation of Christ. For they did this as to one utterly abject and worthless, yet for the thieves they did not the same. For they share the garments only in the case of condemned persons so mean and poor as to possess nothing more.

JEROME. This which was now done to Christ had been prophesied in the Psalm, *They parted my garments among them, and cast lots upon my vesture.* (Ps. 22:18.) It proceeds, *And sitting down, they watched him there.* This watchfulness of the soldiers and of the Priests has proved of use to us in making the power of His resurrection greater and more notorious. *And they set up over his head his accusation written, This is Jesus, the King of the Jews.* I cannot sufficiently wonder at the enormity of the thing, that having purchased false witnesses, and having stirred up the unhappy people to riot and uproar, they found no other plea for putting Him to death, than that He was King of the Jews; and this perhaps they set up in mockery.

REMIGIUS. It was divinely provided that this title should be set up over His head, that the Jews might learn that not even by putting Him to death could they avoid having Him for their King; for in the very instrument of His death He not only did not lose, but rather confirmed His sovereignty.

ORIGEN. The High Priest also in obedience to the letter of the Law wore on his head the writing, 'Holiness to the Lord,' but the true High Priest and King, Jesus, bears on His cross the title, *This is the King of the Jews*; when ascending to His Father, instead of His own name with its proper letters, He has the Father Himself.

RABANUS. For because He is at once King and Priest, when He would offer the sacrifice of His flesh on the altar of the cross, His title set forth His regal dignity. And it is set over and not beneath the cross, because though He suffered for us on the cross with the weakness of man, the majesty of the King was conspicuous above the cross; and this He did not lose, but rather confirmed, by the cross.

JEROME. (non occ.) As Christ was made for us a curse of the cross, so for the salvation of all He is crucified as guilty among the guilty.

LEO. (Serm. 55, 1.) *Two thieves were crucified with him, one on the right hand and one on the left*, that in the figure of His cross might be represented that separation of all mankind which shall be made in His judgment. The Passion then of Christ contains a sacrament of our salvation, and of that instrument which the wickedness of the Jews provided for His punishment, the power of the Redeemer made a step to glory.

HILARY. Or otherwise; Two thieves are set up on His right and left hand, to signify that the entire human race is called to the Sacrament of the Lord's Passion; but because there shall be a division of believers to the right, and unbelievers to the left, one of the two who is set on His right hand is saved by the justification of faith.

REMIGIUS. (ap. Gloss. ord.) Or, by the two thieves are denoted all those who strive after the continence of a strict life. They who do this with a single intention of pleasing God, are denoted by him who was crucified on the right hand; they who do it out of desire of human praise or any less worthy motive, are signified by him who was crucified on the left.

27:39–44

39. And they that passed by reviled him, wagging their heads,

40. And saying, Thou that destroyest the temple, and buildest it in three days, save thyself. If thou be the Son of God, come down from the cross.

41. Likewise also the Chief Priests mocking him, with the Scribes and elders, said,

42. He saved others; himself he cannot save. If he be the King of Israel, let him now come down from the cross, and we will believe him.

43. He trusted in God; let him deliver him now, if he will have him: for he said, I am the Son of God.

44. The thieves also, which were crucified with him, cast the same in his teeth.

CHRYSTOSTOM. Having stripped and crucified Christ, they go yet further, and seeing Him on the cross revile Him.

JEROME. *They revile him* because they *passed by* that way, and would not walk in the true way of the Scriptures. They *wagged their heads*, because they had just before shifted their feet, and stood not upon a rock. The foolish rabble cast the same taunt against Him that the false witnesses had invented, *Aha! thou that destroyest the temple of God and rebuildest it in three days*.

REMIGIUS. *Aha!* is an interjection of taunt and mockery.

HILARY. What forgiveness then for them, when by the resurrection of His body they shall see the temple of God rebuilt within three days?

CHRYSTOSTOM. And as beginning to extenuate His former miracles, they add, *Save thyself; if thou be the Son of God, come down from the cross*.

CHRYSTOSTOM. (Hom. de Cruc. et Latr. ii.) But He, on the contrary, does not come down from the cross, because He is the Son of God; for He therefore came that He might be crucified for us.

JEROME. Even the Scribes and Pharisees reluctantly confess that *He saved others*. Your own judgment then condemns you, for in that He saved others, He could if He would have saved Himself.

PSEUDO-CHRYSTOSTOM. ^d But attend to this speech of these children of the Devil, how they imitate their father's speech. The Devil said, *If thou be the Son of God, cast thyself down*; (Matt. 4:6.) and they say now, *If thou be the Son of God, come down from the cross*.

LEO. (Serm. 55. 2.) From what source of error, O Jews, have ye sucked in the poison of such blasphemies? What teacher delivered it to you? What learning moved you to think that the true King of Israel, that the veritable Son of God, would be He who would not suffer Himself to be crucified, and would set free His body from the fastenings of the nails? Not the hidden meaning of the Law, not the mouths of the Prophets. Had ye indeed ever read, *I hid not my face from the shame of spitting*; (Is. 50:6.) or that again,

They pierced my hands and my feet, they told all my bones. (Ps. 22:16.) Where have ye ever read that the Lord came down from the cross? But ye have read, *The Lord hath reigned from the tree.* °

RABANUS. Had He then been prevailed on by their taunts to leave the cross, He would not have proved to us the power of endurance; but He waited enduring their mockery; and He who would not come down from the cross, rose again from the tomb.

JEROME. But unworthy of credit is that promise, *And we will believe him.* For which is greater, to come down while yet alive from the cross, or to rise from the tomb when dead? Yet this He did, and ye believed not; therefore neither would ye have believed if He had come down from the cross. It seems to me that this was a suggestion of the dæmons. For immediately when the Lord was crucified they felt the power of the cross, and perceived that their strength was broken, and therefore contrive this to move Him to come down from the cross. But the Lord, aware of the designs of His foes, remains on the cross that He may destroy the Devil.

CHRYSOSTOM. *He trusted in God, let him now deliver him, if he will.* O most foul! Were they therefore not Prophets or righteous men, because God did not deliver them out of their perils? But if He would not oppose their glory, which accrued to them out of the perils which you brought upon them, much more in this man ought you not to be offended because of what He suffers; what He has ever said ought to remove any such suspicion. When they add, *Because he said, I am the Son of God,* they desire to intimate that He suffered as an impostor and seducer, and as making high and false pretences. And not only the Jews and the soldiers from below, but from above likewise. *The thieves, which were crucified with him, cast the same in his teeth.*

AUGUSTINE. (de Cons. Ev. iii. 16.) It may seem that Luke contradicts this, when he describes one of the robbers as reviling Him, and as therefore rebuked by the other. But we may suppose that Matthew, shortly alluding to the circumstance, has used the plural for the singular, as in the Epistle to the Hebrews we have, *Hare stopped the mouths of lions,* (Heb. 11:33.) when Daniel only is spoken of. And what more common way of speaking than for one to say, See the country people insult me, when it is one only who has done so. If indeed Matthew had said that both the thieves had reviled the

Lord, there would be some discrepancy; but when he says merely, *The thieves*, without adding ‘both,’ we must consider it as that common form of speech in which the singular is signified by the plural.

JEROME. Or it may be said that at first both reviled Him; but when the sun had withdrawn, the earth was shaken, the rocks were rent, and the darkness increased, one believed on Jesus, and repaired his former denial by a subsequent confession.

CHRYSOSTOM. At first both reviled Him, but afterwards not so. For that you should not suppose that the thing was arranged by any collusion, and that the thief was not a thief, he shews you by his wanton reproaches, that even after he was crucified he was a thief and a foe, but was afterwards totally changed.

HILARY. That both the thieves cast in His teeth the manner of His Passion, shews that the cross should be an offence to all mankind, even to the faithful.

JEROME. Or, in the two thieves both nations, Jews and Gentiles, at first blasphemed the Lord; afterwards the latter terrified by the multitude of signs did penitence, and thus rebukes the Jews, who blaspheme to this day.

ORIGEN. The thief who was saved may be a sign of those who after many sins have believed on Christ.

27:45–50

45. Now from the sixth hour there was darkness over all the land unto the ninth hour.

46. And about the ninth hour Jesus cried with a loud voice, saying, Eli, Eli, lama sabachthani? that is to say, My God, may God, why hast thou forsaken me?

47. Some of them that stood there, when they heard that, said, This man calleth for Elias.

48. And straightway one of them ran, and took a sponge, and filled it with vinegar, and put it on a reed, and gave him to drink.

49. The rest said, Let be, let us see whether Elias will come to save him.

50. Jesus, when he had cried again with a loud voice, yielded up the ghost.

PSEUDO-CHRYSTOM. (Pseudo Chrys. in Hom. de Cruce et Latr. ubi sup.) Creation could not bear the outrage offered to the Creator; whence the sun withdrew his beams, that he might not look upon the crime of these impious men.

ORIGEN. Some take occasion from this text to cavil against the truth of the Gospel. For indeed from the beginning eclipses of the sun have happened in their proper seasons; but such an eclipse as would be brought about by the ordinary course of the seasons could only be at such time as the sun and moon come together, when the moon passing beneath intercepts the sun's rays. But at the time of Christ's passion it is clear that this was not the case, because it was the paschal feast, which it was customary to celebrate when the moon was full. Some believers, desiring to produce some answer to this objection, have said, that this eclipse in accordance with the other prodigies was an exception to the established laws of nature.

PSEUDO-DIONYSIUS. (ad Polycarp. Ep. 7.) When we were together at Heliopolis, we both observed such an interference of the moon with the sun quite unexpectedly, for it was not the season of their conjunction; and then from the ninth hour until evening, beyond the power of nature, continuing in a direct line between us and the sun. And this obscuration we saw begin from the east, and so pass to the extreme of the sun's orb, and again return back the same way, being thus the very reverse of an ordinary eclipse.

CHRYSTOM. (Hom. lxxxviii.) This darkness lasted three hours, whereas an eclipse is transient, and not enduring, as they know who have studied the matter.

ORIGEN. Against this the children of this world urge, How is it that of the Greeks and Barbarians, who have made observations of these things, not one has recorded so remarkable a phenomenon as this? Phlegon indeed has recorded such an event as happening in the time of Tiberius Caesar, but he has not mentioned that it was at the full moon. I think therefore that, like the other miracles which took place at the Passion, the rending of the veil, and

the earthquake, this also was confined to Jerusalem. Or, if any one chooses, it may be extended to the whole of Judæa; as in the book of Kings, Abdias said to Elias, *As the Lord thy God liveth, there is no nation or kingdom whither my lord hath not sent to seek thee*, (1 Kings 18:10.) meaning that he had been sought in the countries round about Judæa. Accordingly we might suppose many and dense clouds to have been brought together over Jerusalem and Judæa, enough to produce thick darkness from the sixth to the ninth hour. For we understand that there were two creatures created on the sixth day, the beasts before the sixth hour, man on the sixth; and therefore it was fitting that He who died for the salvation of man should be crucified at the sixth hour, and for this cause that darkness should be over the whole earth from the sixth to the ninth hour. And as by Moses stretching out his hands towards heaven darkness was brought upon the Egyptians who held the servants of God in bondage, so likewise when at the sixth hour Christ stretched out his hands on the cross to heaven, darkness came over all the people who had cried out, *Crucify him*, and they were deprived of all light as a sign of the darkness that should come, and that should envelop the whole people of the Jews. Further, under Moses there was darkness over the land of Egypt three days, but all the children of Israel had light; so under Christ there was darkness over all Judæa for three hours, because for their sins they were deprived of the light of God the Father, the splendour of Christ, and the illumination of the Holy Spirit. But over the rest of the earth there is light, which every where illumines the Church of God in Christ. And if to the ninth hour there was darkness over Judæa, it is manifest that light returned to them again after that; *so, when the fulness of the Gentiles shall have entered in, then all Israel shall be saved*. (Rom. 11:25.)

CHRYSTOM. Or otherwise; The wonder was in this, that the darkness was over the whole earth, which had never come to pass before, save only in Egypt what time the Passover was celebrated; for the things done then were a type of these. And consider the time when this is done; at mid-day, while over the whole world it was day, that all the dwellers on the earth might perceive it. This is the sign He promised to them that asked Him, *An evil and adulterous generation seeketh a sign, and there shall no sign be given it save the sign of Jonas the Prophet*, (Matt. 12:39.) alluding to His cross and resurrection. And it was a much greater marvel that this should come to pass when He was fastened to the cross, than when He was walking at large on the earth. Surely here was enough to convert them, not by the greatness

of the miracle alone, but because it was done not till after all these instances of their frenzy, when their passion was past, when they had uttered all that they would, and were satiated with taunts and gibes. But how did they not all marvel and conclude Him to be God? Because the human race was at that time plunged in exceeding sluggishness and vice, and this wonder was but one, and quickly past away, and none cared to search out its cause, or perhaps they attributed it to eclipse, or some other physical consequence. And on this account He shortly afterwards lifts up His voice to shew that He yet lives, and Himself wrought this miracle; *And about the ninth hour Jesus cried with a loud voice, &c.*

JEROME. He employed the beginning of the twenty-first Psalm. (Ps. 22:1. Vulg.) That clause in the middle of the verse, *Look upon me*, is superfluous; for the Hebrew has only ‘Eli, Eli, lama sabachthani,’ that is, *My God, my God, why hast thou forsaken me?* It is impiety therefore to think that this Psalm was spoken in the character of David or Esther or Mardocheus, when passages taken out of it by the Evangelist are understood of the Saviour; as, *They parted my garments among them*, and, *They pierced my hands*.

CHRYSTOSTOM. He uttered this word of prophecy, that He might bear witness to the very last hour to the Old Testament, and that they might see that He honours the Father, and is not against God. And therefore too, He used the Hebrew tongue, that what He said might be intelligible to them.

ORIGEN. But it must be asked, What means this, that Christ is forsaken of God? Some, unable to explain how Christ could be forsaken of God, say that this was spoken out of humility. But you will be able clearly to comprehend His meaning if you make a comparison of the glory which He had with the Father with the shame which He despised when He endured the cross.

HILARY. (de Trin. x. 50 &c.) From these words heretical spirits contend either that God the Word was entirely absorbed into the soul at the time it discharged the function of a soul in quickening the body; or that Christ could not have been born man, because the Divine Word dwelt in Him after the manner of a prophetic spirit. As though Jesus Christ was a man of ordinary soul and body, having His beginning then when He began to be man, and thus now deserted upon the withdrawal of the protection of God’s word cries out, *My God, my God, why hast thou forsaken me?* Or at least

that the nature of the Word being transmuted into soul, Christ, who had depended in all things upon His Father's support, now deserted and left to death, mourns over this desertion, and pleads with Him departing. But amidst these impious and feeble opinions, the faith of the Church imbued with Apostolic teaching does not sever Christ that He should be considered as Son of God and not as Son of Man. The complaint of His being deserted is the weakness of the dying man; the promise of Paradise is the kingdom of the living God. You have Him complaining that He is left to death, and thus He is Man; you have Him as He is dying declaring that He reigns in Paradise; and thus He is God. Wonder not then at the humility of these words, when you know the form of a servant, and see the offence of the cross.

GLOSS. (non occ.) God is said to have forsaken Him in death because He exposed Him to the power of His persecutors; He withdrew His protection, but did not break the union.

ORIGEN. When He saw darkness over the whole land of Judæa He said this, Father, *why hast thou forsaken me?* meaning, Why hast thou given Me over exhausted to such sufferings? that the people who were honoured by Thee may receive the things that they have dared against Me, and should be deprived of the light of Thy countenance. Also, Thou hast forsaken Me for the salvation of the Gentiles. But what good have they of the Gentiles who have believed done, that I should deliver them from the evil one by shedding My precious blood on the ground for them? Or will they, for whom I suffer these things, ever do aught worthy of them? Or foreseeing the sins of those for whom He suffered, He said, *Why hast thou forsaken me?* that I should become as *one that, gathereth stubble in the harvest, and gleanings in the vintage.* (Mic. 7:1.) But you must not imagine that the Saviour said this after the manner of men by reason of the misery which encompassed Him on the cross; for if you take it so you will not hear His *loud voice* and mighty words which point to something great hidden.

RABANUS. Or, The Saviour said this as bearing about with Him our feelings, who when placed in dangers think ourselves forsaken by God. Human nature was forsaken by God because of its sins, and the Son of God becoming our Advocate laments the misery of those whose guilt He took upon Him^f; there in shewing how they who sin ought to mourn, when He who never sinned did thus mourn.

JEROME. It follows, *Some of them that stood by, &c.; some*, not all; whom I suppose to have been Roman soldiers, ignorant of Hebrew, but from the words *Eli, Eli*, thought that He called upon Elias. But if we prefer to suppose them Jews, they do it after their usual manner, that they may accuse the Lord of weakness in thus invoking Elias.

PSEUDO-CHRYSOSTOM. (Hom. vi. in Pass. [vol. iii. p. 733.]) Thus the Source of living water is made to drink vinegar, the Giver of honey is fed with gall; Forgiveness is scourged, Acquittance is condemned, Majesty is mocked, Virtue ridiculed, the Bestower of showers is repaid with spitting.

HILARY. Vinegar is wine, which has turned sour either from neglect, or the fault of the vessel. Wine is the honour of immortality, or virtue. When this then had been turned sour in Adam, He took and drunk it at the hands of the Gentiles. It is offered to Him on a reed and a sponge; that is, He took from the bodies of the Gentiles immortality spoiled and corrupted, and transfused in Himself into a mixture of immortality that in us which was spoiled.

REMIGIUS. Or otherwise; The Jews as degenerating from the wine of the Patriarchs and Prophets were vinegar; they had deceitful hearts, like to the winding holes and hollows in sponge. By the reed, Sacred Scripture is denoted, which was fulfilled in this action; for as we call that which the tongue utters, the Hebrew tongue, or the Greek tongue, for example; so the writing, or letters which the seed produces, we may call a reed.

ORIGEN. And perhaps all who know the ecclesiastical doctrine, but live amiss, have given them to drink wine mingled with gall; but they who attribute to Christ untrue opinions, these filling a sponge with vinegar, put it upon the reed of Scripture, and put it to His mouth.

RABANUS. The soldiers misunderstanding the sound of the Lord's words, foolishly looked for the coming of Elias. But God, whom the Saviour thus invoked in the Hebrew tongue, He had ever inseparably with Him.

AUGUSTINE. (in Serm. non occ.) When now nought of suffering remains to be endured, death still lingers, knowing that it has nothing there. The ancient foe suspected somewhat unusual. This man, first and only, he found having no sin, free from guilt, owing nothing to the laws of his jurisdiction. But leagued with Jewish madness, Death comes again to the assault, and desperately invades the Life-giver. *And Jesus, when he had cried again with*

a loud voice, yielded up the ghost. Wherefore should we be offended that Christ came from the bosom of the Father to take upon Him our bondage, that He might confer on us His freedom; to take upon Him our death, that we might be set free by His death; by despising death He exalted us mortals into Gods, counted them of earth worthy of things in heaven? For seeing the Divine power shines forth so brilliant in the contemplation of its works, it is an argument of boundless love, that it suffers for its subjects, dies for its bondsmen. This then was the first cause of the Lord's Passion, that He would have it known how great God's love to man, Who desired rather to be loved than feared. The second was that He might abolish with yet more justice the sentence of death which He had with justice passed. For as the first man had by guilt incurred death through God's sentence, and handed down the same to his posterity, the second Man, who knew no sin, came from heaven that death might be condemned, which, when commissioned to seize the guilty, had presumed to touch the Author of sinlessness. And it is no wonder if for us He laid down what He had taken of us, His life, namely, when He has done other so great things for us, and bestowed so much on us.

PSEUDO-AUGUSTINE. (Vigil. cont. Felicianum. 14.) Far be from the faithful any suspicion that Christ experienced our death in such sort that life (as far as it can) ceased to live. Had this been so, how could aught have been said to live during that three days, if the Fountain of Life itself was dried up? Therefore Christ's Godhead experienced death through its partaking of humanity or of human feeling, which it had voluntarily taken on it; but it lost not the properties of its nature by which it gives life to all things. For when we die, without doubt the loss of life by the body is not the destruction of the soul, but the soul quitting the body loses not its own properties, but only lets go what it had quickened, and as far as in it lays produces the death of somewhat else, but itself defies death. To speak now of the Saviour's soul; it might depart without being itself destroyed from His body for this three days' space, even by the common laws of death, and without taking into account the indwelling Godhead, and His singular righteousness. For I believe that the Son of God died not in punishment of unrighteousness which He had not at all, but according to the law of that nature which He took upon Him for the redemption of the human race.

DAMASCENE. (de Fid. Orth. iii. 27.) Although He died as man, and His holy soul was separated from His unstained body, yet His Godhead remained

inseparate from either body or soul. Yet was not the one Person divided into two; for as both body and soul had from the beginning an existence in the Person of the Word, so also had they in death. For neither soul nor body had ever a Person of their own, besides the Person of the Word.

JEROME. It was a mark of Divine power in Him thus to dismiss the Spirit as Himself had said, *No man can take my life from me, but I lay it down and take it again.* (John 10:18.) For by *the ghost* in this place we understand the soul; so called either because it is that which makes the body quick or spiritual, or because the substance of the soul itself is spirit, according to that which is written, *Thou takest away their breath, and they die.* (Ps. 104:29.)

CHRYSTOSTOM. Also for this reason He cried out with a loud voice to shew that this is done by His own power. For by crying out with a loud voice when dying, He shewed incontestably that He was the true God; because a man in dying can scarcely utter even a feeble sound.

AUGUSTINE. (Cons. Ev. iii. 18.) Luke mentions the words which He thus cries out, *Father, into thy hands I commend my Spirit.*

HILARY. Or, He gave up the ghost with a loud voice, in grief that He was not carrying the sins of all men.

27:51–56

51. And, behold, the veil of the temple was rent in twain from the top to the bottom; and the earth did quake, and the rocks rent;

52. And the graves were opened; and many bodies of the saints which slept arose,

53. And came out of the graves after his resurrection, and went into the holy city, and appeared unto many.

54. Now when the centurion, and they that were with him, watching Jesus, saw the earthquake, and those things that were done, they feared greatly, saying, Truly this was the Son of God.

55. And many women were there beholding afar off, which followed Jesus from Galilee, ministering unto him:

56. Among which was Mary Magdalene, and Mary the mother of James and Joses, and the mother of Zebedee's children.

ORIGEN. Great things were done at the moment that Jesus cried with a great voice.

AUGUSTINE. (de Cons. Ev. iii. 19.) The wording sufficiently shews that the veil was rent just when He gave up the ghost. If he had not added, *And, lo!* but had merely said, *And the veil of the temple we as rent*, it would have been uncertain whether Matthew and Mark had not inserted it here out of its place as they recollected, and Luke had observed the right order, who having said, *And the sun was darkened*, adds, *And the veil of the temple was rent in twain*; (Luke 23:46.) or, on the contrary, Luke had returned to what they had inserted in its place.

ORIGEN. It is understood that there were two veils; one veiling the Holy of Holies, the other, the outer part of the tabernacle or temple. In the Passion then of our Lord and Saviour, it was the outer veil which was rent from the top to the bottom, that by the rending of the veil from the beginning to the end of the world, the mysteries might be published which had been hid with good reason until the Lord's coming. *But when that which is perfect is come*, (1 Cor. 13:10.) then the second veil also shall be taken away, that we may see the things that are hidden within, to wit, the true Ark of the Testament, and behold the Cherubim and the rest in their real nature.

HILARY. Or, The veil of the temple is rent, because from this time the nation was dispersed, and the honour of the veil is taken away with the guardianship of the protecting Angel.

LEO. ('Leo, in Serm. de Pass.' non occ.) The sudden commotion in the elements is a sufficient sign in witness of His venerable Passion, *The earth quaked, and the rocks rent, and the graves were opened*.

JEROME. It is not doubtful to any what these great signs signify according to the letter, namely, that heaven and earth and all things should bear witness to their crucified Lord.

HILARY. *The earth quaked*, because it was unequal to contain such a body; *the rocks rent*, for the Word of God that pierces all strong and mighty things, and the virtue of the eternal Power had penetrated them; *the graves were opened*, for the bands of death were loosed. *And many bodies of the saints which slept arose*, for illumining the darkness of death, and shedding light upon the gloom of Hades, He robbed the spirits of death.

CHRYSOStOM. When He remained on the cross they had said tauntingly, *He saved others, himself he cannot save*. But what He would not do for Himself, that He did and more than that for the bodies of the Saints. For if it was a great thing to raise Lazarus after four days, much more was it that they who had long slept should now shew themselves alive; this is indeed a proof of the resurrection to come. But that it might not be thought that that which was done was an appearance merely, the Evangelist adds, *And came out of the graves after his resurrection., and went into the holy city, and appeared unto many*.

JEROME. As Lazarus rose from the dead, so also did many bodies of the Saints rise again to shew forth the Lord's resurrection; yet notwithstanding that the graves were opened, they did not rise again before the Lord rose, that He might be the first-born of the resurrection from the dead. *The holy city* in which they were seen after they had risen may be understood to mean either the heavenly Jerusalem, or this earthly, which once had been holy. For the city of Jerusalem was called Holy on account of the Temple and the Holy of Holies, and to distinguish it from other cities in which idols were worshipped. When it is said, *And appeared unto many*, it is signified that this was not a general resurrection which all should see, but special, seen only by such as were worthy to see it.

REMIGIUS. But some one will ask, what became of those who rose again when the Lord rose. We must believe that they rose again to be witnesses of the Lord's resurrection. Some have said that they died again, and were turned to dust, as Lazarus and the rest whom the Lord raised. But we must by no means give credit to these men's sayings, since if they were to die again, it would be greater torment to them, than if they had not risen again. We ought therefore to believe without hesitation that they who rose from the dead at the Lord's resurrection, ascended also into heaven together with Him.

ORIGEN. These same mighty works are still done every day; the veil of the temple is rent for the Saints, in order to reveal the things that are contained within. The earth quakes, that is, all flesh because of the new word and new things of the New Testament. The rocks are rent, i.e. the mystery of the Prophets, that we may see the spiritual mysteries hid in their depths. The graves are the bodies of sinful souls, that is, souls dead to God; but when by God's grace these souls have been raised, their bodies which before were graves, become bodies of Saints, and appear to go out of themselves, and follow Him who rose again, and walk with Him in newness of life; and such as are worthy to have their conversation in heaven enter into the Holy City at divers times, and appear unto many who see their good works.

AUGUSTINE. (de Cons. Ev. iii. 20.) It is no contradiction here that Matthew says, that *The centurion and they that were with him, watching Jesus, feared when they saw the earthquake, and the things that were done*; while Luke says, that he wondered at the giving up the ghost with a loud voice. For when Matthew adds, *the things that were done*, this gives full scope for Luke's expression, that he wondered at the Lord's death, for this among the rest was wonderful.

JEROME. Observe, that in the very midst of the offence of His passion the Centurion acknowledges the Son of God, while Arius in the Church proclaims Him a creature.

RABANUS. Whence with good reason by the Centurion is denoted the faith of the Church, which, when the veil of heavenly mysteries had been rent by the Lord's death, immediately asserts Jesus to be both very Man, and truly Son of God, while the Synagogue held its peace.

LEO. (Serm. 66. 3.) From this example then of the Centurion let the substance of the earth tremble in the punishment of its Redeemer, let the rocks of unbelieving minds be rent, and those who were pent up in these sepulchres of mortality leap forth, bursting the bonds that would detain them; and let them shew themselves in the Holy City, i.e. the Church of God, as signs of the Resurrection to come; and thus let that take place in the heart, which we must believe takes place in the body.

JEROME. It was a Jewish custom, and held no disgrace, according to the manners of the people of old, for women to minister of their substance, food, and clothing to their teachers. This Paul says, that he refused, because it might occasion scandal among the Gentiles. They ministered to the Lord of their substance, that He might reap their carnal things, of whom they reaped spiritual things. Not that the Lord needed food of the creature, but that He might set an example for the teacher, that He should be content to receive food and clothing from His disciples. But let us see what sort of attendants He had; *Among whom was Mary Magdalene, and Mary the mother of James and Joseph, and the mother of Zebedee's children.*

ORIGEN. In Mark the third is called Salome.

CHRYSTOSTOM. These women thus watching the things that are done are the most compassionate, the most sorrowful. They had followed Him ministering, and remained by Him in danger, shewing the highest courage, for when the disciples fled they remained.

JEROME. (adv. Helvid.) 'See,' says Helvidius, 'Jacob and Joseph are the sons of Mary the Lord's mother, whom the Jews call the brethren of Christ. (Mark 6:3.) He is also called James the less, to distinguish him from James the greater, who was the son of Zebedee.' And he urges that 'it were impious to suppose that His mother Mary would be absent, when the other women were there; or that we should have to invent some other third unknown person of the name of Mary, and that too when John's Gospel witnesses that His mother was present.' O blind folly! O mind perverted to its own destruction! Hear what the Evangelist John says: *There stood by the cross of Jesus, his mother, and his mother's sister, Mary the wife of Cleophas, and Mary Magdalene.* (John 19:25.) No one can doubt that there were two Apostles called James; the son of Zebedee, and the son of Alphaeus. This unknown James the less, whom Scripture mentions as the son of Mary, if he is an Apostle, is the son of Alphaeus; if he is not an Apostle, but a third unknown James, how can he be supposed to be the Lord's brother, and why should he be styled 'The Less,' to distinguish him from 'The Greater?' For The Greater and The Less are epithets which distinguish two persons, but not three. And that the James, the Lord's brother, was an Apostle, is proved by Paul, *Other of the Apostles saw I none, save James the Lord's brother.* (Gal. 1:19.) But that you should not suppose this James to be the son of Zebedee, read the Acts, (Acts 12:1.) where he was put to

death by Herod. The conclusion then remains, that this Mary, who is described as the mother of James the less (vid. sup. 13:55.), was wife of Alpheus, and sister of Mary the Lord's mother, called by John, Mary the wife of Cleophas. But should you incline to think them two different persons, because in one place she is called Mary the mother of James the less, and in another place Mary the wife of Cleophas, you will learn the Scripture custom of calling the same man by different names; as Raguel Moses' father-in-law is called Jethro. In like manner then, Mary the wife of Cleophas is called the wife of Alpheus, and the mother of James the less. For if she had been the Lord's mother, the Evangelist would here, as in all other places, have called her so, and not described her as the mother of James, when he meant to designate the mother of the Lord. But even if Mary the wife of Cleophas, and Mary the mother of James and Joses, were different persons, it is still certain, that Mary the mother of James and Joses was not the Lord's mother.

AUGUSTINE. (ubi sup.) We might have supposed that some of the women *stood afar off*, as three Evangelists say, and others *near the cross*, as John says, had not Matthew and Mark reckoned Mary Magdalen among those that stood afar off, while John puts her among those that stood near. This is reconciled if we understand the distance at which they were to be such that they might be said to be near, because they were in His sight; but far off in comparison of the crowd who stood nearer with the centurion and soldiers. We might also suppose that they who were there together with the Lord's mother, began to depart after He had commended her to the disciple, that they might extricate themselves from the crowd, and looked on from a distance at the other things which were done, so that the Evangelists, who speak of them after the Lord's death, speak of them as standing afar off.

27:57–61

57. When the even was come, there came a rich man of Arimathea, named Joseph, who also himself was Jesus' disciple:

58. He went to Pilate, and begged the body of Jesus. Then Pilate commanded the body to be delivered.

59. And when Joseph had taken the body, he wrapped it in a clean linen cloth,

60. And laid it in his own new tomb, which he had hewn out in the rock: and he rolled a great stone to the door of the sepulchre, and departed.

61. And there was Mary Magdalene, and the other Mary, sitting over against the sepulchre.

GLOSS. (non occ.) When the Evangelist had finished the order of the Lord's Passion and death, he treats of His burial.

REMIGIUS. Arimathea is the same as Ramatha, the city of Helcana and Samuel, and is situated in the Chananitic country near Diospolis. This Joseph was a man of great dignity in respect of worldly station, but has the praise of much higher merit in God's sight, seeing he is described as righteous. Indeed he that should have the burial of the Lord's body ought to have been such, that he might be deserving of that office by righteous merit.

JEROME. He is described as rich, not out of any ambition on the part of the writer to represent so noble and rich a man as Jesus' disciple, but to shew how he was able to obtain the body of Jesus from Pilate. For poor and unknown individuals would not have dared to approach Pilate, the representative of Roman power, and ask the body of a crucified malefactor. In another Gospel this Joseph is called a counsellor; and it is supposed that the first Psalm has reference to him, *Blessed is the man that walketh not in the counsel of the ungodly.* (Ps. 1:1.)

CHRYSTOSTOM. Consider this man's courage; he risked his life, and took upon him many enmities in order to render this service; and not only dares to ask for Christ's body, but also to bury it.

JEROME. By this simple burial of the Lord is condemned the ostentation of the rich, who cannot dispense with lavish expense even in their tombs. But we may also consider in a spiritual sense, that the Lord's body was wrapped not in gold, jewels, or silk, but in clean linen; and that he who wrapped it, is he who embraces Jesus with a pure heart.

REMIGIUS. Or, otherwise; The linen is grown out of the ground, and is bleached to whiteness with great labour, and thus this signifies that His

body which was taken of the earth, that is of a Virgin, through the toil of passion came to the whiteness of immortality.

RABANUS. From this also has prevailed in the Church the custom of celebrating the sacrifice of the altar not in silk, or in coloured robes, but in linen grown from the earth, as we read, was ordered by the Holy Pope Silvester.

PSEUDO-AUGUSTINE. (Serm. App. 248. 4.) The Saviour was laid in a tomb belonging to another man, because He died for the salvation of others. For why should He who in Himself had no death, have been laid in His own tomb? Or He whose place was reserved for Him in heaven, have had a monument upon earth? He who remained but three days space in the tomb, not as dead, but as resting on His bed? A tomb is the necessary abode of death; Christ then, who is our life, could not have an abode of death; He that ever liveth had no need of the dwelling of the departed.

JEROME. He is laid in a new tomb, lest after His resurrection it should be pretended that it was some other who had risen when they saw the other bodies there remaining. The new tomb may also signify the virgin womb of Mary. And He was laid in a tomb hewn out of the rock, lest had it been one raised of many stones, it might have been said that He was stolen away by undermining the foundations of the pile.

PSEUDO-AUGUSTINE. ('Aug. in Serm.' non occ.) Had the tomb been in the earth, it might have been said they undermined the place, and so carried Him off. Had a small stone been laid thereon, they might have said, They carried Him off while we slept.

JEROME. That a great stone was rolled there, shews that the tomb could not have been reopened without the united strength of many.

HILARY. Mystically, Joseph affords a figure of the Apostles. He wraps the body in a clean linen cloth, in which same linen sheet were let down to Peter out of heaven all manner of living creatures; whence we understand, that under the representation of this linen cloth the Church is buried together with Christ. The Lord's body moreover is laid in a chamber hewn out of rock, empty and new; that is, by the teaching of the Apostles, Christ is conveyed into the hard breast of the Gentiles hewn out by the toil of teaching, rude and new, hitherto unpenetrated by any fear of God. And for

that besides Him ought nothing to enter our breasts, a stone is rolled to the mouth, that as before Him we had received no author of divine knowledge, so after Him we should admit none.

ORIGEN. This is no casual mention of the circumstances that the body was wrapped in clean linen, and laid in a new tomb, and a great stone rolled to the mouth, but that every thing touching the body of Jesus is clean, and new, and very great.

REMIGIUS. When the Lord's body was buried, and the rest returned to their own places, the women alone, who had loved Him more attachedly adhered to Him, and with anxious care noted the place where the Lord's body was laid, that at fit time they might perform the service of their devotion to him.

ORIGEN. The mother of the sons of Zebedee is not mentioned as having sat over against the sepulchre. And perhaps she was able to endure as far as the cross only, but these as stronger in love were not absent even from the things that were afterwards done.

JEROME. Or, when the rest left the Lord, the women continued in their attendance, looking for what Jesus had promised; and therefore they deserved to be the first to see the resurrection, because *he that endureth to the end shall be saved*. (Matt. 10:22.)

REMIGIUS. And to this day the holy women, that is, the lowly souls of the saints, do the like in this present world, and with pious assiduity wait while Christ's passion is being completed.

27:62–66

62. Now the next day, that followed the day of the preparation, the Chief Priests and Pharisees came together unto Pilate,

63. Saying, Sir, we remember that that deceiver said, while he was yet alive, After three days I will rise again.

64. Command therefore that the sepulchre be made sure until the third day, lest his disciples come by night, and steal him away, and say unto the people, He is risen from the dead: so the last error shall be worse than the first.

65. Pilate said unto them, Ye have a watch: go your way, make it as sure as ye can.

66. So they went and made the sepulchre sure, sealing the stone, and setting a watch.

JEROME. It was not enough for the Chief Priests to have crucified the Lord the Saviour, if they did not guard the sepulchre, and do their utmost to lay hands on Him as He rose from the dead.

RABANUS. By the Parasceve is meant ‘preparation;’ and they gave this name to the sixth day of the week, on which they made ready the things needed for the Sabbath, as was commanded respecting the manna, *On the sixth day they gathered twice as much.* (Exod. 16:22.) Because on the sixth day man was made, and on the seventh God rested; therefore on the sixth day Jesus died for man, and rested the Sabbath day in the tomb. The Chief Priests although in putting the Lord to death they had committed a heinous crime, yet were they not satisfied unless even after His death they carried on the venom of their malice once begun, traducing His character, and calling one, whom they knew to be guileless, *a deceiver.* (John 11:49.) But as Caiaphas prophesied without knowing it, that *it is expedient that one man should die for the people*, so now, Christ was a deceiver,¹ not from truth into error, but leading men from error to truth, from vices to virtue, from death to life.

REMIGIUS. They say that He had declared, *After three days I will rise again*, in consequence of that He said above, *As Jonas was three days and, three nights in the whale’s belly, &c.* (Matt. 12:40.) But let us see in what way He can be said to have risen again *after three days*. Some would have the three hours of darkness understood as one night, and the light succeeding the darkness as a day, but these do not know the force of figurative language. The sixth day of the week on which He suffered comprehended the foregoing night; then follows the night of the Sabbath with its own day, and the night of the Lord’s day includes also its own day; and hence it is true that He rose again after three days.

AUGUSTINE. (‘Aug. in Serm.’ non occ.) He rose again after three days, to signify the consent of the whole Trinity in the passion of the Son; the three days’ space is read figuratively, because the Trinity which in the beginning made man, the same in the end restores man by the passion of Christ.

RABANUS. *Command therefore that the sepulchre be made sure until the third day.* For Christ's disciples were spiritually thieves; stealing from the unthankful Jews the writings of the New and Old Testament, they bestowed them to be used by the Church; and while they slept, that is, while the Jews were sunk in the lethargy of unbelief, they carried off the promised Saviour, and gave Him to be believed on by the Gentiles.

HILARY. Their fear lest the body should be stolen, the setting a watch on the tomb, and sealing it, are marks of folly and unbelief, that they should have sought to seal up the tomb of One at whose bidding they had seen a dead man raised from the tomb.

RABANUS. When they say, *And the last error will be worse than the first,* they utter a truth unwittingly, for their contempt of penitence was worse for the Jews than was their error of ignorance.

CHRYSOSTOM. (Hom. lxxxix.) Observe how against their will they concert to demonstrate the truth, for by their precautions irrefragable demonstration of the resurrection was attained. The sepulchre was watched, and so no fraud could have been practised; and if there was no collusion, it is certain that the Lord rose again.

RABANUS. Pilate's answer to their request is as much as to say, Be it enough for you that ye have conspired the death of an innocent man, henceforth let your error remain with you.

CHRYSOSTOM. Pilate will not suffer that the soldiers alone should seal. But as though he had learnt the truth concerning Christ, he was no longer willing to be partner in their acts, and says, Seal it as ye will yourselves, that ye may not be able to accuse others. For had the soldiers alone sealed, they might have said that the soldiers had suffered the disciples to steal the body, and so given the disciples a handle to forge a tale concerning the resurrection; but this could they not say now, when they themselves had sealed the sepulchre.

28:1–7

1. In the end of the sabbath, as it began to dawn toward the first day of the week, came Mary Magdalene and the other Mary to see the sepulchre.

2. And, behold, there was a great earthquake: for the angel of the Lord descended from heaven, and came and rolled back the stone from the door, and sat upon it.

3. His countenance was like lightning, and his raiment white as snow:

4. And for fear of him the keepers did shake, and became as dead men.

5. And the angel answered and said unto the women, Fear not ye: for I know that ye seek Jesus, which was crucified.

6. He is not here: for he is risen, as he said. Come, see the place where the Lord lay.

7. And go quickly and tell his disciples that he is risen from the dead; and, behold, he goeth before you into Galilee; there shall ye see him: lo, I have told you.

PSEUDO-CHRYSOSTOM. (Hom. de Resur. iii.) After the mockings and scourgings, after the mingled draughts of vinegar and gall, the pains of the cross, and the wounds, and finally after death itself and Hades, there rose again from the grave a renewed flesh, there returned from obstruction a hidden life, health chained up in death broke forth, with fresh beauty from its ruin.

AUGUSTINE. (de Cons. Ev. iii. 24.) Concerning the hour when the women came to the sepulchre there arises a question not to be overlooked. Matthew here says, *On the evening of the Sabbath*. What then means that of Mark, *Very early in the morning, the first day of the week?* (Mark 16:2.) Truly Matthew, by naming the first part of the night, to wit, the evening, denotes the whole night in the end of which they come to the sepulchre. But seeing the Sabbath hindered them from doing this before, he designates the whole night by the earliest portion of it in which it became lawful for them to do whatever, during some period of the night, they designed to do. Thus, *On*

the evening of the sabbath, is just the same as if he had said, On the night of the sabbath, i.e. the night which follows the day of the sabbath, which is sufficiently proved by the words which follow, *As it began to dawn towards the first day of the week*. This could not be if we understood only the first portion of the night, its beginning, to be conveyed by the word, *evening*. For the evening or beginning of the night does not *begin to dawn towards the first day of the week*, but only the night which is concluded by the dawn. And this is the usual mode of speaking in Holy Scripture, to express the whole by a part. By *evening* therefore he implied the night, in the end of which they came to the sepulchre.

BEDE. (in loc.) Otherwise; It may be understood that they began to come in the evening, but that it was the dawn of the first day of the week when they reached the sepulchre; that is, that they prepared the spices for anointing the Lord's body in the evening, but that they took them to the sepulchre in the morning. This has been so shortly described by Matthew, that it is not quite clear in his account, but the other Evangelists give the order more distinctly. The Lord was buried on the sixth day of the week, and the women returning from the sepulchre prepared spices and ointments as long as it was lawful to work; on the sabbath they rested, according to the commandment, as Luke plainly declares; and when the Sabbath was past and the evening was come, and the season of labour returned, with zealous devotion they proceeded to purchase such spices as they yet lacked, (this is implied in Mark's words, *when the sabbath was past*, that they might go and anoint Jesus, for which purpose they come early in the morning to the sepulchre.

JEROME. Or, otherwise; This apparent discrepancy in the Evangelists as to the times of their visits is no mark of falsehood, as wicked men urge, but shews the sedulous duty and attention of the women, often going and coming, and not enduring to be long absent from the sepulchre of their Lord.

REMIGIUS. It is to be known that Matthew designs to hint to us a mystical meaning, of how great worthiness this most holy night drew from the noble conquest of death, and the Resurrection of Our Lord. With this purpose he says, *On the evening of the Sabbath*. For whereas according to the wonted succession of the hours of the day, evening does not dawn towards day, but on the contrary darkens towards night, these words shew that the Lord shed,

by the light of His resurrection joy and brilliance over the whole of this night.

BEDE. (Hom. Æst. i.) For from the beginning of the creation of the world until now, the course of time has followed this arrangement, that the day should go before the night, because man, fallen by sin from the light of paradise, has sunk into the darkness and misery of this world. But now most fitly night goes before day, when, through faith in the resurrection, we are brought back from the darkness of sin and the shadow of death to the light of life, by the bounty of Christ.

CHRYSOLOGUS. (Serm. 75.) ^g. Because the sabbath is illuminated, not taken away, by Christ, Who said, *I am not come to destroy the Law, but to fulfil it.* (Matt. 5:17.) It is illuminated that it may lighten into the Lord's day, and shine forth in the Church, when it had hitherto burnt dim, and been obscured by the Jews in the Synagogue.

It follows, *Came Mary Magdalen, and the other Mary, &c.* Late runs woman for pardon, who had run early to sin; in paradise she had taken up unbelief, from the sepulchre she hastes to take up faith; she now hastens to snatch life from death, who had before snatched death from life. And it is not, They come, but *came*, (in the singular,) for in mystery and not by accident, the two came under one name. She came, but altered; a woman, changed in life, not in name; in virtue, not in sex. The women go before the Apostles, bearing to the Lord's sepulchre a type of the Churches; the two Marys, to wit. For Mary is the name of Christ's mother; and one name is twice repeated for two women, because herein is figured the Church coming out of the two nations, the Gentiles and the Jews, and being yet one. Mary came to the sepulchre, as to the womb of the resurrection, that Christ might be the second time born out of the sepulchre of faith, who after the flesh had been born of her womb; and that as a virgin had borne Him into this life present, so a sealed sepulchre might bring Him forth into life eternal. It is proof of Deity to have left a womb virgin after birth, and no less to have come forth in the body from a closed sepulchre.

JEROME. *And, behold, there was a great earthquake.* Our Lord, Son at once of God and man, according to His twofold nature of Godhead and of flesh, gives a sign one while of His greatness, another while of His lowliness.

Thus, though now it was man who was crucified, and man who was buried, yet the things that were done around shew the Son of God.

HILARY. The earthquake is the might of the resurrection, when the sting of death being blunted, and its darkness illuminated, there is stirred up a quaking of the powers beneath, as the Lord of the heavenly powers rises again.

CHRYSTOSTOM. Or the earthquake was to rouse and waken the women, who had come to anoint the body; and as all these things were done in the night-time, it was probable that some of them had fallen asleep.

BEDE. (ubi sup.) The earthquake at the Resurrection, as also at the Crucifixion, signifies that worldly hearts must be first moved to penitence by a health-giving fear through belief in His Passion and Resurrection.

CHRYSOLOGUS. (Serm. 77 et 74.) If the earth thus quaked when the Lord rose again to the pardon of the Saints, how will it quake when He shall rise again to the punishment of the wicked? As the Prophet speaks, *The earth trembled when the Lord rose again to judgment.* (Ps. 76:8.) And how will it endure the Lord's presence, when it was unable to endure the presence of His Angel? *And the Angel of the Lord descended from heaven.* For when Christ arose, death was destroyed, commerce with heaven is restored to things on the earth; and woman, who had of old held communication to death with the Devil, now holds communication to life with the Angel.

HILARY. This is an instance of the mercy of God the Father, to supply the ministry of heavenly power to the Son on His resurrection from the grave; and he is therefore the proclaimer of this first resurrection, that it may be heralded by some attendant token of the Father's good pleasure.

BEDE. (ubi sup.) Forasmuch as Christ is both God and man, therefore there lack not amidst the acts of His humanity the ministrations of Angels, due to Him as God. *And came and rolled back the stone;* not to open the door for the Lord to come forth, but to give evidence to men that He was already come forth. For He who as mortal had power to enter the world through the closed womb of a Virgin, He when become immortal, was able to depart out of the world by rising from a sealed sepulchre.

REMIGIUS. The rolling back of the stone signifies the opening of Christ's sacraments, which were covered by the letter of the Law. For the Law having been written on stones, is here denoted by the stone.

CHRYSOLOGUS. (Serm. 74.) He said not 'rolled,' but *rolled back*; because the rolling to of the stone was a proof of death; the rolling it back asserted the resurrection. The order of things is changed; The Tomb devours death, and not the dead; the house of death becomes the mansion of life; a new law is imposed upon it, it receives a dead, and renders up a living, man. It follows, *And sat thereon*. He sat down, who was incapable of weariness; but sat as a teacher of the faith, a master of the Resurrection; upon the stone, that the firmness of his seat might assure the sted fastness of the believers; the Angel rested the foundations of the Faith upon that rock, on which Christ was to found His Church. Or, by the stone of the sepulchre may be denoted death, under which we all lay; and by the Angel sitting thereon, is shewn that Christ hath by His might subdued death.

BEDE. (ubi sup.) And rightly did the Angel appear standing, who proclaimed the Lord's coming into the world, to shew that the Lord should come to vanquish the prince of this world. But the Herald of the Resurrection is related to have been seated, to shew that now He had overcome him that had the power of death, He had mounted the throne of the everlasting kingdom. He sate upon the stone, now rolled back, wherewith the mouth of the sepulchre had been closed, to teach that He by His might had burst the bonds of the tomb.

AUGUSTINE. (de Cons. Ev. iii. 24.) It may disquiet some, how it is that according to Matthew the Angel sate upon the stone after it had been rolled back from the sepulchre, whereas Mark says that the women having gone into the sepulchre, saw a young man sitting on the right hand. Either we may suppose that they saw two, and that Matthew has not mentioned him whom they saw within, nor Mark him whom they saw without the sepulchre; but that they heard from each severally what the Angels said concerning Jesus. Or the words, *entering into the sepulchre*, (Mark 16:5.) may mean entering into some enclosed place, which probably there might be in front of the rock out of which the sepulchre was hewn; and thus it might be the same Angel whom they saw sitting on the right hand, whom Matthew describes as sitting on the stone which he had rolled back.

CHRYSOLOGUS. (Serm. 75.) The splendour of his countenance is distinct from the shining of his raiment; his countenance is compared to lightning, his raiment to snow; for the lightning is in heaven, snow on the earth; as the Prophet saith, *Praise the Lord from the earth; fire and hail, snow and vapours*. (Ps. 148:7.) Thus in the Angel's countenance is preserved the splendour of his heavenly nature; in his raiment is shewn the grace of human communion. For the appearance of the Angel that talked with them is so ordered, that eyes of flesh might endure the still splendour of his robes, and by reason of his shining countenance they might tremble before the messenger of their Maker.

CHRYSOLOGUS. (Serm. 77.) But what means this raiment where there is no need of a covering? The Angel figures our dress, our shape, our likeness in the Resurrection, when man is sufficiently clothed by the splendour of his own body.

JEROME. The Angel in white raiment signifies the glory of His triumph.

GREGORY. (Hom. in Ev. xxi. 4.) Or otherwise; *Lightning* inspires terror; *snow* is an emblem of equity; and as the Almighty God is terrible to sinners and mild to the righteous, so this Angel is rightly a witness of His resurrection, and is exhibited with a countenance as lightning, and with raiment as snow, that by His presence He might terrify the wicked, and comfort the good; and so it follows, *And for fear of him the keepers did shake*.

RABANUS. These who had not the faith of love were shaken with a panic fear; and they who would not believe the truth of the resurrection *become* themselves *as dead men*.

CHRYSOLOGUS. (Serm. 75.) For they kept watch over Him with a purpose of cruelty, not with the solicitude of affection. And no man can stand who is forsaken by his own conscience, or troubled with a sense of guilt. Hence the Angel confounds the wicked, and comforts the good.

JEROME. The guards lay like dead men in a trance of terror, but the Angel speaks comfort not to them, but to the women, saying, *Fear not ye*; as much as to say, Let them fear with whom unbelief abides; but do ye who seek the crucified Jesus hear that He has risen again, and has accomplished what He promised.

CHRYSOLOGUS. (Serm. 77.) For their faith had been bowed by the cruel storm of His Passion, so that they sought Him yet as crucified and dead; *I know that ye seek Jesus which was crucified*; the weight of the trial had bent them to look for the Lord of heaven in the tomb, but, *He is not here*.

RABANUS. His fleshly presence, that is; for His spiritual presence is absent from no place. *He is risen, as he said*.

CHRYSOSTOM. As much as to say, If ye believe me not, remember His own words. And then follows further proof, when he adds, *Come, see the place where the Lord lay*.

JEROME. That if my words fail to convince you, the empty tomb may.

CHRYSOLOGUS. (Serm. 76.) Thus the Angel first announces His name, declares His Cross, and confesses His Passion; but straightway proclaims Him risen and their Lord. An Angel after such sufferings, after the grave acknowledges Him Lord; how then shall man judge that the Godhead was diminished by the flesh, or that His Might failed in His Passion. He says, *Which was crucified*, and points out the place where the Lord was laid, that they should not think that it was another, and not the same, who had risen from the dead. And if the Lord reappears in the same flesh, and gives evidence of His resurrection, why should man suppose that he himself shall reappear in other flesh? Or why should a slave disdain his own flesh, seeing the Lord did not change ours?

RABANUS. And this glad tidings is given not to you alone for the secret comfort of your own hearts, but ye must extend it to all who love Him; *Go quickly, and tell his disciples*.

CHRYSOLOGUS. (Serm. 77.) As much as to say, Woman, now thou art healed, return to the man, and persuade him! to faith, whom thou didst once persuade to treachery. Carry to man the proof of the Resurrection, to whom thou didst once carry counsel of destruction.

CHRYSOSTOM. *And, behold, he shall go before you*, that is, to save you from danger, lest fear should prevail over faith.

JEROME. Mystically; *He shall go before you into Galilee*, that is, into the wallowing styel of the Gentiles, where before was wandering and stumbling, and the foot had no firm and steady resting-place.

BEDE. (Hom. ubi sup.) The Lord is rightly seen by His disciples in Galilee, forasmuch as He had already passed from death to life, from corruption to incorruption; for such is the interpretation of Galilee, 'Transmigration.' Happy women! who merited to announce to the world the triumph of the Resurrection! More happy souls, who in the day of judgment, when the reprobate are smitten with terror, shall have merited to enter the joy of the blessed resurrection!

28:8–10

8. And they departed quickly from the sepulchre with fear and great joy; and did run to bring his disciples word.

9. And as they went to tell his disciples, behold, Jesus met them, saying, All hail. And they came and held him by the feet, and worshipped him.

10. Then said Jesus unto them, Be not afraid: go tell my brethren that they go into Galilee, and there shall they see me.

HILARY. The women having been comforted by the Angel, are straightway met by the Lord, that when they should proclaim His resurrection to the disciples, they should speak rather from Christ's own mouth than from an Angel's.

AUGUSTINE. (de Cons. Ev. iii. 23.) *They departed forth of the tomb*, that is, from that spot of the garden which was before the tomb hewn in the rock.

JEROME. A twofold feeling possessed the minds of the women, fear and joy; fear, at the greatness of the miracle; joy, in their desire of Him that was risen; but both added speed to their women's steps, as it follows, *And did run to bring his disciples word*. They went to the Apostles, that through them might be spread abroad the seed of the faith. They who thus desired, and who thus ran, merited to have their rising Lord come to meet them; whence it follows, *And, behold, Jesus met them, saying, All hail*.

RABANUS. Hereby He shewed that He will meet with His help all those who begin the ways of virtue, and enable them to attain to everlasting salvation.

JEROME. The women ought first to hear this *Hail*, that the curse of the woman Eve may be removed in these women.

CHRYSOLOGUS. (Serm. 76.) That in these women is contained a full figure of the Church is shewn hereby, that Christ convinces His disciples when in doubt concerning the Resurrection, and confirms them when in fear; and when He meets them He does not terrify them by His power, but prevents them with the ardour of love. And Christ in His Church salutes Himself, for He has taken it into His own Body.

AUGUSTINE. (ubi sup.) We conclude that they had speech of Angels twice at the sepulchre; when they saw one Angel, of whom Matthew and Mark speak; and again when they saw two Angels, as Luke and John relate. And twice in like manner of the Lord; once at that time when Mary supposed Him to be *the gardener*, (John 20:15.) and now again when He met them in the way to confirm them by repetition, and to restore them from their faintness.

CHRYSOLOGUS. (ubi sup.) Then Mary was not suffered to touch Him; now she has permission not only to touch, but to hold Him altogether; *they came and held him by the feet, and worshipped him*.

RABANUS. It was told above how He rose when the sepulchre was closed, to shew that that body which had been shut up therein dead, was now become immortal. He now offers His feet to be held by the women, to shew that He had real flesh, which can be touched by mortal creatures.

CHRYSOLOGUS. (ubi sup.) They hold Christ's feet, who in the Church present the type of Evangelic preaching, and merit this privilege by their running to Him; and by faith so detain their Saviour's footsteps, that they may come to the honour of His perfect Godhead. She is deservedly bid to *touch me not*, who mourns her Lord upon earth, and so seeks Him dead in the tomb, as not to know that He reigns in heaven with the Father. This, that the same Mary, one while exalted to the summit of faith, touches Christ, and holds Him with entire and holy affection; and again, cast down in weakness of flesh, and womanly infirmity, doubts, undeserving to touch her Lord, causes us no difficulty. For that is of mystery, this of her sex; that is of divine grace, this of human nature. And so also we, when we have

knowledge of divine things, live unto God; when we are wise in human things, we are blinded by our own selves.

CHRYSOLOGUS. (Serm. 80.) They held His feet to shew that the head of Christ is the man, but that the woman is in Christ's feet, and that it was given to them through Christ, not to go before, but to follow the man. Christ also repeats what the Angel had said, that what an Angel had made sure, Christ might make yet more sure. It follows, *Then saith Jesus unto them, Fear not.*

JEROME. This may be always observed, both in the Old and New Testament, that when there is an appearance of any majestic person, the first thing done is to banish fear, that the mind being tranquillized may receive the things that are said.

HILARY. The same order as of old now followed in the reversal of our woe, that whereas death began from the female sex, the same should now first see the glory of the Resurrection, and be made the messenger thereof. Whence the Lord adds, *Go tell my brethren that they go into Galilee, there shall they see me.*

CHRYSOLOGUS. (ubi sup.) He calls them *brethren* whom He has made akin to His own body; *brethren* whom the generous Heir has made His co-heirs; *brethren*, whom He has adopted to be sons of His own Father.

AUGUSTINE. (de Cons. Ev. iii. ult.) That the Lord, both by His own mouth, and by the Angel, directs them to seek for Him, not in that place in which He was to shew Himself first, but in Galilee, makes every believer anxious to understand in what mystery it is spoken. Galilee is interpreted 'transmigration,' or 'revelation ^a'. And according to the first interpretation what meaning offers itself, save this, that the grace of Christ was to pass from the people of Israel to the Gentiles, who would not believe when the Apostles should preach the Gospel to them, unless the Lord Himself should first make ready their way in the hearts of men. This is the signification of that, *He shall go before you into Galilee. There shall ye see him*, means, there shall ye find His members, there shall ye perceive His living Body in such as shall receive you. According to the other interpretation, 'revelation,' it is to be understood, *ye shall see him* no longer in the form of a servant, but in that in which He is equal with the Father. That revelation will be the

true Galilee, when *we shall be like him, and shall see him as he is.* (1 John 3:2.) That will be the blessed passing from this world to that eternity.

28:11–15

11. Now when they were going, behold, some of the watch came into the city, and shewed unto the Chief Priests all the things that were done.

12. And when they were assembled with the elders, and had taken counsel, they gave large money unto the soldiers,

13. Saying, Say ye, His disciples came by night, and stole him away while we slept.

14. And if this come to the governor's ears, we will persuade him, and secure you.

15. So they took the money, and did as they were taught: and this saying is commonly reported among the Jews until this day.

CHRYSOSTOM. (Hom. xc.) Of the signs which were shewn around Christ, some were common to the whole world, as the darkness; some peculiar to the watch, as the wonderful apparition of Angels, and the earthquake, which were wrought for the soldiers' sake, that they might be stunned with amazement, and bear testimony to the truth. For when truth is proclaimed by its adversaries, it adds to its brightness. Which befel now; *Some of the watch came into the city, and shewed unto the Chief Priests all the things that were done.*

RABANUS. Simple minds, and unlearned country-folk, often make manifest without guile the truth of a matter, as the thing is; but on the other hand, a crafty wickedness studies how to recommend falsehood by glosing words.

JEROME. Thus the Chief Priests, who ought to have been by this turned to penitence, and to seek Jesus risen, persevere in their wickedness, and convert the money which was given for the use of the Temple to the purchase of a lie, as before they had given thirty pieces of silver to the traitor Judas.

CHRYSOLOGUS. (ubi sup.) Not content to have put the Master to death, they plot how they may destroy the disciples, and make the Master's power matter of charge against His disciples. The soldiers indeed lost Him, the Jews missed Him, but the disciples crimed Him away, not by theft, but by faith; by virtue, and not by fraud; by holiness, and not by wickedness; alive, and not dead.

CHRYSOSTOM. How should the disciples carry Him away by stealth, men poor, and of no station, and who scarcely dared to shew themselves? They fled when afterwards they saw Christ alive, how, when He was dead, would they not have feared so great a multitude of soldiers? How were they to remove the door of the sepulchre? One might have done it unperceived by the guard. But a large stone was rolled to the mouth requiring many hands. And was not the seal thereon? And why did they not attempt it the first night, when there was none at the sepulchre? For it was on the Sabbath that they begged the body of Jesus. Moreover, what mean these napkins which Peter sees laid here? Had the disciples stolen the Body, they would never have stripped it, both because it might so receive hurt, and cause unnecessary delay to themselves, and so expose them to be taken by the watch; especially since the Body and clothes were covered with myrrh, a glutinous spice, which would cause them to adhere. The allegation of the theft then is improbable. So that their endeavours to conceal the Resurrection do but make it more manifest. For when they say, *His disciples stole the body*, they confess that it is not in the sepulchre. And as they thus confess that they had not the Body, and as the watch, the sealing, and the fears of the disciples, make the theft improbable, there is seen evidence of the Resurrection not to be gainsaid.

REMIGIUS. But if the guards slept, how saw they the theft? And if they saw it not, how could they witness thereto? So that what they desire to shew, they cannot shew.

GLOSS. (non occ.) That the fear of the Governor might not restrain them from this lie, they promise them impunity.

CHRYSOSTOM. See how all are corrupted; Pilate persuaded; the people stirred up; the soldiers bribed; as it follows, *And they took the money, and did as they were instructed*. If money prevailed with a disciple so far as to make

him become the betrayer of his Master, what wonder that the soldiers are overcome by it.

HILARY. The concealment of the Resurrection, and the false allegation of theft, is purchased by money; because by the honour of this world, which consists in money and desire, Christ's glory is denied.

RABANUS. But as the guilt of His blood, which they imprecated upon themselves and their children, presses them down with a heavy weight of sin, so the purchase of the lie, by which they deny the truth of the Resurrection, charges this guilt upon them for ever; as it follows, *And this saying is commonly reported among the Jews until this day.*

CHRYSOLOGUS. (ubi sup.) *Among the Jews*, not among the Christians; what in Judæa the Jew concealed by his gold, is by faith blazed abroad throughout the world.

JEROME. All who abuse to other purposes the money of the Temple, and the contributions for the use of the Church, purchasing with them their own pleasure, are like the Scribes and Priests who bought this lie, and the blood of the Saviour.

28:16–20

16. Then the eleven disciples went away into Galilee, into a mountain where Jesus had appointed them.

17. And when they saw him, they worshipped him: but some doubted.

18. And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth.

19. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost:

20. Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world. Amen.

BEDE. 'Beda, in Hom.' non occ.) When Saint Matthew has vindicated the Lord's Resurrection as declared by the Angel, he relates the vision of the

Lord which the disciples had, *Then the eleven disciples went into Galilee into a mountain where Jesus had appointed them.* For when coming to His Passion the Lord had said to His disciples, *After I am risen I will go before you into Galilee;* (Matt. 26:32.) and the Angel said the same to the women. Therefore the disciples obey the command of their Master. Eleven only go, for one had already perished.

JEROME. After His Resurrection, Jesus is seen and worshipped in the mountain in Galilee; though some doubt, their doubting confirms our faith.

REMIGIUS. This is more fully told by Luke; how when the Lord after the Resurrection appeared to the disciples, in their terror they thought they saw a spirit.

BEDE. (Hom. Æst. in Fer. vi. Pasch.) ^b. The Lord appeared to them in the mountain to signify, that His Body which at His Birth He had taken of the common dust of the human race, He had by His Resurrection exalted above all earthly things; and to teach the faithful that if they desire there to see the height of His Resurrection, they must endeavour here to pass from low pleasures to high desires. And He goes before His disciples into Galilee, because *Christ is risen from the dead, the first fruits of them that slept.* (1 Cor. 15:20.) And they that are Christ's follow Him, and pass in their order from death to life, contemplating Him as He appears with His proper Divinity. And it agrees with this that Galilee is interpreted 'revelation.'

AUGUSTINE. (de Cons. Ev. iii. 25.) But it is to be considered, how the Lord could be seen bodily in Galilee. For that it was not the day of the Resurrection is manifest; for He was seen that day in Jerusalem in the beginning of the night, as Luke and John evidently agree. Nor was it in the eight following days, after which John says that the Lord appeared to His disciples, and when Thomas first saw Him, who had not seen Him on the day of the Resurrection. For if within these eight days the eleven had seen Him on a mountain in Galilee, Thomas, who was one of the eleven, could not have seen Him first after the eight days. Unless it be said, that the eleven there spoken of were eleven out of the general body of the disciples, and not the eleven Apostles. But there is another difficulty. John having related that the Lord was seen not in the mountain, but at the sea of Tiberias, by seven who were fishing, adds, *This is now the third time that Jesus shewed himself to his disciples after he was risen from the* (John

21:14.) *dead*. (Mark 16:14.) So that if we understand the Lord to have been seen within those eight days by eleven of the disciples, this manifestation at the sea of Tiberias will be the fourth, and not the third, appearance. Indeed, to understand John's account at all it must be observed, that he computes not each appearance, but each day on which Jesus appeared, though He may have appeared more than once on the same day; as He did three times on the day of His Resurrection. We are then obliged to understand that this appearance to the eleven disciples on the mountain in Galilee took place last of all. In the four Evangelists we find in all ten distinct appearances of Our Lord after His Resurrection. 1. At the sepulchre to the women. 2. To the same women on their way back from the sepulchre. 3. To Peter. 4. To two disciples as they went into the country. 5. To many together in Jerusalem; 6. when Thomas was not with them. 7. At the sea of Tiberias. 8. At the mountain in Galilee, according to Matthew. 9. To the eleven as they sat at meat, because they should not again eat with Him upon earth, related by Mark. 10. On the day of His Ascension, no longer on the earth, but raised aloft in a cloud, as related by both Mark and Luke. But all is not written, as John confesses, for He had much conversation with them during forty days before His ascension, *being seen of them, and speaking unto them of the things pertaining to the kingdom of God*. (Acts 1:3.)

REMIGIUS. The disciples then, when they saw Him, knew the Lord; and worshipped Him, bowing their faces to the ground. And He their affectionate and merciful Master, that He might take away all doubtfulness from their hearts, coming to them, strengthened them in their belief; as it follows, *And Jesus came and spake to them, saying, All power is given unto me in heaven and in earth*.

JEROME. Power is given to Him, Who but a little before was crucified, Who was buried, but Who afterwards rose again.

BEDE. (ubi sup.) This He speaks not from the Deity coeternal with the Father, but from the Humanity which He took upon Him, according to which *He was made a little lower than the Angels*. (Heb. 2:9.)

CHRYSOLOGUS. (Serm. 80.) The Son of God conveyed to the Son of the Virgin, the God to the Man, the Deity to the Flesh, that which He had ever together with the Father.

JEROME. Power is given in heaven and in earth, that He who before reigned in heaven, should now reign on earth by the faith of the believers.

REMIGIUS. What the Psalmist says of the Lord at His rising again, *Thou madest him to have dominion over the works of thy hands* (Ps. 8:6.), this the Lord now says of Himself, *All power is given unto me in heaven and in earth*. And here it is to be noted, that even before His resurrection the Angels knew that they were subjected to the man Christ. Christ then desiring that it should be also known to men that all power was committed to Him in heaven and in earth, sent preachers to make known the word of life to all nations; whence it follows, *Go ye therefore, and teach all nations*.

BEDE. ('Beda; in Hom.' non occ.) He who before His Passion had said, *Go not into the way of the Gentiles*, (Matt. 10:5.) now, when rising from the dead, says, *Go and teach all nations*. Hereby let the Jews be put to silence, who say that Christ's coming is to be for their salvation only. Let the Donatists also blush, who, desiring to confine Christ to one place, have said that He is in Africa only, and not in other countries.

JEROME. They first then teach all nations, and when taught dip them in water. For it may not be that the body receive the sacrament of Baptism, unless the soul first receive the truth of the Faith. *In the name of the Father, the Son, and the Holy Ghost*, that they whose Godhead is one should be conferred at once, to name this Trinity, being to name One God.

CHRYSOLOGUS. (Serm. 80.) Thus all nations are created a second time to salvation by that one and the same Power, which created them to being.

JEROME. (Didymi Lib. ii. de Spir. Sanct.) And though some one there may be of so averse a spirit as to undertake to baptize in such sort as to omit one of these names, therein contradicting Christ Who ordained this for a law, his baptism will effect nothing; those who are baptized by him will not be at all delivered from their sins. From these words we gather how undivided is the substance of the Trinity, that the Father is verily the Father of the Son, and the Son verily the Son of the Father, and the Holy Spirit the Spirit of both the Father and the Son, and also the Spirit of wisdom and of truth, that is, of the Son of God. This then is the salvation of them that believe, and in this Trinity is wrought the perfect communication of ecclesiastical discipline.

HILARY. (de Trin. ii. 1 &c.) For what part of the salvation of men is there that is not contained in this Sacrament? All things are full and perfect, as proceeding from Him who is full and perfect. The nature of His relation is expressed in the title Father; but He is nothing but Father; for not after the manner of men does He derive from somewhat else that He is Father, being Himself Unbegotten, Eternal, and having the source of His being in Himself, known to none, save the Son. The Son is the Offspring of the Unbegotten, One of the One, True of the True, Living of the Living, Perfect of the Perfect, Strength of Strength, Wisdom of Wisdom, Glory of Glory; the Image of the Unseen God, the Form of the Unbegotten Father. Neither can the Holy Spirit be separated from the confession of the Father and the Son. And this consolation of our longing desires is absent from no place. He is the pledge of our hope in the effects of His gifts, He is the light of our minds, He shines in our souls. These things as the heretics cannot change, they introduce into them their human explanations. As Sabellius who identifies the Father with the Son, thinking the distinction to be made rather in name than in person, and setting forth one and the same Person as both Father and Son. As Ebion, who deriving the beginning of His existence from Mary, makes Him not Man of God, but God of man. As the Arians, who derive the form, the power, and the wisdom of God out of nothing, and in time. What wonder then that men should have diverse opinions about the Holy Spirit, who thus rashly after their own pleasure create and change the Son, by whom that Spirit is bestowed?

JEROME. Observe the order of these injunctions. He bids the Apostles first to teach all nations, then to wash them with the sacrament of faith, and after faith and baptism then to teach them what things they ought to observe; *Teaching them to observe all things whatsoever I have commanded you.*

RABANUS. *For as the body without the spirit is dead, so faith without works is dead also.* (James 2:26.)

CHRYSOStOM. And because what He had laid upon them was great, therefore to exalt their spirits He adds, *And, lo, I am with you alway, even unto the end of the world.* As much as to say, Tell Me not of the difficulty of these things, seeing I am with you, Who can make all things easy. A like promise He often made to the Prophets in the Old Testament, to Jeremiah who pleaded his youth, to Moses, and to Ezekiel, when they would have shunned

the office imposed upon them. And not with them only does He say that He will be, but with all who shall believe after them. For the Apostles were not to continue till the end of the world, but He says this to the faithful as to one body.

RABANUS. Hence we understand that to the end of the world shall not be wanting those who shall be worthy of the Divine indwelling.

CHRYSOStOM. He brings before them the end of the world, that He may the more draw them on, and that they may not look merely to present inconveniences, but to the infinite goods to come. As much as to say, The grievous things which you shall undergo, terminate with this present life, seeing that even this world shall come to an end, but the good things which ye shall enjoy endure for ever.

BEDE. ('Beda in Hom.' non occ.) It is made a question how He says here, *I am with you*, John 16:5 when we read elsewhere that He said, *I go unto him that sent me*. What is said of His human nature is distinct from what is said of His divine nature. He is going to His Father in His human nature, He abides with His disciples in that form in which He is equal with the Father. When He says, *to the end of the world*, He expresses the infinite by the finite; for He who remains in this present world with His elect, protecting them, the same will continue with them after the end, rewarding them.

JEROME. He then who promises that He will be with His disciples to the end of the world, shews both that they shall live for ever, and that He will never depart from those that believe.

LEO. (Serm. 72. 3.) For by ascending into heaven He does not desert His adopted; but from above strengthens to endurance, those whom He invites upwards to glory.

Of which glory may Christ make us partakers,

Who is the King of glory,

God blessed for ever,

AMEN.

1. ratione

1. inferas

1. ψυχὴ

1. al. fiet

1. virtus vid. Ps. 18:1.

1. pacem

1. literator

1. οἰκονομῶν πολλὰ

1. civitas

1. ἀτελέστερον διακείμεγος

1. vexati

1. jacentes

1. cruciatus

1. aliquid significat

1. Manichee or Marcionite

1. convescimini.

1. placita sectarum.

1. sporta

2. cophinus

1. vid. sup. p. 16.

1. c. 14:19.

1. κορυφαῖος

1. discretio.

1. τρσέδρος

1. ὠξίωμα.

1. γνώμη

1. al. poententiæ.

1. alia re frui.

2. al. bonum. Gloss. interlin.

1. τολμήμα

1. al. veneficia.

1. non occ.

2. al. audiunt. Greg. Mor. xxxiii. 36.

1. πτωῖμα

1. non occ.

1. al. autoritates

1. sidereum

2. aereum 2 Pet. 3:5.

1. πζοστηναλ

1. τὸ πάσχα γίνεται

1. τοὺς ἀπ' ἀρχιερέων

1. aliquid significat.

1. ἀξιστίδην ἐξυλς γμένων

1. commixtione

2. Græcæ sc.

1. sub specie panis.

1. e. g. Apollinaris.

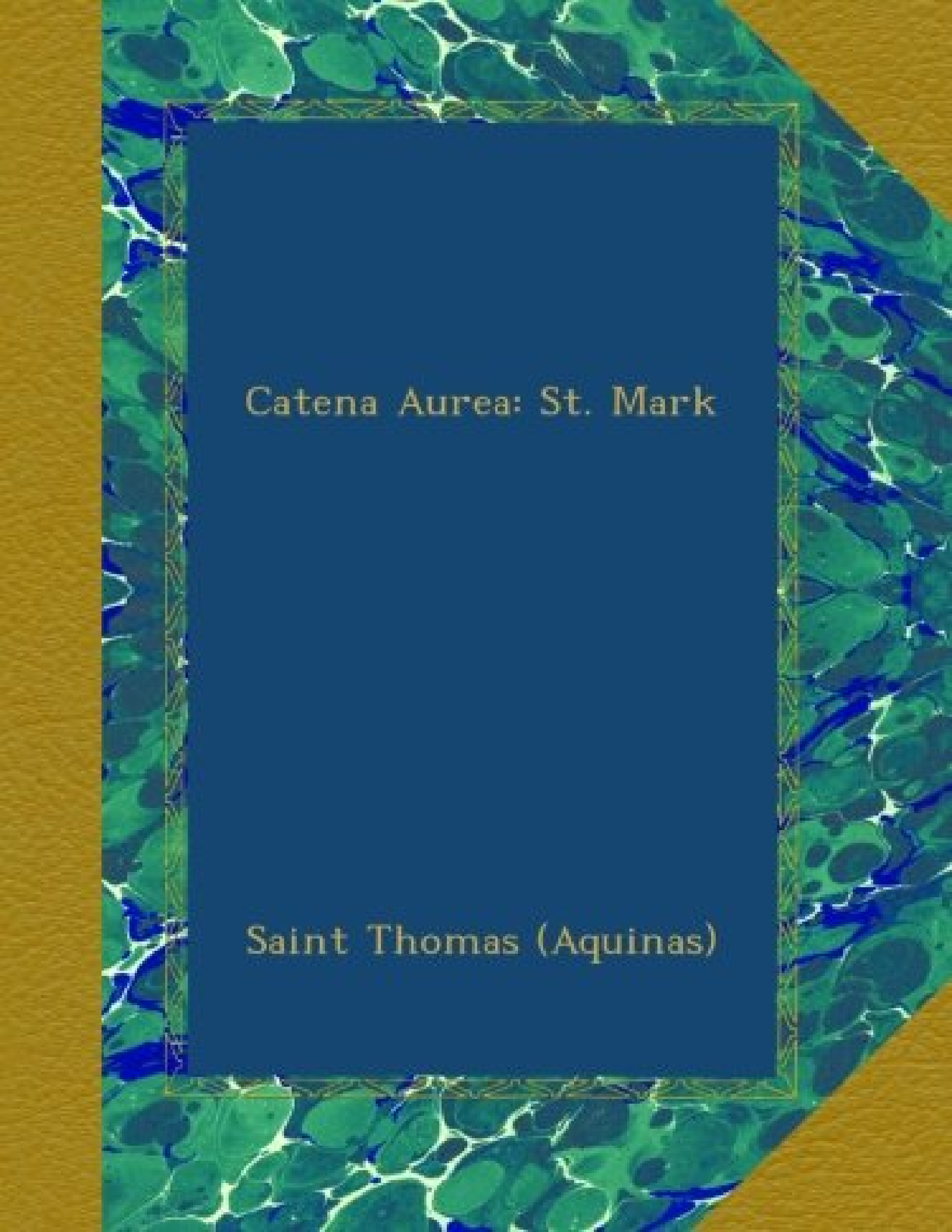
1. literati

1. meritum causarum.

1. Quid ad nos tu videris?

1. seductor

1. volutabrum.

The book cover features a vibrant green marbled pattern with dark green and blue veins. A central rectangular area is a solid blue color, framed by a thin, decorative border. The text is centered within this blue area.

Catena Aurea: St. Mark

Saint Thomas (Aquinas)

Catena Aurea

COMMENTARY

ON THE

FOUR GOSPELS,

COLLECTED OUT OF THE

WORKS OF THE FATHERS

BY

S. THOMAS AQUINAS

VOL. II

ST. MARK

OXFORD,

JOHN HENRY PARKER

J. G. F. AND J. RIVINGTON, LONDON.

MDCCCXLII

ADVERTISEMENT

THE. following Compilation not being admissible into the Library of the Fathers from the date of some few of the authors introduced into it, the

Editors of the latter work have been led to publish it in a separate form, being assured that those who have subscribed to their Translations of the entire Treatises of the ancient Catholic divines, will not feel less interest, or find less benefit, in the use of so very judicious and beautiful a selection from them. The Editors refer to the Preface for some account of the natural and characteristic excellences of the work, which will be found as useful in the private study of the Gospels, as it is well adapted for family reading, and full of thought for those who are engaged in religious instruction.

Oxford, May 6, 1841.

PREFACE

THE. Remarks prefixed to the first volume of this Translation of the Aurea Catena, apply in their substance to the following portion of it, which contains the Commentary on S. Mark. Wherever the variations from the original writers were such as to destroy the sense of the passage, the true reading has been followed, and has been placed in the margin. In other cases the text has been translated, as it is found in S. Thomas.

Many of the passages ascribed to S. Chrysostom are not found in the works of that Father. Most of these occur also in a Greek Catena on S. Mark, published by Possinus, from a MS. in the Library of the Archbishop of Toulouse, and still more of them in the Edition which has been recently printed by the Oxford University Press, from a MS. in the Bodleian. A Latin Version of this Catena or Commentary had previously been published by Peltanus, and is found in the Bibliotheca Patrum; and contains far the greater number of the same passages marked as S. Chrysostom's in the Catena Aurea. It is commonly ascribed to Victor of Antioch; though by some, with little probability, to S. Cyril of Alexandria. A Commentary on a portion of S. Mark published by Wastel, who gives the authorship of it and of the Opus Imperfectum in Matthæum to John of Jerusalem, also contains a number of the same passages which S. Thomas ascribes to S. Chrysostom.

Some of the extracts marked “Cyril” are found in a Commentary of S. Cyril of Alexandria on S. Luke, lately published by Mai.

The passages ascribed to S. Jerome, are taken from a Commentary found among his works, but universally pronounced to be spurious. It has been ascribed to Pelagius, but with more probability to Philippus Presbyter, a friend and disciple of S. Jerome. It is entirely mystical, and is in many places hopelessly obscure.

For the translation of the Volume now presented to the reader, the Editors have to make their acknowledgments to JOHN DOBRÉE DALGAIRNS. M. A. of Exeter College.

J. H. N.

PREFACE

TO THE GOSPEL ACCORDING TO

ST. MARK

ISAIAH 49:5, 6.

My God shall be my strength. And he said, It is a light thing that thou shouldest be my servant to raise up the tribes of Jacob, and to restore the preserved of Israel: I will also give thee for a light to the Gentiles, that thou mayest be my salvation unto the end of the earth.

THE. Prophet Isaiah foretells in a clear prophecy the calling of the Gentiles, and the cause of their salvation, saying, *My God shall be my strength. And he said, &c.*

JEROME. (Comm. in Esa.) In which words, it is shewn that Christ is called a servant, because He is formed from the womb. For, before these words it is said: *Thus saith the Lord, that formed me from the womb to be his servant.* It had indeed been the will of the Father, that the wicked tillers of the

vineyard should receive the Son whom He had sent; wherefore Christ says of them to His disciples, *Go not into the way of the Gentiles, but go rather to the lost sheep of the house of Israel.* (Mat. 10:5, 6) Because then Israel was not brought back to God, for that reason the Son of God speaks to the unbelieving Jews, saying, *My God shall be my strength*, who also has consoled me on the casting away of my people. And he hath said to me, *It is a small thing that thou shouldest be my servant to raise up the tribes of Jacob*, which have fallen by their own wickedness, *and to restore the preserved, or remnant of Israel.* For instead of them, *I have given thee for a light to all the Gentiles*, that thou shouldest illuminate the whole world, and shouldest cause *my salvation*, by which men are saved, to reach *to the ends of the world.*

GLOSS. (non occ.) From the words then, which have been quoted, we can infer two things; first, the divine virtue which was in Christ, by which He was able to lighten the Gentiles; for it is said, *My God shall be my strength.* (2 Cor. 5:19) *God therefore was in Christ, reconciling the world to himself*, as the Apostle says to the Corinthians; whence also *the Gospel*, by which believers are saved, *is the power of God unto salvation, to every one who believeth*, (Rom. 1:16) as the same Apostle says to the Romans. The second thing is, the enlightening of the Gentiles, and the salvation of the world, fulfilled by Christ, according to the will of the Father; for it is said, *I will also give thee for a light to the Gentiles.* Wherefore the Lord after His resurrection, that He might fulfil the will of the Father, sent His disciples to preach, saying, *Go ye, and teach all nations*; some He sent to the Jews, some received the ministry of preaching to the Gentiles. But because it was right that the Gospel should not only be preached for those who then lived, but also be written for those who were to come, the same distinction is observed in the writers of the Gospel. For Matthew wrote the Gospel to the Jews in Hebrew, and Mark was the first to write a Gospel amongst the Gentiles.

EUSEBIUS. (Hist. Eccles. 2.15) For when the glorious light of the word of God had arisen over the city of Rome, the doctrine of truth and of light, which Peter was then preaching to them, so shone upon the minds of all, by their patience in listening, that they heard him daily without ever being weary. Whence also they were not content with hearing only, but they earnestly beg of Mark his disciple, to commit to writing those things which

he preached by word of mouth, that they might have a perpetual memorial of them, and might continue both at home and abroad in meditations of this sort upon the word. And they did not leave off their importunities, till they obtained what they had requested. This then was the cause of the writing of the Gospel of Mark. But Peter, when by the Holy Ghost he discovered the pious theft which had been put upon him, was filled with joy, for he saw by this, their faith and devotion; and he gave his sanction to what was done, and handed down the writing to the Churches, to be read for ever.

PSEUDO-JEROME. (sup. Marc. in Præfat.) He begins at once with the announcement of the more perfect age of Christ, nor does he spend his labour on the birth of Christ as a little child, for he speaks of his perfection as the Son of God.

CHRYSOSTOM. (Hom. iv. in Matt) But he makes a compendious and brief beginning, in which he has imitated his master Peter, who was a lover of brevity.

AUGUSTINE. (de Cons. Evan. i. 3) Matthew, who had undertaken to relate what concerned the kingly person of Christ, had Mark assigned to him for a companion and an abbreviator, who was to attend upon his steps. For it belongs to kings not to be without a train of attendants. Since again the priest used to enter alone into the Holy of Holies, Luke, whose design had regard to the priesthood of Christ, had no companion to follow his steps, and in a manner to abbreviate his narration.

BEDE. (in Marc. i. 1) It is also to be observed, that the holy Evangelists have each fixed upon a different commencement for their narration, and each a different ending. For Matthew, setting out from the beginning of the preaching of the Gospel, has carried on the thread of his narrative up to the time of our Lord's resurrection. Mark, beginning with the first preaching of the Gospel, goes on to the ascension of the Lord, and the preaching of His disciples to all nations throughout the world. But Luke, commencing with the birth of the Forerunner, has ended with our Lord's ascension. John, taking his beginning from the eternity of the Word of God, reaches in his Gospel up to the time of the Lord's resurrection.

AMBROSE. (in Luc. in Præfat. v. vol. i. p. viii.) Because then Mark began with expressing the divine power, he is rightly represented under the figure

of a lion.

REMIGIUS. Mark is signified by the lion; for as a lion sends forth his dreadful voice in the wilderness, so Mark begins with the voice in the wilderness, saying, *The voice of one crying in the wilderness*.

AUGUSTINE. (de Cons. Evan. i. 6) Although the figure might also be otherwise interpreted. For Mark did not wish to relate either his kingly race, as Matthew did, who for this is figured by a lion, or his priestly kindred, or consecration, as Luke, figured by a calf; yet he is shewn to have had for his subject the things which the man Christ did, and therefore appears to be signified by the figure of a man, in the four animals.

THEOPHYLACT. (in Marc. in Præfat.) Or, the eagle points out the Gospel according to Mark, for it begins with the prophecy of John; for prophecy views with acuteness things which are afar, as an eagle.

COMMENTARY

ON THE GOSPEL ACCORDING TO

ST. MARK

CHAP. 1

1:1

Ver. 1. The beginning of the Gospel of Jesus Christ, the Son of God.

JEROME. (in Prolog.) Mark the Evangelist, who served the priesthood in Israel, according to the flesh a Levite, having been converted to the Lord, wrote his Gospel in Italy, shewing in it how even his family benefited Christ. For, commencing his Gospel with the voice of the prophetic cry, he shews the order of the election of Levi, declaring that John the son of

Zachariah was sent forth by the voice of an angel, and saying, *The beginning of the Gospel of Jesus Christ, the Son of God.*

PSEUDO-JEROME. The Greek word ‘Evangelium’ means good tidings, in Latin it is explained, ‘bona annuntiatio,’ or, the good news; these terms properly belong to the kingdom of God and to the remission of sins; for the Gospel is that, by which comes the redemption of the faithful and the beatitude of the saints. But the four Gospels are one, and one Gospel is four. In Hebrew, His name is Jesus, in Greek, Soter, in Latin, Salvator; but men say Christus in Greek, Messias in Hebrew, Unctus in Latin, that is, King and Priest.

BEDE. (in Marc. i. 1) The beginning of this Gospel should be compared with that of Matthew, in which it is said, *The book of the generation of Jesus Christ, the Son of David, the Son of Abraham.* But here He is called *the Son of God.* Now from both we must understand one Lord Jesus Christ, Son of God, and of man. And fitly the first Evangelist names Him *Son of man*, the second, *Son of God*, that from less things our sense may by degrees mount up to greater, and by faith and the sacraments of the human nature assumed, rise to the acknowledgment of His divine eternity. Fitly also did He, who was about to describe His human generation, begin with a son of man, namely, David or Abraham. Fitly again, he who was beginning his book with the first preaching of the Gospel, chose rather to call Jesus Christ, *the Son of God*; for it belonged to the human nature to take upon Him the reality of our flesh, of the race of the patriarchs, and it was the work of Divine power to preach the Gospel to the world.

HILARY. (de Trin. iii. 11) He has testified, that Christ was the Son of God, not in name only, but by His own proper nature. We are the sons of God, but He is not a son as we are; for He is the very and proper Son, by origin, not by adoption; in truth, not in name; by birth, not by creation.

1:2–3

2. (Mal. 3:1) As it is written in the Prophets, Behold, I send my messenger before thy face, which shall prepare thy way before thee.

3. The voice of one crying in the wilderness, (Isa. 40:3) Prepare ye the way of the Lord, make his paths straight.

BEDE. (ubi sup.) Being about to write his Gospel, Mark rightly puts first the testimonies of the Prophets, that he might notify to all, that what he should write was to be received without scruple of doubt, in that he shewed that these things were beforehand foretold by the Prophets. At once, by one and the same beginning of his Gospel, he prepared the Jews, who had received the Law and the Prophets, for receiving the grace of the Gospel, and those sacraments, which their own prophecies had foretold; and he also calls upon the Gentiles, who came to the Lord by publishing of the Gospel, to receive and venerate the authority of the Law and the Prophets; whence he says, *As it is written in the prophet Isaiah, Behold, &c.*

JEROME. (ad Pammach. Epist. 57) But this is not written in Isaiah, but in Malachi, the last of the twelve prophets.

PSEUDO-CHRYSOSTOM. (Vict. Ant. c. Cat. in Marc.) But it may be said that it is a mistake of the writer. Otherwise it may be said, that he has compressed into one, two prophecies delivered in different places by two prophets; for in the prophet Isaiah it is written after the story of Hezekiah, *The voice of one crying in the wilderness*; but in Malachi, *Behold, I send mine angel*. The Evangelist therefore, taking parts of two prophecies, has put them down as spoken by Isaiah, and refers them here to one passage, without mentioning, however, by whom it is said, *Behold, I send mine angel*.

PSEUDO-AUGUSTINE. (Quæst. nov. et vet. Test. lvii.) For knowing that all things are to be referred to their author, he has brought these sayings back to Isaiah, who was the first to intimate the sense. Lastly, after the words of Malachi, he immediately subjoins, *The voice of one crying in the wilderness*, in order to connect the words of each prophet, belonging as they do to one meaning, under the person of the elder prophet.

BEDE. (ubi sup.) Or otherwise, we must understand, that, although these words are not found in Isaiah, still the sense of them is found in many other places, and most clearly in this which he has subjoined, *The voice of one crying in the wilderness*. For that which Malachi has called, the angel to be sent before the face of the Lord, to prepare His way, is the same thing as Isaiah has said is to be heard, *the voice of one crying in the wilderness, saying, Prepare ye the way of the Lord*. But in each sentence alike, the way of the Lord to be prepared is proclaimed. It may be, too, that Isaiah occurred to the mind of Mark, in writing his Gospel, instead of Malachi, as

often happens; which he would, however, without doubt correct, at least when reminded by other persons, who might read his work whilst he was yet in the flesh; unless he thought, that, since his memory was then ruled by the Holy Spirit, it was not without a purpose, that the name of one prophet had occurred to him instead of another. For thus whatsoever things the Holy Spirit spoke by the prophets, are implied each to have belonged to all, and all to each.

JEROME. By Malachi, therefore, the voice Πνεύματος Ἁγίου of the Holy Spirit resounds to the Father concerning the Son, who is the countenance of the Father by which He has been known.

BEDE. (ubi sup.) But John is called an angel not by community of nature, according to the heresy of Origen ^a, but by the dignity of his office; for angel in Greek is in Latin, nuntius, (messenger,) by which name that man is rightly called, who was sent by God, that he might bear witness of the light, and announce to the world the Lord, coming in the flesh: since it is evident that all who are priests may by their office of preaching the Gospel be called angels, as the prophet Malachi says, *The lips of the priest keep knowledge, and they seek the law at his mouth, because he is the Angel of the Lord of hosts.* (Mal. 2:7)

THEOPHYLACT. The Forerunner of Christ, therefore, is called an angel, on account of his angelic life and lofty reverence. Again, where he says, *Before thy face*, it is as if he said, Thy messenger is near thee: whence is shewn the intimate connection of the Forerunner with Christ; for those walk next to kings, who are their greatest friends. There follows, *Who will prepare thy way before thee*. For by baptism he prepared the minds of the Jews to receive Christ.

PSEUDO-JEROME. Or, *the way of the Lord*, by which He comes into men, is penitence, by which God comes down to us, and we mount up to Him. And for this reason the beginning of John's preaching was, *Repent ye*.

BEDE. (ubi sup.) But as John might be called an angel, because he went before the face of the Lord by his preaching, so he might also be rightly called a voice, because, by his sound, he preceded the Word of the Lord. Wherefore there follows, *The voice of one crying, &c.* For it is an acknowledged thing that the Only-Begotten Son is called the Word of the

Father, and even we, from having uttered words ourselves, know that the voice sounds first, in order that the word may afterwards be heard.

PSEUDO-JEROME. But it is called *the voice of one crying*, for we are wont to use a cry to deaf persons, and to those afar off, or when we are indignant, all which things we know applied to the Jews; for *salvation is far from the wicked*, and they *stopped their ears like deaf adders*, and deserved to hear *indignation, and wrath, and tribulation* from Christ.

PSEUDO-CHRYSOSTOM. (Vict. Ant. e. Cat. in Marc.) But the prophecy, by saying, *In the wilderness*, plainly shews that the divine teaching was not in Jerusalem, but in the wilderness, which was fulfilled to the letter by John the Baptist in the wilderness of Jordan, preaching the healthful appearing of the Word of God. (non occ.). The word of prophecy also shews, that besides the wilderness, which was pointed out by Moses, where he made paths, there was another wilderness, in which it proclaimed that the salvation of Christ was present.

PSEUDO-JEROME. Or else the voice and the cry is in the desert, because they were deserted by the Spirit of God, as a house empty, and swept out; deserted also by prophet, priest, and king.

BEDE. (ubi sup.) What he cried is revealed, in that which is subjoined, *Prepare ye the way of the Lord, make his paths straight*. For whosoever preaches a right faith and good works, what else does he but prepare the way for the Lord's coming to the hearts of His hearers, that the power of grace might penetrate these hearts, and the light of truth shine in them? And the paths he makes straight, when he forms pure thoughts in the soul by the word of preaching.

PSEUDO-JEROME. Or else, *Prepare ye the way of the Lord*, that is, act out repentance and preach it; *make his paths straight*, that walking in the royal road, we may love our neighbours as ourselves, and ourselves as our neighbours. For he who loves himself, and loves not his neighbour, turns aside to the right; for many act well, and do not correct their neighbour well, as Eli. He, on the other hand, who, hating himself, loves his neighbour, turns aside to the left; for many, for instance, rebuke well, but act not well themselves, as did the Scribes and Pharisees. *Paths* are

mentioned after the *way*, because moral commands are laid open after penitence.

THEOPHYLACT. Or, the *way* is the New Testament, and the *paths* are the Old, because it is a trodden path. For it was necessary to be prepared for the way, that is, for the New Testament; but it was right that the paths of the Old Testament should be straightened.

1:4–8

4. John did baptize in the wilderness, and preach the baptism of repentance for the remission of sins.

5. And there went out unto him all the land of Judæa, and they of Jerusalem, and were all baptized of him in the river of Jordan, confessing their sins.

6. And John was clothed with camel's hair, and with a girdle of a skin about his loins; and he did eat locusts and wild honey;

7. And preached, saying, There cometh one mightier than I after me, the latchet of whose shoes I am not worthy to stoop down and unloose.

8. I indeed have baptized you with water: but he shall baptize you with the Holy Ghost.

PSEUDO-JEROME. According to the above-mentioned prophecy of Isaiah, the way of the Lord is prepared by John, through faith, baptism, and penitence; the paths are made straight by the rough marks of the hair-cloth garment, the girdle of skin, the feeding on locusts and wild honey, and the most lowly voice; whence it is said, *John was in the wilderness*. For John and Jesus seek what is lost in the wilderness; where the devil conquered, there he is conquered; where man fell, there he rises up. But the name John means the grace of God, and the narrative begins with grace. For it goes on to say, *baptizing*. For by baptism grace is given, seeing that by baptism sins are freely remitted. But what is brought to perfection by the bridegroom, is introduced by the friend of the bridegroom. Thus catechumens, (which word means persons instructed,) begin by the ministry of the priest, receive

the chrism ^b from the bishop. And to shew this, it is subjoined, *And preaching the baptism of repentance, &c.*

BEDE. (in Marc. i. 2) It is evident that John not only preached, but also gave to some the baptism of repentance; but he could not give baptism for the remission of sins ^c. For remission of sins is only given to us by the baptism of Christ. It is therefore only said, *Preaching the baptism of repentance for the remission of sins*; for he *preached* a baptism which could remit sins, since he could not give it. Wherefore as he was the forerunner of the Incarnate Word of the Father, by the word of his preaching, so by his baptism, which could not remit sins, he preceded that baptism, of penitence, by which sins are remitted.

THEOPHYLACT. The baptism of John had not remission of sins, but only brought men to penitence. He preached therefore the baptism of repentance, that is, he preached that to which the baptism of penitence led, namely, remission of sins, that they who in penitence received Christ, might receive Him to the remission of their sins.

PSEUDO-JEROME. Now by John as by the bride-groom's friend, the bride is brought to Christ, as by a servant Rebecca was brought to Isaac; wherefore there follows, *And there went out to him all*, (Gen. 24:61) &c. For *confession and beauty are in his presence*, (Ps. 95:6. Vulg.) that is, the presence of the bridegroom. And the bride leaping down from her camel signifies the Church, who humbles herself on seeing her husband Isaac, that is, Christ. But the interpretation of Jordan, where sins are washed away, is 'an alien descent.' For we heretofore aliens to God by pride, are by the sign (symbolum) of Baptism made lowly, and thus exalted on high ^d.

BEDE. (ubi sup.) An example of confessing their sins and of promising to lead a new life, is held out to those who desire to be baptized, by those words which follow, *confessing their sins*.

CHRYSOSTOM. Because indeed John preached repentance, he wore the marks of repentance in his garment and in his food, wherefore there follows, *And John was clothed in camel's hair*.

BEDE. It says, clothed in a garment of hair, not in woollen clothes; the former is the mark of an austere garb, the latter of effeminate luxury. But the girdle of skins, with which he was girt, like Elias, is a mark of

mortification. And this meat, *locusts and wild honey*, is suited to a dweller in the wilderness, so that his object in eating was not the deliciousness of meats, but the satisfying of the necessity of human flesh.

PSEUDO-JEROME. The dress of John, his food, and employment, signifies the austere life of preachers, and that future nations are to be joined to the grace of God, which is John, both in their minds and in externals. For by camel's hair, is meant the rich among the nations; and by the girdle of skin, the poor, dead to the world; and by the wandering locusts, the wise men of this world; who, leaving the dry stalks to the Jews, draw off with their legs the mystic grain, and in the warmth of their faith leap up towards heaven; and the faithful, being inspired by the wild honey, are full-fed from the untilled wood.

THEOPHYLACT. Or else; The garment of *camel's hair* was significative of grief, for John pointed out, that he who repented should mourn. For sackcloth signifies grief; but the girdle of skins shews the dead state of the Jewish people. The food also of John not only denotes abstinence, but also shews forth the intellectual food, which the people then were eating, without understanding any thing lofty, but continually raising themselves on high, and again sinking to the earth. For such is the nature of locusts, leaping on high and again falling. In the same way the people ate honey, which had come from bees, that is, from the prophets; it was not however domestic, but wild, for the Jews had the Scriptures, which are as honey, but did not rightly understand them.

GREGORY. (Moral. xxxi. 25) Or, by the kind itself of his food he pointed out the Lord, of whom he was the forerunner; for in that our Lord took to Himself the sweetness of the barren Gentiles, he ate wild honey. In that He in His own person partly converted the Jews, He received locusts for His food, which suddenly leaping up, at once fall to the ground. For the Jews leaped up when they promised to fulfil the precepts of the Lord; but they fell to the ground, when by their evil works they affirmed that they had not heard them. They made therefore a leap upwards in words, and fell down by their actions.

BEDE. (ubi sup.) The dress and food of John may also express of what kind was his inward walk. For he used a dress more austere than was usual, because he did not encourage the life of sinners by flattery, but chid them

by the vigour of his rough rebuke; he had a girdle of skin round his loins, for he was one, *who crucified his flesh with the affections and lusts*. (Gal. 5:24) He used to eat locusts and wild honey, because his preaching had some sweetness for the multitude, whilst the people debated whether he was the Christ himself or not; but this soon came to an end, when his hearers understood that he was not the Christ, but the forerunner and prophet of Christ. For in honey there is sweetness, in locusts swiftness of flight; whence there follows, *And he preached, saying, there cometh one mightier than I after me*.

GLOSS. (non occ.) He said this to do away with the opinion of the crowd, who thought that he was the Christ; but he announces that Christ is *mightier than he*, who was to remit sins, which he himself could not do.

PSEUDO-JEROME. Who again is mightier than the grace, by which sins are washed away, which John signifies? He who seven times and seventy times seven remits sin. Grace indeed comes first, but remits sins once only by baptism, but mercy reaches to the wretched from Adam up to Christ through seventy-seven generations, and up to one hundred and forty-four thousand. (Mat. 18:22)

PSEUDO-CHRYSOSTOM. (Vict. Ant. e Cat. in Marc.) But lest he should be thought to say this by way of comparing himself to Christ, he subjoins, *Of whom I am not worthy, &c*. It is not however the same thing to loose the shoe-latchet, which Mark here says, and to carry his shoes, which Matthew says. And indeed the Evangelists following the order of the narrative, and not able to err in any thing, say that John spoke each of these sayings in a different sense. But commentators on this passage have expounded each in a different way. For he means by the latchet, the tie of the shoe. (non occ.). He says this therefore to extol the excellence of the power of Christ, and the greatness of His divinity; as if he said, Not even in the station of his servant am I worthy to be reckoned. For it is a great thing to contemplate, as it were stooping down, those things which belong to the body of Christ, and to see from below the image of things above, and to untie each of those mysteries, about the Incarnation of Christ, which cannot be unravelled.

PSEUDO-JEROME. The shoe is in the extremity of the body; for in the end the Incarnate Saviour is coming for justice, whence it is said by the prophet, *Over Edom will I cast out my shoe*. (Ps. 60:9)

GREGORY. (Hom. in Evan. vii.) Shoes also are made from the skins of dead animals. The Lord, therefore, coming incarnate, appeared us it were with shoes on His feet, for He assumed in His divinity the dead skins of our corruption. Or else; it was a custom among the ancients, that if a man refused to take as his wife the woman whom he ought to take, he who offered himself as her husband by right of kindred took off that man's shoe. Rightly then does he proclaim himself unworthy to loose his shoe-latchet, as if he said openly, I cannot make bare the feet of the Redeemer, for I usurp not the name of the Bridegroom, a thing which is above my deserts.

THEOPHYLACT. Some persons also understand it thus; all who came to John, and were baptized, through penitence were loosed from the bands of their sins by believing in Christ. John then in this way loosed the shoe-latchet of all the others, that is, the bands of sin. But Christ's shoe-latchet he was not able to unloose, because he found no sin in Him.

BEDE. (ubi sup.) Thus then John proclaims the Lord not yet as God, or the Son of God, but only as a man mightier than himself. For his ignorant hearers were not yet capable of receiving the hidden things of so great a Sacrament, that the eternal Son of God, having taken upon Him the nature of man, had been lately born into the world of a virgin; but gradually by the acknowledgment of His glorified lowliness, they were to be introduced to the belief of His Divine Eternity. To these words, however, he subjoins, as if covertly declaring that he was the true God, *I baptize you with water, but he shall baptize you with the Holy Ghost*. For who can doubt, that none other but God can give the grace of the Holy Ghost.

JEROME. For what is the difference between water and the Holy Ghost, who was borne over the face of the waters? Water is the ministry of man; but the Spirit is ministered by God.

BEDE. (ubi sup.) Now we are baptized by the Lord in the Holy Ghost, not only when in the day of our baptism, we are washed in the fount of life, to the remission of our sins, but also daily by the grace of the same Spirit we are inflamed, to do those things which please God.

9. And it came to pass in those days, that Jesus came from Nazareth of Galilee, and was baptized of John in Jordan.

10. And straightway coming up out of the water, he saw the heavens opened, and the Spirit like a dove descending upon him:

11. And there came a voice from heaven, saying, Thou art my beloved Son, in whom I am well pleased.

PSEUDO-JEROME. Mark the Evangelist, like a hart, longing after the fountains of water, leaps forward over places, smooth and steep; and, as a bee laden with honey, he sips the tops of the flowers. Wherefore he hath shewn us in his narrative Jesus coming from Nazareth, saying, *And it came to pass in those days, &c.*

PSEUDO-CHRYSOSTOM. (Vict. Ant. e Cat. in Marc.) Forasmuch as He was ordaining a new baptism, He came to the baptism of John, which, in respect of His own baptism, was incomplete, but different from the Jewish baptism, as being between both. He did this that He might shew, by the nature of His baptism, that He was not baptized for the remission of sins, nor as wanting the reception of the Holy Ghost: for the baptism of John was destitute of both these. But He was baptized that He might be made known to all, that they might believe on Him and *fulfil all righteousness*, which is *keeping of the commandments*: for it had been commanded to men that they should submit to the Prophet's baptism.

BEDE. (in Marc. i. 4) He was baptized, that by being baptized Himself He might shew His approval of John's baptism ^e, and that, by sanctifying the waters of Jordan through the descent of the dove, He might shew the coming of the Holy Ghost in the laver of believers; whence there follows, *And straightway coming up out of the water, he saw the heavens opened, and the Holy Spirit like a dove descending, and resting upon him.* But the heavens are opened, not by the unclosing of the elements, but to the eyes of the spirit, to which Ezekiel in the beginning of his book relates that they were opened; (Ezek. 1.) or this His seeing the heavens opened after baptism was done for our sakes, to whom the door of the kingdom of heaven is opened by the laver of regeneration.

PSEUDO-CHRYSOSTOM. (Vict. Ant. e Cat. in Marc.) Or else, that from heaven sanctification might be given to men, and earthly things be joined to heavenly. But the Holy Spirit is said to have descended upon Him, not as if He then first came to Him, for He never had left Him; but that He might shew forth the Christ, Who was preached by John, and point Him out to all, as it were by the finger of faith.

BEDE. (ubi sup.) This event also, in which the Holy Ghost was seen to come down upon baptism, was a sign of spiritual grace to be given to us in baptism.

PSEUDO-JEROME. But this is the anointing of Christ according to the flesh, namely, the Holy Ghost, of which anointing it is said, *God, even thy God, hath anointed thee with the oil of gladness above thy fellows.* (Ps. 45:8)

BEDE. (ubi sup.) Well indeed in the shape of a dove did the Holy Ghost come down, for it is an animal of great simplicity, and far removed from the malice of gall, that in a figure He might shew us that He looks out for simple hearts, and deigns not to dwell in the minds of the wicked.

PSEUDO-JEROME. Again, the Holy Ghost came down in the shape of a dove, because in the Canticles it is sung of the Church: (Cant. passim.) *My bride, my love, my beloved, my dove. Bride* in the Patriarchs, *love* in the Prophets, *near of kin* in Joseph and Mary, *beloved* in John the Baptist, *dove* in Christ and His Apostles: to whom it is said, *Be ye wise as serpents, and harmless as doves.* (Mat. 10:16)

BEDE. (ubi sup.) Now the Dove sat on the head of Jesus, lest any one should think that the voice of the Father was addressed to John and not to Christ. And well did he add, *abiding on Him*; for this is peculiar to Christ, that the Holy Ghost once filling Him should never leave Him. For sometimes to His faithful disciples the grace of the Spirit is conferred for signs of virtue, and for the working of miracles, sometimes it is taken away; though for the working of piety and righteousness, for the preservation of love to God and to one's neighbour, the grace of the Spirit is never absent. But the voice of the Father shewed, that He Himself, who came to John to be baptized with the others, was the very Son of God, willing to baptize with the Holy Spirit, whence there follows, *And there came a voice from heaven, Thou art my beloved Son, in thee I am well pleased.* Not that this informed the Son

Himself of a thing of which He was ignorant, but it shews to us what we ought to believe.

AUGUSTINE. (de Cons. Ev. ii. 14) Wherefore Matthew relates that the voice said, *This is my beloved Son*; for he wished to shew that the words, *This is My Son*, were in fact said, that thus the persons who heard it might know that He, and not another, was the Son of God. But, if you ask, which of these two sounded forth in that voice, take which you will, only remember, that the Evangelists, though not relating the same form of speaking, relate the same meaning. And that God delighted Himself in His Son, we are reminded in these words, *In thee I am well pleased*.

BEDE. (ubi sup.) The same voice has taught us, that we also, by the water of cleansing, and by the Spirit of sanctification, may be made the sons of God. The mystery of the Trinity also is shewn forth in the baptism; the Son is baptized, the Spirit comes down in the shape of a dove, the voice of the Father bearing witness to the Son is heard.

PSEUDO-JEROME. Morally also it may be interpreted; we also, drawn aside from the fleeting world by the smell and purity of flowers, run with the young maidens after the bridegroom, (v. Cant. 1:2. 3.) and are washed in the sacrament of baptism, from the two fountains of the love of God, and of our neighbour, by the grace of remission, and mounting up by hope gaze upon heavenly mysteries with the eyes of a clean heart. Then we receive in a contrite and lowly spirit, with simplicity of heart, the Holy Spirit, who comes down to the meek, and abides in us, by a never-failing charity. And the voice of the Lord from heaven is directed to us the beloved of God; *Blessed are the peacemakers, for they shall be called the sons of God*; (Matt. 5:9) and then the Father, with the Son and the Holy Spirit, is well-pleased with us, when we are made one spirit with God.

1:12–13

12. And immediately the spirit driveth him into the wilderness.

13. And he was there in the wilderness forty days, tempted of Satan; and was with the wild beasts; and the angels ministered unto him.

CHRYSTOSTOM. (Hom in Matt. xiii) Because all that Christ did and suffered was for our teaching, He began after His baptism to dwell in the wilderness, and fought against the devil, that every baptized person might patiently sustain greater temptations after His baptism, nor be troubled, as if this which happened to Him was contrary to His expectation, but might bear up against all things, and come off conqueror. For although God allows that we should be tempted for many other reasons, yet for this cause also He allows it, that we may know, that man when tempted is placed in a station of greater honour. For the Devil approaches not save where he has beheld one set in a place of greater honour; and therefore it is said, *And immediately the Spirit drove him into the wilderness*. And the reason why He does not simply say, that He went into the wilderness, but was driven, is, that thou mayest understand that it was done according to the word of Divine Providence. By which also He shews, that no man should thrust himself into temptation, but that those who from some other state are as it were driven into temptation, remain conquerors.

BEDE. (in Marc. i. 5) And that no one might doubt, by what spirit he said that Christ was driven into the wilderness, Luke has on purpose premised, that *Jesus being full of the Spirit returned from Jordan*, (Luke 4:12) and then has added, *and was led by the Spirit into the wilderness*; lest the evil spirit should be thought to have any power over Him, who, being full of the Holy Spirit, departed whither He was willing to go, and did what He was willing to do.

CHRYSTOSTOM. (in Mat. Hom. xiii) But the Spirit drove Him into the wilderness, because He designed to provoke the devil to tempt Him, and thus gave Him an opportunity not only by hunger, but also by the place. For then most of all does the devil thrust himself in, when he sees men remaining solitary.

BEDE. (ubi sup.) But He retires into the desert that He may teach us that, leaving the allurements of the world, and the company of the wicked, we should in all things obey the Divine commands. He is left alone and tempted by the devil, that He might teach us, *that all that will live godly in Christ Jesus shall suffer persecution*; (2 Tim. 3:12) whence it follows, *And he was in the wilderness forty days and forty nights, and was tempted of Satan*. But He was tempted forty days and forty nights, that He might shew us, that as long as we live here and serve God, whether prosperity smile

upon us, which is meant by the day, or adversity smite us, which agrees with the figure of night, at all times our adversary is at hand, who ceases not to trouble our way by temptations. For *the forty days and forty nights* imply the whole time of this world, for the globe in which we are serving God is divided into four quarters. Again, there are Ten Commandments, by observing which we fight against our enemy, but four times ten are forty.

There follows, *and he was with the wild beasts*.

PSEUDO-CHRYSOSTOM. (Vict. Ant. e Cat. in Marc.) But He says this to shew of what nature was the wilderness, for it was impassable by man and full of wild beasts. It goes on; *and angels ministered unto him*. For after temptation, and a victory against the devil, He worked the salvation of man. And thus the Apostle says, *Angels are sent to minister for them who shall be heirs of salvation*. (Heb. 1:14) We must also observe, that to those who conquer in temptation angels stand near and minister.

BEDE. (ubi sup.) Consider also that Christ dwells among the wild beasts as man, but, as God, uses the ministry of Angels. Thus, when in the solitude of a holy life we bear with unpolluted mind the bestial manners of men, we merit to have the ministry of Angels, by whom, when freed from the body, we shall be transferred to everlasting happiness.

PSEUDO-JEROME. Or, then the beasts dwell with us in peace, as in the ark clean animals with the unclean, when the flesh lusts not against the spirit. After this, ministering Angels are sent to us, that they may give answers and comforts to hearts that watch.

1:14–15

14. Now after that John was put in prison, Jesus came into Galilee, preaching the Gospel of the kingdom of God,

15. And saying, The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the Gospel.

PSEUDO-CHRYSOSTOM. (Vict. Ant. e Cat. 1 Marc.) The Evangelist Mark follows Matthew in his order, and therefore after having said that Angels minister, he subjoins, *But after that John was put into prison, Jesus came,*

&c. After the temptation and the ministry of Angels, He goes back into Galilee, teaching us not to resist the violence of evil men.

THEOPHYLACT. And to shew us that in persecutions we ought to retire, and not to await them; but when we fall into them, we must sustain them.

PSEUDO-CHRYSOSTOM. (Vict. Ant. e Cat. in Marc.) He retired also that He might keep Himself for teaching and for healing, before He suffered, and after fulfilling all these things, might become obedient unto death.

BEDE. (ubi sup.) John being put in prison, fitly does the Lord begin to preach: wherefore there follows, *Preaching the Gospel*, &c. For when the Law ceases, the Gospel arises in its steps.

PSEUDO-JEROME. When the shadow ceases, the truth comes on; first, John in prison, the Law in Judæa; then, Jesus in Galilee, Paul among the Gentiles preaching the Gospel of the kingdom. For to an earthly kingdom succeeds poverty, to the poverty of Christians is given an everlasting kingdom; but earthly honour is like the foam of water, or smoke, or sleep.

BEDE. (ubi sup.) Let no one, however, suppose that the putting of John in prison took place immediately after the forty days' temptation and the fast of the Lord; for whosoever reads the Gospel of John will find, that the Lord taught many things before the putting of John in prison, and also did many miracles; for you have in his Gospel, *This beginning of miracles did Jesus*; (John 2:11) and afterwards, *for John was not yet cast into prison*. (John 3:24) Now it is said, that when John read the books of Matthew, Mark, and Luke, he approved indeed the text of the history, and affirmed that they had spoken truth, but said that they had composed the history of only one year after John was cast into prison, in which year also he suffered. Passing over then the year of which the transactions had been published by the three others, he related the events of the former period, before John was cast into prison. When therefore Mark had said that *Jesus came into Galilee, preaching the Gospel of the kingdom*, he subjoins, saying, *Since the time is fulfilled*, &c.

PSEUDO-CHRYSOSTOM. (Vict. Ant. Cat. in Marc.) Since then the time was fulfilled, *when the fulness of time was come, and God sent his Son*, it was fitting that the race of man should obtain the last dispensation of God. And therefore he says, *for the kingdom of heaven is at hand*. (Orig. in Matt. tom.

x. 14. v. Orig. de Orat. 25, 26. in Matt. t. 12 14). But the kingdom of God is essentially the same as the kingdom of heaven, though they differ in idea. For by the kingdom of God is to be understood that in which God reigns; (non occ. v. Chrys, in Matt. Hom. 19. in c. 6:9.). and this in truth is in the region of the living, where, seeing God face to face, they will abide in the good things now promised to them; whether by this region one chooses to understand Love, or some other confirmation ^e of those who put on the likeness of things above, which are signified by the heavens. For it is clear enough that the kingdom of God is confined neither by place nor by time.

THEOPHYLACT. Or else, the Lord means that the time of the Law is completed; as if He said, Up to this time the Law was at work; from this time the kingdom of God will work, that is, a conversation according to the Gospel, which is with reason likened to the kingdom of heaven. For when you see a man clothed in flesh living according to the Gospel, do you not say that he has the kingdom of heaven, which *is not meat and drink, but righteousness and peace and joy in the Holy Ghost?* (Rom. 14:17)

The next word is, *Repent*.

PSEUDO-JEROME. For he must repent, who would keep close to eternal good, that is, to the kingdom of God. For he who would have the kernel, breaks the shell; the sweetness of the apple makes up for the bitterness of its root; the hope of gain makes the dangers of the sea pleasant; the hope of health takes away from the painfulness of medicine. They are able worthily to proclaim the preaching of Christ who have deserved to attain to the reward of forgiveness; and therefore after He has said, *Repent*, He subjoins, *and believe the Gospel*. For unless ye have believed, ye shall not understand.

BEDE. (ubi sup.) *Repent*, therefore, *and believe*; that is, renounce dead works; for of what use is believing without good works? The merit of good works does not, however, bring to faith, but faith begins, that good works may follow.

1:16–20

16. Now as he walked by the sea of Galilee, he saw Simon and Andrew his brother casting a net into the sea: for they were fishers.

17. And Jesus said unto them, Come ye after me, and I will make you to become fishers of men.

18. And straightway they forsook their nets, and followed him.

19. And when he had gone a little farther thence, he saw James the son of Zebedee, and John his brother, who also were in the ship mending their nets.

20. And straightway he called them: and they left their father Zebedee in the ship with the hired servants, and went after him.

GLOSS. (non occ.) The Evangelist, having mentioned the preaching of Christ to the multitude, goes on to the calling of the disciples, whom he made ministers of his preaching, whence it follows, *And passing along the sea of Galilee, &c.*

THEOPHYLACT. As the Evangelist John relates, Peter and Andrew were disciples of the Forerunner, but seeing that John had borne witness to Jesus, they joined themselves to him; afterwards, grieving that John had been cast into prison, they returned to their trade. Wherefore there follows, *casting nets into the sea, for they were fishers*. Look then upon them, living on their own labours, not on the fruits of iniquity; for such men were worthy to become the first disciples of Christ; whence it is subjoined, *And Jesus said unto them, Come ye after me*. Now He calls them for the second time; for this is the second calling in respect of that, of which we read in John. But it is shewn to what they were called, when it is added, *I will make you become fishers of men*.

REMIGIUS. For by the net of holy preaching they drew fish, that is, men, from the depths of the sea, that is, of infidelity, to the light of faith. Wonderful indeed is this fishing! for fishes when they are caught, soon after die; when men are caught by the word of preaching, they rather are made alive.

BEDE. (in Marc. i. 6) Now fishers and unlettered men are sent to preach, that the faith of believers might be thought to lie in the power of God, not in eloquence or in learning. It goes on to say, *and immediately they left their nets, and followed him*.

THEOPHYLACT. For we must not allow any time to lapse, but at once follow the Lord. After these again, He catches James and John, because they also, though poor, supported the old age of their father. Wherefore there follows, *And when he had gone a little farther thence, he saw James the son of Zebedee, &c.* But they left their father, because he would have hindered them in following Christ. Do thou, also, when thou art hindered by thy parents, leave them, and come to God. It is shewn by this that Zebedee was not a believer; but the mother of the Apostles believed, for she followed Christ, when Zebedee was dead.

BEDE. (ubi sup.) It may be asked, how he could call two fishers from each of the boats, (first, Peter and Andrew, then having gone a little further, the two others, sons of Zebedee,) when Luke says that James and John were called to help Peter and Andrew, and that it was to Peter only that Christ said, *Fear not, from this time thou shalt catch men;* (Luke 5:10) he also says, that *at the same time, when they had brought their ships to land, they followed him.* We must therefore understand that that transaction which Luke intimates happened first, and afterwards that they, as their custom was, had returned to their fishing. So that what Mark here relates happened afterwards; for in this case they followed the Lord, without drawing their boats ashore, (which they would have done had they meant to return,) and followed Him, as one calling them, and ordering them to follow.

PSEUDO-JEROME. Further, we are mystically carried away to heaven, like Elias, by this chariot, drawn by these fishers, as by four horses. On these four corner-stones the first Church is built; in these, as in the four Hebrew letters, (יהוה) we acknowledge the tetragrammaton, the name of the Lord, we who are commanded, after their example, to *hear* the voice of the Lord, and *to forget* (Ps. 45:11) the *people* of wickedness, and *the house of our fathers'* conversation, which is folly before God, and the spider's net, in the meshes of which we, like gnats, were all but fallen, and were confined by things vain as the air, which hangs on nothing; loathing also the ship of our former walk. For Adam, our forefather according to the flesh, is clothed with the skins of dead beasts; but now, having put off the old man, with his deeds, following the new man we are clothed with those skins of Solomon, with which the bride rejoices that she has been made beautiful. (Cant. 1:4. Vulg.) Again, Simon, means obedient; Andrew, manly; James, supplanter; ^f John, grace; by which four names, we are knit together into God's host; ^g by

obedience, that we may listen; by manliness, that we do battle; by overthrowing, that we may persevere; by grace, that we may be preserved. (supplantation) Which four virtues are called cardinal; for by prudence, we obey; by justice, we bear ourselves manfully; by temperance, we tread the serpent underfoot; by fortitude, we earn the grace of God.

THEOPHYLACT. We must know also, that action is first called, then contemplation; for Peter is the type of the active life, for he was more ardent than the others, just as the active life is the more bustling; but John is the type of the contemplative life, for he speaks more fully of divine things.

1:21–22

21. And they went into Capernaum; and straightway on the sabbath day he entered into the synagogue, and taught.

22. And they were astonished at his doctrine: for he taught them as one that had authority, and not as the Scribes.

PSEUDO-JEROME. Mark, arranging the sayings of the Gospel as they were in his own mind, not in themselves, quits the order of the history, and follows the order of the mysteries. Wherefore he relates the first miracle on the sabbath day, saying, *And they go into Capernaum.*

THEOPHYLACT. Quitting Nazareth. Now on the sabbath day, when the Scribes were gathered together, he entered into a synagogue, and taught. Wherefore there follows, *And straightway on the sabbath day, having entered into the synagogue, he taught them.* For for this end the Law commanded them to give themselves up to rest on the sabbath day, that they might meet together to attend to sacred reading. Again, Christ taught them by rebuke, not by flattery as did the Pharisees; wherefore it says, *And they were astonished at his doctrine; for he taught them as one having power, and not as the Scribes.* He taught them also in power, transforming men to good, and He threatened punishment to those who did not believe on Him.

BEDE. (ubi sup.) The Scribes themselves taught the people what was written in Moses and the Prophets: but Jesus as the God and Lord of Moses himself, by the freedom of His own will, either added those things which appeared wanting in the Law, or altered things as He preached to the

people; as we read in Matthew, *It was said to them of old time, but I say unto you.* (Mat. 5:27)

1:23–28

23. And there was in their synagogue a man with an unclean spirit; and he cried out,

24. Saying, Let us alone; what have we to do with thee, thou Jesus of Nazareth? art thou come to destroy us? I know thee who thou art, the Holy One of God.

25. And Jesus rebuked him, saying, Hold thy peace, and come out of him.

26. And when the unclean spirit had torn him, and cried with a loud voice, he came out of him.

27. And they were all amazed, insomuch that they questioned among themselves, saying, What thing is this? what new doctrine is this? for with authority commandeth he even the unclean spirits, and they do obey him.

28. And immediately his fame spread abroad throughout all the region round about Galilee.

BEDE. (in Marc. i. 7) Since by the envy of the devil death first entered into the world, it was right that the medicine of healing should first work against the author of death; and therefore it is said, *And there was in their synagogue a man, &c.*

PSEUDO-CHRYSOSTOM. (Vict. Ant. e Cat. in Marc.) The word Spirit is applied to an Angel, the air, the soul, and even the Holy Ghost. Lest therefore by the sameness of the name we should fall into error, he adds, *unclean*. And he is called unclean on account of his impiousness and far removal from God, and because he employs himself in all unclean and wicked works.

AUGUSTINE. (de Civ. Dei, ix. 21) Moreover, how great is the power which the lowliness of God, appearing in the form of a servant, has over the pride

of devils, the devils themselves know so well, that they express it to the same Lord clothed in the weakness of flesh. For there follows, *And he cried out, saying, What have we to do with thee, Jesus of Nazareth, &c.* For it is evident in these words that there was in them knowledge, but there was not charity; and the reason was, that they feared their punishment from Him, and loved not the righteousness in Him.

BEDE. (ubi sup.) For the devils, seeing the Lord on the earth, thought that they were immediately to be judged.

PSEUDO-CHRYSOSTOM. (Vict. Ant. e Cat. in Marc.) Or else the devil so speaks, as if he said, 'by taking away uncleanness, and giving to the souls of men divine knowledge, Thou allowest us no place in men.'

THEOPHYLACT. For to come out of man the devil considers as his own perdition; for devils are ruthless, thinking that they suffer some evil, so long as they are not troubling men. There follows, *I know that thou art the Holy One of God.*

PSEUDO-CHRYSOSTOM. (Vict. Ant. e Cat. in Marc.) As if he said, Methinks that Thou art come; for he had not a firm and certain knowledge of the coming of God. But he calls Him *holy* not as one of many, for every prophet was also holy, but he proclaims that He was the One holy; by the article in Greek he shews Him to be the One, but by his fear he shews Him to be Lord of all.

AUGUSTINE. (ubi sup.) For He was known to them in that degree in which He wished to be known; and He wished as much as was fitting. He was not known to them as to the holy Angels, who enjoy Him by partaking of His eternity according as He is the Word of God; but as He was to be made known in terror, to those beings from whose tyrannical power He was about to free the predestinate. He was known therefore to the devils, not in that He is eternal Life, but by some temporal effects of His Power, which might be more clear to the angelic senses of even bad spirits than to the weakness of men. (John 17:3.)

PSEUDO-CHRYSOSTOM. (Vict. Ant. e Cat. in Marc.) Further, the Truth did not wish to have the witness of unclean spirits; wherefore there follows, *And Jesus threatened him, saying, &c.* Whence a healthful precept is given to us; let us not believe devils, howsoever they may proclaim the truth. It goes

on, *And the unclean spirit tearing him, &c.* For, because the man spoke as one in his senses and uttered his words with discretion, lest it should be thought that he put together his words not from the devil but out of his own heart, He permitted the man to be torn by the devil, that He might shew that it was the devil who spoke.

THEOPHYLACT. That they might know, when they saw it, from how great an evil the man was freed, and on account of the miracle might believe.

BEDE. (ubi sup.) But it may appear to be a discrepancy, that he should have gone out of him, tearing him, or, as some copies have it, vexing him, when, according to Luke, he did not hurt him. But Luke himself says, *When he had, cast him into the midst, he came out from him, without hurting him.* (Luke 4:35) Wherefore it is inferred that Mark meant by vexing or tearing him, what Luke expresses, in the words, *When he had cast him into the midst*; so that what he goes on to say, *And did not hurt him*, may be understood to mean, that the tossing of his limbs and vexing, did not weaken him, as devils are wont to come out even with the cutting off and tearing away of limbs. But seeing the power of the miracle, they wonder at the newness of our Lord's doctrine, and are roused to search into what they had heard by what they had seen. Wherefore there follows, *And they all wondered &c.* For miracles were done that they might more firmly believe the Gospel of the kingdom of God, which was being preached, since those who were promising heavenly joys to men on earth, were shewing forth heavenly things and divine works even on earth. For before (as the Evangelist says) *He was teaching them as one who had power*, and now, as the crowd witnesses, *with power He commands the evil spirits, and they obey Him.* (1 John 5:20. John 17:3) It goes on, *And immediately His fame spread abroad, &c.*

GLOSS. (non occ.) For those things which men wonder at they soon divulge, for *out of the abundance of the heart the mouth speaketh.* (Mat. 12:24)

PSEUDO-JEROME. Moreover, Capernaum is mystically interpreted the town of consolation, and the sabbath as rest. The man with an evil spirit is healed by rest and consolation, that the place and time may agree with his healing. This man with an unclean spirit is the human race, in which uncleanness reigned from Adam to Moses; for *they sinned without law, and perished without law.* (v. Rom. 5:14. 2:12) And he, knowing the Holy One of God, is

ordered to hold his peace, for they *knowing God did not glorify him as God, but rather served the creature than the Creator.* (1:21. 25) The spirit tearing the man came out of him. When salvation is near, temptation is at hand also. Pharaoh, when about to let ⁱ Israel go, pursues Israel; the devil, when despised, rises up to create scandals.

1:29–31

29. And forthwith, when they were come out of the synagogue, they entered into the house of Simon and Andrew, with James and John.

30. But Simon's wife's mother lay sick of a fever, and anon they tell him of her.

31. And he came and took her by the hand, and lifted her up; and immediately the fever left her, and she ministered unto them.

BEDE. (in Marc. i. 7) First, it was right that the serpent's tongue should be shut up, that it might not spread any more venom; then that the woman, who was first seduced, should be healed from the fever of carnal concupiscence. Wherefore it is said, *And forthwith, when they were come out of the synagogue, &c.*

THEOPHYLACT. He retired then as the custom was on the sabbath-day about evening to eat in His disciples' house. But she who ought to have ministered was prevented by a fever. Wherefore it goes on, *But Simon's wife's mother was lying sick of a fever.*

PSEUDO-CHRYSOSTOM. (v. Vict. Ant. e Cat. in Marc. c. 1:32) But the disciples, knowing that they were to receive a benefit by that means, without waiting for the evening prayed that Peter's mother should be healed. Wherefore there follows, *who immediately tell him of her.*

BEDE. (ubi sup.) But in the Gospel of Luke it is written, that *they besought him for her.* (Luke 4:38.) For the Saviour sometimes after being asked, sometimes of His own accord, heals the sick, shewing that He always assents to the prayers of the faithful, when they pray also against bad passions, and some times gives them to understand things which they do not understand at all, or else, when they pray unto Him dutifully, forgives their

want of understanding; as the Psalmist begs of God, *Cleanse me, O Lord, from my secret faults.* (Ps. 19:12) Wherefore He heals her at their request; for there follows, *And he came and took her by the hand, and lifted her up.*

THEOPHYLACT. By this it is signified, that God will heal a sick man, if he ministers to the Saints, through love to Christ.

BEDE. (in Marc. i. 6, 8) But in that He gives most profusely His gifts of healing and doctrine on the sabbath day, He teaches, that He is not under the Law, but above the Law, and does not choose the Jewish sabbath, but the true sabbath, and our rest is pleasing to the Lord, if, in order to attend to the health of our souls, we abstain from slavish work, that is, from all unlawful things. It goes on, *and immediately the fever left her, &c.* The health which is conferred at the command of the Lord, returns at once entire, accompanied with such strength, that she is able to minister to those, of whose help she had before stood in need. Again, if we suppose that the man delivered from the devil means, in the moral way of interpretation, the soul purged from unclean thoughts, fitly does the woman cured of a fever by the command of God mean the flesh, restrained from the heat of its concupiscence by the precepts of continence.

PSEUDO-JEROME. For the fever means intemperance, from which, we the sons of the synagogue^k, by the hand of discipline, and by the lifting up of our desires, are healed, and minister to the will of Him who heals us.

THEOPHYLACT. But he has a fever who is angry, and in the unruliness of his anger stretches forth his hands to do hurt; but if reason restrains his hands, he will arise, and so serve reason.

1:32–34

32. And at even, when the sun did set, they brought unto him all that were diseased, and them that were possessed with devils.

33. And all the city was gathered together at the door.

34. And he healed many that were sick of divers diseases, and cast out many devils; and suffered not the devils to speak, because they knew him.

THEOPHYLACT. Because the multitude thought that it was not lawful to heal on the sabbath day, they waited for the evening, to bring those who were to be healed to Jesus. Wherefore it is said, *And at even, when the sun had set*. There follows, *and he healed many that were vexed with divers diseases*.

PSEUDO-CHRYSOSTOM. (Vict. Ant. e Cat. in Marc.) Now in that he says *many*, all are to be understood according to the Scripture mode of expression.

THEOPHYLACT. Or he says *many*, because there were some faithless persons, who could not at all be cured on account of their unfaithfulness. Therefore He healed many of those who were brought, that is, all who had faith. It goes on, *and cast out many devils*.

PSEUDO-AUGUSTINE. (Pseudo Aug. Quæst. e Vet. et Nov. Test. xvi.) For the devils knew that He was the Christ, who had been promised by the Law: for they saw in Him all the signs, which had been foretold by the Prophets; but they were ignorant of His divinity, as also were *their princes, for if they had known it, they would not have crucified the Lord of glory*. (1 Cor. 2:8)

BEDE. (ubi sup.) For, Him whom the devil had known as a man, wearied by His forty days' fast, without being able by tempting Him to prove whether He was the Son of God, he now by the power of His miracles understood or rather suspected to be the Son of God. The reason therefore why he persuaded the Jews to crucify Him, was not because he did not think that He was the Son of God, but because he did not foresee that he himself was to be condemned by Christ's death.

THEOPHYLACT. Furthermore, the reason that He forbade the devils to speak, was to teach us not to believe them, even if they say true. For if once they find persons to believe them, they mingle truth with falsehood.

PSEUDO-CHRYSOSTOM. (Vict. Ant. e Cat. in Marc.) And Luke does not contradict this, when he says, that *devils came out of many, crying out and saying, Thou art Christ the Son of God*: (Luke 4:41) for he subjoins, *And he rebuking them, suffered them not to speak*; for Mark, who passes over many things for the sake of brevity, speaks about what happened subsequently to the abovementioned words.

BEDE. (ubi sup.) Again, in a mystical sense, the setting of the sun signifies the passion of Him, who said, *As long as I am in the world, I am the light of the world.* (John 9:5) And when the sun was going down, more demoniacs and sick persons were healed than before: because He who living in the flesh for a time taught a few Jews, has transmitted the gifts of faith and health to all the Gentiles throughout the world.

PSEUDO-JEROME. But the door of the kingdom, morally, is repentance and faith, which works health for various diseases; for divers are the vices, with which the city of this world is sick.

1:35–39

35. And in the morning, rising up a great while before day, he went out, and departed into a solitary place, and there prayed.

36. And Simon and they that were with him followed after him.

37. And when they had found him, they said unto him, All men seek for thee.

38. And he said unto them, Let us go into the next towns, that I may preach there also: for therefore came I forth.

39. And he preached in their synagogues through out all Galilee, and cast out devils.

THEOPHYLACT. After that the Lord had cured the sick, He retired apart. Wherefore it is said, *And rising very early in the morning, he went out and departed into a desert place.* By which He taught us not to do any thing for the sake of appearance, but if we do any good, not to publish it openly. It goes on, *and there prayed.*

PSEUDO-CHRYSOSTOM. (Vict. Ant. e Cat. in Marc.) Not that He required prayer; for it was He who Himself received the prayers of men; but He did this by way of an economy, and became to us the model of good works.

THEOPHYLACT. For He shews to us that we ought to attribute to God whatever we do well, and to say to Him, *Every good gift cometh down from*

above, (James 1:17) from Thee. It continues: *And Simon followed him, and they that were with him.*

PSEUDO-CHRYSOSTOM. (Vict. Ant. e Cat. in Marc.) Luke however says, that crowds came to Christ, and spoke what Mark here relates that the Apostles said, adding, *And when they came to him, they said to him, All seek thee.* (Luke 4:42) But they do not contradict each other; for Christ received after the Apostles the multitude, breathlessly anxious to embrace His feet. He received them willingly, but chose to dismiss them, that the rest also might be partakers of His doctrine, as He was not to remain long in the world. And therefore there follows: *And he said, Let us go into the neighbouring villages and towns, that there also I may preach.*

THEOPHYLACT. For He passes on to them as being more in need, since it was not right to shut up doctrine in one place, but to throw out his rays every where. It goes on: *For therefore am I come.*

PSEUDO-CHRYSOSTOM. (Vict. Ant. e Cat. in Marc.) In which word, He manifests the mystery of His *emptying himself*, (Phil. 2:7) that is, of His incarnation, and the sovereignty of His divine nature, in that He here asserts, that He came willingly into the world. Luke however says, *To this end was I sent*, proclaiming the Dispensation, and the good pleasure of God the Father concerning the incarnation of the Son. There follows: *And he continued preaching in their synagogues, in all Galilee.*

AUGUSTINE. (de Cons. Evan. ii. 19) But by this preaching, which, he says, *He continued in all Galilee*, is also meant the sermon of the Lord delivered on the mount, which Matthew mentions, and Mark has entirely passed over, without giving any thing like it, save that he has repeated some sentences not in continuous order, but in scattered places, spoken by the Lord at other times.

THEOPHYLACT. He also mingled action with teaching, for whilst employed in preaching, He afterwards put to flight devils. For there follows: *And casting out devils.* For unless Christ shewed forth miracles, His teaching would not be believed; so do thou also, after teaching, work, that thy word be not fruitless in thyself.

BEDE. (ubi sup.) Again mystically if by the setting of the sun, the death of the Saviour is intended, why should not His resurrection be intended by the

returning dawn? For by its clear light, He went far into the wilderness of the Gentiles, and there continued praying in the person of His faithful disciples, for He aroused their hearts by the grace of the Holy Spirit to the virtue of prayer.

1:40–45

40. And there came a leper to him, beseeching him, and kneeling down to him, and saying unto him, If thou wilt, thou canst make me clean.

41. And Jesus, moved with compassion, put forth his hand, and touched him, and saith unto him, I will; be thou clean.

42. And as soon as he had spoken, immediately the leprosy departed from him, and he was cleansed.

43. And he straitly charged him, and forthwith sent him away;

44. And saith unto him, See thou say nothing to any man: but go thy way, shew thyself to the Priest, and offer for thy cleansing those things which Moses commanded, for a testimony unto them.

45. But he went out, and began to publish it much, and to blaze abroad the matter, insomuch that Jesus could no more openly enter into the city, but was without in desert places: and they came to him from every quarter.

BEDE. (in Marc. i. 7) After that the serpent-tongue of the devils was shut up, and the woman, who was first seduced, cured of a fever, in the third place, the man, who listened to the evil counsels of the woman, is cleansed from his leprosy, that the order of restoration in the Lord might be the same as was the order of the fall in our first parents; whence it goes on: *And there came a leper to him, beseeching him.*

AUGUSTINE. (de Con. Evan. ii. 19) Mark puts together circumstances, from which one may infer that he is the same as that one whom Matthew (Matt. 8:2) relates to have been cleansed, when the Lord came down from the mount, after the sermon.

BEDE. (in Marc. i. 9) And because the Lord said that He came *not to destroy the Law but to fulfill*, (Matt. 5:17) he who was excluded by the Law, inferring that he was cleansed by the power of the Lord, shewed that that grace, which could wash away the stain of the leper, was not from the Law, but over the Law. And truly, as in the Lord authoritative power, so in him the constancy of faith is shewn; for there follows, *Lord, if thou wilt, thou canst make me clean*. He falls on his face, which is at once a gesture of lowliness and of shame, to shew that every man should blush for the stains of his life. But his shame did not stifle confession; he shewed his wound, and begged for medicine, and the confession is full of devotion and of faith, for he refers the power to the will of the Lord.

THEOPHYLACT. For he said not, If thou wilt, pray unto God, but, *If thou wilt*, as thinking Him very God.

BEDE. (ubi sup.) Moreover, he doubted of the will of the Lord, not as disbelieving His compassion, but, as conscious of his own filth, he did not presume. It goes on; *But Jesus, moved with compassion, put forth his hand, and touched him, and saith unto him, I will, be thou clean*. It is not, as many of the Latins think, to be taken to mean and read, I wish to cleanse thee, but that Christ should say separately, *I will*, and then command, *be thou clean*.

CHRYSOSTOM. (Hom. 25. in Matt) Further, the reason why He touches the leper, and did not confer health upon him by word alone, was, that it is said by Moses in the Law, that he who touches a leper, shall be unclean till the evening; that is, that he might shew, that this uncleanness is a natural one, that the Law was not laid down for Him, but on account of mere men. Furthermore, He shews that He Himself is the Lord of the Law; and the reason why He touched the leper, though the touch was not necessary to the working of the cure, was to shew that He gives health, not as a servant, but as the Lord.

BEDE. (ubi sup.) Another reason why He touched him, was to prove that He could not be defiled, who freed others from pollution. At the same time it is remarkable, that He healed in the way in which He had been begged to heal. *If thou wilt*, says the leper, *thou canst make me clean*. *I will*, He answered, behold, thou hast My will, *be clean*; now thou hast at once the effect of My compassion.

CHRYSTOM. (Hom. 25. in Matt) Moreover, by this, not only did He not take away the opinion of Him entertained by the leper, but He confirmed it; for He puts to flight the disease by a word, and what the leper had said in word, He filled up in deed; wherefore there follows, *And when he had spoken, immediately, &c.*

BEDE. (ubi sup.) For there is no interval between the work of God and the command, because the work is in the command, for *He commanded, and they were created.* (Ps. 148:5) There follows: *And he straitly charged him, and forthwith, &c. See thou tell no man.*

CHRYSTOM. (Hom. 25) As if He said, It is not yet time that My works should be preached, I require not thy preaching. By which He teaches us not to seek worldly honour as a reward for our works. It goes on: *But go thy way, shew thyself to the chief of the priests.* Our Saviour sent him to the priest for the trial of his cure, and that he might not be cast out of the temple, but still be numbered with the people in prayer. He sends him also, that he might fulfil all the parts of the Law, in order to stop the evil-speaking tongue of the Jews. He Himself indeed completed the work, leaving them to try it.

BEDE. (ubi sup.) This He did in order that the priest might understand that the leper was not healed by the Law, but by the grace of God above the Law. There follows: *And offer for thy cleansing what. Moses, &c.*

THEOPHYLACT. He ordered him to offer the gift which they who were healed were accustomed to offer, as if for a testimony, that He was not against the Law, but rather confirmed the Law, inasmuch as He Himself worked out the precepts of the Law.

BEDE. (ubi sup.) If any one wonders, how the Lord seems to approve of the Jewish sacrifice, which the Church rejects, let him remember, that He had not yet offered His own holocaust in His passion. And it was not right that significative sacrifices should be taken away, before that which they signified was confirmed by the witness of the Apostles in their preaching, and by the faith of the believing people.

THEOPHYLACT. But the leper, although the Lord forbade him, disclosed the benefit, wherefore it goes on: *But he having gone out, began to publish and*

to blaze abroad the tale; for the person benefited ought to be grateful, and to return thanks, even though his benefactor requires it not.

BEDE. (ubi sup. v. Greg. Moral. 19:22) Now it may well be asked, why our Lord ordered His action to be concealed, and yet it could not be kept hid for an hour? But it is to be observed, that the reason why, in doing a miracle, He ordered it to be kept secret, and yet for all that it was noised abroad, was, that His elect, following the example of His teaching, should wish indeed that in the great things which they do, they should remain concealed, but should nevertheless unwillingly be brought to light for the good of others. Not then that He wished any thing to be done, which He was not able to bring about, but, by the authority of His teaching, He gave an example of what His members ought to wish for, and of what should happen to them even against their will.

BEDE. Further, this perfect cure of one man brought large multitudes to the Lord; wherefore it is added, *So that he could not any more openly enter into the city, but could only be without in desert places.*

CHRYSOSTOM. (non occ.) For the leper every where proclaimed his wonderful cure, so that all ran to see and to believe on the Healer; thus the Lord could not preach the Gospel, but walked in desert places; wherefore there follows, *And they came together to him from all places.*

PSEUDO-JEROME. Mystically, our leprosy is the sin of the first man, which began from the head, when he desired the kingdoms of the world. For covetousness is the root of all evil; wherefore Gehazi, engaged in an avaritious pursuit, is covered with leprosy.

BEDE. (ubi sup.) But when the hand of the Saviour, that is, the Incarnate Word of God, is stretched out, and touches human nature, it is cleansed from the various parts of the old error.

PSEUDO-JEROME. This leprosy is cleansed on offering an oblation to the true Priest after the order of Melchisedec; for He tells us, *Give alms of such things as ye have, and, behold, all things are clean unto you.* (Luke 11:41) But in that Jesus could not openly enter into the city, it is meant to be conveyed, that Jesus is not manifested to those, who are enslaved to the love of praise in the broad highway, and to their own wills, but to those who with Peter go into the desert, which the Lord chose for prayer, and for

refreshing His people; that is, those who quit the pleasures of the world, and all that they possess, that they may say, *The Lord is my portion*. But the glory of the Lord is manifested to those, who meet together on all sides, that is, through smooth ways and steep, whom nothing can *separate from the love of Christ*. (Rom. 8:35)

BEDE. (in Marc. i. 10) Even after working a miracle in that city, the Lord retires into the desert, to shew that He loves best a quiet life, and one far removed from the cares of the world, and that it is on account of this desire, He applied Himself to the healing of the body.

CHAP. 2

2:1–12

1. And again he entered into Capernaum after some days; and it was noised that he was in the house.

2. And straightway many were gathered together, insomuch that there was no room to receive them, no, not so much as about the door: and he preached the word unto them.

3. And they came unto him, bringing one sick of the palsy, which was borne of four.

4. And when they could not come nigh unto him for the press, they uncovered the roof where he was: and when they had broken it up, they let down the bed wherein the sick of the palsy lay.

5. When Jesus saw their faith, he said unto the sick of the palsy, Son, thy sins be forgiven thee.

6. But there were certain of the Scribes sitting there, and reasoning in their hearts,

7. Why doth this man thus speak blasphemies? who can forgive sins but God only?

8. And immediately when Jesus perceived in his spirit that they so reasoned within themselves, he said unto them, Why reason ye these things in your hearts?

9. Whether is it easier to say to the sick of the palsy, Thy sins be forgiven thee; or to say, Arise, and take up thy bed, and walk?

10. But that ye may know that the Son of man hath power on earth to forgive sins, (he saith to the sick of the palsy,)

11. I say unto thee, Arise, and take up thy bed, and go thy way into thine house.

12. And immediately he arose, took up the bed, and went forth before them all; insomuch that they were all amazed, and glorified God, saying, We never saw it on this fashion.

BEDE. (in Marc. 1. 10) Because the compassion of God deserts not even carnal persons, He accords to them the grace of His presence, by which even they may be made spiritual. After the desert, the Lord returns into the city; wherefore it is said, *And again he entered into Capernaum, &c.*

AUGUSTINE. (de Con. Evan. ii. 25) But Matthew writes this miracle as if it were done in the city of the Lord, whilst Mark places it in Capernaum, which would be more difficult of solution, if Matthew had also named Nazareth. But seeing that Galilee itself might be called the city of the Lord, who can doubt but that the Lord did these things in His own city, since He did them in Capernaum, a city of Galilee; particularly as Capernaum was of such importance in Galilee as to be called its metropolis? Or else, Matthew passed by the things which were done after He came into His own city, until He came to Capernaum, and so adds on the story of the paralytic healed, subjoining, *And, behold, they presented to him a man sick of the palsy*, after he had said that He came into His own city.

PSEUDO-CHRYSOSTOM. (Vict. Aut. e Cat. in Marc.) Or else, Matthew called Capernaum His city because He went there frequently, and there did many

miracles. It goes on: *And it was noised that he was in the house, &c.* For the desire of hearing Him was stronger than the toil of approaching Him. After this, they introduce the paralytic, of whom Matthew and Luke speak; wherefore there follows: *And they came unto him bearing one sick of the palsy, who was carried by four.* Finding the door blocked up by the crowd, they could not by any means enter that way. Those who carried him, however, hoping that he could merit the grace of being healed, raising the bed with their burden, and uncovering the roof, lay him with his bed before the face of the Saviour. And this is that which is added: *And when they could not lay him before him, &c.* There follows: *But when Jesus saw their faith, he said to the sick of the palsy, Son, thy sins be forgiven thee.* He did not mean the faith of the sick man, but of his bearers; for it sometimes happens, that a man is healed by the faith of another.

BEDE. (ubi sup.) It may indeed be seen, how much each person's own faith weighs with God, when that of another had such influence that the whole man at once rose up, healed body and soul, and by one man's merit, another should have his sins forgiven him.

THEOPHYLACT. He saw the faith of the sick man himself, since he would not have allowed himself to be carried, unless he had had faith to be healed.

BEDE. (ubi sup.) Moreover, the Lord being about to cure the man of the palsy, first loosed the chains of his sins, in order to shew that he was condemned to the loosening of his joints, because of the bonds of his sins, and could not be healed to the recovery of his limbs, unless these were first loosened. But Christ's wonderful humility calls this man, despised, weak, with all the joints of his limbs unstrung, a son, when the priests did not deign to touch him. Or at least, He therefore calls him a son, because his sins are forgiven him. It goes on: *But there were certain of the scribes sitting there, and reasoning in their hearts, Why doth this man speak blasphemies?*

CYRIL OF ALEXANDRIA. ^a; Now they accuse Him of blasphemy, anticipating the sentence of His death: for there was a command in the Law, that whosoever blasphemed should be put to death. And this charge they laid upon Him, because He claimed for Himself the divine power of remitting sins: wherefore it is added, *Who can forgive sin, save God only?* For the Judge of all alone has power to forgive sin.

BEDE. (ubi sup.) Who remits sin by those also to whom He has assigned the power of remitting, and therefore Christ is proved to be very God, for He is able to remit sins as God. The Jews then are in error, who although they hold the Christ both to be God, and to be able to remit sins, do not however believe that Jesus is the Christ. But the Arians err much more madly, who although overwhelmed with the words of the Evangelist, so that they cannot deny that Jesus is the Christ, and can remit sin, nevertheless fear not to deny that He is God. But He Himself, desiring to shame the traitors both by His knowledge of things hidden and by the virtue of His works, manifests Himself to be God. For there follows: *And immediately when Jesus perceived in his spirit that they so reasoned, he said unto them, Why reason ye these things in your hearts?* In which He shews Himself to be God, since He can know the hidden things of the heart; and in a manner though silent He speaks thus, With the same power and majesty, by which I look upon your thoughts, I can forgive the sins of men.

THEOPHYLACT. But though their thoughts were laid bare, still they remain insensible, refusing to believe that He who knew their hearts could forgive sins, wherefore the Lord proves to them the cure of the soul by that of the body, shewing the invisible by the visible, that which is more difficult by that which is easier, although they did not look upon it as such. For the Pharisees thought it more difficult to heal the body, as being more open to view; but the soul more easy to cure, because the cure is invisible; so that they reasoned thus, Lo, He does not now cure the body, but heals the unseen soul; if He had had more power, He would at once have cured the body, and not have fled for refuge to the unseen world. The Saviour, therefore, shewing that He can do both, says, *Which is the easier?* as if He said, I indeed by the healing of the body, which is in reality more easy, but appears to you more difficult, will prove to you the health of the soul, which is really more difficult.

PSEUDO-CHRYSOSTOM. (Vict. Ant. e Cat. in Marc.) And because it is easier to say than to do, there was still manifestly something to say in opposition, for the work was not yet manifested; wherefore He subjoins, *But that ye may know, &c.* as if He said, Since ye doubt my word, I will bring on a work which will confirm what was unseen. But He says in a marked manner, *On earth to forgive sins*, that He might shew that He has joined the power of the divinity to the human nature by an inseparable union, because

although He was made man, yet He remained the Word of God; and although by an economy He conversed on the earth with men, nevertheless He was not prevented from working miracles and from giving remission of sins. For His human nature did not in any thing take away from these things which essentially belonged to His Divinity, nor the Divinity hinder the Word of God from becoming on earth, according to the flesh, the Son of Man without change and in truth.

THEOPHYLACT. Again, He says, *Take up thy bed*, to prove the greater certainty of the miracle, shewing that it is not a mere illusion; and at the same time to shew that He not only healed, but gave strength; thus He not only turns away souls from sin, but gives them the power of working out the commandments.

BEDE. (ubi sup.) A carnal sign therefore is given, that the spiritual sign may be proved, although it belongs to the same power to do away with the distempers of both soul and body; whence it follows: *And immediately he arose, took up the bed, and went forth before them all.*

CHRYSOSTOM. (non occ.) Further, He first healed by the remission of sins that which He had come to seek, that is, a soul, so that when they faithlessly doubted, then He might bring forward a work before them, and in this way His word might be confirmed by the work, and a hidden sign be proved by an open one, that is, the health of the soul by the healing of the body.

BEDE. (ubi sup.) We are also informed, that many sicknesses of body arise from sins, and therefore perhaps sins are first remitted, that the causes of sickness being taken away, health may be restored. For men are afflicted by fleshly troubles for five causes, in order to increase their merits, as Job and the Martyrs; or to preserve their lowliness, as Paul by the messenger of Satan; or that they may perceive and correct their sins, as Miriam, the sister of Moses, and this paralytic; or for the glory of God, as the man born blind and Lazarus; or as the beginnings of the pains of damnation, as Herod and Antiochus. But wonderful is the virtue of the Divine power, where without the least interval of time, by the command of the Saviour, a speedy health accompanies His words. Wherefore there follows: *Insomuch that they were all amazed.* Leaving the greater thing, that is, the remission of sins, they only wonder at that which is apparent, that is, the health of the body.

THEOPHYLACT. This is not however the paralytic, whose cure is related by John, (John 5) for he had no man with him, this one had four; he is cured in the pool of the sheep market, but this one in a house. It is the same man, however, whose cure is related by Matthew (Matt. 9) and Mark. But mystically, Christ is still in Capernaum, in the house of consolation.

BEDE. (ubi sup.) Moreover, whilst the Lord is preaching in the house, there is not room for them, not even at the door, because whilst Christ is preaching in Judæa, the Gentiles are not yet able to enter to hear Him, to whom, however, though placed without, he directed the words of His doctrine by His preachers.

PSEUDO-JEROME. Again, the palsy is a type of the torpor, in which man lies slothful in the softness of the flesh, though desiring health.

THEOPHYLACT. If therefore I, having the powers of my mind unstrung, remain, whenever I attempt any thing good without strength, as a palsied man, and if I be raised on high by the four Evangelists, and be brought to Christ, and there hear myself called son, then also are my sins quitted by me; for a man is called the son of God because he works the commandments.

BEDE. Or else, because there are four virtues, by which a man is through an assured heart exalted so that he merits safety; which virtues some call prudence, fortitude, temperance, and justice. Again, they desire to bring the palsied man to Christ, but they are impeded on every side by the crowd which is between them, because often the soul desires to be renewed by the medicine of Divine grace, but through the sluggishness of the grovelling body is held back by the hindrance of old custom. Oftentimes amidst the very sweetnesses of secret prayer, and, as it may be called, the pleasant converse with God, a crowd of thoughts, cutting off the clear vision of the mind, shuts out Christ from its sight. Let us not then remain in the lowest ground, where the crowds are bustling, but aim at the roof of the house, that is, the sublimity of the Holy Scripture, and meditate on the law of the Lord.

THEOPHYLACT. But how should I be borne to Christ, if the roof be not opened. For the roof is the intellect, which is set above all those things which are within us; here it has much earth about it in the tiles which are made of clay, I mean, earthly things: but if these be taken away, the virtue

of the intellect within us is freed from its load. After this let it be let down, that is, humbled. For it does not teach us to be puffed up, because our intellect has its load cleared away, but to be humbled still more.

BEDE. (ubi sup.) Or else, the sick man is let down after the roof is opened, because, when the Scriptures are laid open to us, we arrive at the knowledge of Christ, that is, we descend to His lowliness, by the dutifulness of faith. But by the sick man being let down with his bed, it is meant that Christ should be known by man, whilst yet in the flesh. But by rising from the bed is meant the soul's rousing itself from carnal desires, in which it was lying in sickness. To take up the bed is to bridle the flesh itself by the bands of continence, and to separate it from earthly pleasures, through the hope of heavenly rewards. But to take up the bed and to go home is to return to paradise. Or else the man, now healed, who had been sick carries back home his bed, when the soul, after receiving remission of sins, returns, even though encompassed with the body, to its internal watch over itself.

THEOPHYLACT. It is necessary to take up also one's bed, that is the body, to the working of good. For then shall we be able to arrive at contemplation, so that our thoughts should say within us, never have we seen in this way before, that is never understood as we have done since we have been cured of the palsy; for he who is cleansed from sin, sees more purely.

2:13–17

13. And he went forth again by the sea side; and all the multitude resorted unto him, and he taught them.

14. And as he passed by, he saw Levi the son of Alphæus sitting at the receipt of custom, and said unto him, Follow me. And he arose and followed him.

15. And it came to pass, that as Jesus sat at meat in his house, many Publicans and sinners sat also together with Jesus and his disciples; for there were many, and they followed him.

16. And when the Scribes and Pharisees saw him eat with Publicans and sinners, they said unto his disciples, How is it that he eateth and drinketh

with Publicans and sinners?

17. When Jesus heard it, he said unto them, They that are whole have no need of the physician, but they that are sick: I came not to call the righteous, but sinners to repentance.

BEDE. (ubi sup.) After that the Lord taught at Capernaum, He went to the sea, that He might not only set in order the life of men in towns, but also might preach the Gospel of the kingdom to those who dwelt near the sea, and might teach them to despise the restless motions of those things which pass away like the waves of the sea, and to overcome them by the firmness of faith; wherefore it is said, *And he went forth again to the sea, and all the multitude, &c.*

THEOPHYLACT. Or else, after the miracle, He goes to the sea, as if wishing to be alone, but the crowd runs to Him again, that thou mightest learn, that the more thou fliest from glory, the more she herself pursues thee; but if thou followest her, she will fly from thee. The Lord passing on from thence called Matthew; wherefore there follows, *And as he passed by, he saw Levi the son of Alphæus sitting, &c.*

CHRYSTOSTOM. (non occ.) Now this is the same publican who is named by all the Evangelists; Matthew by Matthew; simply Levi by Luke; and Levi, the son of Alphæus, by Mark; for he was the son of Alphæus. And you may find persons with two names in other parts of Scripture; as Moses' father in law is sometimes called Jethro, sometimes Raguel.

BEDE. (i. 11. in Marc.) So also the same person is called Levi and Matthew; but Luke and Mark, on account of their reverence and the honour of the Evangelist, are unwilling to put the common name, while Matthew is a just accuser of himself, (Prov. 18. Vulg.) and calls himself Matthew and publican. He wishes to shew to his hearers that no one who is converted should despair of his salvation, since he himself was suddenly changed from a publican into an Apostle. But he says that he was sitting at the 'teloneum,' that is, the place where the customs are looked after and administered. For 'telos' in Greek is the same as 'vectigal,' customs, in Latin.

THEOPHYLACT. For he sat at the receipt of custom, either, as is often done, exacting from some, or making up accounts, (λογοπραγῶν apud Theo.) or doing some actions of that sort, which publicans are wont to do in their abodes, yea this man, who was raised on high from this state of life that he might leave all things and follow Christ. Wherefore it goes on, *And he saith to him, Follow me, &c.*

BEDE. (ubi sup.) Now to follow is to imitate, and therefore in order to imitate the poverty of Christ, in the feeling of his soul even more than in outward condition, he who used to rob his neighbour's wealth, now leaves his own. And not only did he quit the gain of the customs, but he also despised the peril, which might come from the princes of this world, because he left the accounts of the customs imperfect and unsettled. For the Lord Himself, Who externally, by human language, called Him to follow, inflamed him inwardly by divine inspiration to follow Him the moment that He called him.

PSEUDO-JEROME. Thus then Levi, which means Appointed, followed from the custom-house of human affairs, the Word, Who says, *He who doth not quit all that he has, cannot be my disciple.*

THEOPHYLACT. But he who used to plot against others becomes so benevolent, that he invites many persons to eat with him. Wherefore it goes on; *And it came to pass, that as Jesus sat at meat in his house.*

BEDE. (in Marc. i. 12) The persons here called publicans are those who exact the public customs, or men who farm the customs of the exchequer or of republics; moreover, those also, who follow after the gain of this world by business, are called by the same name. They who had seen that the publican, converted from his sins to better things, had found a place of pardon, even for this reason themselves also do not despair of salvation. And they come to Jesus, not remaining in their former sins, as the Pharisees and Scribes complain, but in penitence, as the following words of the Evangelist shew, saying, *For there were many who followed him.* For the Lord went to the feasts of sinners, that he might have an opportunity of teaching them, and might set before his entertainers spiritual meats, which also is carried on in mystical figures. For he who receives Christ into his inward habitation is fed with the highest delights of overflowing pleasures. Therefore the Lord enters willingly, and takes up His abode in the affection

of him who hath believed on Him; and this is the spiritual banquet of good works, which the rich cannot have, and on which the poor feast.

THEOPHYLACT. But the Pharisees blame this, making themselves pure. Whence there follows: *And when the Scribes and Pharisees saw him eat, &c.*

BEDE. (ubi sup.) If by the election of Matthew and calling of the publicans, the faith of the Gentiles is expressed, who formerly were intent on the gains of this world; certainly the haughtiness of the Scribes and Pharisees intimates the envy of the Jewish people, who are vexed at the salvation of the Gentiles. It goes on: *When Jesus heard it, he saith unto them, They that are whole need not the physician, but they that are sick.* He aims at the Scribes and Pharisees, who, thinking themselves righteous, refused to keep company with sinners. He calls Himself the physician, Who, by a strange mode of healing, was wounded on account of our iniquities, and by His wound we are healed. And He calls those whole and righteous, who, wishing to establish their own righteousness, are not subject to the righteousness of God. Moreover He calls those rich and sinners, who, overcome by the consciousness of their own frailty, and seeing that they cannot be justified by the Law, submit their necks to the grace of Christ by repentance. Wherefore it is added, *For I came not to call the righteous, but sinners, &c.*

THEOPHYLACT. Not indeed that they should continue sinners, but be converted to that repentance.

2:18–22

18. And the disciples of John and of the Pharisees used to fast: and they come and say unto him, Why do the disciples of John and of the Pharisees fast, but thy disciples fast not?

19. And Jesus said unto them, Can the children of the bridechamber fast, while the bridegroom is with them? as long as they have the bridegroom with them, they cannot fast.

20. But the days will come, when the bridegroom shall be taken away from them, and then shall they fast in those days.

21. No man also seweth a piece of new cloth on an old garment: else the new piece that filled it up taketh away from the old, and the rent is made worse.

22. And no man putteth new wine into old bottles: else the new wine doth burst the bottles, and the wine is spilled, and the bottles will be marred: but new wine must be put into new bottles.

GLOSS. (non occ.) As above, the Master was accused to the disciples for keeping company with sinners in their feasts, so now, on the other hand, the disciples are complained of to the Master for their omission of fasts, that so matter for dissension might arise amongst them. Wherefore it is said, *And the disciples of John and the Pharisees used to fast.*

THEOPHYLACT. For the disciples of John being in an imperfect state, continued in Jewish customs.

AUGUSTINE. (de Con. Evan. ii. 27) But it may be thought that He added Pharisees, because they joined with the disciples of John in saying this to the Lord, whilst Matthew relates that the disciples of John alone said it: but the words which follow rather shew that those who said it spoke not of themselves, but of others. For it goes on, *And they come and say unto him, Why do the disciples, &c.* For these words shew, that the guests who were there came to Jesus, and had said this same thing to the disciples, so that in the words which he uses, *they came*, he speaks not of those same persons, of whom he had said, *And the disciples of John and the Pharisees were fasting.* But as they were fasting, those persons who remembered it, come to him. Matthew then says this, *And there came to him the disciples of John, saying*, because the Apostles also were there, and all eagerly, as each could, objected these things.

CHRYSTOSTOM. (non occ.) The disciples of John, therefore, and of the Pharisees, being jealous of Christ, ask Him, whether He alone of all men with His disciples could, without abstinence and toil, conquer in the fight of the passions.

BEDE. But John did not drink wine and strong drink, because he who has no power by nature, obtains more merit by abstinence. But why should the Lord, to whom it naturally belonged to forgive sins, shun those whom he

could make more pure, than those who fast? But Christ also fasted, lest He should break the precept, *He ate with sinners*, that thou mightest see His grace, and acknowledge His power. It goes on; *And Jesus said unto them, Can the children, &c.*

AUGUSTINE. (ubi sup.) Mark here calls them children of the nuptials, whom Matthew calls children of the bridegroom; for we understand the children of the nuptials to be not only those of the bridegroom, but also of the bride.

PSEUDO-CHRYSOSTOM. (Vict. Ant. e Cat. in Marc.) He then calls Himself a bridegroom, as if about to be betrothed to the Church. For the betrothal is giving an earnest, namely, that of the grace of the Holy Ghost, by which the world believed.

THEOPHYLACT. He also calls Himself a bridegroom, not only as betrothing to Himself virgin minds, but because the time of His first coming is not a time of sorrow, nor of sadness to believers, neither does it bring with it toil, but rest. For it is without any works of the law, giving rest by baptism, by which we easily obtain salvation without toil. But the sons of the nuptials or of the Bridegroom are the Apostles; because they, by the grace of God, are made worthy of every heavenly blessing, by the grace of God, and partakers of every joy.

PSEUDO-CHRYSOSTOM. (Vict. Ant. e Cat. in Marc.) But intercourse with Him, He says, is far removed from all sorrow, when He adds, *As long as they have the bridegroom with them, they cannot fast*. He is sad, from whom some good is far removed; but he who has it present with him rejoices, and is not sad. But that He might destroy their elation of heart, and shew that He intended not His own disciples to be licentious, He adds, *But the days will come when the bridegroom shall be taken, &c.* as if He said, The time will come, when they will shew their firmness; for when the Bridegroom shall be taken from them, they will fast as longing for His coming, and in order to unite to Him their spirits, cleansed by bodily suffering. He shews also that there is no necessity for His disciples to fast, as having present with them the Bridegroom of human nature, Who every where executes the words of God, and Who gives the seed of life. The sons of the Bridegroom also cannot, because they are infants, be entirely conformed to their Father, the Bridegroom, Who, considering their infancy,

deigns to allow them not to fast: but when the Bridegroom is gone, they will fast, through desire of Him; when they have been made perfect, they will be united to the Bridegroom in marriage, and will always feast at the king's banquet.

THEOPHYLACT. We must also understand, that every man whose works are good is the son of the Bridegroom; he has the Bridegroom with him, even Christ, and fasts not, that is, does no works of repentance, because he does not sin: but when the Bridegroom is taken away by the man's falling into sin, then he fasts and is penitent, that he may cure his sin.

BEDE. (ubi sup.) But in a mystical sense, it may thus be expressed; that the disciples of John and the Pharisees fast, because every man who boasts of the works of the law without faith, who follows the traditions of men, and receives the preaching of Christ with his bodily ear, and not by the faith of the heart, keeps aloof from spiritual goods, and wastes away with a fasting soul. But he who is incorporated into the members of Christ by a faithful love cannot fast, because he feasts upon His Body and Blood. It goes on, *No one seweth a piece of rough, that is, new, cloth on an old garment: else the new piece that filleth it up taketh away from the old, and the rent is made worse.*

PSEUDO-CHRYSOSTOM. (Vict. Ant. e Cat in Marc.) As if He said, because these are preachers of the New Testament, it is not possible that they should serve old laws; but ye who follow old customs, fitly observe the fasts of Moses. But for these, who are about to hand down to men new and wonderful observances, it is not necessary to observe the old traditions, but to be virtuous in mind; some time or other however they will observe fasting with other virtues. But this fasting is different from the fasting of the law, for that was one of restraint, this of goodwill; on account of the fervour of the Spirit, Whom they cannot yet receive. Wherefore it goes on, *And no one putteth new wine into old bottles: else the new wine doth burst the bottles, and the wine is spilled, and the bottles will be marred: but new wine must be put in new bottles.*

BEDE. (ubi sup.) For He compares His disciples to old bottles, who would burst at spiritual precepts, rather than be held in restraint by them. But they will be new bottles, when after the ascension of the Lord, they are renewed by desiring His consolation, and then new wine will come to the

new bottles, that is, the fervour of the Holy Ghost will fill the hearts of spiritual men. A teacher must also take heed not to commit the hidden things of new mysteries to a soul, hardened in old wickedness.

THEOPHYLACT. Or else the disciples are likened to old garments on account of the infirmity of their minds, on which it was not fitting to impose the heavy command of fasting.

BEDE. (ubi sup.) Neither was it fitting to sew on a, new piece; that is, a portion of doctrine which teaches a general fast from all the joy of temporal delights; for if this be done, the teaching is rent, and agrees not with the old part. But by a new garment is intended good works, which are done externally, and by the new wine, is expressed the fervour of faith, hope, and charity, by which we are reformed in our minds.

2:23–28

23. And it came to pass, that he went through the corn fields on the sabbath day; and his disciples began, as they went, to pluck the ears of corn.

24. And the Pharisees said unto him, Behold, why do they on the sabbath day that which is not lawful?

25. And he said unto them, Have ye never read what David did, when he had need, and was an hungred, he, and they that were with him?

26. How he went into the house of God, in the days of Abiathar the High Priest, and did eat the shewbread, which is not lawful to eat but for the priests, and gave also to them which were with him?

27. And he said unto them, The sabbath was made for man, and not man for the sabbath:

28. Therefore the Son of man is Lord also of the sabbath.

PSEUDO-CHRYSOSTOM. (Vict. Ant. e Cat. in Marc.) The disciples of Christ, freed from the figure, and united to the truth, do not keep the figurative feast of the sabbath, wherefore it is said, *And it came to pass, that*

he went through the corn fields on the sabbath day; and his disciples began, as they went, to pluck the ears of corn.

BEDE. (in Marc. 1, 13) We read also in the following part, that they who came and went away were many, and that they had not time enough to take their food, wherefore, according to man's nature, they were hungry.

CHRYSOSTOM. (non occ. sed v. Chrys. Hom. 39, in Matt) But being hungry, they ate simple food, not for pleasure, but on account of the necessity of nature. The Pharisees however, serving the figure and the shadow, accused the disciples of doing wrong. Wherefore there follows, *But the Pharisees said unto him, Behold, why do they on the sabbath day that which is not lawful.*

AUGUSTINE. (de Op. Monach. 23) For it was a precept in Israel, delivered by a written law, that no one should detain a thief found in his fields, unless he tried to take something away with him. For the man, who had touched nothing else but what he had eaten, they were commanded to allow to go away free and unpunished. Wherefore the Jews accused our Lord's disciples, who were plucking the ears of corn, of breaking the sabbath, rather than of theft.

PSEUDO-CHRYSOSTOM. (Vict. Ant. e Cat. in Marc.) But our Lord brings forward David, to whom it once happened to eat though it was forbidden by the law, when he touched the Priest's food, that by his example, he might do away with their accusation of the disciples. For there follows, *Have ye never read, &c.*

THEOPHYLACT. For David, when flying from the face of Saul, went to the Chief Priest, and ate the shew-bread, and took away the sword of Goliath, which things had been offered to the Lord. (1 Sam. 21.) But a question has been raised how the Evangelist called Abiathar at this time High Priest, when the Book of Kings calls him Abimelech.

BEDE. (ubi sup.) There is, however, no discrepancy, for both were there, when David came to ask for bread, and received it: that is to say, Abimelech, the High Priest, and Abiathar his son; but Abimelech having been slain by Saul, Abiathar fled to David, and became the companion of all his exile afterwards. When he came to the throne, he himself also received the rank of High Priest, and the son became of much greater

excellence than the father, and therefore was worthy to be mentioned as the High Priest, even during his fathers life-time. It goes on: *And he said to them, The sabbath was made for man, and not man for the sabbath.* For greater is the care to be taken of the health and life of a man, than the keeping of the sabbath. Therefore the sabbath was ordered to be observed in such a way, that, if there were a necessity, he should not be guilty, who broke the sabbath-day; therefore it was not forbidden to circumcise on the sabbath, because that was a necessary work. And the Maccabees, when necessity pressed on them, fought on the sabbath-day. Wherefore, His disciples being hungry, what was not allowed in the law became lawful through their necessity of hunger; as now, if a sick man break a fast, he is not held guilty in any way. It goes on: *Therefore the Son of man is Lord, &c.* As if he said, David the king is to be excused for feeding on the food of the Priests, how much more the Son of man, the true King and Priest, and Lord of the sabbath, is free from fault, for pulling ears of corn on the sabbath-day.

PSEUDO-CHRYSOSTOM. (Vict. Ant. e Cat. in Marc.) He calls himself properly, Lord of the sabbath, and Son of man, since being the Son of God, he deigned to be called Son of man, for the sake of men. Now the law has no authority over the Lawgiver and Lord, for more is allowed the king, than is appointed by the law. The law is given to the weak indeed, but not to the perfect and to those who work above what the law enjoins.

BEDE. (ubi sup.) But in a mystical sense the disciples pass through the corn fields, when the holy doctors look with the care of a pious solicitude upon those whom they have initiated in the faith, and who, it is implied, are hungering for the best of all things, the salvation of men. But to pluck the ears of corn means to snatch men away from the eager desire of earthly things. And to rub with the hands is by examples of virtue to put from the purity of their minds the concupiscence of the flesh, as men do husks. To eat the grains is when a man, cleansed from the filth of vice by the mouths of preachers, is incorporated amongst the members of the Church. Again, fitly are the disciples related to have done this, walking before the face of the Lord, for it is necessary that the discourse of the doctor should come first, although the grace of visitation from on high, following it, must enlighten the heart of the hearer. And well, on the sabbath-day, for the

doctors themselves in preaching labour for the hope of future rest, and teach their hearers to toil over their tasks for the sake of eternal repose.

THEOPHYLACT. Or else, because when they have rest from their passions, then are they made doctors to lead others to virtue, plucking away from them earthly things.

BEDE. (ubi sup) Again, they walk through the corn fields with the Lord, who rejoice in meditating upon His sacred words. They hunger, when they desire to find in them the bread of life; and they hunger on sabbath days, as soon as their minds are in a soothing rest, and they rejoice in freedom from troubled thoughts; they pluck the ears of corn, and by rubbing, cleanse them, till they come to what is fit to eat, when by meditation they take to themselves the witness of the Scriptures, to which they arrive by reading, and discuss them continually, until they find in them the marrow of love; this refreshment of the mind is truly unpleasing to fools, but is approved by the Lord.

CHAP. 3

3:1–5

1. And he entered again into the synagogue; and there was a man there which had a withered hand.

2. And they watched him, whether he would heal him on the sabbath day; that they might accuse him.

3. And he saith unto the man which had the withered hand, Stand forth.

4. And he saith unto them, Is it lawful to do good on the sabbath days, or to do evil? to save life, or to kill? But they held their peace.

5. And when he had looked round about on them with anger, being grieved for the hardness of their hearts, he saith unto the man, Stretch forth

thine hand. And he stretched it out: and his hand was restored whole as the other.

THEOPHYLACT. After confounding the Jews, who had blamed His disciples, for pulling the ears of corn on the sabbath day, by the example of David, the Lord now further bringing them to the truth, works a miracle on the sabbath; shewing that, if it is a pious deed to work miracles on the sabbath for the health of men, it is not wrong to do on the sabbath things necessary for the body: he says therefore, *And he entered again into the synagogue; and there was a man there which had a withered hand. And they watched him, whether he would heal him on the sabbath-day; that they might accuse him.*

BEDE. (in Marc. i. 14) For, since He had defended the breaking of the sabbath, which they objected to His disciples, by an approved example, now they wish, by watching Him, to calumniate Himself, that they might accuse Him of a transgression, if He cured on the sabbath, of cruelty or of folly, if He refused. It goes on: *And he saith unto the man which had the withered hand, Stand in the midst.*

PSEUDO-CHRYSTOM. (Vict. Ant. e Cat. in Marc. v. Chrys. Hom. in Matt. 40) He placed him in the midst, that they might be frightened at the sight, and on seeing him compassionate him, and lay aside their malice.

BEDE. (ubi sup.) And anticipating the calumny of the Jews, which they had prepared for Him, He accused them of violating the precepts of the law, by a wrong interpretation. Wherefore there follows: *And he saith unto them, Is it lawful to do good on the sabbath-day, or to do evil?* And this He asks, because they thought that on the sabbath they were to rest even from good works, whilst the law commands to abstain from bad, saying, *Ye shall do no servile work therein;* (Levit. 23:7) that is, sin: for *Whosoever committeth sin is the servant of sin.* (John 8:34) What He first says, *to do good on the sabbath-day or to do evil*, is the same as what He afterwards adds, *to save a life or to lose it*; that is, to cure a man or not. Not that God, Who is in the highest degree good, can be the author of perdition to us, but that His not saving is in the language of Scripture to destroy. But if it be asked, wherefore the Lord, being about to cure the body, asked about the saving of the soul, let him understand either that in the common way of Scripture the soul is put for the man; as it is said, *All the souls that came out of the loins*

of Jacob; (Exodus 1:5) or because he did those miracles for the saving of a soul, or because the healing itself of the hand signified the saving of the soul.

AUGUSTINE. (de Con. Evan. ii. 35) But some one may wonder how Matthew could have said, that they themselves asked the Lord, if it was lawful to heal on the sabbath-day; when Mark rather relates that they were asked by our Lord, *Is it lawful to do good on the sabbath-day, or to do evil?*

Therefore we must understand that they first asked the Lord, if it was lawful to heal on the sabbath-day, then that understanding their thoughts, and that they were seeking an opportunity to accuse Him, He placed in the middle him whom He was about to cure, and put those questions, which Mark and Luke relate. We must then suppose, that when they were silent, He propounded the parable of the sheep, and concluded, that it was lawful to do good on the sabbath-day. It goes on: *But they were silent.*

PSEUDO-CHRYSOSTOM. (Vict. Ant. e Cat, in Marc.) For they knew that He would certainly cure him. It goes on: *And looking round about upon them with anger.* His looking round upon them in anger, and being saddened at the blindness of their hearts, is fitting for His humanity, which He deigned to take upon Himself for us. He connects the working of the miracle with a word, which proves that the man is cured by His voice alone. It follows therefore, *And he stretched it out, and his hand was restored.* Answering by all these things for His disciples, and at the same time shewing that His life is above the law.

BEDE. (ubi sup.) But mystically, the man with a withered hand shews the human race, dried up as to its fruitfulness in good works, but now cured by the mercy of the Lord; the hand of man, which in our first parent had been dried up when he plucked the fruit of the forbidden tree, through the grace of the Redeemer, Who stretched His guiltless hands on the tree of the cross, has been restored to health by the juices of good works. Well too was it in the synagogue that the hand was withered; for where the gift of knowledge is greater, there also the danger of inexcusable guilt is greater.

PSEUDO-JEROME. Or else it means the avaricious, who, being able to give had rather receive, and love robbery rather than making gifts. And they are commanded to stretch forth their hands, that is, *let him that stole steal no*

more, but rather let him labour, working with his hand the thing which is good, that he may have to give to him that needeth. (Eph. 4:28)

THEOPHYLACT. Or, he has his right hand withered, who does not the works which belong to the right side; for from the time that our hand is employed in forbidden deeds, from that time it is withered to the working of good. But it will be restored whenever it stands firm in virtue; wherefore Christ saith, *Arise*, that is, from sin, *and stand in the midst*; that thus it may stretch itself forth neither too little or too much.

3:6–12

6. And the Pharisees went forth, and straightway took counsel with the Herodians against him, how they might destroy him.

7. But Jesus withdrew himself with his disciples to the sea: and a great multitude from Galilee followed him, and from Judæa,

8. And from Jerusalem, and from Idumæa, and from beyond Jordan; and they about Tyre and Sidon, a great multitude, when they had heard what great things he did, came unto him.

9. And he spake to his disciples, that a small ship should wait on him, because of the multitude, lest they should throng him.

10. For he had healed many; insomuch that they pressed upon him for to touch him, as many as had plagues.

11. And unclean spirits, when they saw him, fell down before him, and cried, saying, Thou art the Son of God.

12. And he straitly charged them that they should not make him known.

BEDE. (in Marc. i. 15) The Pharisees, thinking it a crime that at the word of the Lord the hand which was diseased was restored to a sound state, agreed to make a pretext of the words spoken by our Saviour; wherefore it is said, *And the Pharisees went forth, and straightway took counsel with the Herodians against him, how they might destroy him.* As if every one

amongst them did not greater things on the sabbath day, carrying food, reaching forth a cup, and whatever else is necessary for meals. Neither could He, Who said and it was done, be convicted of toiling on the sabbath day.

THEOPHYLACT. But the soldiers of Herod the king are called Herodians, because a certain new heresy had sprung up, which asserted that Herod was the Christ. For the prophecy of Jacob intimated, that when the princes of Judah failed, then Christ should come; because therefore in the time of Herod none of the Jewish princes remained, and he, an alien, was the sole ruler, some thought that he was the Christ, and set on foot this heresy. These, therefore, were with the Pharisees trying to kill Christ.

BEDE. (ubi sup.) Or else he calls Herodians the servants of Herod the Tetrarch, who on account of the hatred which their lord had for John, pursued with treachery and hate the Saviour also, Whom John preached. It goes on, *But Jesus withdrew himself with his disciples to the sea*; He fled from their treachery, because the hour of His passion had not yet come, and no place away from Jerusalem was proper for His Passion. By which also He gave an example to His disciples, when they suffer persecution in one city, to flee to another.

THEOPHYLACT. At the same time again, He goes away, that by quitting the ungrateful He might do good to more, *for many followed him, and he healed them*. For there follows, *And a great multitude from Galilee, &c.* Syrians and Sidonians, being foreigners, receive benefit from Christ; but His kindred the Jews persecute Him: thus there is no profit in relationship, if there be not a similarity in goodness.

BEDE. (ubi sup.) For the strangers followed Him, because they saw the works of His powers, and in order to hear the words or His teaching. But the Jews, induced solely by their opinion of His powers, in a vast multitude come to hear Him, and to beg for His aiding health; wherefore there follows, *And he spake to his disciples, that they should wait, &c.*

THEOPHYLACT. Consider then how He hid His glory, for He begs for a little ship, lest the crowd should hurt Him, so that entering into it, He might remain unharmed. It follows, *As many as had scourges, &c.* But he means by scourges, diseases, for God scourges us, as a father does His children.

BEDE. (ubi sup.) Both therefore fell down before the Lord, those who had the plagues of bodily diseases, and those who were vexed by unclean spirits. The sick did this simply with the intention of obtaining health, but the demoniacs, or rather the devils within them, because under the mastery of a fear of God they were compelled not only to fall down before Him, but also to praise His majesty; wherefore it goes on, *And they cried out, saying, Thou art the Son of God.* And here we must wonder at the blindness of the Arians, who, after the glory of His resurrection, deny the Son of God, Whom the devils confess to be the Son of God, though still clothed with human flesh. There follows, *And he straitly charged them, that they should not make him known.* (Ps. 50:16) For God said to the sinner, *Why dost thou preach my laws?* A sinner is forbidden to preach the Lord, lest any one listening to his preaching should follow him in his error, for the devil is an evil master, who always mingles false things with true, that the semblance of truth may cover the witness of fraud. But not only devils, but persons healed by Christ, and even Apostles, are ordered to be silent concerning Him before the Passion, lest by the preaching of the majesty of His Divinity, the economy of His Passion should be retarded. But allegorically, in the Lord's coming out of the synagogue, and then retiring to the sea, He prefigured the salvation of the Gentiles, to whom He deigned to come through their faith, having quitted the Jews on account of their perfidy. For the nations, driven about in divers by-paths of error, are fitly compared to the unstable sea. (v. Cyprian. Ep. lxiii. Aug. de Civ. Dei, 20, 16.) Again, a great crowd from various provinces followed Him, because He has received with kindness many nations, who came to Him through the preaching of the Apostles. But the ship waiting upon the Lord in the sea is the Church, collected from amongst the nations; and He goes into it lest the crowd should throng Him, because flying from the troubled minds of carnal persons, He delights to come to those who despise the glory of this world, and to dwell within them. Further, there is a difference between thronging the Lord, and touching Him; for they throng Him, when by carnal thoughts and deeds they trouble peace, in which truth dwells; but he touches Him, who by faith and love has received Him into his heart; wherefore those who touched Him are said to have been saved.

THEOPHYLACT. Morally again, the Herodians, that is, persons who love the lusts of the flesh, wish to slay Christ. For the meaning of Herod is, 'of skin.' (pelliceus. v. Hier. de Nom. Hebr.) But those who quit their country,

that is, a carnal mode of living, follow Christ, and their plagues are healed, that is, the sins which wound their conscience. But Jesus in us is our reason, which commands that our vessel, that is, our body, should serve Him, lest the troubles of worldly affairs should press upon our reason.

3:13–19

13. And he goeth up into a mountain, and calleth unto him whom he would: and they came unto him.

14. And he ordained twelve, that they should be with him, and that he might send them forth to preach,

15. And to have power to heal sicknesses, and to cast out devils:

16. And Simon he surnamed Peter;

17. And James the son of Zebedee, and John the brother of James; and he surnamed them Boanerges, which is, The sons of thunder:

18. And Andrew, and Philip, and Bartholomew, and Matthew, and Thomas, and James the son of Alphæus, and Thaddæus, and Simon the Canaanite,

19. And Judas Iscariot, which also betrayed him.

BEDE. (in Marc. i. 16) After having forbidden the evil spirits to preach Him, He chose holy men, to cast out the unclean spirits, and to preach the Gospel; wherefore it is said, *And he went up into a mountain, &c.* (Luke 6)

THEOPHYLACT. Luke, however, says that He went up to pray, for after the shewing forth of miracles He prays, teaching us that we should give thanks, when we obtain any thing good, and refer it to Divine grace.

PSEUDO-CHRYSOSTOM. (Vict. Ant. e Cat. in Marc.) He also instructs the Prelates of the Church to pass the night in prayer before they ordain, that their office be not impeded. When therefore, according to Luke, it was day, He called whom He would; for there were many who followed Him.

BEDE. (ubi sup.) For it was not a matter of their choice and zeal, but of Divine condescension and grace, that they should be called to the Apostleship. The mount also in which the Lord chose His Apostles, shews the lofty righteousness in which they were to be instructed, and which they were about to preach to men.

PSEUDO-JEROME. Or spiritually, Christ is the mount, from which living waters flow, and milk is procured for the health of infants; whence the spiritual feast of fat things is made known, and whatsoever is believed to be most highly good is established by the grace of that Mountain. Those therefore who are highly exalted in merits and in words are called up into a mountain, that the place may correspond to the loftiness of their merits. It goes on: *And they came unto him, &c.* For the Lord loved the beauty of Jacob, (Ps. 46 Vulg.) that they might *sit upon twelve thrones, judging the twelve tribes of Israel*, (Matt. 19:28) who also in bands of threes and fours watch around the tabernacle of the Lord, and carry the holy words of the Lord, bearing them forward on their actions, as men do burdens on their shoulders.

BEDE. (ubi sup.) For as a sacrament of this the children of Israel once used to encamp about the Tabernacle, so that on each of the four sides of the square three tribes were stationed. Now three times four are twelve, and in three bands of four the Apostles were sent to preach, that through the four quarters of the whole world they might baptize the nations in the name of the Father, the Son, and the Holy Ghost. It goes on: *And he gave them power, &c.* That is, in order that the greatness of their deeds might bear witness to the greatness of their heavenly promises, and that they, who preached unheard-of things, might do unheard-of actions.

THEOPHYLACT. Further, He gives the names of the Apostles, that the true Apostles might be known, so that men might avoid the false. And therefore it continues: *And Simon he surnamed Cephas.*

AUGUSTINE. (de Con. Evan. ii. 17) But let no one suppose that Simon now received his name and was called Peter, for thus he would make Mark contrary to John, who relates that it had been long before said unto him, *Thou shalt be called Cephas*. (John 1:42) But Mark gives this account by way of recapitulation; for as he wished to give the names of the twelve Apostles, and was obliged to call him Peter, his object was to intimate

briefly, that he was not called this originally, but that the Lord gave him that name.

BEDE. (ubi sup.) And the reason that the Lord willed that he should at first be called otherwise, was that from the change itself of the name, a mystery might be conveyed to us. Peter then in Latin or in Greek means the same thing as Cephas in Hebrew, and in each language the name is drawn from a stone. Nor can it be doubted that is the rock of which Paul spoke, *And this rock was Christ*. (1 Cor. 10:4) For as Christ was the true light, and allowed also that the Apostles should be called the light of the world, (Matt. 5:14.) so also to Simon, who believed on the rock Christ, He gave the name of Rock.

PSEUDO-JEROME. Thus from obedience, which Simon signifies, the ascent is made to knowledge, which is meant by Peter. It goes on: *And James the son of Zebedee, and John his brother*.

BEDE. (ubi sup.) We must connect this with what went before, *He goeth up into a mountain, and calleth*.

PSEUDO-JEROME. Namely, James who has supplanted all the desires of the flesh, and John, who received by grace what others held by labour. There follows: *And he surnamed them, Boanerges*. (Gen. 27:36. v. Aur. Cat. in Matt. 10:2)

PSEUDO-CHRYSOSTOM. (Vict. Ant. e Cat. in Marc.) He calls the sons of Zebedee by this name, because they were to spread over the world the mighty and illustrious decrees of the Godhead.

PSEUDO-JEROME. Or by this the lofty merit of the three mentioned above is shewn, who merited to hear in the mountain the thunders of the Father, when he proclaimed in thunder through a cloud concerning the Son, *This is my beloved Son*; that they also through the cloud of the flesh and the fire of the word¹, (Matt. 17:1) might as it were scatter the thunderbolts in rain on the earth, since the Lord turned the thunderbolts into rain, so that mercy extinguishes what judgment sets on fire. It goes on: *And Andrew*, who manfully does violence to perdition, so that he had ever ready within him his own death, to give as an answer, and his soul was ever in his hands. (1 Pet. 3:15. Ps. 119:109. Bede ubi sup.)

BEDE. For Andrew is a Greek name, which means ‘manly,’ from ἀνὴρ, that is, man, for he manfully adhered to the Lord. There follows, *And Philip*.

PSEUDO-JEROME. Or, ‘the mouth of a lamp,’ that is, one who can throw light by his mouth upon what he has conceived in his heart, to whom the Lord gave the opening of a mouth, which diffused light. We know that this mode of speaking belongs to holy Scripture; for Hebrew names are put down in order to intimate a mystery. There follows: *And Bartholomew*, which means, the son of him who suspends the waters; of him, that is, who said, *I will also command the clouds that they rain no rain upon it*. (Is. 5:6) But the name of son of God is obtained by peace and loving one’s enemy; for, Blessed are the peacemakers, for they are the sons of God. (Matt. 5:9, 44, 45) And, Love your enemies, that ye may be the sons of God. There follows: *And Matthew*, that is, ‘given,’ to whom it is given by the Lord, not only to obtain remission of sins, but to be enrolled in the number of the Apostles. *And Thomas*, which means, ‘abyss;’ for men who have knowledge by the power of God, put forward many deep things. It goes on: *And James the son of Alphæus*, that is, of ‘the learned’ or ‘the thousandth,’ (Ps. 91:7) beside whom a thousand will fall. This other James is he, whose wrestling is not against flesh and blood, but against spiritual wickedness. (Eph. 6:12) *There follows, And Thaddæus*, that is, ‘corculum,’ (qu. cordis cultor) which means ‘he who guards the heart,’ one who keeps his heart in all watchfulness.

BEDE. (ubi sup.) But Thaddæus is the same person, as Luke calls in the Gospel and in the Acts, Jude of James, for he was the brother of James, the brother of the Lord, as he himself has written in his Epistle. There follows, *And Simon the Canaanite, and Judas Iscariot, who betrayed him*. He has added this by way of distinction from Simon Peter, and Jude the brother of James. Simon is called the Canaanite from Cana, a village in Galilee, and Judas, Scariotes, from the village from which he had his origin, or he is so called from the tribe of Issachar.

THEOPHYLACT. Whom he reckons amongst the Apostles, that we may learn that God does not repel any man for wickedness, which is future, but counts him worthy on account of his present virtue.

PSEUDO-JEROME. But Simon is interpreted, ‘laying aside sorrow;’ for *blessed are they that mourn, for they shall be comforted*. (Matt. 5:4) And he

is called Canaanite, that is, Zealot, because the zeal of the Lord ate him up. But Judas Iscariot is one who does not do away his sins by repentance. For Judas means ‘boaster,’ or vain-glorious. And Iscariot, ‘the memory of death.’ But many are the proud and vain-glorious confessors in the Church, as Simon Magus, and Arius, and other heretics, whose deathlike memory is celebrated in the Church, that it may be avoided.

3:19–22

19. — And they went into an house.

20. And the multitude cometh together again, so that they could not so much as eat bread.

21. And when his friends heard of it, they went out to lay hold on him: for they said, He is beside himself.

22. And the Scribes which came down from Jerusalem said, He hath Beelzebub, and by the prince of the devils casteth he out devils.

BEDE. (ubi sup.) The Lord leads the Apostles, when they were elected, into a house, as if admonishing them, that after having received the Apostleship, they should retire to look on their own consciences. Wherefore it is said, *And they came into a house, and the multitude came together again, so that they could not eat bread.*

PSEUDO-CHRYSOSTOM. (Vict. Ant. e Cat. in Marc.) Ungrateful indeed were the multitudes of princes, whom their pride hinders from knowledge, but the grateful multitude of the people came to Jesus.

BEDE. (ubi sup.) And blessed indeed the concourse of the crowd, flocking together, whose anxiety to obtain salvation was so great, that they left not the Author of salvation even an hour free to take food. But Him, whom a crowd of strangers loves to follow, his relations hold in little esteem: for it goes on: *And when his friends heard of it, they went out to lay hold upon him.* For since they could not take in the depth of wisdom, which they heard, they thought that He was speaking in a senseless way, wherefore it continues, *for they said, He is beside himself.*

THEOPHYLACT. That is, He has a devil and is mad, and therefore they wished to lay hold upon Him, that they might shut Him up as one who had a devil. And even His friends wished to do this, that is, His relations, perchance His countrymen, or His brethren.¹ But it was a silly insanity in them, to conceive that the Worker of such great miracles of Divine Wisdom had become mad.

BEDE. (ubi sup.) Now there is a great difference between those who do not understand the word of God from slowness of intellect, such as those, who are here spoken of, and those who purposely blaspheme, of whom it is added, *And the Scribes which came down from Jerusalem, &c.* For what they could not deny, they endeavour to pervert by a malicious interpretation, as if they were not the works of God, but of a most unclean spirit, that is, of Beelzebub, who was the God of Ekron. For ‘Beel’ means Baal himself, and ‘zebub’ a fly; the meaning of Beelzebub therefore is the man of flies, on account of the filth of the blood which was offered, from which most unclean rite, they call him prince of the devils, adding, *and by the prince of the devils casteth he out devils.*

PSEUDO-JEROME. But mystically, the house to which they came, is the early Church. The crowds which prevent their eating bread are sins and vices; for he who eateth unworthily, *eateth and drinketh damnation to himself.* (1 Cor. 11:29)

BEDE. (ubi sup.) The Scribes also coming down from Jerusalem blaspheme. But the multitude from Jerusalem, and from other regions of Judæa, or of the Gentiles, followed the Lord, because so it was to be at the time of His Passion, that a crowd of the people of the Jews should lead Him to Jerusalem with palms and praises, and the Gentiles should desire to see Him; but the Scribes and Pharisees should plot together for His death.

3:23–30

23. And he called them unto him, and said unto them in parables, How can Satan cast out Satan?

24. And if a kingdom be divided against itself, that kingdom cannot stand.

25. And if a house be divided against itself, that house cannot stand.

26. And if Satan rise up against himself, and be divided, he cannot stand, but hath an end.

27. No man can enter into a strong man's house, and spoil his goods, except he will first bind the strong man; and then he will spoil his house.

28. Verily I say unto you, All sins shall be forgiven unto the sons of men, and blasphemies wherewith soever they shall blaspheme:

29. But he that shall blaspheme against the Holy Ghost hath never forgiveness, but is in danger of eternal damnation:

30. Because they said, He hath an unclean spirit.

PSEUDO-CHRYSOSTOM. (Vict. Ant. e Cat. in Marc.) The blasphemy of the Scribes having been detailed, our Lord shews that what they said was impossible, confirming His proof by an example. Wherefore it says, *And having called them together unto him, he said unto them in parables. How can Satan cast out Satan?* As if He had said, A kingdom divided against itself by civil war must be desolated, which is exemplified both in a house and in a city. Wherefore also if Satan's kingdom be divided against itself, so that Satan expels Satan from men, the desolation of the kingdom of the devils is at hand. But their kingdom consists in keeping men under their dominion. If therefore they are driven away from men, it amounts to nothing less than the dissolution of their kingdom. But if they still hold their power over men, it is manifest that the kingdom of evil is still standing, and Satan is not divided against himself.

GLOSS. (non occ.) And because He has already shewn by an example that a devil cannot cast out a devil, He shews how he can be expelled, saying, *No man can enter into a strong man's house, &c.*

THEOPHYLACT. The meaning of the example is this: The devil is the strong man; his goods are the men into whom he is received; unless therefore a man first conquers the devil, how can he deprive him of his goods, that is, of the men whom he has possessed? So also I who spoil his goods, that is, free men from suffering by his possession, first spoil the devils and

vanquish them, and am their enemy. How then can ye say that I have Beelzebub, and that being the friend of the devils, I cast them out?

BEDE. (in Marc. i. 17) The Lord has also bound the strong man, that is, the devil: which means, He has restrained him from seducing the elect, and entering into his house, the world; He has spoiled his house, and his goods, that is men, because He has snatched them from the snares of the devil, and has united them to His Church. Or, He has spoiled his house, because the four parts of the world, over which the old enemy had sway, He has distributed to the Apostles and their successors, that they may convert the people to the way of life. But the Lord shews that they committed a great sin, in crying out that that which they knew to be of God, was of the devil, when He subjoins, *Verily I say unto you, All sins are forgiven, &c.* All sins and blasphemies are not indeed remitted to all men, but to those who have gone through a repentance in this life sufficient for their sins; thus neither is Novatus^m right, who denied that any pardon should be granted to penitents, who had lapsed in time of martyrdom; nor Origen, who asserts that after the general judgment, after the revolution of ages, all sinners will receive pardon for their sins, which error the following words of the Lord condemn, when He adds, *But he that shall blaspheme against the Holy Ghost, &c.*

PSEUDO-CHRYSOSTOM. (Vict. Ant. e Cat. in Marc.) He says indeed, that blasphemy concerning Himself was pardonable, because He then seemed to be a man despised and of the most lowly birth, but, that contumely against God has no remission. Now blasphemy against the Holy Ghost is against God, for the operation of the Holy Ghost is the kingdom of God; and for this reason, He says, that blasphemy against the Holy Ghost cannot be remitted. Instead, however, of what is here added, *But will be in danger of eternal damnation*, another Evangelist says, *Neither in this world, nor in the world to come*. By which is understood, the judgment which is according to the law, and that which is to come. For the law orders one who blasphemes God to be slain, and in the judgment of the second law he has no remission.ⁿ However, he who is baptized is taken out of this world; but the Jews were ignorant of the remission which takes place in baptism. He therefore who refers to the devil miracles, and the casting out of devils which belong to the Holy Ghost alone, has no room left him for remission of his blasphemy. Neither does it appear that such a blasphemy as this is remitted, since it is

against the Holy Ghost. Wherefore he adds, explaining it, *Because they said, He hath an unclean spirit.*

THEOPHYLACT. We must however understand, that they will not obtain pardon unless they repent. But since it was at the flesh of Christ that they were offended, even though they did not repent, some excuse was allowed them, and they obtained some remission.

PSEUDO-JEROME. Or this is meant; that he will not deserve to work out repentance, so as to be accepted, who, understanding who Christ was, declared that He was the prince of the devils.

BEDE. (ubi sup.) Neither however are those, who do not believe the Holy Spirit to be God, guilty of an unpardonable blasphemy, because they were persuaded to do this by human ignorance, not by devilish malice.

AUGUSTINE. (Serm. 71, 12, 21) Or else impenitence itself is the blasphemy against the Holy Ghost which hath no remission. For either in his thought or by his tongue, he speaks a word against the Holy Ghost the forgiver of sins, who treasures up for himself an impenitent heart. But he subjoins, *Because they said, He hath an unclean spirit*, that he might shew that His reason for saying it, was their declaring that He cast out a devil by Beelzebub, not because there is a blasphemy, which cannot be remitted since even this might be remitted through a right repentance: but the cause why this sentence was put forth by the Lord, after mentioning the unclean spirit, (who as our Lord shews was divided against himself,) was, that the Holy Ghost even makes those whom He brings together undivided, by His remitting those sins, which divided them from Himself, which gift of remission is resisted by no one, but him who has the hardness of an impenitent heart. For in another place, the Jews said of the Lord, that He had a devil, (John 7:20.) without however His saying any thing there about the blasphemy against the Spirit; and the reason is, that they did not there cast in His teeth the unclean spirit, in such a way, that that spirit could by their own words be shewn to be divided against Himself, as Beelzebub was here shewn to be, by their saying, that it might be he who cast out devils .

31. There came then his brethren and his mother, and, standing without, sent unto him, calling him.

32. And the multitude sat about him, and they said unto him, Behold, thy mother and thy brethren without seek for thee.

33. And he answered them, saying, Who is my mother, or my brethren?

34. And he looked round about on them which sat about him, and said, Behold my mother and my brethren!

35. For whosoever shall do the will of God, the same is my brother, and my sister, and mother.

THEOPHYLACT. Because the relations of the Lord had come to seize upon Him, as if beside Himself, His mother, urged by the sympathy of her love, came to Him; wherefore it is said, *And there came unto him his mother, and, standing without, sent unto him, calling him.*

CHRYSOStOM. (non occ.) From this it is manifest that His brethren and His mother were not always with Him; but because He was beloved by them, they come from reverence and affection, waiting without. Wherefore it goes on, *And the multitude sat about him, &c.*

BEDE. (ubi sup.) The brothers of the Lord must not be thought to be the sons of the ever-virgin Mary, as Helvidius say ^p, nor the sons of Joseph by a former marriage, as some think, but rather they must be understood to be His relations.

PSEUDO-CHRYSOStOM. (Vict. Ant. e Cat. in Marc.) But another Evangelist says, that His brethren did not believe on Him. With which this agrees, which says, that they sought Him, waiting without, and with this meaning the Lord does not mention them as relations. Wherefore it follows, *And he answered them, saying, Who is my mother or my brethren?* (John 7:5) But He does not here mention His mother and His brethren altogether with reproof, but to shew that a man must honour his own soul above all earthly kindred; wherefore this is fitly said to those who called Him to speak with His mother and relations, as if it were a more useful task than the teaching of salvation.

BEDE. (Ambr in Luc. 6, 36. Bede ubi sup.) Being asked therefore by a message to go out, He declines, not as though He refused the dutiful service of His mother, but to shew that He owes more to His Father's mysteries than to His mother's feelings. Nor does He rudely despise His brothers, but, preferring His spiritual work to fleshly relationship, He teaches us that religion is the bond of the heart rather than that of the body. Wherefore it goes on, *And looking round about on them which sat about him, he said, Behold my mother and my brethren.*

CHRYSOSTOM. (non occ.) By this, the Lord shews that we should honour those who are relations by faith rather than those who are relations by blood. A man indeed is made the mother of Jesus by preaching Him^a; for He, as it were, brings forth the Lord, when he pours Him into the heart of his hearers.

PSEUDO-JEROME. But let us be assured that we are His brethren and His sisters, if we do the will of the Father; that we may be joint-heirs with Him, for He discerns us not by sex but by our deeds. Wherefore it goes on: *Whosoever shall do the will of God, &c.*

THEOPHYLACT. He does not therefore say this, as denying His mother, but as shewing that He is worthy of honour, not only because she bore Christ, but on account of her possessing every other virtue.

BEDE. (ubi sup.) But mystically, the mother and brother of Jesus means the synagogue, (from which according to the flesh He sprung,) and the Jewish people who, while the Saviour is teaching within, come to Him, and are not able to enter, because they cannot understand spiritual things. But the crowd eagerly enter, because when the Jews delayed, the Gentiles flocked to Christ; but His kindred, who stand without wishing to see the Lord, are the Jews who obstinately remained without, guarding the letter, and would rather compel the Lord to go forth to them to teach carnal things, than consent to enter in to learn spiritual things of Him. (Ambr in Luc. 6, 37.). If therefore not even His parents when standing without are acknowledged, how shall we be acknowledged, if we stand without? For the word is within and the light within.

CHAP. 4

4:1–20

1. And he began again to teach by the sea side: and there was gathered unto him a great multitude, so that he entered into a ship, and sat in the sea; and the whole multitude was by the sea on the land.

2. And he taught them many things by parables, and said unto them in his doctrine,

3. Hearken; Behold, there went out a sower to sow:

4. And it came to pass, as he sowed, some fell by the way side, and the fowls of the air came and devoured it up.

5. And some fell on stony ground, where it had not much earth; and immediately it sprang up, because it had no depth of earth:

6. But when the sun was up, it was scorched; and because it had no root, it withered away.

7. And some fell among thorns, and the thorns grew up, and choked it, and it yielded no fruit.

8. And other fell on good ground, and did yield fruit that sprang up and increased; and brought forth, some thirty, and some sixty, and some an hundred.

9. And he said unto them, He that hath ears to hear, let him hear.

10. And when he was alone, they that were about him with the twelve asked of him the parable.

11. And he said unto them, Unto you it is given to know the mystery of the kingdom of God: but unto them that are without, all these things are done in parables:

12. That seeing they may see, and not perceive; and hearing they may hear, and not understand; lest at any time they should be converted, and their sins should be forgiven them.

13. And he said unto them, Know ye not this parable? and how then will ye know all parables?

14. The sower soweth the word.

15. And these are they by the way side, where the word is sown; but when they have heard, Satan cometh immediately, and taketh away the word that was sown in their hearts.

16. And these are they likewise which are sown on stony ground; who, when they have heard the word, immediately receive it with gladness;

17. And have no root in themselves, and so endure but for a time: afterward, when affliction or persecution ariseth for the word's sake, immediately they are offended.

18. And these are they which are sown among thorns; such as hear the word,

19. And the cares of this world, and the deceitfulness of riches, and the lusts of other things entering in, choke the word, and it becometh unfruitful.

20. And these are they which are sown on good ground; such as hear the word, and receive it, and bring forth fruit, some thirty-fold, some sixty, and some an hundred.

THEOPHYLACT. Although the Lord appears in the transactions mentioned above to neglect His mother, nevertheless He honours her; since on her account He goes forth about the borders of the sea: wherefore it is said, *And Jesus began to teach again by the sea-side, &c.*

BEDE. (in Marc. i. 18) For if we look into the Gospel of Matthew, it appears that this same teaching of the Lord at the sea, was delivered on the same day as the former. For after the conclusion of the first sermon, Matthew immediately subjoins, saying, *The same day went Jesus out of the house, and sat by the sea-side.*

PSEUDO-JEROME. But He began to teach at the sea, that the place of His teaching might point out the bitter feelings and instability of His hearers.

BEDE. (ubi sup.) After leaving the house also, He began to teach at the sea, because, quitting the synagogue, He came to gather together the multitude of the Gentile people by the Apostles. Wherefore it continues: *And there was gathered unto him a great multitude, so that he entered into a ship, and sat in the sea.*

CHRYSOSTOM. (Hom. in Matt. 44) Which we must understand was not done without a purpose, but that He might not leave any one behind Him, but have all His hearers before His face.

BEDE. Now this ship shewed in a figure the Church, to be built in the midst of the nations, in which the Lord consecrates for Himself a beloved dwelling-place. It goes on: *And he taught them many things by parables.*

PSEUDO-JEROME. A parable is a comparison made between things discordant by nature, under some similitude. For parable is the Greek for a similitude, when we point out by some comparisons what we would have understood. In this way we say an iron man, when we desire that he should be understood to be hardy and strong; when to be swift, we compare him to winds and birds. But He speaks to the multitudes in parables, with His usual providence, that those who could not take in heavenly things, might conceive what they heard by an earthly similitude.

CHRYSOSTOM. (ubi sup.) For He rouses the minds of His hearers by a parable, pointing out objects to the sight, to make His discourse more manifest.

THEOPHYLACT. And in order to rouse the attention of those who heard, the first parable that He proposes is concerning the seed, which is the word of God. Wherefore it goes on, *And he said to them in his doctrine.* Not in that

of Moses, nor of the Prophets, because He preaches His own Gospel.
Hearken: behold, there went out a sower to sow. Now the Sower is Christ.

CHRYSOSTOM. (ubi sup.) Not that He went out in space, Who is present in all space, and fills all, but in the form and economy by which He is made more near to us through the clothing of flesh. For since we were not able to go to Him, because sins impeded our path, He went out to us. But He went out, preaching in order to sow the word of piety, which He spake abundantly. Now He does not needlessly repeat the same word, when He says, *A sower went out to sow*, for sometimes a sower goes out that he may break up land for tillage, or to pull up weeds, or for some other work. But this one went out to sow.

BEDE. (in Marc. i. 19) Or else, He went out to sow, when after calling to His faith the elect portion of the synagogue, He poured out the gifts of His grace in order to call the Gentiles also.

CHRYSOSTOM. (ubi sup.) Further, as a sower does not make a distinction in the ground which is beneath him, but simply and without distinction puts in the seed, so also He Himself addresses all. And to signify this, He says, *And as he sowed, some fell by the way-side.*

THEOPHYLACT. Take notice, that He says not that He threw it in the way, but that it fell, for a sower, as far as he can, throws it into good ground, but if the ground be bad, it corrupts the seed. Now the way is Christ; but infidels are by the way-side, that is, out of Christ.

BEDE. (ubi sup.) Or else, the way is a mind which is a path for bad thoughts, preventing the seed of the word from growing in it. And therefore whatsoever good seed comes in contact with such a way, perishes, and is carried off by devils. Wherefore there follows, *And the fowls of the air came and devoured it up.* And well are the devils called fowls of the air, either because they are of a heavenly and spiritual origin, or because they dwell in the air. Or else, those who are about the way are negligent and slothful men. It goes on: *And some fell on stony ground.* He calls stone, the hardness of a wanton mind; He calls ground, the inconstancy of a soul in its obedience; and sun, the heat of a raging persecution. Therefore the depth of earth, which ought to have received the seed of God, is the honesty of a mind trained in heavenly discipline, and regularly brought up in obedience

to the Divine words. But the stony places, which have no strength for fixing the root firmly, are those breasts which are delighted only with the sweetness of the word which they hear, and for a time with the heavenly promises, but in a season of temptation fall away, for there is too little of healthful desire in them to conceive the seed of life.

THEOPHYLACT. Or, the stony persons are those who adhering a little to the rock, that is, to Christ, up to a short time, receive the word, and afterwards, falling back, cast it away. It goes on: *And some fell among thorns*; by which are marked souls which care for many things. For thorns are cares.

CHRYSOSTOM. (ubi sup.) But further He mentions good ground, saying, *And other fell on good ground*. For the difference of the fruits follows the quality of the ground. But great is the love of the Sower for men, for the first He commends, and rejects not the second, and gives a place to the third.

THEOPHYLACT. See also how the bad are the greatest number, and the few are those who are saved, for the fourth part of the ground is found to be saved.

CHRYSOSTOM. (ubi sup.) This, however, the greater portion of the seed is not lost through the fault of the owner, but of the earth, which received it, that is, of the soul, which hears. And indeed the real husbandman, if he sowed in this way, would be rightly blamed; for he is not ignorant that rock, or the road, or thorny ground, cannot become fertile. But in spiritual things it is not so; for there it is possible that stony ground may become fertile; and that the road should not be trodden down, and that the thorns may be destroyed, for if this could not take place, he would not have sown there. By this therefore He gives to us hope of repentance. It goes on, *And he said unto them, He that hath ears to hear, let him hear*.

BEDE. (ubi sup.) As often as this is inserted in the Gospel or in the Apocalypse of John, that which is spoken is mystical, and is pointed out as healthful to be heard and learnt. For the ears by which they are heard belong to the heart, and the ears by which men obey and do what is commanded, are those of an interior sense. There follows, *And when he was alone, the twelve that were with him asked of him the parable; and he said unto them,*

Unto you it is given to know the mystery of the kingdom of God, but to them that are without all things are done in parables.

PSEUDO-CHRYSOSTOM. (Vict. Ant. c Cat. in Marc.) As if He said unto them, You that are worthy to be taught all things which are fitted for teaching, shall learn the manifestation of parables; but I use parables with them who are unworthy to learn, because of their wickedness. For it was right that they who did not hold fast their obedience to that law which they had received, should not have any share in a new teaching, but should be estranged from both; for He shewed by the obedience of His disciples, that, on the other hand, the others were become unworthy of mystical doctrine. But afterwards, by bringing in a voice from prophecy, He confounds their wickedness, as having been long before reprov'd; wherefore it goes on, *that seeing they might see, and not perceive, &c.* (Isa. 6:9) as if He said, that the prophecy might be fulfilled which foretells these things.

THEOPHYLACT. For it was God Who made them to see, that is, to understand what is good. But they themselves see not, of their own will making themselves not to see, lest they should be converted and correct themselves, as if they were displeased at their own salvation. It goes on, *Lest at any time they should be converted, and their sins be forgiven them.*

PSEUDO-CHRYSOSTOM. (Vict. Ant. e Cat. in Marc.) Thus, therefore, they see and they do not see, they hear and do not understand, for their seeing and hearing comes to them from God's grace, but their seeing and not understanding comes to them from their unwillingness to receive grace, and closing their eyes, and pretending that they could not see; neither do they acquiesce in what was said, and so are not changed as to their sins by hearing and seeing, but rather are made worse.

THEOPHYLACT. Or we may understand in a different way His speaking to the rest in parables, that seeing they might not perceive, and hearing, not understand. For God gives sight and understanding to men who seek for them, but the rest He blinds, lest it become a greater accusation against them, that though they understood, they did not choose to do what they ought. Wherefore it goes on, *Lest at any time they should be, &c.*

AUGUSTINE. (Quæst. 14, in Matt.) Or else they deserved this, their not understanding, and yet this in itself was done in mercy to them, that they

might know their sins, and, being converted, merit pardon.

BEDE. (ubi sup.) To those then who are without, all things are done in parables, that is, both the actions and the words of the Saviour, because neither in those miracles which He was working, nor in those mysteries which He preached, were they able to acknowledge Him as God. Therefore they are not able to attain to the remission of their sins.

PSEUDO-CHRYSOSTOM. (Vict. Ant. e Cat. in Marc.) But His speaking to them only in parables, and yet not leaving off speaking to them entirely, shews that to those who are placed near to what is good, though they may have no good in themselves, still good is shewn disguised. But when a man approaches it with reverence and a right heart, he wins for himself an abundant revelation of mysteries; when on the contrary his thoughts are not sound, he will be neither made worthy of those things which are easy to many men, nor even of hearing them. There follows, *And he said unto them, Know ye not this parable, how then shall ye know all parables?*

PSEUDO-JEROME. For it was necessary that they to whom He spoke in parables should ask for what they did not understand, and learn by the Apostle whom they despised, the mystery of the kingdom which they themselves had not.

GLOSS. (non occ.) And for this reason, the Lord in saying these things, shews that they ought to understand both this first, and all following miracles. Wherefore explaining it, He goes on, *The sower soweth the word.*

CHRYSOSTOM. (in Matt. Hom. 44.) And indeed the prophet has compared the teaching of the people to the planting of a vine; (Isa. 5) in this place however it is compared to sowing, to shew that obedience is now shorter and more easy, and will sooner yield fruit.

BEDE. (ubi Sup.) But in this exposition of the Lord there is embraced the whole range of those who might hear the words of truth, but are unable to attain to salvation. For there are some to whom no faith, no intellect, nay no opportunity of trying its usefulness, can give a perception of the word which they hear; of whom He says, *And these are by the wayside.* For unclean spirits take away at once the word committed to their hearts, as birds carry away the seed of the trodden way. There are some who both experience its usefulness and feel a desire for it, but some of them the

calamities of this world frighten, and others its prosperity allures, so that they do not attain to that which they approve. Of the first of whom He says, *And these are they who fell on stony ground*; of the latter, *And these are they which are sown among thorns*. But riches are called thorns, because they tear the soul with the piercing of its own thoughts, and after bringing it to sin, they, as one may say, make it bleed by inflicting a wound. Again He says, *And the toil of this world, and the deceitfulness of riches*; for the man who is deceived by an empty desire of riches must soon be afflicted by the toils of continual cares. He adds, *And the lusts of other things*; because, whosoever despises the commandments of God, and wanders away lustfully seeking other things, is unable to attain to the joy of beatitude. And concupiscences of this sort choke the word, because they do not allow a good desire to enter into the heart, and, as it were, stifle the entrance of vital breath. There are, however, excepted from these different classes of men, the Gentiles who do not even have grace to hear the words of life.

THEOPHYLACT. Further, of those who receive the seed as they ought there are three degrees. Wherefore it goes on, *And these are they who are sown on good ground*. Those who bear fruit an hundred-fold are those who lead a perfect and an obedient life, as virgins and hermits. Those who bear fruit sixty-fold are those who are in the mean as continent persons ^r and those who are living in convents. Those who bear thirty-fold are those who though weak indeed, bear fruit according to their own virtue, as laymen and married persons.

BEDE. (ubi sup.) Or he bears thirty-fold, who instills into the minds of the elect faith in the Holy Trinity; sixty-fold, who teaches the perfection of good works; a hundred-fold, who shews the rewards of the heavenly kingdom. For in counting a hundred, we pass on to the right hand ^s; therefore that number is fitly made to signify everlasting happiness. But the good ground is the conscience of the elect, which does the contrary to all the former three, which both receives with willingness the seed of the word committed to it, and keeps it when received up to the season of fruit.

PSEUDO-JEROME. Or else the fruits of the earth are contained in thirty, sixty, and a hundred-fold, that is, in the Law, the Prophets, and the Gospel.

21. And he said unto them, Is a candle brought to be put under a bushel, or under a bed? and not to be set on a candlestick?

22. For there is nothing hid, which shall not be manifested; neither was any thing kept secret, but that it should come abroad.

23. If any man have ears to hear, let him hear.

24. And he saith unto them, Take heed what ye hear: with what measure ye mete, it shall be measured to you: and unto you that hear shall more be given.

25. For he that hath, to him shall be given: and he that hath not, from him shall be taken even that which he hath.

CHRYSTOSTOM. (non occ.) After the question of the disciples concerning the parable, and its explanation, He well subjoins, *And he said unto them, Is a candle brought, &c.* As if he said, A parable is given, not that it should remain obscure, and hidden as if under a bed or a bushel, but that it should be manifested to those who are worthy. The candle within us is that of our intellectual nature, and it shines either clearly or obscurely according to the proportion of our illumination. For if meditations which feed the light, and the recollection with which such a light is kindled, are neglected, it is presently extinguished.

PSEUDO-JEROME. Or else the candle is the discourse concerning the three sorts of seed. The bushel or the bed is the hearing of the disobedient. The Apostles are the candlestick, whom the word of the Lord hath enlightened; wherefore it goes on, *For there is nothing hidden, &c.* The hidden and secret thing is the parable of the seed, which comes forth to light, when it is spoken of by the Lord.

THEOPHYLACT. Or else the Lord warns His disciples to be as light, in their life and conversation; as if He said, As a candle is put so as to give light, so all will look to your life. Therefore be diligent to lead a good life; sit not in corners, but be ye a candle. For a candle gives light, not when placed under a bed, but on a candlestick; this light indeed must be placed on a candlestick, that is, on the eminence of a godly life, that it may be able to give light to others. Not under a bushel, that is, in things pertaining to the

palate, nor under a bed, that is, in idleness. For no one who seeks after the delights of his palate and loves rest can be a light shining over all.

BEDE. (in Marc. i. 20) Or, because the time of our life is contained under a certain measurement of Divine Providence, it is rightly compared to a bushel. But the bed of the soul is the body, in which it dwells and reposes for a time. He therefore who hides the word of God under the love of this transitory life, and of carnal allurements, covers his candle with a bushel or a bed. But he puts his light on a candlestick, who employs his body in the ministry of the word of God; therefore under these words He typically teaches them a figure of preaching. Wherefore it goes on, *For there is nothing hidden, which shall not be revealed, nor is there any thing made secret, which shall not come abroad.* As if He said, Be not ashamed of the Gospel, but amidst the darkness of persecution raise the light of the word of God upon the candlestick of your body, keeping fixedly in your mind that day, when the Lord will throw light upon the hidden places of darkness, for then everlasting praise awaits you, and everlasting punishment your adversaries.

CHRYSTOSTOM. (in Matt. Hom. 15) Or else, *There is nothing hid*; as if He said, If ye conduct your life with care, accusation will not be able to obscure your light.

THEOPHYLACT. For each of us, whether he have done good or evil, is brought to light in this life, much more in that which is to come. For what can be more hidden than God, nevertheless He Himself is manifested in the flesh. It continues, *If any man have ears to ear, let him hear.*

BEDE. (ubi sup.) That is, if any man have a sense for understanding the word of God, let him not withdraw himself, let him not turn his ear to fables, but let him lend his ear to search those things which truth hath spoken, his hands for fulfilling them, his tongue for preaching them. There follows, *And he said unto them, Take heed what ye hear.*

THEOPHYLACT. That is, that none of those things which are said to you by me should escape you. *With what measure ye mete, it shall be measured to you*, that is, whatsoever degree of application ye bring, in that degree ye will receive profit.

BEDE. (ubi sup.) Or else, If ye diligently endeavour to do all the good which ye can, and to teach it to your neighbours, the mercy of God will come in, to give you both in the present life a sense to take in higher things, and a will to do better things, and will add for the future an everlasting reward. And therefore it is subjoined, *And to you shall more be given.*

PSEUDO-JEROME. According to the measure of his faith the understanding of mysteries is divided to every man, and the virtues of knowledge will also be added to them. It goes on: *For he that hath, to him shall be given*; that is, he who hath faith shall have virtue, and he who hath obedience to the word, shall also have the understanding of the mystery. Again, he who, on the other hand, has not faith, fails in virtue; and he who has not obedience to the word, shall not have the understanding of it; and if he does not understand, he might as well not have heard.

PSEUDO-CHRYSOSTOM. (Vict. Ant. e Cat. in Marc.) Or else, He who has the desire and wish to hear and to seek, to him shall be given. But he who has not the desire of hearing divine things, even what he happens to have of the written law is taken from him.

BEDE. (ubi sup.) For sometimes a clever reader by neglecting his mind, deprives himself of wisdom, of which he tastes the sweetness, who, though slow in intellect, works more diligently.

CHRYSOSTOM. (non occ.) Again it may be said, that he *hath not*, who has not truth. But our Lord says that *he hath*, because he has a lie, for every one whose understanding believes a lie, thinks that he has something.

4:26–29

26. And he said, So is the kingdom of God, as if a man should cast seed into the ground;

27. And should sleep, and rise night and day, and the seed should spring and grow up, he knoweth not how.

28. For the earth bringeth forth fruit of herself; first the blade, then the ear, after that the full corn in the ear.

29. But when the fruit is brought forth, immediately he putteth in the sickle, because the harvest is come.

PSEUDO-CHRYSOSTOM. (Vict. Ant. e Cat. in Marc.) A parable occurred, a little above, about the three seeds which perished in various ways, and the one which was saved; in which last He also shews three differences, according to the proportion of faith and practice. Here, however, He puts forth a parable concerning those only who are saved. Wherefore it is said, *And he said, So is the kingdom of God, as if a man should cast seed into the ground, &c.*

PSEUDO-JEROME. The kingdom of God is the Church, which is ruled by God, and herself rules over men, and treads down the powers which are contrary to her, and all wickedness.

PSEUDO-CHRYSOSTOM. (Vict. Ant. e Cat. in Marc.) Or else He calls by the name of kingdom of God, faith in Him, and in the economy of His Incarnation; which kingdom indeed is as if a man should throw seed. For He Himself being God and the Son of God, having without change been made man, has cast seed upon the earth, that is, He has enlightened the whole world by the word of divine knowledge.

PSEUDO-JEROME. For the seed is the word of life, the ground is the human heart, and the sleep of the man means the death of the Saviour. The seed springs up night and day, because after the sleep of Christ, the number of Christians, through calamity and prosperity, continued to flourish more and more in faith, and to wax greater in deed.

PSEUDO-CHRYSOSTOM. (Vict. Ant. e Cat. in Marc.) Or Christ Himself is the man who rises, for He sat waiting with patience, that they who received seed should bear fruit. He rises, that is, by the word of His love, He makes us grow to the bringing forth fruit, by the armour of righteousness on the right hand, by which is meant the day, and on the left, by which is meant the night of persecution; for by these the seed springs up, and does not wither. (2 Cor. 6:7)

THEOPHYLACT. Or else Christ sleeps, that is, ascends into heaven, where, though He seem to sleep, yet He rises by night, when through temptations He raises us up to the knowledge of Himself; and in the day time, when on account of our prayers, He sets in order our salvation.

PSEUDO-JEROME. But when He says, *He knoweth not how*, He is speaking in a figure; that is, He does not make known to us, who amongst us will produce fruit unto the end.

PSEUDO-CHRYSOSTOM. (Vict. Ant. e Cat. in Marc.) Or else He says, *He knoweth not*, that He may shew the free-will of those who receive the word, for He commits a work to our will, and does not work the whole Himself alone, lest the good should seem involuntary. For the earth brings forth fruits of its own accord, that is, she is brought to bear fruit without being compelled by a necessity contrary to her will. *First the blade.*

PSEUDO-JEROME. That is, fear. For *the fear of God is the beginning of wisdom. Then the full corn in the ear*; (Ps. 111:10. Rom. 13:8) that is, charity, for charity is the fulfilling of the Law.

PSEUDO-CHRYSOSTOM. (Vict. Ant. e Cat. in Marc.) Or, first it produces the blade, in the law of nature, by degrees growing up to advancement; afterwards it brings forth the ears, which are to be collected into a bundle, and to be offered on an altar to the Lord, that is, in the law of Moses; afterwards the full-fruit, in the Gospel. Or because we must not only put forth leaves by obedience, but also learn prudence, and, like the stalk of corn, remain upright without minding the winds which blow us about. We must also take heed to our soul by a diligent recollection, that, like the ears, we may bear fruit, that is, shew forth the perfect operation of virtue.

THEOPHYLACT. For we put forth the blade, when we shew a principle of good; then the ear, when we can resist temptations; then comes the fruit, when a man works something perfect. It goes on: *and when it has brought forth the fruit, immediately he sendeth the sickle, because the harvest is come.*

PSEUDO-JEROME. The sickle is death or the judgment, which cuts down all things; the harvest is the end of the world.

GREGORY. (in Ezech. 2. Hom. 3) Or else; Man casts seed into the ground, when he places a good intention in his heart; and he sleeps, when he already rests in the hope which attends on a good work. But he rises night and day, because he advances amidst prosperity and adversity, though he knows it not, for he is as yet unable to measure his increase, and yet virtue, once conceived, goes on increasing. When therefore we conceive good desires,

we put seed into the ground; when we begin to work rightly, we are the blade. When we increase to the perfection of good works, we arrive at the ear; when we are firmly fixed in the perfection of the same working, we already put forth the full corn in the ear.

4:30–34

30. And he said, Whereunto shall we liken the kingdom of God? or with what comparison shall we compare it?

31. It is like a grain of mustard seed, which, when it is sown in the earth, is less than all the seeds that be in the earth:

32. But when it is sown, it groweth up, and becometh greater than all herbs, and shooteth out great branches; so that the fowls of the air may lodge under the shadow of it.

33. And with many such parables spake he the word unto them, as they were able to hear it.

34. But without a parable spake he not unto them: and when they were alone, he expounded all things to his disciples.

GLOSS. (non occ.) After having narrated the parable concerning the coming forth of the fruit from the seed of the Gospel, he here subjoins another parable, to shew the excellence of the doctrine of the Gospel before all other doctrines. Wherefore it is said, *And he said, Whereunto shall we liken the kingdom of God?*

THEOPHYLACT. Most brief indeed is the word of faith; Believe in God, and thou shalt be saved. But the preaching of it has been spread far and wide over the earth, and increased so, that the birds of heaven, that is, contemplative men, sublime in understanding and knowledge, dwell under it. For how many wise men among the Gentiles, quitting their wisdom, have found rest in the preaching of the Gospel! Its preaching then is greater than all.

CHRYSTOSTOM. (non occ. leg. ap. Possin. Cyril.) And also because the wisdom spoken amongst the perfect expands, to an extent greater than all

other sayings, that which was told to men in short discourses, for there is nothing greater than this truth.

THEOPHYLACT. Again, it put forth great boughs, for the Apostles were divided off as the boughs of a tree, some to Rome, some to India, some to other parts of the world.

PSEUDO-JEROME. Or else, that seed is very small in fear, but great when it has grown into charity, which is greater than all herbs; for *God is love*, (1 John 4:16) whilst *all flesh is grass*. (Isa. 40:6 But the boughs which it puts forth are those of mercy and compassion, since under its shade the poor of Christ, who are meant by the living creatures of the heavens, delight to dwell.

BEDE. (ubi sup.) Again, the man who sows is by many taken to mean the Saviour Himself, by others, man himself sowing in his own heart.

CHRYSOSTOM. (non occ. sed v. Cat. in Marc.) Then after this, Mark, who delights in brevity, to shew the nature of the parables, subjoins, *And with many such parables spake he the word unto them as they could hear him*.

THEOPHYLACT. For since the multitude was unlearned, he instructs them from objects of food and familiar names, and for this reason he adds, *But without a parable spake he not unto them*, that is, in order that they might be induced to approach and to ask Him. It goes on; *And when they were alone, he expounded all things to his disciples*, that is, all things about which they were ignorant and asked Him, not simply all, whether obscure or not.

PSEUDO-JEROME. For they were worthy to hear mysteries apart, in the most secret haunt of wisdom, for they were men, who, removed from the crowds of evil thoughts, remained in the solitude of virtue; and wisdom is received in a time of quiet.

4:35–41

35. And the same day, when the even was come, he saith unto them, Let us pass over unto the other side.

36. And when they had sent away the multitude, they took him even as he was in the ship. And there were also with him other little ships.

37. And there arose a great storm of wind, and the waves beat into the ship, so that it was now full.

38. And he was in the hinder part of the ship, asleep on a pillow: and they awake him, and say unto him, Master, carest thou not that we perish?

39. And he arose, and rebuked the wind, and said unto the sea, Peace, be still. And the wind ceased, and there was a great calm.

40. And he said unto them, Why are ye so fearful? how is it that ye have no faith?

41. And they feared exceedingly, and said one to another, What manner of man is this, that even the wind and the sea obey him?

PSEUDO-JEROME. After His teaching, they come from that place to the sea, and are tossed by the waves. Wherefore it is said, *And the same day, when the even was come, &c.*

REMIGIUS. For the Lord is said to have had three places of refuge, namely, the ship, the mountain, and the desert. As often as He was pressed upon by the multitude, he used to fly to one of these. When therefore the Lord saw many crowds about Him, as man, He wished to avoid their importunity, and ordered His disciples to go over to the other side. There follows: *And sending away the multitudes, they took him, &c,*

CHRYSOSTOM. (Hom. in Matt. 28) The Lord took the disciples indeed, that they might be spectators of the miracle which was coming, but He took them alone, that no others might see that they were of such little faith. Wherefore, to shew that others went across separately, it is said, *And there were also with him other ships*. Lest again the disciples might be proud of being alone taken, He permits them to be in danger; and besides this, in order that they might learn to bear temptations manfully. Wherefore it goes on, *And there arose a great storm of wind*; and that He might impress upon them a greater sense of the miracle which was to be done, He gives time for their fear, by sleeping. Wherefore there follows, *And he was himself in the*

hinder part of the ship, &c. For if He had been awake, they would either not have feared, nor have asked Him to save them when the storm arose, or they would not have thought that He could do any such things.

THEOPHYLACT. Therefore He allowed them to fall into the fear of danger, that they might experience His power in themselves, who saw others benefitted by Him. But He was sleeping upon the pillow of the ship, that is, on a wooden one.

CHRYSOSTOM. (Hom. in Matt. 28) Shewing His humility, and thus teaching us many lessons of wisdom. But not yet did the disciples who remained about Him know His glory; they thought indeed that if He arose He could command the winds, but could by no means do so reposing or asleep. And therefore there follows, *And they awake him, and say unto him, Master, carest thou not that we perish?*

THEOPHYLACT. But He arising, rebukes first the wind, which was raising the tempest of the sea, and causing the waves to swell, and this is expressed in what follows, *And he arose, and rebuked the wind;* then He commands the sea; wherefore it goes on, *And he said to the sea, Peace, be still.*

GLOSS. (non occ.) For from the troubling of the sea there arises a certain sound, which appears to be its voice threatening danger, and therefore, by a sort of metaphor, He fitly commands tranquillity by a word signifying silence: just as in the restraining of the winds, which trouble the sea with their violence, He uses a rebuke. For men who are in power are accustomed to curb those, who rudely disturb the peace of mankind, by threatening to punish them; by this, therefore, we are given to understand, that, as a king can repress violent men by threats, and by his edicts sooth the murmurs of his people, so Christ, the King of all creatures, by His threats restrained the violence of the winds, and compelled the sea to be silent. And immediately the effect followed, for it continues, *And the wind ceased,* which He had threatened, *and there arose a great calm,* that is, in the sea, to which He had commanded silence.

THEOPHYLACT. He rebuked His disciples, for not having faith; for it goes on, *And he said unto them, Why are ye so fearful?* How is it that ye have not faith? For if they had had faith, they would have believed that even when sleeping, He could preserve them safe. There follows, *And they feared with*

a great fear, and said one to another, &c. For they were in doubt about Him, for since He stilled the sea, not with a rod like Moses, nor with prayers as Elisha at the Jordan, nor with the ark as Joshua, the son of Nun, on this account they thought Him truly God, but since He was asleep, they thought Him a man.

PSEUDO-JEROME. Mystically, however, the hinder part of the ship is the beginning of the Church, in which the Lord sleeps in the body only, for He never sleepeth who keepeth Israel; for the ship with its skins of dead animals keeps in the living, and keeps out the waves, and is bound together by wood, that is, by the cross and the death of the Lord the Church is saved. The pillow is the body of the Lord, on which His Divinity, which is as His head, has come down. But the wind and the sea are devils and persecutors, to whom He says Peace, when He restrains the edicts of impious kings, as He will. The great calm is the peace of the Church after oppression, or a contemplative after an active life.

BEDE. (ubi sup.) Or else the ship into which He embarked, is taken to mean the tree of His passion, by which the faithful attain to the security of the safe shore. The other ships which are said to have been with the Lord, signify those, who are imbued with faith in the cross of Christ, and are not beaten about by the whirlwind of tribulation; or who, after the storms of temptation, are enjoying the serenity of peace. And whilst His disciples are sailing on, Christ is asleep, because the time of our Lord's Passion came on His faithful ones, when they were meditating on the rest of His future reign. Wherefore it is related, that it took place late, that not only the sleep of our Lord, but the hour itself of departing light, might signify the setting of the true Sun. Again, when He ascended the cross, of which the stern of the ship was a type, His blaspheming persecutors rose like the waves against Him, driven on by the storms of the devils, by which, however, His own patience is not disturbed, but His foolish disciples are struck with amazement. The disciples awake the Lord, because they sought, with most earnest wishes, the resurrection of Him whom they had seen die. Rising up, He threatened the wind, because when He had triumphed in His resurrection, He prostrated the pride of the devil. He ordered the sea to be still, that is, in rising again, He cast down the rage of the Jews. The disciples are blamed, because after His resurrection, He chid them for their unbelief. And we also when being marked with the sign of the Lord's cross, we determine to quit

the world, embark in the ship with Christ; we attempt to cross the sea; but, He goes to sleep, as we are sailing amidst the roaring of the waters, when amidst the strivings of our virtues, or amidst the attacks of evil spirits, of wicked men, or of our own thoughts, the flame of our love grows cold. Amongst storms of this sort, let us diligently strive to awake Him; He will soon restrain the tempest, pour down peace upon us, give us the harbour of salvation.

CHAP. 5

5:1–20

1. And they came over unto the other side of the sea, into the country of the Gadarenes.

2. And when he was come out of the ship, immediately there met him out of the tombs a man with an unclean spirit,

3. Who had his dwelling among the tombs; and no man could bind him, no, not with chains:

4. Because that he had been often bound with fetters and chains, and the chains had been plucked asunder by him, and the fetters broken in pieces: neither could any man tame him.

5. And always, night and day, he was in the mountains, and in the tombs, crying, and cutting himself with stones.

6. But when he saw Jesus afar off, he ran and worshipped him,

7. And cried with a loud voice, and said, What have I to do with thee, Jesus, thou Son of the most high God? I adjure thee by God, that thou torment me not.

8. For he said unto him, Come out of the man, thou unclean spirit.

9. And he asked him, What is thy name? And he answered, saying, My name is Legion: for we are many.

10. And he besought him much that he would not send them away out of the country.

11. Now there was nigh unto the mountains a great herd of swine feeding.

12. And all the devils besought him, saying, Send us into the swine, that we may enter into them.

13. And forthwith Jesus gave them leave. And the unclean spirits went out, and entered into the swine: and the herd ran violently down a steep place into the sea, (they were about two thousand;) and were choked in the sea.

14. And they that fed the swine fled, and told it in the city, and in the country. And they went out to see what it was that was done.

15. And they come to Jesus, and see him that was possessed with the devil, and had the legion, sitting, and clothed, and in his right mind: and they were afraid.

16. And they that saw it told them how it befell to him that was possessed with the devil, and also concerning the swine.

17. And they began to pray him to depart out of their coasts.

18. And when he was come into the ship, he that had been possessed with the devil prayed him that he might be with him.

19. Howbeit Jesus suffered him not, but saith unto him, Go home to thy friends, and tell them how great things the Lord hath done for thee, and hath had compassion on thee.

20. And he departed, and began to publish in Decapolis how great things Jesus had done for him: and all men did marvel.

THEOPHYLACT. Those who were in the ship enquired among themselves, *What manner of man is this?* and now it is made known Who He is by the testimony of His enemies. For the demoniac came up confessing that He was the Son of God. Proceeding to which circumstance the Evangelist says, *And they came over unto the other side, &c.*

BEDE. (in Marc. 2, 21) Geraza is a noted town of Arabia, across the Jordan, near mount Galaad, which the tribe of Manasseh held, not far from the lake of Tiberias, into which the swine were precipitated.

PSEUDO-CHRYSOSTOM. (Vict. Ant. e Cat. in Marc.) Nevertheless the exact reading contains neither Gadarenes, nor Gerasines, but Gergesenes. For Gadara is a city of Judæa, which has no sea at all about it; and Geraza is a city of Arabia, having neither lake nor sea near it. And that the Evangelists may not be thought to have spoken so manifest a falsehood, well acquainted as they were with the parts around Judæa, Gergese, from which come the Gergesenes, was an ancient city, now called Tiberias, around which is situated a considerable lake ^t. It continues, *And when he was come out of the ship, immediately there met him, &c.*

AUGUSTINE. (de Con. Evan. 2. 24) Though Matthew says that there were two, Mark and Luke mention one, that you may understand that one of them was a more illustrious person, concerning whose state that country was much afflicted.

CHRYSOSTOM. (Vict. Ant. e Cat. in Marc. et v. Chrys. Hom. in Matt. 28) Or else, Mark and Luke relate what was most worthy of compassion, and for this reason they put down more at length what had happened to this man; for there follows, *no man could bind him, no, not with chains*. They therefore simply said, *a man possessed of a devil*, without taking heed to the number; or else, that he might shew the greater virtue in the Worker; for He who had cured one such, might cure many others. Nor is there any discrepancy shewn here, for they did not say that there was one alone, for then they would have contradicted Matthew. Now devils dwelt in tombs, wishing to convey a false opinion to many, that the souls of the dead were changed to devils.

GREGORY OF NYSSA. (non occ.) Now the assembly of the devils had prepared itself to resist the Divine power. But when He was approaching Who had power over all things, they proclaim aloud His eminent virtue. Wherefore there follows, *But when he saw Jesus afar off, he ran and worshipped him, saying, &c.*

CYRIL OF ALEXANDRIA. (non occ.) See how the devil is divided between two passions, fear and audacity; he hangs back and prays, as if meditating a question; he wishes to know what he had to do with Jesus, as though he would say, Do you cast me out from men, who are mine?

BEDE. (ubi sup.) And how great is the impiety of the Jews, to say that He cast out devils by the prince of the devils, when the very devils confess that they have nothing in common with Him.

CHRYSTOSTOM. (Vict. Ant. e Cat. in Marc. et v. Chrys. Hom. in Matt. 28) Then praying to Him, he subjoins, *I adjure thee by God, that thou torment me not.* For he considered being cast out to be a torment, or else he was also invisibly tortured. For however bad the devils are, they know that there awaits them at last a punishment for their sins; but that the time of their last punishment was not yet come, they full well knew, especially as they were permitted to mix among men. But because Christ had come upon them as they were doing such dreadful deeds, they thought that, such was the heinousness of their crimes, He would not wait for the last times, to punish them; for this reason they beg that they may not be tormented.

BEDE. (ubi sup.) For it is a great torment for a devil to cease to hurt a man, and the more severely he possesses him, the more reluctantly he lets him go. For it goes on, *For he said unto him, Come out of the man, thou unclean spirit.*

CYRIL OF ALEXANDRIA. (non occ.) Consider the unconquerable power of Christ; He makes Satan shake, for to him the words of Christ are fire and flame; as the Psalmist says, *The mountains melted at the presence of the Lord*, (Ps. 97:5) that is, great and proud powers. There follows, *And he asked him, What is thy name?*

THEOPHYLACT. The Lord indeed asks, not that He Himself required to know, but that the rest might know that there was a multitude of devils dwelling in him.

PSEUDO-CHRYSOSTOM. (Vict. Ant. e Cat. in Marc.) Lest he should not be believed, if He affirmed there were many, He wishes that they themselves should confess it; wherefore there follows, *And he saith unto him, Legion, for we are many.* He gives not a fixed number, but a multitude, for such accuracy in the number would not help us to understand it.

BEDE. (ubi sup.) But by the public declaration of the scourge which the madman suffered, the virtue of the Healer appears more gracious. And even the priests of our time, who know how to cast out devils by the grace of exorcism, are wont to say that the sufferers cannot be cured at all, unless they in confession openly declare, as far as they are able to know, what they have suffered from the unclean spirits in sight, in hearing, in taste, in touch, or any other sense of body or soul, whether awake or asleep. It goes on, *And he besought him much that he would not send them away out of the country.*

PSEUDO-CHRYSOSTOM. (Vict. Ant. e Cat. in Marc.) Luke, however, says, *into the abyss.* (Luke 8:3.) For the abyss is the separation of this world, for devils deserve to be sent into outer darkness, prepared for the devil and his angels. This Christ might have done, but He allowed them to remain in this world, lest the absence of a tempter should deprive men of the crown of victory.

THEOPHYLACT. Also that by fighting with us, they may make us more expert. It goes on, *Now there was there about the mountain a great herd of swine feeding.*

AUGUSTINE. (de Con. Evan. ii. 24) What Mark here says, that the herd was about the mountain, and what Luke calls on the mountain, are by no means inconsistent. For the herd of swine was so large, that some part were on the mountain, the rest around it. It goes on: *And the devils besought him, saying, Send us into the swine, that we may enter into them.*

REMIGIUS. (v. Aur. Cat. in Matt p. 327) The devils entered not into the swine of their own will, but their asking for this concession, was, that it might be shewn that they cannot hurt men without Divine permission. They did not ask to be sent into men, because they saw that He, by whose power they were tortured, bore a human form. Nor did they desire to be sent into the flocks, for they are clean animals offered up in the temple of God. But they desired to be sent into the swine, because no animal is more unclean than a

hog, and devils always delight in filthiness. It goes on: *And forthwith Jesus gave them leave.*

BEDE. (ubi sup.) And He gave them leave, that by the killing of the swine, the salvation of men might be furthered.

PSEUDO-CHRYSOSTOM. (Vict. Ant. e Cat. in Marc.) He wished to shew publicly the fury which devils entertain against men, and that they would inflict much worse things upon men, if they were not hindered by Divine power; because, again, His compassion would not allow this to be shewn on men, He permitted them to enter into the swine, that on them the fury and power of the devils might be made known. There follows: *And the unclean spirits went out.*

TITUS BOSTRENSIS. But the herdsmen also took to flight, lest they should perish with the swine, and spread the same fear amongst the inhabitants of the town. Wherefore there follows: *And they that fed them, &c.* The necessity of their loss, however, brought these men to the Saviour; for frequently when God makes men suffer loss in their possessions, he confers a benefit on their souls. Wherefore it goes on: *And they came to Jesus, and see him that was tormented by the devil, &c.* that is, at the feet of Him from whom he had obtained health; a man, whom before, not even chains could bind, clothed and in his right mind, though he used to be continually naked; and they were amazed; wherefore it says, *And they were afraid.* This miracle then they find out partly by sight, partly by words; wherefore there follows: *And they that saw it told them.*

THEOPHYLACT. But amazed at the miracle, which they had heard, they were afraid, and for this reason they beseech him to depart out of their borders; which is expressed in what follows: *And they began to pray him to depart out of their coasts;* for they feared lest some time or other they should suffer a like thing: for, saddened at the loss of their swine, they reject the presence of the Saviour.

BEDE. (ubi sup.) Or else, conscious of their own frailty, they judged themselves unworthy of the presence of the Lord. It goes on: *And when he was going to the ship, he that had been tormented, &c.*

THEOPHYLACT. For he feared lest some time or other the devils should find him, and enter into him a second time. But the Lord sends him back to his

house, intimating to him, that though He Himself was not present, yet His power would keep him; at the same time also that he might be of use in the healing of others; wherefore it goes on: *And he did not suffer him, and saith unto him, Go home to thy friends, &c.* See the humility of the Saviour. He said not, Proclaim all things which I have done to you, but, all that the Lord hath done; do thou also, when thou hast done any good thing, take it not to thyself, but refer it to God.

CHRYSTOM. (non occ.) But although he bade others, whom he healed, to tell it to no one, he nevertheless fitly bids this one proclaim it, since all that region, being possessed by devils, remained without God.

THEOPHYLACT. (non occ.) He therefore began to proclaim it, and all wonder, which is that which follows: *And he began to publish.*

BEDE. (ubi sup.) Mystically, however, Gerasa or Gergese, as some read it, is interpreted casting out a dweller or a stranger approaching, because the people of the Gentiles both expelled the enemy from the heart, and he who was afar off is made near.

PSEUDO-JEROME. Here again the demoniac is the people of the Gentiles, in a most hopeless case, bound neither by the law of nature, nor of God, nor by human fear.

BEDE. (ubi sup.) Who dwelt in the tombs, because they delighted in dead works, that is, in sins; who were ever raging night and day, because whether in prosperity or in adversity, they were never free from the service of malignant spirits: again, by the foulness of their works, they lay as it were in the tombs, in their lofty pride, they wandered over the mountains, by words of most hardened infidelity, they as it were cut themselves with stones. But he said, *My name is Legion*, because the Gentile people were enslaved to divers idolatrous forms of worship. Again, that the unclean spirits going out from man enter into swine, which they cast headlong into the sea, implies that now that the people of the Gentiles are freed from the empire of demons, they who have not chosen to believe in Christ, work sacrilegious rites in hidden places.

THEOPHYLACT. Or by this it is signified that devils enter into those men, who live like swine, rolling themselves in the slough of pleasure; they drive

them headlong into the sea down the precipice of perdition, into the sea of an evil life where they are choked.

PSEUDO-JEROME. Or they are choked in hell without any touch of mercy by the rushing on of an early death; which evils many persons thus avoid, for by the scourging of the fool, the wise is made more prudent.

BEDE. (ubi sup.) But that the Lord did not admit him, though he wished to be with Him, signifies, that every one after the remission of his sins should remember that he must work to obtain a good conscience, and serve the Gospel for the salvation of others, that at last he may rest in Christ.

GREGORY. (Mor. 6, 37) For when we have perceived ever so little of the Divine knowledge, we are at once unwilling to return to human affairs, and seek for the quiet of contemplation; but the Lord commands that the mind should first toil hard at its work, and afterwards should refresh itself with contemplation.

PSEUDO-JEROME. But the man who is healed preached in Decapolis, where the Jews, who hang on the letter of the Decalogue, are being turned away from the Roman rule.

5:21–34

21. And when Jesus was passed over again by ship unto the other side, much people gathered unto him: and he was nigh unto the sea.

22. And, behold, there cometh one of the rulers of the synagogue, Jairus by name; and when he saw him, he fell at his feet,

23. And besought him greatly, saying, My little daughter lieth at the point of death: I pray thee, come and lay thy hands on her, that she may be healed; and she shall live.

24. And Jesus went with him; and much people followed him, and thronged him.

25. And a certain woman, which had an issue of blood twelve years,

26. And had suffered many things of many physicians, and had spent all that she had, and was nothing bettered, but rather grew worse,

27. When she had heard of Jesus, came in the press behind, and touched his garment.

28. For she said, If I may touch but his clothes, I shall be whole.

29. And straightway the fountain of her blood was dried up; and she felt in her body that she was healed of that plague.

30. And Jesus, immediately knowing in himself that virtue had gone out of him, turned him about in the press, and said, Who touched my clothes?

31. And his disciples said unto him, Thou seest the multitude thronging thee, and sayest thou, Who touched me?

32. And he looked round about to see her that had done this thing.

33. But the woman fearing and trembling, knowing what was done in her, came and fell down before him, and told him all the truth.

34. And he said unto her, Daughter, thy faith hath made thee whole; go in peace, and be whole of thy plague.

THEOPHYLACT. After the miracle of the demoniac, the Lord works another miracle, namely, in raising up the daughter of the ruler of the synagogue; the Evangelist, before narrating this miracle, says, *And when Jesus was passed over again by ship unto the other side, much people gathered unto him.*

AUGUSTINE. (de Con. Evan. 2. 28) But we must understand, that what is added of the daughter of the ruler of the synagogue, took place when Jesus had again crossed the sea in a ship, though how long after does not appear; for if there were not an interval, there could be no time for the taking place of that which Matthew relates, concerning the feast at his own house; after which event, nothing follows immediately, except this concerning the daughter of the chief of the synagogue. For he has so put it together, that the

transition itself shews that the narrative follows the order of time. It goes on, *There cometh one of the rulers of the synagogue, &c.*

PSEUDO-CHRYSOSTOM. (Vict. Ant. e Cat. in Marc.) He has recorded the name on account of the Jews of that time, that it might mark the miracle. It goes on, *And when he saw him, he fell at his feet, and besought him greatly, &c.* Matthew indeed relates that the chief of the synagogue reported that his daughter was dead, but Mark says that she was very sick, and that afterwards it was told to the ruler of the synagogue, when our Lord was about to go with him, that she was dead. The fact then, which Matthew implies, is the same, namely, that He raised her from the dead; and it is for the sake of brevity, that he says that she was dead, which was evident from her being raised.

AUGUSTINE. (ubi sup.) For he attaches himself not to the words of the father, but to what is of most importance, his wishes; for he was in such despair, that his wish was that she should return to life, not thinking that she could be found alive, whom he had left dying.

THEOPHYLACT. Now this man was faithful in part, inasmuch as he fell at the feet of Jesus, but in that he begged of Him to come, he did not shew as much faith as he ought. For he ought to have said, *Speak the word only, and my daughter shall be healed.* There follows, *And he went away with him, and much people followed him, and thronged him; and a woman, which had an issue of blood twelve years, &c.*

CHRYSOSTOM. (Hom. in Mat. 31) This woman, who was celebrated and known to all, did not dare to approach the Saviour openly, nor to come to Him, because, according to the law, she was unclean; for this reason she touched Him behind, and not in front, for that she durst not do, but only ventured to touch the hem of His garment. It was not however the hem of the garment, but her frame of mind that made her whole. There follows, *For she said, If I may but touch his clothes, I shall be whole.*

THEOPHYLACT. Most faithful indeed is this woman, who hoped for healing from His garments. For which reason she obtains health; wherefore it goes on, *And straightway the fountain of her blood was dried up, and she felt in her body that she was healed.*

PSEUDO-CHRYSOSTOM. (Vict. Ant. e Cat. in Marc.) Now the virtues of Christ are by His own will imparted to those men, who touch Him by faith.

Wherefore there follows, *And Jesus, immediately knowing in himself that virtue had gone out of him, turned him about in the press, and said, Who touched my clothes?* The virtues indeed of the Saviour do not go out of Him locally or corporally, nor in any respect pass away from Him. For being incorporeal, they go forth to others and are given to others; they are not however separated from Him, from whom they are said to go forth, in the same way as sciences are given by the teacher to his pupils. Therefore it says, *Jesus, knowing in himself the virtue which had gone out of him*, to shew that with His knowledge, and not without His being aware of it, the woman was healed. But He asked, *Who touched me?* although He knew her who touched Him, that He might bring to light the woman, by her coming forward, and proclaim her faith, and lest the virtue of His miraculous work should be consigned to oblivion. It goes on, *And his disciples said unto him, Thou seest the multitude thronging thee, and sayest thou, Who touched me?* But the Lord asked, *Who touched me*, that is in thought and faith, for the crowds who throng Me cannot be said to touch Me, for they do not come near to Me in thought and in faith. There follows, *And he looked round about to see her that had done this thing.*

THEOPHYLACT. For the Lord wished to declare the woman, first to give His approbation to her faith, secondly to urge the chief of the synagogue to a confident hope that He could thus cure his child, and also to free the woman from fear. For the woman feared because she had stolen health; wherefore there follows, *But the woman, fearing and trembling, &c.*

BEDE. (in Marc. ii. 22) Observe that the object of His question was that the woman should confess the truth of her long¹ want of faith, of her sudden belief and healing, and so herself be confirmed in faith, and afford an example to others. *But he said to her, Daughter, thy faith hath made thee whole; go in peace, and be whole of thy plague.* He said not, Thy faith is about to make thee whole, but has made thee whole, that is, in that thou hast believed, thou hast already been made whole.

CHRYSOSTOM. (Vict. Ant. e Cat. in Macr. v. Chrys. Hom. in Mat. 31.) He calls her *daughter* because she was saved by her faith; for faith in Christ makes us His children.

THEOPHYLACT. But He saith to her, *Go in peace*, that is, in rest, which means, go and have rest, for up to this time thou hast been in pains and torture.

PSEUDO-CHRYSOSTOM. (Vict. Ant. e Cat. in Marc.) Or else He says, *Go in peace*, sending her away into that which is the final good, for God dwells in peace, that thou mayest know, that she was not only healed in body, but also from the causes of bodily pain, that is, from her sins

PSEUDO-JEROME. Mystically, however, Jairus comes after the healing of the woman, because when the fulness of the Gentiles has come in, then shall Israel be saved. (v. Rom. 11) Jairus means either illuminating, or illuminated, that is, the Jewish people, having cast off the shadow of the letter, enlightened by the Spirit, and enlightening others, falling at the feet of the Word, that is, humbling itself before the Incarnation of Christ, prays for her daughter, for when a man lives himself, he makes others live also. Thus Abraham, and Moses, and Samuel, intercede for the people who are dead, and Jesus comes upon their prayers.

BEDE. (ubi sup.) Again, the Lord going to the child, who is to be healed, is thronged by the crowd, because though He gave healthful advice to the Jewish nation, he is oppressed by the wicked habits of that carnal people; but the woman with an issue of blood, cured by the Lord, is the Church gathered together from the nations, for the issue of blood may be either understood of the pollution of idolatry, or of those deeds, which are accompanied by pleasure to flesh and blood. But whilst the word of the Lord decreed salvation to Judæa, the people of the Gentiles by an assured hope seized upon the health, promised and prepared for others.

THEOPHYLACT. Or else, by the woman, who had a bloody flux, understand human nature; for sin rushed in upon it, which since it killed the soul, might be said to spill its blood. It could not be cured by many physicians, that is, by the wise men of this world, and of the Law and the Prophets; but the moment that it touched the hem of Christ's garment, that is, His flesh, it was healed, for whosoever believes the Son of man to be Incarnate is he who touches the hem of His garment.

BEDE. (ubi sup.) Wherefore one believing woman touches the Lord, whilst the crowd throngs Him, because He, who is grieved by divers heresies, or

by wicked habits, is worshipped faithfully with the heart of the Catholic Church alone. But the Church of the Gentiles came behind Him; because though it did not see the Lord present in the flesh, for the mysteries of His Incarnation had been gone through, yet it attained to the grace of His faith, and so when by partaking of His sacraments, it merited salvation from its sins, as it were the fountain of its blood was dried up by the touch of His garments. And the Lord looked round about to see her who had done this, because He judges that all who deserve to be saved are worthy of His look and of His pity.

5:35–43

35. While he yet spake, there came from the ruler of the synagogue's house certain which said, Thy daughter is dead: why troublest thou the Master any further?

36. As soon as Jesus heard the word that was spoken, he saith unto the ruler of the synagogue, Be not afraid, only believe.

37. And he suffered no man to follow him, save Peter, and James, and John the brother of James.

38. And he cometh to the house of the ruler of the synagogue, and seeth the tumult, and them that wept and wailed greatly.

39. And when he was come in, he saith unto them, Why make ye this ado, and weep? the damsel is not dead, but sleepeth.

40. And they laughed him to scorn. But when he had put them all out, he taketh the father and the mother of the damsel, and them that were with him, and entereth in where the damsel was lying.

41. And he took the damsel by the hand, and said unto her, Talitha cumi; which is, being interpreted, Damsel, I say unto thee, arise.

42. And straightway the damsel arose, and walked; for she was of the age of twelve years. And they were astonished with a great astonishment.

43. And he charged them straitly that no man should know it; and commanded that something should be given her to eat.

THEOPHYLACT. Those who were about the ruler of the synagogue, thought that Christ was one of the prophets, and for this reason they thought that they should beg of Him to come and pray over the damsel. But because she had already expired, they thought that He ought not to be asked to do so. Therefore it is said, *While he yet spake, there came messengers to the ruler of the synagogue, which said, Thy daughter is dead; why troublest thou the Master any further?* But the Lord Himself persuades the father to have confidence. For it goes on, *As soon as Jesus heard the word which was spoken, he saith to the ruler of the synagogue, Be not afraid; only believe.*

AUGUSTINE. (ubi sup.) It is not said that he assented to his friends who brought the tidings and wished to prevent the Master from coming, so that our Lord's saying, *Fear not, only believe*, is not a rebuke for his want of faith, but was intended to strengthen the belief which he had already. But if the Evangelist had related, that the ruler of the synagogue joined the friends who came from his house, in saying that Jesus should not be troubled, the words which Matthew relates him to have said, namely, that the damsel was dead, would then have been contrary to what was in his mind. It goes on, *And he suffered no man to follow him, save Peter, and James, and John the brother of James.*

THEOPHYLACT. For Christ in His lowliness would not do any thing for display. It goes on, *And he cometh to the house of the ruler of the synagogue, and seeth the tumult, and them that wept and wailed greatly.*

PSEUDO-CHRYSOSTOM. (Vict. Ant. e Cat. in Marc.) But He Himself commands them not to wail, as if the damsel was not dead, but sleeping; wherefore it says, *And when he was come in, he saith unto them, Why make ye this ado, and weep? the damsel is not dead, but sleepeth.*

PSEUDO-JEROME. It was told the ruler of the synagogue, Thy daughter is dead. But Jesus said to him, She is not dead, but sleepeth. Both are true, for the meaning is, She is dead to you, but to Me she is asleep.

BEDE. (ubi sup.) For to men she was dead, who were unable to raise her up; but to God she was asleep, in whose purpose both the soul was living, and the flesh was resting, to rise again. Whence it became a custom amongst

Christians, that the dead, who, they doubt not, will rise again, should be said to sleep. It goes on, *And they laughed him to scorn.*

THEOPHYLACT. But they laugh at Him, as if unable to do any thing farther; and in this He convicts them of bearing witness involuntarily, that she was really dead whom He raised up, and therefore, that it would be a miracle if He raised her.

BEDE. (ubi sup.) Because they chose rather to laugh at than to believe in this saying concerning her resurrection, they are deservedly excluded from the place, as unworthy to witness His power in raising her, and the mystery of her rising; wherefore it goes on, *But when he had put them all out, he taketh the father and the mother of the damsel, and them that were with him, and entereth in where the damsel was lying.*

CHRYSOStOM. (non occ.) Or else, to take away all display, He suffered not all to be with Him; that, however, He might leave behind Him witnesses of His divine power, He chose His three chief disciples and the father and mother of the damsel, as being necessary above all. And He restores life to the damsel both by His hand, and by word of mouth. Wherefore it says, *And he took the damsel by the hand, and said unto her, Talitha cumi; which is, being interpreted, Damsel, I say unto thee, Arise.* For the hand of Jesus, having a quickening power, quickens the dead body, and His voice raises her as she is lying; wherefore it follows, *And straightway the damsel arose and walked.*

JEROME. (ad Pam. Ep. 57) Some one may accuse the Evangelist of a falsehood in his explanation, in that he has added, *I say unto thee*, when in Hebrew, *Talitha cumi* only means, *Damsel, arise*; but He adds, *I say unto thee, Arise*, to express that His meaning was to call and command her. It goes on, *For she was of the age of twelve years.*

GLOSS. (non occ.) The Evangelist added this, to shew that she was of an age to walk. By her walking, she is shewn to have been not only raised up, but also perfectly cured. It continues, *And a they were astonished with a great astonishment.*

CHRYSOStOM. (Hom. in Mat. 31) To shew that He had raised her really, and not only to the eye of fancy.

BEDE. (ubi sup.) Mystically; the woman was cured of a bloody flux, and immediately after the daughter of the ruler of the synagogue is reported to be dead, because as soon as the Church of the Gentiles is washed from the stain of vice, and called daughter by the merits of her faith, at once the synagogue is broken up on account of its zealous treachery and envy; treachery, because it did not choose to believe in Christ; envy, because it was vexed at the faith of the Church. What the messengers told the ruler of the synagogue, *Why troublest thou the Master any more*, is said by those in this day who, seeing the state of the synagogue, deserted by God, believe that it cannot be restored, and therefore think that we are not to pray that it should be restored. But if the ruler of the synagogue, that is, the assembly of the teachers of the Law, determine to believe, the synagogue also, which is subjected to them, will be saved. Further, because the synagogue lost the joy of having Christ to dwell in it, as its faithlessness deserved, it lies dead as it were, amongst persons weeping and wailing. Again, our Lord raised the damsel by taking hold of her hand, because the hands of the Jews, which are full of blood, must first be cleansed, else the synagogue, which is dead, cannot rise again. But in the woman with the bloody flux, and the raising of the damsel, is shewn the salvation of the human race, which was so ordered by the Lord, that first some from Judæa, then the fulness of the Gentiles, might come in, and so all Israel might be saved. Again, the damsel was twelve years old, and the woman had suffered for twelve years, because the sinning of unbelievers was contemporary with the beginning of the faith of believers; wherefore it is said, *Abraham believed on God, and it was counted to him for righteousness* ^u. (Gen. 15:6)

GREGORY. (Mor. 4, 27) Morally again, our Redeemer raised the damsel in the house, the young man without the gate, Lazarus in the tomb; he still lies dead in the house, whose sin is concealed; he is carried without the gate, whose sin has broken forth into the madness of an open deed; he lies crushed under the mound of the tomb, who in the commission of sin, lies powerless beneath the weight of habit.

BEDE. (ubi sup.) And we may remark, that lighter and daily errors may be cured by the remedy of a lighter penance. Wherefore the Lord raises the damsel, lying in the inner chamber with a very easy cry, saying, *Damsel, arise*; but that he who had been four days dead might quit the prison of the tomb, He groaned in spirit, He was troubled, He shed tears. In proportion,

then, as the death of the soul presses the more heavily, so much the more ardently must the fervour of the penitent press forward. But this too must be observed, that a public crime requires a public reparation; wherefore Lazarus, when called from the sepulchre, was placed before the eyes of the people: but slight sins require to be washed out by a secret penance, wherefore the damsel lying in the house is raised up before few witnesses, and those are desired to tell no man. The crowd also is cast out before the damsel is raised; for if a crowd of worldly thoughts be not first cast out from the hidden parts of the heart, the soul, which lies dead within, cannot rise. Well too did she arise and walk, for the soul, raised from sin, ought not only to rise from the filth of its crimes, but also to make advances in good works, and soon it is necessary that it should be filled with heavenly bread, that is, made partaker of the Divine Word, and of the Altar.

CHAP. 6

6:1–6

1. And he went out from thence, and came into his own country; and his disciples follow him.

2. And when the sabbath day was come, he began to teach in the synagogue: and many hearing him were astonished, saying, From whence hath this man these things? and what wisdom is this which is given unto him, that even such mighty works are wrought by his hands?

3. Is not this the carpenter, the son of Mary, the brother of James, and Joses, and of Juda, and Simon? and are not his sisters here with us? And they were offended at him.

4. But Jesus said unto them, A prophet is not without honour, but in his own country, and among his own kin, and in his own house.

5. And he could there do no mighty work, save that he laid his hands upon a few sick folk, and healed them.

6. And he marvelled because of their unbelief.

THEOPHYLACT. After the miracles which have been related, the Lord returns into His own country, not that He was ignorant that they would despise Him, but that they might have no reason to say, If Thou hadst come, we had believed Thee; wherefore it is said, *And he went out from thence, and came into his own country.*

BEDE. (in Marc. 2, 23) He means by His country, Nazareth, in which He was brought up. But how great the blindness of the Nazarenes! they despise Him, Who by His words and deeds they might know to be the Christ, solely on account of His kindred. It goes on, *And when the sabbath day was come, he began to teach in the synagogue: and many hearing him were astonished, saying, From whence hath this man these things? and what wisdom is this which is given unto him, that even such mighty works are wrought by his hands?* By wisdom is meant His doctrine, by powers, the cures and miracles which He did. It goes on, *Is not this the carpenter, the son of Mary?*

AUGUSTINE. (de Con. Evan. ii. 42) Matthew indeed says that He was called the son of a carpenter; nor are we to wonder, since both might have been said, for they believed Him to be a carpenter, because He was the son of a carpenter.

PSEUDO-JEROME. Jesus is called the son of a workman, of that one, however, whose work was the morning and the sun, that is, the first and second Church, as a figure of which the woman and the damsel are healed.

BEDE. (ubi sup.) For although human things are not to be compared with divine, still the type is complete, because the Father of Christ works by fire and spirit. It goes on, *The brother of James, and Joses, of Jude, and, of Simon. And are not his sisters here with us?* They bear witness that His brothers and sisters were with Him, who nevertheless are not to be taken for the sons of Joseph or of Mary, as heretics say, but rather, as is usual in Scripture, we must understand them to be His relations, as Abraham and Lot are called brothers, though Lot was brother's son to Abraham. *And they*

were offended at him. The stumbling and the error of the Jews is our salvation, and the condemnation of heretics. For so much did they despise the Lord Jesus Christ, as to call Him a carpenter, and son of a carpenter. It goes on, *And Jesus said unto them, A prophet is not without honour, but in his own country.* Even Moses bears witness that the Lord is called a Prophet in the Scripture, for predicting His future Incarnation to the sons of Israel, he says, *A Prophet shall the Lord raise up unto you of your brethren.* (Acts 7:37) But not only He Himself, Who is Lord of prophets, but also Elias, Jeremiah, and the remaining lesser prophets, were worse received in their own country than in strange cities, for it is almost natural for men to envy their fellow-townsmen; for they do not consider the present works of the man, but they remember the weakness of His infancy.

PSEUDO-JEROME. Oftentimes also the origin of a man brings him contempt, as it is written, (1 Sam. 25:10. Ps. 138:6) *Who is the son of Jesse?* for the Lord *hath respect unto the lowly; as to the proud, He beholdeth them afar off.*

THEOPHYLACT. Or again, if the prophet has noble relations, his countrymen hate them, and on that account do not honour the prophet. There follows, *And he could there do no mighty work, &c.* What, however, is here expressed by He could not, we must take to mean, He did not choose, because it was not that He was weak, but that they were faithless; He does not therefore work any miracles there, for he spared them, lest they should be worthy of greater blame, if they believed not, even with miracles before their eyes. Or else, for the working of miracles, not only the power of the Worker is necessary, but the faith of the recipient, which was wanting in this case: therefore Jesus did not choose to work any signs there. There follows, *And he marvelled at their unbelief.*

BEDE. (ubi sup.) Not as if He Who knows all things before they are done, wonders at what He did not expect or look forward to, but knowing the hidden things of the heart, and wishing to intimate to men that it was wonderful, He openly shews that He wonders. And indeed the blindness of the Jews is wonderful, for they neither believed what their prophets said of Christ, nor would in their own persons believe on Christ, Who was born amongst them. Mystically again; Christ is despised in His own house and country, that is, amongst the people of the Jews, and therefore He worked few miracles there, lest they should become altogether inexcusable. But He

performs greater miracles every day amongst the Gentiles, not so much in the healing of their bodies, as in the salvation of their souls.

6:6–13

6. — And he went round about the villages, teaching.

7. And he called unto him the twelve, and began to send them forth by two and two; and gave them power over unclean spirits;

8. And commanded them that they should take nothing for their journey, save a staff only; no scrip, no bread, no money in their purse:

9. But be shod with sandals; and not put on two coats.

10. And he said unto them, In what place soever ye enter into an house, there abide till ye depart from that place.

11. And whosoever shall not receive you, nor hear you, when ye depart thence, shake off the dust under your feet for a testimony against them. Verily I say unto you, It shall be more tolerable for Sodom and Gomorrha in the day of judgment, than for that city.

12. And they went out, and preached that men should repent.

13. And they cast out many devils, and anointed with oil many that were sick, and healed them.

THEOPHYLACT. The Lord not only preached in the cities, but also in villages, that we may learn not to despise little things, nor always to seek for great cities, but to sow the word of the Lord, in abandoned and lowly villages. Wherefore it is said, *And he went round about the villages, teaching.*

BEDE. (in Marc. 2, 24) Now our kind and merciful Lord and Master did not grudge His servants and their disciples His own virtues, and as He Him self had healed every sickness and every infirmity, so also He gave the same power to His disciples. Wherefore it goes on: *And he called unto him the twelve, and began to send them forth by two and two; and gave them power*

over unclean spirits. Great is the difference between giving and receiving. Whatsoever He does, is done in His own power, as Lord; if they do any thing, they confess their own weakness and the power of the Lord, saying in the name of Jesus, *Arise, and walk.*

THEOPHYLACT. Again He sends the Apostles two and two that they, might become more active; for, as says the Preacher, *Two are better than one.* (Eccl. 4:9) But if He had sent more than two, there would not have been a sufficient number to allow of their being sent to many villages.

GREGORY. (Hom. in Evan. 17) Further, the Lord sent the disciples to preach, two and two, because there are two precepts of charity, namely, the love of God, and of our neighbour; and charity cannot be between less than two; by this therefore He implies to us, that he who has not charity towards his neighbour, ought in no way to take upon himself the office of preaching. There follows, *And he commanded them, that they should take nothing for their journey, save a staff only; no scrip, no bread, no money in their purse: but be shod with sandals; and not put on two coats.*

BEDE. (ubi sup.) For such should be the preacher's trust in God, that, though he takes no thought for supplying his own wants in this present world, yet he should feel most certain that these will not be left unsatisfied, lest whilst his mind is taken up with temporal things, he should provide less of eternal things to others.

PSEUDO-CHRYSOSTOM. (Vict. Ant. e Cat. in Marc.) The Lord also gives them this command, that they might shew by their mode of life, how far removed they were from the desire of riches.

THEOPHYLACT. Instructing them also by this means not to be fond of receiving gifts, in order too that those, who saw them proclaim poverty, might be reconciled to it, when they saw that the Apostles themselves possessed nothing.

AUGUSTINE. (de Con. Evan. 2, 30.) Or else; according to Matthew (Matt. 10:19), the Lord immediately subjoined, *The workman is worthy of his meat,* which sufficiently proves why He forbade their carrying or possessing such things; not because they were not necessary, but because He sent them in such a way as to shew, that they were due to them from the faithful, to whom they preached the Gospel. From this it is evident, that the

Lord did not mean by this precept that the Evangelists ought to live only on the gifts of those to whom they preach the Gospel, else the Apostle transgressed this precept, when he procured his livelihood, by the labour of his own hands, but He meant that He had given them a power, in virtue of which, they might be assured, these things were due to them. It is also often asked, how it comes that Matthew and Luke have related that the Lord commanded His disciples not to carry even a staff, whilst Mark says, *And he commanded them that they should take nothing for their journey, save a staff only*. Which question is solved, by supposing that the word ‘staff’ has a meaning in Mark, who says that it ought to be carried, different from that which it bears in Matthew and Luke, who affirm the contrary. For in a concise way one might say, Take none of the necessities of life with you, nay, not a staff, save a staff only; so that the saying, nay not a staff, may mean, nay not the smallest thing; but that which is added, *save a staff only*, may mean that, through the power received by them from the Lord, of which a rod is the ensign, nothing, even of those things which they do not carry, will be wanting to them. The Lord therefore said both, but because one Evangelist has not given both, men suppose, that he who has said that the staff, in one sense, should be taken, is contrary to him who again has declared, that, in another sense, it should be left behind: now however that a reason has been given, let no one think so. So also when Matthew declares that shoes are not to be worn on the journey, he forbids anxiety about them, for the reason why men are anxious about carrying them, is that they may not be without them. This is also to be understood of the two coats, that no man should be troubled about having only that with which he is clad, from anxiety lest he should need another, when he could always obtain one from the power given by the Lord. In like manner Mark, by saying that they are to be shod with sandals or soles, warns us that this mode of protecting the feet has a mystical signification, that the foot should neither be covered above nor be naked on the ground, that is, that the Gospel should neither be hid, nor rest upon earthly comforts; and in that He forbids their possessing or taking with them, or more expressly their wearing, two coats, He bids them walk simply, not with duplicity. But whosoever thinks that the Lord could not in the same discourse say some things figuratively, others in a literal sense, let him look into His other discourses, and he shall see, how rash and ignorant is his judgment.

BEDE. (ubi sup.) Again, by the two tunics He seems to me to mean two sets of clothes; not that in places like Scythia, covered with the ice and snow, a man should be content with only one garment, but by coat, I think a suit of clothing is implied, that being clad with one, we should not keep another through anxiety as to what may happen.

PSEUDO-CHRYSOSTOM. (Vict. Ant. e Cat. in Marc.) Or else, Matthew and Luke neither allow shoes nor staff, which is meant to point out the highest perfection. But Mark bids them take a staff and be shod with sandals, which (1 Cor. 7:6) is spoken by permission.

BEDE. (ubi sup.) Again, allegorically; under the figure of a scrip is pointed out the burdens of this world, by bread is meant temporal delights, by money in the purse, the hiding of wisdom; because he who receives the office of a doctor, should neither be weighed down by the burden of worldly affairs, nor be made soft by carnal desires, nor hide the talent of the word committed to him under the ease of an inactive body. It goes on, *And he said unto them, In what place soever ye enter into an house, there abide till ye depart from that place.* Where He gives a general precept of constancy, that they should look to what is due to the tie of hospitality, adding, that it is inconsistent with the preaching of the kingdom of heaven to run about from house to house.

THEOPHYLACT. That is, lest they should be accused of gluttony in passing from one to another. It goes on, *And whoever shall not receive you, &c.* This the Lord commanded them, that they might shew that they had walked a long way for their sakes, and to no purpose. Or, because they received nothing from them, not even dust, which they shake off, that it might be a testimony against them, that is, by way of convicting them ^v.

PSEUDO-CHRYSOSTOM. (Vict. Ant. e Cat. in Marc.) Or else, that it might be a witness of the toil of the way, which they sustained for them; or as if the dust of the sins of the preachers was turned against themselves. It goes on, *And they went and preached that men should repent. And they cast out many devils, and anointed with oil many that were sick, and healed them.* Mark alone mentions their anointing with oil. James however, in his canonical Epistle, says a thing similar. For oil both refreshes our labours, and gives us light and joy; but again, oil signifies the mercy of the unction

of God, the healing of infirmity, and the enlightening of the heart, the whole of which is worked by prayer.

THEOPHYLACT. It also means, the grace of the Holy Ghost, by which we are eased from our labours, and receive light and spiritual joy.

BEDE. (ubi sup.) Wherefore it is evident from the Apostles themselves, that it is an ancient custom of the holy Church that persons possessed or afflicted with any disease whatever, should be anointed with oil consecrated by priestly blessing.

6:14–16

14. And king Herod heard of him; (for his name was spread abroad:) and he said, That John the Baptist was risen from the dead, and therefore mighty works do shew forth themselves in him.

15. Others said, That it is Elias. And others said, That it is a prophet, or as one of the prophets.

16. But when Herod heard thereof, he said, It is John, whom I beheaded: he is risen from the dead.

GLOSS. (non occ.) After the preaching of the disciples of Christ, and the working of miracles, the Evangelist fitly subjoins an account of the report, which arose amongst the people; wherefore he says, *And king Herod heard of him.*

PSEUDO-CHRYSOSTOM. (Vict. Ant. e Cat. in Marc.) This Herod is the son of the first Herod, under whom Joseph had led Jesus into Egypt, But Matthew calls him Tetrarch, and Luke mentions him as ruling over one fourth of his father's kingdom; for the Romans after the death of his father divided his kingdom into four parts. But Mark calls him a king, either after the title of his father, or because it was consonant to his own wish.

PSEUDO-JEROME. It goes on, *For his name was spread abroad.* For it is not right that a candle should be placed under a bushel. *And they said*, that is, some of the multitude, *that John the Baptist was risen from the dead, and therefore mighty works do shew themselves forth in him.*

BEDE. (in Marc. 2, 25) Here we are taught how great was the envy of the Jews. For, lo, they believe that John, of whom it was said that he did no miracle, could rise from the dead, and that, without the witness of any one. But Jesus, approved of God by miracles and signs, whose resurrection, Angels and Apostles, men and women, preached, they chose to believe was carried away by stealth, rather than suppose that He had risen again. And these men, in saying that John was risen from the dead, and that therefore mighty works were wrought in him, had just thoughts of the power of the resurrection, for men, when they shall have risen from the dead, shall have much greater power, than they possessed, when still weighed down by the weakness of the flesh. There follows, *But others said, that it is Elias*.

THEOPHYLACT. For John confuted many men, when he said, *Ye generation of vipers*. It goes on, *But others said, that it is a prophet, or as one of the prophets*.

PSEUDO-CHRYSOSTOM. (Vict. Ant. e Cat. in Marc.) It seems to me that this prophet means that one of whom Moses said, *God will raise up a prophet unto thee of thy brethren*. (Deut. 8:15.) They were right indeed, but because they feared to say openly, This is the Christ, they used the voice of Moses, veiling their own surmise through fear of their rulers. There follows, *But when Herod heard thereof, he said, It is John, whom I beheaded: he is risen from the dead*. Herod expressly says, this in irony.

THEOPHYLACT. Or else, Herod, knowing that he without a cause had slain John, who was a just man, thought that he had risen from the dead, and had received through his resurrection the power of working miracles.

AUGUSTINE. (de Con. Evan. ii. 43) But in these words Luke bears witness to Mark, to this point at least, that others and not Herod said that John had risen; but Luke had represented Herod as hesitating, and has put down his words as if he said, *John have I beheaded, but who is this of whom I hear such things?* We must however suppose, that after this hesitation, he had confirmed in his own mind what others had said, for he says to his children, as Matthew relates, *This is John the Baptist, he has risen from the dead*. (Matt. 14:2) Or else these words are to be spoken, so as to indicate that he is still hesitating, particularly as Mark who had said above that others had declared that John had risen from the dead, afterwards however is not silent as to Herod's plainly saying, *It is John, whom I beheaded: he is risen from*

the dead. Which words also may be spoken in two ways, either they may be understood as those of a man affirming or doubling.

6:17–29

17. For Herod himself had sent forth and laid hold upon John, and bound him in prison for Herodias' sake, his brother Philip's wife: for he had married her.

18. For John had said unto Herod, It is not lawful for thee to have thy brother's wife.

19. Therefore Herodias had a quarrel against him, and would have killed him; but she could not;

20. For Herod feared John, knowing that he was a just man and an holy, and observed him; and when he heard him, he did many things, and heard him gladly.

21. And when a convenient day was come, that Herod on his birthday made a supper to his lords, high captains, and chief estates of Galilee;

22. And when the daughter of the said Herodias came in, and danced, and pleased Herod and them that sat with him, the king said unto the damsel, Ask of me whatsoever thou wilt, and I will give it thee.

23. And he sware unto her, Whatsoever thou shalt ask of me, I will give it thee, unto the half of my kingdom.

24. And she went forth, and said unto her mother, What shall I ask? And she said, The head of John the Baptist.

25. And she came in straightway with haste unto the king, and asked, saying, I will that thou give me by and by in a charger the head of John the Baptist.

26. And the king was exceeding sorry; yet for his oath's sake, and for their sakes which sat with him, he would not reject her.

27. And immediately the king sent an executioner, and commanded his head to be brought: and he went and beheaded him in the prison,

28. And brought his head in a charger, and gave it to the damsel: and the damsel gave it to her mother.

29. And when his disciples heard of it, they came and took up his corpse, and laid it in a tomb.

THEOPHYLACT. The Evangelist Mark, taking occasion from what went before, here relates the death of the Forerunner, saying, *For Herod himself had sent forth and laid hold upon John, and bound him in prison for Herodias' sake, his brother Philip's wife: for he had married her.*

BEDE. (ubi sup.) Ancient history relates, that Philip, the son of Herod the great, under whom the Lord fled into Egypt, the brother of this Herod, under whom Christ suffered, married Herodias, the daughter of king Aretas; but afterwards, that his father-in-law, after certain disagreements had arisen with his son-in-law, had taken his daughter away, and, to the grief of her former husband, had given her in marriage to his enemy; therefore John the Baptist rebukes Herod and Herodias for contracting an unlawful union, and because it was not allowed for a man to marry his brother's wife during his lifetime.

THEOPHYLACT. The law also commanded a brother to marry his brother's wife, if he died without children; but in this case there was a daughter, which made the marriage criminal: there follows, *Therefore Herodias had a quarrel against him, and would have killed him; but she could not.*

BEDE. (ubi sup.) For Herodias was afraid, lest Herod should repent at some time, or be reconciled to his brother Philip, and so the unlawful marriage be divorced. It goes on, *For Herod feared John, knowing that he was a just man, and an holy.*

GLOSS. (non occ.) He feared him, I say, because he revered him, for he knew him to be just in his dealings with men, and holy towards God, and he took care that Herodias should not slay him. *And when he heard him, he did many things, for he thought that he spake by the Spirit of God, and heard him gladly, because he considered that what he said was profitable.*

THEOPHYLACT. But see how great is the fury of lust, for though Herod had such an awe and fear of John, he forgets it all, that he may minister to his fornication.

REMIGIUS. For his lustful will drove him to lay hands on a man, whom he knew to be just and holy. And by this, we may see how a less fault became the cause to him of a greater; as it is said, (Rev. 22:11) *He which is filthy, let him be filthy still.* It goes on, *And when a convenient day was come, that Herod on his birthday made a supper to his lords, high captains, and chief estates of Galilee.*

BEDE. (ubi sup.) The only men whom we read of, as celebrating their birthdays with festive joys are Herod and Pharaoh, but each, with an evil presage, stained his birthday with blood; Herod, however, with so much the greater wickedness, as he slew the holy and guiltless teacher of truth, and that, by the wish, and at the instance of a female dancer. For there follows. *And when the daughter of the said Herodias came in, and danced, and pleased Herod and them that sat with him, the king said unto the damsel, Ask of me whatsoever thou wilt, and I will give it thee.*

THEOPHYLACT. For during the banquet, Satan danced in the person of the damsel, and the wicked oath is completed. For it goes on, *And he sware unto her, Whatsoever thou shalt ask of me, I will give it thee, unto the half of my kingdom.*

BEDE. (ubi sup.) His oath does not excuse his murder, for perchance his reason for swearing was, that he might find an opportunity for slaying, and if she had demanded the death of his father and mother, he surely would not have granted it. It goes on, *And she went forth, and said unto her mother, What shall I ask? And she said, The head of John the Baptist.* Worthy is blood to be asked as the reward of such a deed as dancing. It goes on, *And she came in straightway with haste, &c.*

THEOPHYLACT. The malignant woman begs that the head of John be given to her immediately, that is, at once, in that very hour, for she feared lest Herod should repent. There follows, *And the king was exceeding sorry.*

BEDE. (ubi sup.) It is usual with Scripture, that the historian should relate events as they were then believed by all, thus Joseph is called the father of Jesus by Mary herself. So now also Herod is said to be *exceeding sorry*, for

so the guests thought, since the hypocrite bore sadness on his face, when he had joy in his heart; and he excuses his wickedness by his oath, that he might be impious under pretence of piety. Wherefore there follows, *For his oath's sake, and for their sakes who sat with him, he would not reject her.*

THEOPHYLACT. Herod not being his own master, but full of lust, fulfilled his oath, and slew the just man; it would have been better however to break his oath, than to commit so great a sin.

BEDE. (ubi sup.) In that again which is added, *And for their sakes who sat with him*, he wishes to make all partakers in his guilt, that a bloody feast might be set before luxurious and impure guests. Wherefore it goes on, *But sending an executioner, he commanded his head to be brought in a charger.*

THEOPHYLACT. 'Spiculator' is the name for the public servant commissioned to put men to death.

BEDE. Now Herod was not ashamed to bring before his guests the head of a murdered man; but we do not read of such an act of madness in Pharaoh. From both examples, however, it is proved to be more useful, often to call to mind the coming day of our death, by fear and by living chastely, than to celebrate the day of our birth with luxury. For man is born in the world to toil, but the elect pass by death out of the world to repose. It goes on, *And he beheaded him in prison, &c.*

GREGORY. (Mor. 3, 7) I cannot, without the greatest wonder, reflect that he, who was filled even in his mother's womb with the spirit of prophecy, and who was the greatest that had arisen amongst those born of women, is sent into prison by wicked men, is beheaded for the dancing of a girl, and though a man of so great austerity, meets death through such a foul instrument. Are we to suppose that there was something evil in his life, to be wiped away by so ignominious a death? When, however, could he commit a sin even in his eating, whose food was only locusts and wild honey? How could he offend in his conversation, who never quitted the wilderness? How is it that Almighty God so despises in this life those whom He has so sublimely chosen before all ages, if it be not for the reason, which is plain to the piety of the faithful, that He thus sinks them into the lowest place, because He sees how He is rewarding them in the highest, and outwardly He throws them down amongst things despised,

because inwardly He draws them up even to incomprehensible things. Let each then infer from this what they shall suffer, whom He rejects, if He so grieves those whom he loves.

BEDE. (ubi sup.) There follows, *And when his disciples heard of it, they came and took up his corpse, and laid it in a tomb.* Josephus relates, that John was brought bound into the castle of Macheron, and there slain; and ecclesiastical history (Theodoret. Hist. Eccles. 3:3) says that he was buried in Sebaste, a city of Palestine, once called Samaria. But the beheading of John the Baptist signifies the lessening of that fame, by which he was thought to be Christ by the people, as the raising of our Saviour on the cross typifies the advance of the faith, in that He Himself, who was first looked upon as a prophet by the multitude, was recognised as the Son of God by all the faithful; wherefore John, who was destined to decrease, was born when the daylight begins to wax short; but the Lord at that season of the year in which the day begins to lengthen.

THEOPHYLACT. In a mystical way, however, Herod, whose name means, ‘of skin,’ is the people of the Jews, and the wife to whom he was wedded means vain glory, whose daughter even now encircles the Jews with her dance, namely, a false understanding of the Scriptures; they indeed beheaded John, that is, the word of prophecy, and hold to him without Christ, his head.

PSEUDO-JEROME. Or else, The head of the law, which is Christ, is cut off from his own body, that is, the Jewish people, and is given to a Gentile damsel, that is, the Roman Church, and the damsel gives it to her adulterous mother, that is, to the synagogue, who in the end will believe. The body of John is buried, his head is put in a dish; thus the human Letter is covered over, the Spirit is honoured, and received on the altar.

6:30–34

30. And the apostles gathered themselves together unto Jesus, and told him all things, both what they had done, and what they had taught.

31. And he said unto them, Come ye yourselves apart into a desert place, and rest a while: for there were many coming and going, and they had no leisure so much as to eat.

32. And they departed into a desert place by ship privately.

33. And the people saw them departing, and many knew him, and ran afoot thither out of all cities, and outwent them, and came together unto him.

34. And Jesus, when he came out, saw much people, and was moved with compassion toward them, because they were as sheep not having a shepherd: and he began to teach them many things.

GLOSS. (non occ.) The Evangelist, after relating the death of John, gives an account of those things which Christ did with His disciples after the death of John, saying, *And the Apostles gathered themselves together unto Jesus, and told him all things, both what they had done, and what they had taught.*

PSEUDO-JEROME. For they return to the fountain-head whence the streams flow; those who are sent by God, always offer up thanks for those things which they have received.

THEOPHYLACT. Let us also learn, when we are sent on any mission, not to go far away, and not to overstep the bounds of the office committed, but to go often to him, who sends us, and report all that we have done and taught; for we must not only teach but act.

BEDE. (ubi sup.) Not only do the Apostles tell the Lord what they themselves had done and taught, but also his own and John's disciples together tell Him what John had suffered, during the time that they were occupied in teaching, as Matthew relates. It goes on: *And he said to them, Come ye yourselves apart, &c.*

AUGUSTINE. (de Con. Evan. 2. 45) This is said to have taken place, after the passion of John, therefore what is first related took place last, for it was by these events that Herod was moved to say, *This is John the Baptist, whom I beheaded.*

THEOPHYLACT. Again, He goes into a desert place from His humility. But Christ makes His disciples rest, that men who are set over others may learn, that they who labour in any work or in the word deserve rest, and ought not to labour continually.

BEDE. (ubi sup.) How arose the necessity for giving rest to His disciples, He shews, when He adds, *For there were many coming and going, and they had no leisure so much as to eat*; we may then see how great was the happiness of that time, both from the toil of the teachers, and from the diligence of the learners. It goes on, *And embarking in a ship, they departed into a desert place privately*. The disciples did not enter into the ship alone, but taking up the Lord with them, they went to a desert place, as Matthew shews. (Matt. 14) Here He tries the faith of the multitude, and by seeking a desert place He would see whether they care to follow Him. And they follow Him, and that not on horseback, nor in carriages, but laboriously coming on foot, they shew how great is their anxiety for their salvation. There follows, *And the people saw them departing, and many knew him, and ran afoot thither out of all cities, and outwent them*. In saying that they outwent them on foot, it is proved that the disciples with the Lord did not reach the other bank of the sea, or of the Jordan, but they went to the nearest places of the same country, where the people of those parts could come to them on foot.

THEOPHYLACT. So do thou not wait for Christ till He Himself call you, but outrun Him, and come before Him. There follows, *And Jesus when he came out saw much people, and was moved with compassion towards them, because they were as sheep having no shepherd*. The Pharisees being ravening wolves did not feed the sheep, but devoured them; for which reason they gather themselves to Christ, the true Shepherd, who gave them spiritual food, that is, the word of God. Wherefore it goes on, *And he began to teach them many things*. For seeing that those who followed Him on account of His miracles were tired from the length of the way, He pitied them, and wished to satisfy their wish by teaching them.

BEDE. (in Marc. 2, 26) Matthew says that He healed their sick, for the real way of pitying the poor is to open to them the way of truth by teaching them, and to take away their bodily pains.

PSEUDO-JEROME. Mystically, however, the Lord took apart those whom He chose, that though living amongst evil men, they might not apply their minds to evil things, as Lot in Sodom, Job in the land of Uz, and Obadiah in the house of Ahab.

BEDE. (in Marc. 2, 25) Leaving also Judæa, the holy preachers, in the desert of the Church, overwhelmed by the burden of their tribulations amongst the Jews, obtained rest by the imparting of the grace of faith to the Gentiles.

PSEUDO-JEROME. Little indeed is the rest of the saints here on earth, long is their labour, but afterwards, they are bidden to rest from their labours. But as in the ark of Noah, the animals that were within were sent forth, and they that were without rushed in, so is it in the Church, Judas went, the thief came to Christ. But as long as men go back from the faith, the Church can have no refuge from grief; for Rachel weeping for her children would not be comforted. Moreover, this world is not the banquet, in which the new wine is drank, when the new song will be sung by men made anew, when this mortal shall have put on immortality.

BEDE. (in Marc. 2, 26) But when Christ goes to the deserts of the Gentiles, many bauds of the faithful leaving the walls of their cities, that is their old manner of living, follow Him.

6:35–44

35. And when the day was now far spent, his disciples came unto him, and said, This is a desert place, and now the time is far passed:

36. Send them away, that they may go into the country round about, and into the villages, and buy themselves bread: for they have nothing to eat.

37. He answered and said unto them, Give ye them to eat. And they say unto him, Shall we go and buy two hundred pennyworth of bread, and give them to eat?

38. He saith unto them, How many loaves have ye? go and see. And when they knew, they say, Five, and two fishes.

39. And he commanded them to make all sit down by companies upon the green grass.

40. And they sat down in ranks, by hundreds, and by fifties.

41. And when he had taken the five loaves and the two fishes, he looked up to heaven, and blessed, and brake the loaves, and gave them to his disciples to set before them; and the two fishes divided he among them all.

42. And they did all eat, and were filled.

43. And they took up twelve baskets full of the fragments, and of the fishes.

44. And they that did eat of the loaves were about five thousand men.

THEOPHYLACT. The Lord, placing before them, first, what is most profitable, that is, the food of the word of God, afterwards also gave the multitude food for their bodies; in beginning to relate which, the Evangelist says, *And when the day was now far spent, his disciples came unto him, and said, This is a desert place.*

BEDE. (ubi sup.) The time being far spent, points out that it was evening. Wherefore Luke says, *But the day had begun to decline.*

THEOPHYLACT. See now, how those who are disciples of Christ grow in love to man, for they pity the multitudes, and come to Christ to intercede for them. But the Lord tried them, to see whether they would know that His power was great enough to feed them. Wherefore it goes on, *He answered, and said unto them, Give ye them to eat.*

BEDE. (ubi sup.) By these words He calls on His Apostles, to break bread for the people, that they might be able to testify that they had no bread, and thus the greatness of the miracle might become more known.

THEOPHYLACT. But the disciples thought that He did not know what was necessary for the feeding of so large a multitude, for their answer shews that they were troubled. For it goes on, *And they said unto him, Let us go and buy two hundred pennyworth, of bread, and give them to eat.*

AUGUSTINE. (Con. Evan. 2. 46) This in the Gospel of John is the answer of Philip, but Mark gives it as the answer of the disciples, wishing it to be understood that Philip made this answer as a mouthpiece of the others; although he might put the plural number for the singular, as is usual. It goes on, *And he saith unto them, How many loaves hare ye? go and see.* The

other Evangelists pass over this being done by the Lord. It goes on, *And when they knew, they say, Five, and two fishes.* This, which was suggested by Andrew, as we learn from John, the other Evangelists, using the plural for the singular, have put into the mouth of the disciples. It goes on, *And he commanded them to wake all sit down by companies upon the green grass, and they sat down in ranks by hundreds and by fifties.* But we need not be perplexed, though Luke says that they were ordered to sit down by fifties, and Mark by hundreds and fifties, for one has mentioned a part, the other the whole. Mark, who mentions the hundreds, fills up what the other has left out.

THEOPHYLACT. We are given to understand that they lay down in parties, separate from one another, for what is translated by companies, is repeated twice over in the Greek, as though it were by companies and companies. It goes on, *And when he had taken the five loaves and the two fishes, he looked up to heaven, and blessed, and brake the loaves, and gave them to his disciples to set before them: and the two fishes divided he among them all.*

CHRYSOSTOM. (Vict. Ant. e Cat. in Marc. v. Chrys. Hom in Matt. 49) Now it was with fitness that He looked up to heaven, for the Jews, when receiving manna in the desert, presumed to say of God, *Can he give bread?* (Ps. 78:20) To prevent this therefore, before He performed the miracle, He referred to His Father what He was about to do.

THEOPHYLACT. He also looks up to heaven, that He may teach us to seek our food from God, and not from the devil, as they do who unjustly feed on other men's labours. By this also He intimated to the crowd, that He could not be opposed to God, since He called upon God. And He gives the bread to His disciples to set before the multitude, that by handling the bread, they might see that it was an undoubted miracle. It goes on: *And they did all eat, and were filled: and they took up twelve baskets full of the fragments.* Twelve baskets of fragments remained over and above, that each of the Apostles, carrying a basket on his shoulder, might recognise the unspeakable wonder of the miracle. For it was a proof of overflowing power not only to feed so many men, but also to leave such a superabundance of fragments. Even though Moses gave manna, yet what was given to each was measured by his necessity, and what was over and above was overrun with worms. Elias also fed the woman, but gave her just

what was enough for her; but Jesus, being the Lord, makes his gifts with superabundant profusion.

BEDE. (ubi sup.) Again, in a mystical sense, the Saviour refreshes the hungry crowds at the day's decline, because, either now that the end of the world approaches, or now that the Sun of justice has set in death for us, we are saved from wasting away in spiritual hunger. He calls the Apostles to Him at the breaking of bread, intimating that daily by them our hungry souls are fed, that is, by their letters and examples. By the five loaves are figured the Five Books of Moses, by the two fishes the Psalms and Prophets.

THEOPHYLACT. Or the two fishes are the discourses of fishermen, that is, their Epistles and Gospel.

BEDE. (ubi sup.) ^w There are five senses in the outward man, which shews that by the five thousand men are meant those who, living in the world, know how to make a good use of external things.

GREGORY. (Mor. 16, 55) The different ranks in which those who ate lie down, mark out the divers churches which make up the one Catholic ^x. But the Jubilee rest is contained in the mystery of the number fifty, and fifty must be doubled before it reaches up to a hundred. As then the first step is to rest from doing evil, that afterwards the soul may rest more fully from evil thoughts, some lie down in parties of fifty, others of a hundred.

BEDE. (ubi sup.) Again, those men lie down on grass and are fed by the food of the Lord, who have trodden under foot their concupiscences by continence, and apply themselves diligently to hear and fulfil the words of God.¹ The Saviour, however, does not create a new sort of food; for when He came in the flesh He preached no other things than were predicted,¹ but shewed how pregnant with mysteries of grace were the writings of the Law and the Prophets. He looks up to heaven, that He may teach us that there we must look for grace. He breaks and distributes to the disciples that they may place the bread before the multitudes, because He has opened the mysteries of prophecy to holy doctors, who are to preach them to the whole world. What is left by the crowd is taken up by the disciples, because the more sacred mysteries, which cannot be received by the foolish, are not to be passed by with negligence, but to be inquired into by the perfect. For by the

twelve baskets, the Apostles and the following Doctors are typified, externally indeed despised by men, but inwardly full of healthful food. For all know that carrying baskets is a part of the work of slaves.

PSEUDO-JEROME. Or, in the gathering of the twelve baskets full of fragments, is signified the time, when they shall sit on thrones, judging all who are left of Abraham, Isaac, and Jacob, the twelve tribes of Israel, when the remnant of Israel shall be saved.

6:45–52

45. And straightway he constrained his disciples to get into the ship, and to go to the other side before unto Bethsaida, while he sent away the people.

46. And when he had sent them away, he departed into a mountain to pray.

47. And when even was come, the ship was in the midst of the sea, and he alone on the land.

48. And he saw them toiling in rowing; for the wind was contrary unto them: and about the fourth watch of the night he cometh unto them, walking upon the sea, and would have passed by them.

49. But when they saw him walking upon the sea, they supposed it had been a spirit, and cried out:

50. For they all saw him, and were troubled. And immediately he talked with them, and saith unto them, Be of good cheer: it is I; be not afraid.

51. And he went up unto them into the ship; and the wind ceased: and they were sore amazed in themselves beyond measure, and wondered.

52. For they considered not the miracle of the loaves: for their heart was hardened.

GLOSS. (non occ.) The Lord indeed by the miracle of the loaves shewed that He is the Creator of the world: but now by walking on the waves He proved that He had a body free from the weight of all sin, and by appeasing

the winds and by calming the rage of the waves, He declared Himself to be the Master of the elements. Wherefore it is said, *And straightway he constrained his disciples to get into the ship, and to go to the other side before unto Bethsaida, while he sent away the people.*

PSEUDO-CHRYSOSTOM. (Vict. Ant. e Cat. in Marc.) He dismisses indeed the people with His blessing and with some cures. But He constrained His disciples, because they could not without pain separate themselves from Him, and that, not only on account of the very great affection which they had for Him, but also because they were at a loss how He would join them.

BEDE. (in Marc. 2, 27) But it is with reason that we wonder how Mark says, that after the miracle of the loaves the disciples crossed the sea of Bethsaida, when Luke relates that the miracle was done in the parts of Bethsaida, unless we understand that Luke means by the desert which is Bethsaida not the country immediately around the town, but the desert places belonging to it. (Luke 9:10.) But when Mark says that they should *go before unto Bethsaida*, the town itself is meant. It goes on: *And when he had sent them away, he departed into a mountain to pray.*

PSEUDO-CHRYSOSTOM. (Vict. Ant. e Cat. in Marc.) This we must understand of Christ, in that He is man; He does it also to teach us to be constant in prayer.

THEOPHYLACT. But when He had dismissed the crowd, He goes up to pray, for prayer requires rest and silence.

BEDE. (in Marc. 2, 28) Not every man, however, who prays goes up into a mountain, but he alone prays well, who seeks God in prayer. But he who prays for riches or worldly labour, or for the death of his enemy, sends up from the lowest depths his vile prayers to God. John says, *When Jesus therefore perceived that they would come and take him by force and make him a king, he departed again into a mountain himself alone.* (John 6:15) It goes on: *And when even was come, the ship was in the midst of the sea, and he alone on the land.*

THEOPHYLACT. Now the Lord permitted His disciples to be in danger, that they might learn patience; wherefore He did not immediately come to their aid, but allowed them to remain in danger all night, that He might teach them to wait patiently, and not to hope at once for help in tribulations. For

there follows, *And he saw them toiling in rowing, for the wind was contrary unto them: and about the fourth watch of the night, he cometh unto them walking upon the sea.*

PSEUDO-CHRYSOSTOM. (Vict. Ant. e Cat. in Marc.) Holy Scripture reckons four watches in the night, making each division three hours; wherefore by the fourth watch it means that which is after the ninth hour, that is, in the tenth or some following hour. There follows, *And would have passed them.*

AUGUSTINE. (de Con. Evan. 2. 47) But how could they understand this, except from His going a different way, wishing to pass them as strangers; for they were so far from recognising Him, as to take Him for a spirit. For it goes on: *But when they saw him walking upon the sea, they supposed it had been a spirit, and cried out.*

THEOPHYLACT. See again how Christ, though He was about to put an end to their dangers, puts them in greater fear. But He immediately reassured them by His voice, for it continues, *And immediately he talked with them, and said unto them, It is I, be not afraid.*

CHRYSOSTOM. (v. Chrys. Hom. in Matt. 50) As soon then as they knew Him by His voice, their fear left them.

AUGUSTINE. (ubi sup.) How then could He wish to pass them, whose fears He so reassures, if it were not that His wish to pass them would wring from them that cry, which called for His help?

BEDE. (ubi sup.) But ^y Theodorus, who was Bishop of Phanara, wrote that the Lord had no bodily weight in His flesh, and walked on the sea without weight; but the Catholic faith declares that He had weight according to the flesh. For Dionysius says, We know not how without plunging in His feet, which had bodily weight and the gravity of matter, He could walk on the wet and unstable substance.

THEOPHYLACT. Then by entering into the ship, the Lord restrained the tempest. For it continues, *And he went up unto them into the ship, and the wind ceased.* Great indeed is the miracle of our Lord's walking on the sea, but the tempest and the contrary wind were there as well, to make the miracle greater. For the Apostles, not understanding from the miracle of the five loaves the power of Christ, now more fully knew it from the miracle of

the sea. Wherefore it goes on, *And they were sore amazed in themselves.* For they understood not concerning the loaves.

BEDE. (ubi sup.) The disciples indeed, who were still carnal, were amazed at the greatness of His virtue, they could not yet however recognise in Him the truth of the Divine Majesty. Wherefore it goes on, *For their hearts were hardened.* But mystically, the toil of the disciples in rowing, and the contrary wind, mark out the labours of the Holy Church, who amidst the beating waves of the world, and the blasts of unclean spirits, strives to reach the repose of her celestial country. And well is it said that the ship was in the midst of the sea, and He alone on land, for sometimes the Church is afflicted by a pressure from the Gentiles so overwhelming, that her Redeemer seems to have entirely deserted her. But the Lord sees His own, toiling on the sea, for, lest they faint in tribulations, He strengthens them by the look of His love, and sometimes frees them by a visible assistance. Further, in the fourth watch He came to them as daylight approached, for when man lifts up his mind to the light of guidance from on high, the Lord will be with him, and the dangers of temptations will be laid asleep.

PSEUDO-CHRYSOSTOM. (Vict. Ant. e Cat. in Marc.) Or else, the first watch means the time up to the deluge; the second, up to Moses; the third, up to the coming of the Lord; in the fourth the Lord came and spoke to His disciples.

BEDE. (ubi sup.) Often then does the love of heaven seem to have deserted the faithful in tribulation, so that it may be thought that Jesus wishes to pass by His disciples, as it were, toiling in the sea. And still do heretics suppose that the Lord was a phantom, and did not take upon Him real flesh from the Virgin¹.

PSEUDO-JEROME. And He says to them, *Be of good cheer; it is I*, because we shall see Him as He is. But the wind and the storm ceased when Jesus sat down, that is, reigned in the ship, which is the Catholic Church.

BEDE. (ubi sup.) In whatsoever heart, also, He is present by the grace of His love, there soon all the strivings of vices, and of the adverse world, or of evil spirits, are kept under and put to rest.

53. And when they had passed over, they came into the land of Gennesaret, and drew to the shore.

54. And when they were come out of the ship, straightway they knew him,

55. And ran through that whole region round about, and began to carry about in beds those that were sick, where they heard he was.

56. And whithersoever he entered, into villages, or cities, or country, they laid the sick in the streets, and besought him that they might touch if it were but the border of his garment: and as many as touched him were made whole.

GLOSS. (non occ.) The Evangelist, having shewn the danger which the disciples had sustained in their passage, and their deliverance from it, now shews the place to which they sailed, saying, *And when they had passed over, they came into the land of Gennesaret, and drew to the shore.*

THEOPHYLACT. The Lord remained at the above-mentioned place for some time. Therefore the Evangelist subjoins, *And when they had come out of the ship, straightway they knew him*, that is, the inhabitants of the country.

BEDE. (ubi sup.) But they knew Him by report, not by His features; or through the greatness of His miracles, even His person was known to some. See too how great was the faith of the men of the land of Gennesaret, so that they were not content with the healing of those who were present, but sent to other towns round about, that all might hasten to the Physician; wherefore there follows, *And ran through the whole region round about, and began to carry about in beds those that were sick, where they heard he was.*

THEOPHYLACT. For they did not call Him to their houses that He might heal them, but rather the sick themselves were brought to Him. Wherefore it also follows, *And whithersoever he entered into villages, or cities, or country, &c.* For the miracle which had been wrought on the woman with an issue of blood, had reached the ears of many, and caused in them that great faith, by which they were healed. It goes on, *And as many as touched him were made whole.*

BEDE. (ubi sup.) Again, in a mystical sense, do thou understand by the hem of His garment the slightest of His commandments, for whosoever shall transgress it *shall be called the least in the kingdom of heaven*, (Matt. 5:19) or else His assumption of our flesh, by which we have come to the Word of God, and afterwards, shall have the enjoyment of His majesty.

PSEUDO-JEROME. Furthermore that which is said, *And as many as touched him were made whole*, shall be fulfilled, when grief and mourning shall fly away.

CHAP. 7

7:1–13

1. Then came together unto him the Pharisees, and certain of the Scribes, which came from Jerusalem.

2. And when they saw some of his disciples eat bread with defiled, that is to say, with unwashen, hands, they found fault.

3. For the Pharisees, and all the Jews, except they wash their hands oft, eat not, holding the tradition of the elders.

4. And when they come from the market, except they wash, they eat not. And many other things there be, which they have received to hold, as the washing of cups, and pots, brasen vessels, and of tables.

5. Then the Pharisees and Scribes asked him, Why walk not thy disciples according to the tradition of the elders, but eat bread with unwashen hands?

6. He answered and said unto them, Well hath Esaias prophesied of you hypocrites, as it is written, This people honoureth me with their lips, but their heart is far from me.

7. Howbeit in vain do they worship me, teaching for doctrines the commandments of men.

8. For laying aside the commandment of God, ye hold the tradition of men, as the washing of pots and cups: and many other such like things ye do.

9. And he said unto them, Full well ye reject the commandment of God, that ye may keep your own tradition.

10. For Moses said, Honour thy father and thy mother; and, Whoso curseth father or mother, let him die the death:

11. But ye say, If a man shall say to his father or mother, It is Corban, that is to say, a gift, by whatsoever thou mightest be profited by me; he shall be free.

12. And ye suffer him no more to do ought for his father or his mother;

13. Making the word of God of none effect through your tradition, which ye have delivered: and many such like things do ye.

BEDE. (in Marc. 2, 29) The people of the land of Gennesareth, who seemed to be unlearned men, not only come themselves, but also bring their sick to the Lord, that they may but succeed in touching the hem of His garment. But the Pharisees and Scribes, who ought to have been the teachers of the people, run together to the Lord, not to seek for healing, but to move captious questions; wherefore it is said, *Then there came together unto him the Pharisees and certain of the Scribes, coming from Jerusalem; and when they saw some of his disciples eat bread with common, that is, with unwashed hands, they found fault.*

THEOPHYLACT. For the disciples of the Lord, who were taught only the practice of virtue, used to eat in a simple way, without washing their hands; but the Pharisees, wishing to find an occasion of blame against them, took it up; they did not indeed blame them as transgressors of the law, but for transgressing the traditions of the elders. Wherefore it goes on: *For the*

Pharisees and all the Jews, except they wash their hands oft, eat not, holding the tradition of the elders.

BEDE. (ubi sup.) For taking the spiritual words of the Prophets in a carnal sense, they observed, by washing the body alone, commandments which concerned the chastening of the heart and deeds, saying *Wash you, make you clean*; (Isa. 1:16) and again, *Be ye clean that bear the vessels of the Lord*. (Isa. 52:11) It is therefore a superstitious human tradition, that men who are clean already, should wash oftener because they eat bread, and that they should not eat on leaving the market, without washing. But it is necessary for those who desire to partake of the bread which comes down from heaven, often to cleanse their evil deeds by alms, by tears, and the other fruits of righteousness. It is also necessary for a man to wash thoroughly away the pollutions which he has contracted from the cares of temporal business, by being afterwards intent on good thoughts and works. In vain, however, do the Jews wash their hands, and cleanse themselves after the market, so long as they refuse to be washed in the font of the Saviour; in vain do they observe the washing of their vessels, who neglect to wash away the filthy sins of their bodies and of their hearts. It goes on: *Then the Scribes and Pharisees asked him, Why walk not thy disciples after the tradition of the elders, but eat bread with common hands?*

JEROME. (in Matt. 15) Wonderful is the folly of the Pharisees and Scribes; they accuse the Son of God, because He keeps not the traditions and precepts of men. But *common* is here put for unclean; for the people of the Jews, boasting that they were the portion of God, called those meats common, which all made use of.

PSEUDO-JEROME. He beats back the vain words of the Pharisees with His arguments, as men drive back dogs with weapons, by interpreting Moses and Isaiah, that we too by the word of Scripture may conquer the heretics, who oppose us; wherefore it goes on: (Isa. 29:13) *Well hath Esaias prophesied of you hypocrites; as it is written, This people honoureth me with their lips, but their heart is far from me.*

PSEUDO-CHRYSOSTOM. (Vict. Ant. e Cat. in Marc.) For since they unjustly accused the disciples not of transgressing the law, but the commands of the elders, He sharply confounds them, calling them hypocrites, as looking with reverence upon what was not worthy of it. He adds, however, the words of

Isaiah the prophet, as spoken of them; as though He would say, As those men, of whom it is said, *that they honour God with their lips, whilst their heart is far from him*, in vain pretend to observe the dictates of piety, whilst they honour the doctrines of men, so ye also neglect your soul, of which ye should take care, and blame those who live justly.

PSEUDO-JEROME. But Pharisaical tradition, as to tables and vessels, is to be cut off, and cast away. For they often make the commands of God yield to the traditions of men; wherefore it continues, *For laying aside the commandments of God, ye hold to the traditions of men, as the washing of pots and cups*.

PSEUDO-CHRYSOSTOM. (Vict. Ant. e Cat. in Marc.) Moreover, to convict them of neglecting the reverence due to God, for the sake of the tradition of the elders, which was opposed to the Holy Scriptures, He subjoins, *For Moses said, Honour thy father and thy mother; and, Whoso curseth father or mother, let him die the death*. (Exod. 21:17.)

BEDE. (ubi sup.) The sense of the word honour in Scripture is not so much the saluting and paying court to men, as alms-giving, and bestowing gifts; *honour*, says the Apostle, *widows who are widows indeed*. (1 Tim. 5:3.)

PSEUDO-CHRYSOSTOM. (Vict. Ant. e Cat. in Marc.) Notwithstanding the existence of such a divine law, and the¹ threats against such as break it, ye lightly transgress the commandment of God, observing the traditions of the Elders. Wherefore there follows, *But ye say, If a man shall say to his father or mother, It is Corban, that is to say, a gift, by whatsoever thou mightest be profited by me*; understand, he will be freed from the observation of the foregoing command. Wherefore it continues, *And ye suffer him no more to do ought for his father or his mother*.

THEOPHYLACT. For the Pharisees, wishing to devour the offerings, instructed sons, when their parents asked for some of their property, to answer them, what thou hast asked of me is corban, that is, a gift, I have already offered it up to the Lord; thus the parents would not require it, as being offered up to the Lord, ² (and in that way profitable for their own salvation). Thus they deceived the sons into neglecting their parents, whilst they themselves devoured the offerings; with this therefore the Lord reproaches them, as transgressing the law of God for the sake of gain.

Wherefore it goes on, *Making the word of God of none effect through your traditions, which ye have delivered: and many such like things do ye;* transgressing, that is, the commands of God, that ye may observe the traditions of men.

PSEUDO-CHRYSOSTOM. (Vict. Ant. e Cat. in Marc.) Or else it may be said, that the Pharisees taught young persons, that if a man offered a gift in expiation of the injury done to his father or mother, he was free from sin, as having given to God the gifts which are owed to a parent; and in saying this, they did not allow parents to be honoured.

BEDE. (ubi sup. v. Hier. in Matt. 15. et Orig. in Matt. Tom. xi. 9) The passage may in a few words have this sense, Every gift which I have to make, will go to do you good; for ye compel children, it is meant, to say to their parents, that gift which I was going to offer to God, I expend on feeding you, and does you good, oh father and mother, speaking this ironically. Thus they would be afraid to accept what had been given into the hands of God, and might prefer a life of poverty to living on consecrated property.

PSEUDO-JEROME. Mystically, again, the disciples eating with unwashed hands signifies the future fellowship of the Gentiles with the Apostles. The cleansing and washing of the Pharisees is barren; but the fellowship of the Apostles, though without washing, has stretched out its branches as far as the sea.

7:14–23

14. And when he had called all the people unto him, he said unto them, Hearken unto me every one of you, and understand:

15. There is nothing from without a man, that entering into him can defile him: but the things which come out of him, those are they that defile the man.

16. If any man have ears to hear, let him hear.

17. And when he was entered into the house from the people, his disciples asked him concerning the parable.

18. And he saith unto them, Are ye so without understanding also? Do ye not perceive, that whatsoever thing from without entereth into the man, it cannot defile him;

19. Because it entereth not into his heart, but into the belly, and goeth out into the draught, purging all meats?

20. And he said, That which cometh out of the man, that defileth the man.

21. For from within, out of the heart of men, proceed evil thoughts, adulteries, fornications, murders,

22. Thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness:

23. All these evil things come from within, and defile the man.

PSEUDO-CHRYSOSTOM. (Vict. Ant. e Cat. in Marc.) The Jews regard and murmur about only the bodily purification of the law; our Lord wishes to bring in the contrary. Wherefore it is said, *And when he had called all the people unto him, he said unto them, Hearken unto me every one, and understand; there is nothing from without a man, that entering into him can defile him, but the things which come out of a man, those are they which defile a man*; that is, which make him unclean. The things of Christ have relation to the inner man, but those which are of the law are visible and external, to which, as being bodily, the cross of Christ was shortly to put an end.

THEOPHYLACT. But the intention of the Lord in saying this was to teach men, that the observing of meats, which the law commands, should not be taken in a carnal sense, and from this He began to unfold to them the intent of the law.

PSEUDO-CHRYSOSTOM. (Vict. Ant. e Cat. in Marc.) Again He subjoins, *If any man have ears to hear, let him hear*. For He had not clearly shewn them, what those things are which proceed out of a man, and defile a man; and on account of this saying, the Apostles thought that the foregoing discourse of the Lord implied some other deep thing; wherefore there follows: *And when*

he was entered into the house from the people, his disciples asked him concerning the parable; they called it parable, because it was not clear.

THEOPHYLACT. The Lord begins by chiding them, wherefore there follows, *Are ye so without understanding also?*

BEDE. (ubi sup.) For that man is a faulty hearer who considers what is obscure to be a clear speech, or what is clear to be obscurely spoken.

THEOPHYLACT. Then the Lord shews them what was hidden, saying, *Do ye not perceive, that whatsoever thing from without entereth into the man, it cannot make him common?*

BEDE. (ubi sup.) For the Jews, boasting themselves to be the portion of God, call common those meats which all men use, as shellfish, hares, and animals of that sort. Not even however what is offered to idols is unclean, in as far as it is food and God's creature; it is the invocation of devils which makes it unclean; and He adds the cause of it, saying, *Because it entereth not into his heart.* The principal seat of the soul according to Plato is the brain, but according to Christ, it is in the heart.

GLOSS. ^a It says therefore into his heart, that is, into his mind, which is the principal part of his soul, on which his whole life depends; wherefore it is necessary, that according to the state of his heart a man should be called clean or unclean, and thus whatsoever does not reach the soul, cannot bring pollution to the man. Meats therefore, since they do not reach the soul, cannot in their own nature defile a man; but an inordinate use of meats, which proceeds from a want of order in the mind, makes men unclean. But that meats cannot reach the mind, He shews by that which He adds, saying, *But into the belly, and goeth out into the draught, purging all meats.* This however He says, without referring to what remains from the food in the body, for that which is necessary for the nourishment and growth of the body remains. But that which is superfluous goes out, and thus as it were purges the nourishment, which remains.

AUGUSTINE. (Lib. oct. Quæ. 73) For some things are joined to others in such a way as both to change and be changed, just as food, losing its former appearance, is both itself turned into our body, and we too are changed, and our strength is refreshed by it. ^b Further, a most subtle liquid, after the food has been prepared and digested in our veins, and other arteries, by some

hidden channels, called from a Greek word, pores, passes through us, and goes into the draught.

BEDE. Thus then it is not meat that makes men unclean, but wickedness, which works in us the passions which come from within; wherefore it goes on: *And he said, That which cometh out of a man, that defileth a man.*

GLOSS. (non occ.) The meaning of which He points out, when He subjoins, *for from within, out of the heart of men, proceed evil thoughts.* And thus it appears that evil thoughts belong to the mind, which is here called the heart, and according to which a man is called good or bad, clean or unclean.

BEDE. (ubi sup.) From this passage are condemned those men who suppose that thoughts are put into them by the devil, and do not arise from their own evil will. The devil may excite and help on evil thoughts, he cannot be their author.

GLOSS. (non in Gloss. sed v. de Lyra in loc.) From evil thoughts, however, evil actions proceed to greater lengths, concerning which it is added, adulteries, that is, acts which consist in the violation of another man's bed; fornications, which are unlawful connexions between persons, not bound by marriage; murders, by which hurt is inflicted on the person of one's neighbour; thefts, by which his goods are taken from him; covetousness, by which things are unjustly kept; wickedness, which consists in calumniating others; deceit, in overreaching them; lasciviousness, to which belongs any corruption of mind or body.

THEOPHYLACT. An evil eye, that is, hatred and flattery, for he who hates turns an evil and envious eye on him whom he hates, and a flatterer, looking askance at his neighbour's goods, leads him into evil; blasphemies, that is, faults committed against God; pride, that is, contempt of God, when a man ascribes the good, which he does, not to God, but to his own virtue; foolishness, that is, an injury against one's neighbour.

GLOSS. (non occ. sed v. Summa 2, 2. Qu. 46. 1. et 1, 2. Qu. 1, 1) Or, foolishness consists in wrong thoughts concerning God; for it is opposed to wisdom, which is the knowledge of divine things. It goes on, *All these evil things come from within, and defile the man.* For whatsoever is in the power of a man, is imputed to him as a fault, because all such things proceed from the interior will, by which man is master of his own actions.

7:24–30

24. And from thence he arose, and went into the borders of Tyre and Sidon, and entered in to an house, and would have no man know it: but he could not be hid.

25. For a certain woman, whose young daughter had an unclean spirit, heard of him, and came and fell at his feet:

26. The woman was a Greek, a Syrophenician by nation; and she besought him that he would cast forth the devil out of her daughter.

27. But Jesus said unto her, Let the children first be filled: for it is not meet to take the children's bread, and to cast it unto the dogs.

28. And she answered and said unto him, Yes, Lord: yet the dogs under the table eat of the children's crumbs.

29. And he said unto her, For this saying go thy way; the devil is gone out of thy daughter.

30. And when she was come to her house, she found the devil gone out, and her daughter laid upon the bed.

THEOPHYLACT. After that the Lord had finished His teaching concerning food, seeing that the Jews were incredulous, He enters into the country of the Gentiles, for the Jews being unfaithful, salvation turns itself to the Gentiles; wherefore it is said, *And from thence he arose, and went into the borders of Tyre and Sidon.*

PSEUDO-CHRYSOSTOM. (Vict. Ant. e Cat. in Marc.) Tyre and Sidon were places of the Canaanites, therefore the Lord comes to them, not as to His own, but as to men, who had nothing in common with the fathers to whom the promise was made. And therefore He comes in such a way, that His coming should not be known to the Tyrians and Sidonians. Wherefore it continues: *And entered in to a house, and would have no man know it.* For the time had not come for His dwelling with the Gentiles and bringing them to the faith, for this was not to be, till after His cross and resurrection.

THEOPHYLACT. (Pseudo-Aug. Quæst. e Vet. et Nov. Test. 77) Or else His reason for coming in secret was that the Jews should not find occasion of blame against Him, as if He had passed over to the unclean Gentiles. It goes on, *But he could not be hid.*

PSEUDO-AUGUSTINE. But if He wished to do so and could not, it appears as if His will was impotent; it is not possible however that our Saviour's will should not be fulfilled, nor can He will a thing, which He knows ought not be. Therefore when a thing has taken place, it may be asserted that He has willed it. But we should observe that this happened amongst the Gentiles, to whom it was not time to preach; nevertheless not to receive them, when they came to the faith of their own accord, would have been to grudge them the faith. So then it came to pass that the Lord was not made known by His disciples; others, however, who had seen Him entering the house, recognised Him, and it began to be known that He was there. His will therefore was that He should not be proclaimed by His own disciples, but that others should come to seek Him, and so it took place.

BEDE. (in Marc. 2, 30) Having entered also into the house, He commanded His disciples not to betray who He was to any one in this unknown region, that they, on whom He had bestowed the grace of healing, might learn by His example, as far as they could, to shrink from the glory of human praise in the shewing forth of their miracles; yet they were not to cease from the pious work of virtue, when either the faith of the good justly deserved that miracles should be done, or the unfaithfulness of the wicked might necessarily compel them. For He Himself made known His entry into that place to the Gentile woman, and to whomsoever He would.

PSEUDO-AUGUSTINE. (ubi sup.) Lastly, the Canaanitish woman came in to Him, on hearing of Him; if she had not first submitted herself to the God of the Jews, she would not have obtained their benefit. Concerning her it continues: *For a woman, whose daughter had an unclean spirit, as soon as she had heard of him, came in and fell at his feet.*

PSEUDO-CHRYSOSTOM. (Vict. Ant. e Cat. in Marc.) Now by this the Lord wished to shew His disciples that He opened the door of faith even to the Gentiles, wherefore also the nation of the woman is described when it is added, *The woman was a Gentile, a Syrophenician by nation*, that is, from

Syria of Phænice. It goes on: *And she besought him that he would cast forth the devil out of her daughter.*

AUGUSTINE. (de Con. Evan. 2, 49) It appears however that some question about a discrepancy may be raised, because it is said that the Lord was in the house when the woman came to her, asking about her daughter. When, however, Matthew says that His disciples had suggested to Him, *Send her away, for she crieth after us*, (Matt. 15:23) he appears to imply nothing less than that the woman uttered supplicating cries after the Lord, as He walked. How then do we infer that she was in the house, except by gathering it from Mark, who says that she came in to Jesus, after having before said that He was in the house? But Matthew in that he says, *He answered her not a word*, gave us to understand that He went out, during that silence, from the house; thus too the other events are connected together, so that they now in no way disagree. It continues; *But he said unto her, Let the children be first filled.*

BEDE. (ubi sup.) The time will come when even you who are Gentiles will obtain salvation; but it is right that first the Jews who deservedly are wont to be called by the name of children of God's ancient election, should be refreshed with heavenly bread, and that so at length, the food of life should be ministered to the Gentiles. There follows: *For it is not meet to take the children's bread, and to cast it to the dogs.*

PSEUDO-CHRYSOSTOM. (Vict. Ant. e Cat. in Marc.) These words He uttered not that there is in Him a deficiency of virtue, to prevent His ministering to all, but because His benefit, if ministered to both Jews and Gentiles who had no communication with each other, might be a cause of jealousy.

THEOPHYLACT. He calls the Gentiles dogs, as being thought wicked by the Jews; and He means by bread, the benefit which the Lord promised to the children, that is, to the Jews. The sense therefore is, that it is not right for the Gentiles first to be partakers of the benefit, promised principally to the Jews. The reason, therefore, why the Lord does not immediately hear, but delays His grace, is, that He may also shew that the faith of the woman was firm, and that we may learn not at once to grow weary in prayer, but to continue earnest till we obtain.

PSEUDO-CHRYSOSTOM. (Vict. Ant. e Cat. in Marc.) In like manner also to shew the Jews that He did not confer healing on foreigners in the same degree as to them, and that by the discovery of the woman's faith, the unfaithfulness of the Jews might be the more laid bare. For the woman did not take it ill, but with much reverence assented to what the Lord had said. Wherefore it goes on, *And she answered and said unto him, Truth, Lord, but the dogs under the table eat of the children's crumbs.*

THEOPHYLACT. As if she had said, The Jews have the whole of that bread which comes down from heaven, and Thy benefits also; I ask for the crumbs, that is, a small portion of the benefit.

PSEUDO-CHRYSOSTOM. (Vict. Ant. e Cat. in Marc.) Her placing herself therefore in the rank of dogs is a mark of her reverence; as if she said, I hold it as a favour to be even in the position of a dog, and to eat not from another table, but from that of the Master himself.

THEOPHYLACT. Because therefore the woman answered with much wisdom, she obtained what she wanted; wherefore there follows, *And he said unto her, &c.* He said not, My virtue hath made thee whole, but for this saying, that is, for thy faith, which is shewn by this saying, *go thy way, the devil is gone out of thy daughter.* It goes on, *And when she was come into her house, she found her daughter laid upon the bed, and the devil gone out.*

BEDE. (ubi sup.) On account then of the humble and faithful saying of her mother, the devil left the daughter; here is given a precedent for catechising and baptizing infants, seeing that by the faith and the confession of the parents, infants are freed in baptism from the devil, though they can neither have knowledge in themselves, or do either good or evil.

PSEUDO-JEROME. Mystically however the Gentile woman, who prays for her daughter, is our mother the Church of Rome. Her daughter afflicted with a devil, is the barbarian western race, which by faith hath been turned from a dog into a sheep. She desires to take the crumbs of spiritual understanding, not the unbroken bread of the letter.

THEOPHYLACT. The soul of each of us also, when he falls into sin, becomes a woman; and this soul has a daughter who is sick, that is, evil actions; this daughter again has a devil, for evil actions arise from devils. Again, sinners are called dogs, being filled with uncleanness. For which reason we are not

worthy to receive the bread of God, or to be made partakers of the immaculate mysteries of God; if however in humility, knowing ourselves to be dogs, we confess our sins, then the daughter, that is, our evil life, shall be healed.

7:31–37

31. And again, departing from the coasts of Tyre and Sidon, he came unto the sea of Galilee, through the midst of the coasts of Decapolis.

32. And they bring unto him one that was deaf, and had an impediment in his speech; and they beseech him to put his hand upon him.

33. And he took him aside from the multitude, and put his fingers into his ears, and he spit, and touched his tongue;

34. And looking up to heaven, he sighed, and saith unto him, Ephphatha, that is, Be opened.

35. And straightway his ears were opened, and the string of his tongue was loosed, and he spake plain.

36. And he charged them that they should tell no man: but the more he charged them, so much the more a great deal they published it;

37. And were beyond measure astonished, saying, He hath done all things well: he maketh both the deaf to hear, and the dumb to speak.

THEOPHYLACT. The Lord did not wish to stay in the parts of the Gentiles, lest He should give the Jews occasion to say, that they esteemed Him a transgressor of the law, because He held communion with the Gentiles, and therefore He immediately returns; wherefore it is said, *And again departing from the coasts of Tyre, he came through Sidon, to the sea of Galilee, through the midst of the borders of Decapolis.*

BEDE. (in Marc. 2, 31) Decapolis is a region of ten cities, across the Jordan, to the east, over against Galilee. ° When therefore it is said that the Lord came to the sea of Galilee, through the midst of the borders of Decapolis, it

does not mean that He entered the confines of Decapolis themselves; for He is not said to have crossed the sea, but rather to have come to the borders of the sea, and to have reached quite up to the place, which was opposite to the midst of the coasts of Decapolis, which were situated at a distance across the sea. It goes on, *And they bring him one that was deaf and dumb, and they besought him to lay hands upon him.*

THEOPHYLACT. Which is rightly placed after the deliverance of one possessed with a devil, for such an instance of suffering came from the devil. There follows, *And he took him aside from the multitude, and put his fingers into his ears.*

PSEUDO-CHRYSOSTOM. (Vict. Ant. e Cat. in Marc.) He takes the deaf and dumb man who was brought to Him apart from the crowd, that He might not do His divine miracles openly; teaching us to cast away vain glory and swelling of heart, for no one can work miracles as he can, who loves humility and is lowly in his conduct. But He puts His fingers into his ears, when He might have cured him with a word, to shew that His body, being united to Deity, was consecrated by Divine virtue, with all that He did. For since on account of the transgression of Adam, human nature had incurred much suffering and hurt in its members and senses, Christ coming into the world shewed the perfection of human nature in Himself, and on this account opened ears with His fingers, and gave the power of speech by His spittle. Wherefore it goes on, *And spit, and touched his tongue.*

THEOPHYLACT. That He might shew that all the members of His sacred body are divine and holy, even the spittle which loosed the string of the tongue. For the spittle is only the superfluous moisture of the body, but in the Lord all things are divine. It goes on, *And looking up to heaven, he groaned, and saith unto him, Ephphatha, that is, Be opened.*

BEDE. (ubi sup.) He looked up to heaven, that He might teach us that thence is to be procured speech for the dumb, hearing for the deaf, health for all who are sick. And He sighed, not that it was necessary for Him to beg any thing from His Father with groaning, for He, together with the Father, gives all things to them who ask, but that He might give us an example of sighing, when for our own errors and those of our neighbours, we invoke the guardianship of the Divine mercy.

PSEUDO-CHRYSOSTOM. (Vict. Ant. e Cat. in Marc.) He at the same time also groaned, as taking our cause upon Himself, and pitying human nature, seeing the misery into which it had fallen.

BEDE. (ubi sup.) But that which He says, *Ephphatha, that is, Be opened*, belongs properly to the ears, for the ears are to be opened for hearing, but the tongue to be loosed from the bonds of its impediment, that it may be able to speak. Wherefore it goes on, *And straightway his ears were opened, and the string of his tongue was loosed, and he spake plain*. Where each nature of one and the same Christ is manifestly distinct, looking up indeed into Heaven as man, praying unto God, He groaned, but presently with one word, as being strong in the Divine Majesty, He healed. It goes on, *And he charged them that they should tell no man*.

PSEUDO-CHRYSOSTOM. (Vict. Ant. e Cat. in Marc.) By which He has taught us not to boast in our powers, but in the cross and humiliation. He also bade them conceal the miracle, lest He should excite the Jews by envy to kill Him before the time.

PSEUDO-JEROME. A city, however, placed on a hill cannot be hid, and lowliness always comes before glory. Wherefore it goes on, *But the more he charged them, so much the more a great deal they published it*.

THEOPHYLACT. By this we are taught, when we confer benefits on any, by no means to seek for applause and praise; but when we have received benefits, to proclaim and praise our benefactors, even though they be unwilling.

AUGUSTINE. (ap. Aug. non occ. sed ap. Bed. ubi sup.) If however He, as one Who knew the present and the future wills of men, knew that they would proclaim Him the more in proportion as He forbade them, why did He give them this command? If it were not that He wished to prove to men who are idle, how much more joyfully, with how much greater obedience, they whom He commands to proclaim Him should preach, when they who were forbidden could not hold their peace.

GLOSS. (non occ.) From the preaching however of those who were healed by Christ, the wonder of the multitude, and their praise of the benefits of Christ, increased. Wherefore it goes on, *And they were beyond measure*

astonished, saying, He hath done all things well; he maketh the deaf to hear, and the dumb to speak.

PSEUDO-JEROME. Mystically, Tyre is interpreted narrowness, and signifies Judæa, to which the Lord said, (v. Isa. 28:20) “For the bed is grown too narrow,” and from which he turns himself to the Gentiles. Sidon means ‘hunting,’ for our race is like an untamed beast, and ‘sea,’ which means a wavering inconstancy. Again, the Saviour comes to save the Gentiles in the midst of the coasts of Decapolis, which may be interpreted, as the commands of the Decalogue. Further, the human race throughout its many members is reckoned as one man, eaten up by varying pestilence, in the first created man; it is blinded, that is, its eye is evil; it becomes deaf, when it listens to, and dumb when it speaks, evil. And they prayed Him to lay His hand upon him, because many just men, and patriarchs, wished and longed for the time when the Lord should come in the flesh.

BEDE. (ubi sup.) Or he is deaf and dumb, who neither has ears to hear the words of God, nor opens his mouth to speak them, and such must be presented to the Lord for healing, by men who have already learned to hear and speak the divine oracles.

PSEUDO-JEROME. Further, he who obtains healing is always drawn aside from turbulent thoughts, disorderly actions, and incoherent speeches. And the fingers which are put into the ears are the words and the gifts of the Holy Ghost, of whom it is said, *This is the finger of God*. (Exod. 8:19) The spittle is heavenly wisdom, which loosens the sealed lips of the human race, so that it can say, I believe in God, the Father Almighty, and the rest of the Creed. *And looking up to heaven, he groaned*, (Cf. Mat. 12:20. Luke 11:20) that is, He taught us to groan, and to raise up the treasures of our hearts to the heavens; because by the groaning of hearty compunction, the silly joy of the flesh is purged away. But the ears are opened to hymns, and songs, and psalms; and He looses the tongue, that it may pour forth the good word, which neither threats nor stripes can restrain.

CHAP. 8

8:1–9

1. In those days the multitude being very great, and having nothing to eat, Jesus called his disciples unto him, and saith unto them,

2. I have compassion on the multitude, because they have now been with me three days, and have nothing to eat:

3. And if I send them away fasting to their own houses, they will faint by the way: for divers of them came from far.

4. And his disciples answered him, From whence can a man satisfy these men with bread here in the wilderness.

5. And he asked them, How many loaves have ye? And they said, Seven.

6. And he commanded the people to sit down on the ground: and he took the seven loaves, and gave thanks, and brake, and gave to his disciples to set before them; and they did set them before the people.

7. And they had a few small fishes: and he blessed, and commanded to set them also before them.

8. So they did eat, and were filled: and they took up of the broken meat that was left seven baskets.

9. And they that had eaten were about four thousand: and he sent them away.

THEOPHYLACT. After the Lord had performed the former miracle concerning the multiplication of the loaves, now again, a fitting occasion presents itself, and He takes the opportunity of working a similar miracle; wherefore it is said, *In those days, the multitude being very great, and having nothing to eat, Jesus called his disciples unto him, and, saith unto them, I have compassion on the multitude, because they have now been with me three days, and have nothing to eat.* For He did not always work miracles concerning the feeding of the multitude, lest they should follow Him for the sake of food; now therefore He would not have performed this

miracle, if He had not seen that the multitude was in danger. Wherefore it goes on: *And if I send them away fasting to their own houses, they will faint by the way: for divers of them came from far.*

BEDE. (in Marc. 2, 32) Why they who came from afar hold out for three days, Matthew says more fully: *And he went up into a mountain, and sat down there, and great multitudes came unto him, having with them many sick persons, and cast them down at Jesus feet, and he healed them.* (v. Matt. 15:29)

THEOPHYLACT. The disciples did not yet understand, nor did they believe in His virtue, notwithstanding former miracles; wherefore it continues, *And his disciples said unto him, From whence can a man satisfy these men with bread here in the wilderness?* But the Lord Himself does not blame them, teaching us that we should not be grievously angry with ignorant men and those who do not understand, but bear with their ignorance. After this it continues, *And he asked them, How many loaves have ye? and they answered, Seven.*

REMIGIUS. Ignorance was not His reason for asking them, but that from their answering *seven*, the miracle might be noised abroad, and become more known in proportion to the smallness of the number. It goes on: *And he commanded the people to sit down on the ground.* In the former feeding they lay down on grass, in this one on the ground. It continues, *And he took the seven loaves, and gave thanks, and brake.* In giving thanks, He has left us an example, that for all gifts conferred on us from heaven we should return thanks to Him. And it is to be remarked, that our Lord did not give the bread to the people, but to His disciples, and the disciples to the people; for it goes on, *and gave to his disciples to set before them; and they did set them before the people.* And not only the bread, but the fish also He blessed, and ordered to be set before them. For there comes after, *And they had a few small fishes: and he blessed, and commanded to set them also before them.*

BEDE. (ubi sup.) In this passage then we should notice, in one and the same, our Redeemer, a distinct operation of Divinity and of Manhood; thus the error of Eutyches¹, who presumes to lay down the doctrine of one only operation in Christ, is to be cast out far from the Christian pale. For who does not here see that the pity of our Lord for the multitude is the feeling

and sympathy of humanity; and that at the same time His satisfying four thousand men with seven loaves and a few fishes, is a work of Divine virtue? It goes on, *And they took up of the broken meat that was left seven baskets.*

THEOPHYLACT. The multitudes who ate and were filled did not take with them the remains of the loaves, but the disciples took them up, as they did before the baskets. In which we learn according to the narration, that we should be content with what is sufficient, and not look for any thing beyond. The number of those who ate is put down, when it is said, *And they that had eaten were about four thousand: and he sent them away;* where we may see that Christ sends no one away fasting, for He wishes all to be nourished by His grace.

BEDE. (ubi sup.) The typical difference between this feeding and the other of the five loaves and two fishes, is, that there the letter of the Old Testament, full of spiritual grace, is signified, but here the truth and grace of the New Testament, which is to be ministered to all the faithful, is pointed out. Now the multitude remains three days, waiting for the Lord to heal their sick, as Matthew relates, when the elect, in the faith of the Holy Trinity, supplicate for sins, with persevering earnestness; or because they turn themselves to the Lord in deed, in word, and in thought.

THEOPHYLACT. Or by those who wait for three days, He means the baptized; for baptism is called illumination, and is performed by trine immersion.

GREGORY. (Mor. 1, 19) He does not however wish to dismiss them fasting, lest they should faint by the way; for it is necessary that men should find in what is preached the word of consolation, lest hungering through want of the food of truth, they sink under the toil of this life.

AMBROSE. (in Luc. 6:73) The good Lord indeed whilst He requires diligence, gives strength; nor will He dismiss them fasting, *lest they faint by the way*, that is, either in the course of this life, or before they have reached the fountainhead head of life, that is, the Father, and have learnt that Christ is of the Father, lest haply, after receiving that He is born of a virgin, they begin to esteem His virtue not that of God, but of a man. Therefore the Lord Jesus divides the food, and His will indeed is to give to all, to deny none; He is the Dispenser of all things, but if thou refusest to stretch forth thy

hand to receive the food, thou wilt faint by the way, nor canst thou find fault with Him, who pities and divides.

BEDE. (ubi sup.) But they who return to repentance after the crimes of the flesh, after thefts, violence, and murders, come to the Lord from afar; for in proportion as a man has wandered farther in evil working, so he has wandered farther from Almighty God. The believers amongst the Gentiles came from afar to Christ, but the Jews from near, for they had been taught concerning Him by the letter of the law and the prophets. In the former case, however, of the feeding with five loaves, the multitude lay upon the green grass; here, however, upon the ground, because by the writing of the law, we are ordered to keep under the desires of the flesh, but in the New Testament we are ordered to leave even the earth itself and our temporal goods.

THEOPHYLACT. Further, the seven loaves are spiritual discourses, for seven is the number, which points out the Holy Ghost, who perfects all things; for our life is perfected in the number of seven days' ^d.

PSEUDO-JEROME. Or else, the seven loaves are the gifts of the Holy Spirit, the fragments of the loaves are the mystical understanding of the ¹ first week.

BEDE. (ubi sup.) For our Lord's breaking the bread means the opening of mysteries; His giving of thanks shews how great a joy He feels in the salvation of the human race; His giving the loaves to His disciples that they might set them before the people, signifies that He assigns the spiritual gifts of knowledge to the Apostles, and that it was His will that by their ministry the food of life should be distributed to the Church.

PSEUDO-JEROME. The small fishes blessed are the books of the New Testament, for our Lord when risen asks for a piece of broiled fish; ¹ or else in these little fishes, we receive the saints, seeing that in the Scriptures of the New Testament are contained the faith, life, and sufferings of them who, snatched away from the troubled waves of this world, have given us by their example spiritual refreshment.

BEDE. (ubi sup.) Again, what was over and above, after the multitude was refreshed, the Apostles take up, because the higher precepts of perfection, to which the multitude cannot attain, belong to those whose life transcends

that of the generality of the people of God; nevertheless, the multitude is said to have been satisfied, because though they cannot leave all that they possess, nor come up to that which is spoken of virgins, yet by listening to the commands of the law of God, they attain to everlasting life.

PSEUDO-JEROME. Again, the seven baskets are the seven Churches. By the four thousand is meant the year of the new dispensation, with its four seasons. Fitly also are there four thousand, that in the number itself it might be taught us that they were filled with the food of the Gospel.

THEOPHYLACT. Or there are four thousand, that is, men perfect in the four virtues; and for this reason, as being more advanced, they ate more, and left fewer fragments. For in this miracle, seven baskets full remain, but in the miracle of the five loaves, twelve, for there were five thousand men, which means men enslaved to the five senses, and for this reason they could not eat, but were satisfied with little, and many remains of the fragments were over and above.

8:10–21

10. And straightway he entered into a ship with his disciples, and came into the parts of Dalmanutha.

11. And the Pharisees came forth, and began to question with him, seeking of him a sign from heaven, tempting him.

12. And he sighed deeply in his spirit, and saith, Why doth this generation seek after a sign? verily I say unto you, There shall no sign be given unto this generation.

13. And he left them, and entering into the ship again departed to the other side.

14. Now the disciples had forgotten to take bread, neither had they in the ship with them more than one loaf.

15. And he charged them, saying, Take heed, beware of the leaven of the Pharisees, and of the leaven of Herod.

16. And they reasoned among themselves, saying, It is because we have no bread.

17. And when Jesus knew it, he saith unto them, Why reason ye, because ye have no bread? perceive ye not yet, neither understand? have ye your heart yet hardened?

18. Having eyes, see ye not? and having ears, hear ye not? and do ye not remember?

19. When I brake the five loaves among five thousand, how many baskets full of fragments took ye up? They say unto him, Twelve.

20. And when the seven among four thousand, how many baskets full of fragments took ye up? And they said, Seven.

21. And he said unto them, How is it that ye do not understand?

THEOPHYLACT. After that our Lord had worked the miracle of the loaves, He immediately retires into another spot, lest on account of the miracle, the multitudes should take Him to make Him a king; wherefore it is said, *And straightway he entered into a ship with his disciples, and came into the parts of Dalmanutha.*

AUGUSTINE. (de Con. Evan. 2. 51) Now in Matthew we read that He entered into the parts of Magdala¹. But we cannot doubt that it is the same place under another name; for several manuscripts even of St. Mark have only Magdala. It goes on, *And the Pharisees came forth, and began to question with him, seeking of him a sign from heaven, tempting him.*

BEDE. (in Marc. 2, 33) The Pharisees, then, seek a sign from heaven, that He, Who had for the second time fed many thousands of men with a few loaves of bread, should now, after the example of Moses, refresh the whole nation in the last time with manna sent down from heaven, and dispersed amongst them all.

THEOPHYLACT. Or they seek for a sign from heaven, that is, they wish Him to make the sun and moon stand still, to bring down hail, and change the

atmosphere; for they thought that He could not perform miracles from heaven, but could only in Beelzebub perform a sign on earth.

BEDE. (ubi sup.) When, as related above, He was about to refresh the believing multitude, He gave thanks, so now, on account of the foolish petition of the Pharisees, He groans; because, bearing about with Him the feelings of human nature, as He rejoices over the salvation of men, so He grieves over their errors. Wherefore it goes on, *And he groaned in spirit, and saith, Why doth this generation seek after a sign? Verily I say unto you, If a sign shall be given to this generation.* That is, no sign shall be given; as it is written in the Psalms, (Ps. 89:36) *I have sworn once by my holiness, if I shall fail David*, that is, I will not fail David.

AUGUSTINE. (ubi sup.) Let no one, however, be perplexed that the answer which Mark says was given to them, when they sought a sign from heaven, is not the same as that which Matthew relates, namely, that concerning Jonah. He says that the Lord's answer was, that no sign should be given to it; by which we must understand such an one as they asked for, that is, one from heaven; but he has omitted to say, what Matthew has related.

THEOPHYLACT. Now the reason why the Lord did not listen to them was, that the time of signs from heaven had not arrived, that is, the time of the second Advent, when the powers of the heaven shall be shaken, and the moon shall not give her light. But in the time of the first Advent, all things are full of mercy, and such things do not take place.

BEDE. (ubi sup.) For a sign from heaven was not to be given to a generation of men, who tempted the Lord; but to a generation of men seeking the Lord, He shews a sign from heaven, when in the sight of the Apostles He ascended into heaven. It goes on, *And he left them, and entering into a ship again, he departed to the other side.*

THEOPHYLACT. The Lord indeed quits the Pharisees, as men uncorrected; for where there is a hope of correction, there it is right to remain; but where the evil is incorrigible, we should go away. There follows: *Now they had forgotten to take bread, neither had they in the ship with them more than one loaf.*

BEDE. (ubi sup.) Some may ask, how they had no bread, when they had filled seven baskets just before they embarked in the ship. But Scripture

relates that they had forgotten to take them with them, which is a proof how little care they had for the flesh in other things, since in their eagerness to follow the Lord, even the necessity of refreshing their bodies had escaped from their mind.

THEOPHYLACT. By a special providence¹ also the disciples forgot to take bread, that they might be blamed by Christ, and thus become better, and arrive at a knowledge of Christ's power. For it goes on, *And he charged them, saying, Take heed, and beware of the leaven of the Pharisees and of the leaven of Herod.*

PSEUDO-CHRYSOSTOM. (Vict. Ant. e Cat. in Marc.) Matthew says, *of the leaven of the Pharisees and of the Sadducees*; Luke, however, of the Pharisees only. All three, therefore, name the Pharisees, as being the most important of them, but Matthew and Mark have each mentioned one of the secondary sects; and fitly has Mark added *of Herod*, as a supplement to Matthew's narrative, in which they were left out. But in saying this, He by degrees brings the disciples to understanding and faith.

THEOPHYLACT. He means by leaven their hurtful and corrupt doctrine, full of the old malice, for the Herodians were the teachers, who said that Herod was the Christ.

BEDE. (ubi sup.) Or, the leaven of the Pharisees is making the decrees of the divine law inferior to the traditions of men, preaching the law in word, attacking it in deed, tempting the Lord, and disbelieving His doctrine and His works; but the leaven of Herod is adultery, murder, rash swearing, a pretence of religion, hatred to Christ and His forerunner.

THEOPHYLACT. But the disciples themselves thought that the Lord spoke of the leaven of bread. Wherefore it goes on, *And they reasoned amongst themselves, saying, it is because we have no bread*; and this they said, as not understanding the power of Christ, who could make bread out of nothing; wherefore the Lord reproves them; for there follows, *And when Jesus knew it, he said unto them, Why reason ye because ye have no bread?*

BEDE. (ubi sup.) Taking occasion then from the precept, which He had commanded, saying, *Beware of the leaven of the Pharisees and of the leaven of Herod*, our Saviour teaches them what was the meaning of the five and the seven loaves, concerning which He adds, *And do ye not*

remember, when I brake the five loaves amongst five thousand, and how many baskets full of fragments ye took up? For if the leaven mentioned above means perverse traditions, of course the food, with which the people of God was nourished, means the true doctrine.

8:22–26

22. And he cometh to Bethsaida; and they bring a blind man unto him, and besought him to touch him.

23. And he took the blind man by the hand, and led him out of the town; and when he had spit on his eyes, and put his hands upon him, he asked him if he saw ought.

24. And he looked up, and said, I see men as trees, walking.

25. After that he put his hands again upon his eyes, and made him look up: and he was restored, and saw every man clearly.

26. And he sent him away to his house, saying, Neither go into the town, nor tell it to any in the town.

GLOSS. (non occ.) After the feeding of the multitude, the Evangelist proceeds to the giving sight to the blind, saying, *And they come to Bethsaida, and they bring a blind man to him, and besought him to touch him.*

BEDE. (in Marc. 2, 34) Knowing that the touch of the Lord could give sight to a blind man as well as cleanse a leper. It goes on, *And he took the blind man by the hand, and led him out of the town.*

THEOPHYLACT. For Bethsaida appears to have been infected with much infidelity, wherefore the Lord reproaches it, (Matt. 11:21) *Woe to thee, Bethsaida, for if the mighty works which were done in you had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes.* He then takes out of the town the blind man, who had been brought to Him, for the faith of those who brought him was not true faith. It goes on; *And when he had spit in his eyes, and put his hands upon him, he asked him if he saw ought.*

PSEUDO-CHRYSOSTOM. (Vict. Ant. e Cat. in Marc.) He spat indeed, and put His hand upon the blind man, because He wished to shew that wonderful are the effects of the Divine word added to action; for the hand is the symbol of working, but the spittle, of the word proceeding out of the mouth. Again He asked him whether he could see any thing, which He had not done in the case of any whom He had healed, thus shewing that by the weak faith of those who brought him, and of the blind man himself, his eyes could not altogether be opened. Wherefore there follows: *And he looked up, and said, I see men as trees walking*; because he was still under the influence of unfaithfulness, he said that he saw men obscurely.

BEDE. (ubi sup.) Seeing indeed the shapes of bodies amongst the shadows, but unable to distinguish the outlines of the limbs, from the continued darkness of his sight; just as trees standing thick together are wont to appear to men who see them from afar, or by the dim light of the night, so that it cannot easily be known whether they be trees or men.

THEOPHYLACT. But the reason why he did not see at once perfectly, but in part, was, that he had not perfect faith; for healing is bestowed in proportion to faith.

PSEUDO-CHRYSOSTOM. (Vict. Ant. e Cat. in Marc.) From the commencement, however, of the return of his senses, He leads him to apprehend things by faith, and thus makes him see perfectly; wherefore it goes on, *After that, he put his hands again upon his eyes, and he began to see*, and afterwards he adds, *And he was restored, and saw all things clearly*; that is, being perfectly healed in his senses and his intellect. It goes on: *And he sent him away to his house, saying, Go into thy home, and if thou enter into the town, tell it not to any one*.

THEOPHYLACT. These precepts He gave him, because they were unfaithful, as has been said, lest perchance he should receive hurt in his soul from them, and they by their unbelief should ran into a more grievous crime.

BEDE. (ubi sup.) Or else, He leaves an example to His disciples that they should not seek for popular favour by the miracles which they did.¹ Mystically, however, Bethsaida is interpreted ‘the house of the valley,’ that is, the world, which is the vale of tears. Again, they bring to the Lord a blind man, that is, one who neither sees what he has been, what he is, nor

what he is to be. They ask Him to touch him, for what is being touched, but feeling compunction.?

BEDE. (ubi sup.) For the Lord touches us, when He enlightens our minds with the breath of His Spirit, and He stirs us up that we may recognise our own infirmity, and be diligent in good actions. He takes the hand of the blind man, that He may strengthen him to the practice of good works.

PSEUDO-JEROME. And He brings him out of the town, that is, out of the neighbourhood of the wicked; and He puts spittle into his eyes, that he may see the will of God, by the breath of the Holy Ghost; and putting His hands upon him, He asked him if he could see, because by the works of the Lord His majesty is seen.

BEDE. (ubi sup.) Or else, putting spittle into the eyes of the blind man, he lays His hands upon him that he may see, because He has wiped away the blindness of the human race both by invisible gifts, and by the Sacrament of His assumed humanity; for the spittle, proceeding from the Head, points out the grace of the Holy Ghost. But though by one word He could cure the man wholly and all at once, still He cures him by degrees, that He may shew the greatness of the blindness of man, which can hardly, and only as it were step by step, be restored to light; and He exhibits to us His grace, by which He furthers each step towards perfection. Again, whoever is weighed down by a blindness of such long continuance, that he is unable to distinguish between good and evil, sees as it were men like trees walking, because he sees the deeds of the multitude without the light of discretion.

PSEUDO-JEROME. Or else, he sees men as trees, because he thinks all men higher than himself. But He put His hands again upon his eyes, that he might see all things clearly, that is, understand invisible things by visible, and with the eye of a pure mind contemplate, what the eye hath not seen, the glorious state of his own soul after the rust of sin. He sent him to his home, that is, to his heart; that he might see in himself things which he had not seen before; for a man despairing of salvation does not think that he can do at all what, when enlightened, he can easily accomplish.

THEOPHYLACT. Or else, after He has healed him He sends him to his home; for the home of every one of us is heaven, and the mansions which are there.

PSEUDO-JEROME. And He says to him, *If thou enter into the town, tell it not to any one*, that is, relate continually to thy neighbours thy blindness, but never tell them of thy virtue.

8:27–33

27. And Jesus went out, and his disciples, into the towns of Cæsarea Philippi: and by the way he asked his disciples, saying unto them, Whom do men say that I am?

28. And they answered, John the Baptist: but some say, Elias; and others, One of the prophets.

29. And he saith unto them, But whom say ye that I am? And Peter answereth and saith unto him, Thou art the Christ.

30. And he charged them that they should tell no man of him.

31. And he began to teach them, that the Son of man must suffer many things, and be rejected of the elders, and of the chief priests, and scribes, and be killed, and after three days rise again.

32. And he spake that saying openly. And Peter took him, and began to rebuke him.

33. But when he had turned about and looked on his disciples, he rebuked Peter, saying, Get thee behind me, Satan: for thou savourest not the things that be of God, but the things that be of men.

THEOPHYLACT. After taking His disciples afar from the Jews, He then asks them concerning Himself, that they might speak the truth without fear of the Jews; wherefore it is said, *And Jesus entered, and his disciples, into the towns of Cæsarea Philippi*.

BEDE. (in Marc. 2, 35) Philip was that brother of Herod, of whom we spoke above, who in honour of Tiberius Cæsar called that town, which is now called Paneas, Cæsarea Philippi. It goes on, *And by the way he asked his disciples, saying unto them, Whom do men say that I am?*

PSEUDO-CHRYSOSTOM. (Vict. Ant. e Cat. in Marc.) He asks the question with a purpose, for it was right that His disciples should praise Him better than the crowd.

BEDE. (ubi sup.) Wherefore He first asks what is the opinion of men, in order to try the faith of the disciples, lest their confession should appear to be founded on the common opinion. It goes on, *And they answered, saying, Some say John the Baptist, some Elias, and others, One of the prophets.*

THEOPHYLACT. For many thought that John had risen from the dead, as even Herod believed, and that he had performed miracles after his resurrection. After however having enquired into the opinion of others, He asks them what was the belief of their own minds on this point; wherefore it continues, *And he saith unto them, But whom say ye that I am?*

CHRYSOSTOM. (Hom. in Mat. 54) From the manner, however, itself of the question, He leads them to a higher feeling, and to higher thoughts, concerning Him, that they might not agree with the multitude. But the next words shew what the head of the disciples, the mouth of the Apostles, answered; when all were asked, *Peter answereth and saith unto him, Thou art the Christ.*

THEOPHYLACT. He confesses indeed that He is the Christ announced by the Prophets; but the Evangelist Mark passes over what the Lord answered to his confession, and how He blessed him, lest by this way of relating it, he should seem to be favouring his master Peter; Matthew plainly goes through the whole of it.

ORIGEN. (in Matt. Tom. xii. 15) Or else, Mark and Luke, as they wrote that Peter answered, *Thou art the Christ*, without adding what is put down in Matthew, *the Son of the living God*, so they omitted to relate the blessing which was conferred on this confession. It goes on, *And he charged them that they should tell no man of him.*

THEOPHYLACT. For He wished in the mean time to hide His glory, lest many should be offended because of Him, and so earn a worse punishment.

CHRYSOSTOM. (ubi sup.) Or else, that He might wait to fix the pure faith in their minds, till the Crucifixion, which was an offence to them, was over,

for after it was once perfected, about the time of His ascension, He said unto the Apostles, *Go ye and teach all nations.*

THEOPHYLACT. But after the Lord had accepted the confession of the disciples, who called Him the true God, He then reveals to them the mystery of the Cross. Wherefore it goes on, *And he began to teach them that the Son of man must suffer many things, and be rejected of the elders and of the chief priests, and the scribes, and be killed, and after three days rise again; and he spake that saying openly*, that is, concerning His future passion. But His disciples did not understand the order of the truth, neither could they comprehend His resurrection, but thought it better that He should not suffer.

CHRYSTOSTOM. (Vict. Ant. e Cat. in Marc. v. Chrys. ubi sup.) The reason, however, why the Lord told them this, was to shew, that after His cross and resurrection, Christ must be preached by His witnesses. Again, Peter alone, from the fervour of his disposition, had the boldness to dispute about these things. Wherefore it goes on, *And Peter took him up, and began to rebuke him* ^e.

BEDE. (ubi sup. Chrys. ubi sup.) This, however, he speaks with the feelings of a man who loves and desires; as if he said, This cannot be, neither can mine ears receive that the Son of God is to be slain.

CHRYSTOSTOM. But how is this, that Peter, gifted with a revelation from the Father, has so soon fallen, and become unstable? Surely, however, it was not wonderful that one who had received no revelation concerning the Passion should be ignorant of this. For that He was the Christ, the Son of the living God, he had learnt by revelation; but the mystery of His cross and resurrection had not yet been revealed to him. He Himself, however, shewing that He must come to His Passion, rebuked Peter; wherefore there follows, *And when he had turned about and looked on his disciples, he rebuked Peter, &c.*

THEOPHYLACT. For the Lord, wishing to shew that His Passion was to take place on account of the salvation of men, and that Satan alone was unwilling that Christ should suffer, and the race of man be saved, called Peter Satan, because he savoured the things that were of Satan, and, from

unwillingness that Christ should suffer, became His adversary; for Satan is interpreted ‘the adversary.’

PSEUDO-CHRYSOSTOM. (Vict. Ant. e Cat. in Marc.) But He saith not to the devil, when tempting Him, *Get thee behind me*, but to Peter He saith, *Get thee behind me*, that is, follow Me, and resist not the design of My voluntary Passion. There follows, *For thou savourest not the things which be of God, but which be of men*.

THEOPHYLACT. He says that Peter savours the things which be of men, in that he in some way savoured carnal affections, for Peter wished that Christ should spare Himself and not be crucified.

8:34–38

34. And when he had called the people unto him with his disciples also, he said unto them, Whosoever will come after me, let him deny himself, and take up his cross, and follow me.

35. For whosoever will save his life shall lose it; but whosoever shall lose his life for my sake and the Gospel’s, the same shall save it.

36. For what shall it profit a man, if he shall gain the whole world, and lose his own soul?

37. Or what shall a man give in exchange for his soul?

38. Whosoever therefore shall be ashamed of me and of my words in this adulterous and sinful generation; of him also shall the Son of man be ashamed, when he cometh in the glory of his Father with the holy angels.

BEDE. After shewing to His disciples the mystery of His passion and resurrection, He exhorts them, as well as the multitude, to follow the example of His passion. Wherefore it goes on; *And when he had called the people unto him with his disciples also, he said unto them, Whosoever wishes to come after me, let him deny himself*.

CHRYSOSTOM. (Hom. in Matt. 55) As if He would say to Peter, Thou indeed dost rebuke Me, who am willing to undergo My passion, but I tell thee, that

not only is it wrong to prevent Me from suffering, but neither canst thou be saved unless thou thyself diest. Again He says, *Whosoever wishes to come after me*; as if He said, I call you to those good things which a man should wish for, I do not force you to evil and burdensome things; for he who does violence to his hearer, often stands in his way; but he who leaves him free, rather draws him to himself. And a man denies himself when he cares not for his body, so that whether it be scourged, or whatever of like nature it may suffer, he bears it patiently.

THEOPHYLACT. For a man who denies another, be it brother or father, does not sympathize with him, nor grieve at his fate, though he be wounded and die; thus we ought to despise our body, so that if it should be wounded or hurt in any way, we should not mind its suffering.

CHRYSOSTOM. (ubi sup.) But He says not, a man should not spare himself, but what is more, that he should deny himself, as if he had nothing in common with himself, but face danger, and look upon such things as if another were suffering; and this is really to spare himself; for parents then most truly act kindly to their children, when they give them up to their masters, with an injunction not to spare them. Again, He shews the degree to which a man should deny himself, when He says, *And take up his cross*, by which He means, even to the most shameful death.

THEOPHYLACT. For at that time the cross appeared shameful, because malefactors were fixed to it.

PSEUDO-JEROME. Or else, as a skilful pilot, foreseeing a storm in a calm, wishes his sailors to be prepared; so also the Lord says, *If any one will follow me, &c.*

BEDE. (ubi sup.) For we deny ourselves, when we avoid what we were of old, and strive to reach that point, whither we are newly called. And the cross is taken up by us, when either our body is pained by abstinence, or our soul afflicted by fellow-feeling for our neighbour.

THEOPHYLACT. But because after the cross we must have a new strength, He adds, *and follow me*.

CHRYSOSTOM. (ubi sup.) And this He says, because it may happen that a man may suffer and yet not follow Christ, that is, when he does not suffer

for Christ's sake; for he follows Christ, who walks after Him, and conforms himself to His death, despising those principalities and powers under whose power, before the coming of Christ, he committed sin. Then there follows, *For whosoever will save his life shall lose it; but whosoever shall lose his life for my sake and the Gospel's, the same shall save it.* I give you these commands, as it were to spare you; for whosoever spares his son, brings him to destruction, but whosoever does not spare him, saves him. It is therefore right to be always prepared for death; for if in the battles of this world, he who is prepared for death fights better than others, though none can restore him to life after death, much more is this the case in spiritual battle, when so great a hope of resurrection is set before him, since he who gives up his soul unto death saves it.

REMIGIUS. And life is to be taken in this place for the present life, and not for the substance itself of the soul.

CHRYSTOSTOM. (ubi sup.) As therefore He had said, *For who so ever will save his life shall lose it*, lest any one should suppose this loss to be equivalent to that salvation, He adds, *For what shall it profit a man, if he shall gain the whole world, and lose his own soul, &c.* As if He said, Think not that he has saved his soul, who has shunned the perils of the cross; for when a man, at the cost of his soul, that is, his life, gains the whole world, what has he besides, now that his soul is perishing? Has he another soul to give for his soul? For a man can give the price of his house in exchange for the house, but in losing his soul, he has not another soul to give. And it is with a purpose that He says, *Or what shall a man give in exchange for his soul?* for God, in exchange for our salvation, has given the precious blood of Jesus Christ.

BEDE. (in Marc. 2, 36) Or else He says this, because in time of persecution, our life is to be laid aside, but in time of peace, our earthly desires are to be broken, which He implies when He says, *For what shall it profit a man, &c.* But we are often hindered by a habit of shamefacedness, from expressing with our voice the rectitude which we preserve in our hearts; and therefore it is added, *For whosoever shall confess me and my words in this adulterous and sinful generation, him also shall the Son of man confess, when he cometh in the glory of his Father with the holy angels.*

THEOPHYLACT. For that faith which only remains in the mind is not sufficient, but the Lord requires also the confession of the mouth; for when the soul is sanctified by faith, the body ought also to be sanctified by confession.

PSEUDO-CHRYSOSTOM. (Vict. Ant. e Cat. in Marc.) He then who has learned this, is bound zealously to confess Christ without shame. And this generation is called adulterous, because it has left God the true Bridegroom of the soul, and has refused to follow the doctrine of Christ, but has prostrated itself to the devil and taken up the seeds of impiety, for which reason also it is called sinful. Whosoever therefore amongst them has denied the kingdom of Christ, and the words of God revealed in the Gospel, shall receive a reward befitting His impiety, when He hears in the second advent, *I know you not*. (Matt. 7:23)

THEOPHYLACT. Him then who shall have confessed that his God was crucified, Christ Himself also shall confess, not here, where He is esteemed poor and wretched, but in His glory and with a multitude of Angels.

GREGORY. (Hom. 32. in Evang.) There are however some, who confess Christ, because they see that all men are Christians; for if the name of Christ were not at this day in such great glory, the Holy Church would not have so many professors. The voice of profession therefore is not sufficient for a trial of faith whilst the profession of the generality defends it from shame. In the time of peace therefore there is another way, by which we may be known to ourselves. We are ever fearful of being despised by our neighbours, we think it shame to bear injurious words; if perchance we have quarrelled with our neighbour, we blush to be the first to give satisfaction; for our carnal heart, in seeking the glory of this life, disdains humility.

THEOPHYLACT. But because He had spoken of His glory, in order to shew that His promises were not vain, He subjoins, *Verily I say unto you, That there be some of them that stand here who shall not taste of death, till they have seen the kingdom of God come with power*. As if He said, Some, that is, Peter, James, and John, shall not taste of death, until I shew them, in my transfiguration, with what glory I am to come in my second advent; for the transfiguration was nothing else, but an announcement of the second coming of Christ, in which also Christ Himself and the Saints will shine.

BEDE. (in Marc. 3. 36) Truly it was done with a loving foresight, in order that they, having tasted for a brief moment the contemplation of everlasting joy, might with the greater strength bear up under adversity.

CHRYSOStOM. (Hom. in Matt. 56) And He did not declare the names of those who were about to go up, lest the other disciples should feel some touch of human frailty, and He tells it to them beforehand, that they might come with minds better prepared to be taught all that concerned that vision.

BEDE. (ubi sup.) Or else the present Church is called the kingdom of God; and some of the disciples were to live in the body until they should see the Church built up, and raised against the glory of the world; for it was right to make some promises concerning this life to the disciples who were uninstructed, that they might be built up with greater strength for the time to come.

PSEUDO-CHRYSOStOM. (Orig. in Matt. tom. xii. 33, 35) But in a mystical sense, Christ is life, and the devil is death, and he tastes of death, who dwells in sin; even now every one, according as he has good or evil doctrines, tastes the bread either of life or of death. And indeed, it is a less evil to see death, a greater to taste of it, still worse to follow it, worst of all to be subject to it.

CHAP. 9

9:1–8

1. And he said unto them, Verily I say unto you, That there be some of them that stand here, which shall not taste of death, till they have seen the kingdom of God come with power.

2. And after six days Jesus taketh with him Peter, and James, and John, and leadeth them up into an high mountain apart by themselves: and he was transfigured before them.

3. And his raiment became shining, exceeding white as snow; so as no fuller on earth can white them.

4. And there appeared unto them Elias with Moses: and they were talking with Jesus.

5. And Peter answered and said to Jesus, Master, it is good for us to be here: and let us make three tabernacles; one for thee, and one for Moses, and one for Elias.

6. For he wist not what to say; for they were sore afraid.

7. And there was a cloud that overshadowed them; and a voice came out of the cloud, saying, This is my beloved Son: hear him.

8. And suddenly, when they had looked round about, they saw no man any more, save Jesus only with themselves.

PSEUDO-JEROME. After the consummation of the cross, the glory of the resurrection is shewn, that they, who were to see with their own eyes the glory of the resurrection to come, might not fear the shame of the cross; wherefore it is said, *And after six days Jesus taketh with him Peter, and James, and John, and led them up into an high mountain apart by themselves, and he was transfigured before them.*

CHRYSOSTOM. (Hom. in Matt. 65) Luke in saying, *After eight days*, does not contradict this; for he reckoned in both the day on which Christ had spoken what goes before, and the day on which he took them up. And the reason

that he took them up after six days, was that they might be filled with a more eager desire during the space of these days, and with a watchful and anxious mind attend to what they saw.

THEOPHYLACT. And He takes with Him the three chiefs of the Apostles, Peter, as confessing and loving him, John, as the beloved one, James, as being sublime in speech and as a divine; for so displeasing was he to the Jews, that Herod wishing to please the Jews slew him.

PSEUDO-CHRYSOSTOM. (Vict. Ant. e Cat. in Marc.) He does not however shew His glory in a house, but He takes them up into a high mountain, for the loftiness of the mountain was adapted to shewing forth the loftiness of His glory.

THEOPHYLACT. And He took them apart, because He was about to reveal mysteries to them. We must also understand by transfiguration not the change of His features, but that, whilst His features remained as before, there was added unto Him a certain ineffable brightness.

PSEUDO-CHRYSOSTOM. (Vict. Ant. e Cat. in Marc.) It is not therefore fitting that in the kingdom of God any change of feature should take place, either in the Saviour Himself, or in those who are to be made like unto him, but only an addition of brightness.

BEDE. (in Marc. 3, 37) Our Saviour then when transfigured did not lose the substance of real flesh, but shewed forth the glory of His own or of our future resurrection; for such as He then appeared to the Apostles, He will after the judgment appear to all His elect. It goes on, *And his raiment became shining*.

GREGORY. (Mor. 32, 6) Because, in the height of the brightness of heaven above, they who shine in righteousness of life, will cling to Him; for by the name of garments, He means the just whom He joins to Himself. There follows, *And there appeared unto them Elias with Moses, and they were talking with Jesus*.

CHRYSOSTOM. (Hom. in Matt. 56) He brings Moses and Elias before them; first, indeed, because the multitudes said that Christ was Elias, and one of the Prophets, He shews Himself to the Apostles with them, that they might see the difference between the Lord, and His servants. And again because

the Jews accused Christ of transgressing the law, and thought Him a blasphemer, as if He arrogated to Himself the glory of His Father, He brought before them those who shone conspicuous in both ways; for Moses gave the Law, and Elias was zealous for the glory of God; for which reason neither would have stood near Him, if He had been opposed to God and to His law. And that they might know that He holds the power of life and of death, He brings before them both Moses who was dead, and Elias who had not yet suffered death. Furthermore He signified by this that the doctrine of the Prophets was the schoolmaster to the doctrine of Christ. He also signified the junction of the New and Old Testament, and that the Apostles shall be joined in the resurrection with the Prophets, and both together shall go forth to meet their common King. It goes on, *And Peter answered and said to Jesus, Master, it is good for us to be here; and let us make three tabernacles, one for thee, and one for Moses, and one for Elias.*

BEDE. (ubi sup.) If the transfigured humanity of Christ and the society of but two saints seen for a moment, could confer delight to such a degree that Peter would, even by serving them, stay their departure, how great a happiness will it be to enjoy the vision of Deity amidst choirs of Angels for ever? It goes on, *For he wist not what to say*; although, however, Peter from the stupor of human frailty knew not what to say, still he gives a proof of the feelings which were within him; for the cause of his not knowing what to say, was his forgetting that the kingdom was promised to the Saints by the Lord not in any earthly region, but in heaven; he did not remember that he and his fellow-Apostles were still hemmed in by mortal flesh and could not bear the state of immortal life, to which his soul had already carried him away, because in our Father's house in heaven, a house made with hands is not needed. But again even up to this time he is pointed at, as an ignorant man, who wishes to make three tabernacles for the Law, the Prophets, and the Gospel, since they in no way can be separated from each other.

CHRYSOSTOM. ^f Again, Peter neither comprehended that the Lord worked His transfiguration for the shewing forth of His true glory, nor that He did this in order to teach men, nor that it was impossible for them to leave the multitude and dwell in the mountain. It goes on, *For they were sore afraid*. But this fear of theirs was one by which they were raised from their usual state of mind to one higher, and they recognised that those who appeared to them were Moses and Elias. The soul also was drawn on to a state of

heavenly feeling, as though carried away from human sense by the heavenly vision.

THEOPHYLACT. Or else, Peter, fearing to come down from the mount because he had now a presentiment that Christ must be crucified, said, *It is good for us to be here*, and not to go down there, that is, in the midst of the Jews; but if they who are furious against Thee come hither, we have Moses who beat down the Egyptians, we have also Elias, who brought fire down from heaven and destroyed the five hundred.

ORIGEN. (in Matt tom. xii. 40) Mark says in his own person, *For he wist not what to say*. Where it is matter for, consideration, whether perchance Peter spoke this in the confusion of his mind, by the motion of a spirit not his own; whether perchance that spirit himself who wished, as far as in him lay, to be a stumbling-block to Christ, so that He might shrink from that Passion, which was the saving of all men, did not here work as a seducer and wish under the colour of good to prevent Christ from condescending to men, from coming to them, and taking death upon Himself for their sakes.

BEDE. (ubi sup.) Now because Peter sought for a material tabernacle, he was covered with the shadow of the cloud, that he might learn that in the resurrection they are to be protected not by the covering of houses, but by the glory of the Holy Ghost; wherefore it goes on, *There was a cloud that overshadowed them*. And the reason why they obtained no answer from the Lord was, that they asked unadvisedly; but the Father answered for the Son, wherefore there follows, *And a voice came out of the cloud, saying, This is my beloved Son, in whom I am well pleased*.

CHRYSTOSTOM. (Hom. in Matt. 56) The voice proceeded from a cloud in which God is wont to appear, that they might believe that the voice was sent forth from God. But in that He says, *This is my beloved Son*, He declares that the will of the Father and the Son is one, and that, save in that He is the Son, He is in all things One with Him who begot Him.

BEDE. (ubi sup.) He then whose preaching, as Moses foretold, every soul that wished to be saved should hear when He came in the flesh, He now come in the flesh is proclaimed by God the Father to the disciples as the one whom they were to hear. There follows, *And suddenly, when they had looked round about, they saw no man any more, save Jesus only with*

themselves; for as soon as the Son was proclaimed, at once the servants disappeared, lest the voice of the Father should seem to have been sent forth to them.

THEOPHYLACT. Again mystically; after the end of this world, which was made in six days, Jesus will take us up (if we be His disciples) into an high mountain, that is, into heaven, where we shall see His exceeding glory.

BEDE. (ubi sup.) And by the garments of the Lord are meant His saints, who will shine with a new whiteness. By the fuller we must understand Him, to whom the Psalmist says, (Ps. 51) *Wash me thoroughly from my wickedness, and cleanse me from my sin*; for He cannot give to His faithful ones upon earth that glory which remains laid up for them in heaven.

REMIGIUS. Or else, by the fuller are meant holy preachers and purifiers of the soul, none of whom in this life can so live as not to be stained with some spots of sin; but in the coming resurrection all the saints shall be purged from every stain of sin. Therefore the Lord will make them such as neither they themselves by taking vengeance on their own members, nor any preacher by his example and doctrine, can make.

CHRYSOStOM. Or else, white garments are the writings of Evangelists and Apostles, the like to which no interpreter can frame.

ORIGEN. (in Matt. tom. xii. 39) Or else, fullers upon earth may by a moral interpretation be considered to be the wise of this world, who are thought to adorn even their foul understandings and doctrines with a false whitening drawn from their own minds. But their skill as fullers cannot produce any thing like a discourse which shews forth the brightness of spiritual conceptions in the unpolished words of Scripture, which by many are despised.

BEDE. (ubi. sup.) Moses and Elias, of whom one, as we read, died, the other was carried away to heaven, signify the coming glory of all the Saints, that is, of all who in the judgment-time are either to be found alive in the flesh, or to be raised up from that death of which they tasted, and who are all equally to reign with Him.

THEOPHYLACT. Or else it means, that we are to see in glory both the Law and the Prophets speaking with Him, that is, we shall then find that all those

things which were spoken of Him by Moses and the other prophets agree with the reality; then too we shall hear the voice of the Father, revealing to us the Son of the Father, and saying, *This is my beloved Son*, and the cloud, that is, the Holy Ghost, the fount of truth, will overshadow us.

BEDE. (ubi sup.) And we must observe, that, as when the Lord was baptized in Jordan, so on the mountain, covered with brightness, the whole mystery of the Holy Trinity is declared, because we shall see in the resurrection that glory of the Trinity which we believers confess in baptism, and shall praise it all together. Nor is it without reason that the Holy Ghost appeared here in a bright cloud, there in the form of a dove; because he who now with a simple heart keeps the faith which he hath embraced, shall then contemplate what he had believed with the brightness of open vision. But when the voice had been heard over the Son, He was found Himself alone, because when He shall have manifested Himself to His elect, God shall be all in all, yea Christ with His own, as the Head with the body, shall shine through all things. (1 Cor. 15:28).

9:9–13

9. And as they came down from the mountain, he charged them that they should tell no man what things they had seen, till the Son of man were risen from the dead.

10. And they kept that saying with themselves, questioning one with another what the rising from the dead should mean.

11. And they asked him, saying, Why say the Scribes that Elias must first come?

12. And he answered and told them, Elias verily cometh first, and restoreth all things; and how it is written of the Son of man, that he must suffer many things, and be set at nought.

13. But I say unto you, That Elias is indeed come, and they have done unto him whatsoever they listed, as it is written of him.

ORIGEN. (in Matt. tom. xii. 43) After the shewing of the mystery on the mount, the Lord commanded His disciples, as they were coming down from the mount, not to reveal His transfiguration, before the glory of His Passion and Resurrection; wherefore it is said, *And as they came down from the mountain, he charged them that they should tell no man what things they had seen, till the Son of man were risen from the dead.*

CHRYSTOSTOM. (Hom in Matt. 56) Where He not only orders them to be silent, but mentioning His Passion, He implies the cause why they were to be silent.

THEOPHYLACT. Which He did lest men should be offended, hearing such glorious things of Him Whom they were about to see crucified. It was not therefore fitting to say such things of Christ before He suffered, but after His resurrection they were likely to be believed.

PSEUDO-CHRYSTOSTOM. (Vict. Ant. e Cat. in Marc.) But they, being ignorant of the mystery of the resurrection, took hold of that saying, and disputed one with another; wherefore there follows, *And they kept that saying with themselves, questioning one with another what the rising from the dead should, mean.*

PSEUDO-JEROME. This, which is peculiar to Mark, means, that when death shall have been swallowed up in victory, we shall have no memory for the former things. It goes on, *And they asked him, saying, Why say the Scribes that Elias must first come.*

CHRYSTOSTOM. (non occ.) The design of the disciples in asking this question seems to me to be this. We indeed have seen Elias with Thee, and have seen Thee before seeing Elias, but the Scribes say that Elias cometh first; we therefore believe that they have lied.

BEDE. (ubi sup.) Or thus; the disciples thought that the change which they had seen in Him in the mount, was His transformation to glory; and they say, If Thou hast already come in glory, wherefore doth not Thy forerunner appear? chiefly because they had seen Elias go away.

CHRYSTOSTOM. (Hom. in Matt. 57) But what Christ answered to this, is seen by what follows, *And he answered and told them, Elias verily cometh first, and restoreth all things;* in which He shews that Elias will come before His

second advent. For the Scriptures declare two advents of Christ, namely, one which has taken place, and another which is to come; but the Lord asserts that Elias is the forerunner of the second advent.

BEDE. (ubi sup.) Again, He will restore all things, that is to say, those things which Malachi points out, saying, *Behold, I will send you Elijah the prophet, and he shall turn the heart of the fathers to the children, and the heart of the children to their fathers*; (Mal. 4:5, 6) he will yield up also to death that debt, which by his prolonged life he has delayed to render.

THEOPHYLACT. Now the Lord puts this forward to oppose the notion of the Pharisees, who held that Elias was the forerunner of the first advent, shewing that it led them to a false conclusion; wherefore he subjoins, *And how it is written of the Son of man, that he must suffer many things, and be set at nought*. As if He had said, When Elias the Tishbite cometh, he will pacify the Jews, and will bring them to the faith, and thus be the forerunner of the second advent. If then Elias is the forerunner of the first advent, how is it written that the Son of man must suffer? One of these two things therefore will follow; either that Elias is not the forerunner of the first advent, and thus the Scripture will be true; or that he is the forerunner of the first advent, and then the Scriptures will not be true, which say that Christ must suffer; for Elias must restore all things, in which case there will not be an unbelieving Jew, but all, whosoever hear him, must believe on his preaching.

BEDE. (ubi sup.) Or this, *And how it is written*: that is, in the same way as the prophets have written many things in various places concerning the Passion of Christ, Elias also, when he comes, is to suffer many things, and to be despised by the wicked.

CHRYSOSTOM. (ubi sup.) Now as the Lord asserted that Elias was to be the forerunner of the second advent, so consequently He asserted that John was the forerunner of the first; wherefore He subjoins, *But I say unto you, that Elias is indeed come*.

GLOSS. (non in Gloss. sed ap. Chrys ubi sup.) He calls John Elias, not because he was Elias in person, but because he fulfilled the ministry of Elias; for as the latter will be the forerunner of the second advent, so the former has been that of the first.

THEOPHYLACT. For again, John rebuked vice, and was a zealous man, and a hermit like Elias; but they heard him not, as they will hear Elias, but killed him in wicked sport, and cut off his head; wherefore there follows, *And they have done unto him whatsoever they listed, as it is written of him.*

PSEUDO-CHRYSOSTOM. (Vict. Ant. e Cat. in Marc.) Or else, the disciples asked Jesus, how it was written that the Son of man must suffer? Now in answer to this, He says, As John came in the likeness of Elias, and they evil intreated him, so according to the Scriptures must the Son of man suffer.

9:14–29

14. And when he came to his disciples, he saw a great multitude about them, and the Scribes questioning with them.

15. And straightway all the people, when they beheld him, were greatly amazed, and running to him saluted him.

16. And he asked the Scribes, What question ye with them?

17. And one of the multitude answered and said, Master, I have brought unto thee my son, which hath a dumb spirit;

18. And wheresoever he taketh him, he teareth him: and he foameth, and gnasheth with his teeth, and pineth away: and I spake to thy disciples that they should cast him out; and they could not.

19. He answereth him, and saith, O faithless generation, how long shall I be with you? how long shall I suffer you? bring him unto me.

20. And they brought him unto him: and when he saw him, straightway the spirit tare him; and he fell on the ground, and wallowed foaming.

21. And he asked his father, How long is it ago since this came unto him? And he said, Of a child.

22. And oftentimes it hath cast him into the fire, and into the waters, to destroy him: but if thou canst do any thing, have compassion on us, and help us.

23. Jesus said unto him, If thou canst believe, all things are possible to him that believeth.

24. And straightway the father of the child cried out, and said with tears, Lord, I believe; help thou mine unbelief.

25. When Jesus saw that the people came running together, he rebuked the foul spirit, saying unto him, Thou dumb and deaf spirit, I charge thee, come out of him, and enter no more into him.

26. And the spirit cried, and rent him sore, and came out of him: and he was as one dead; insomuch that many said, He is dead.

27. But Jesus took him by the hand, and lifted him up; and he arose.

28. And when he was come into the house, his disciples asked him privately, Why could not we cast him out?

29. And he said unto them, This kind can come forth by nothing, but by prayer and fasting.

THEOPHYLACT. After He had shewn His glory in the mount to the three disciples, He returns to the other disciples, who had not come up with Him into the mount; wherefore it is said, *And when he came to his disciples, he saw a great multitude about them, and the Scribes questioning with them.* For the Pharisees, catching the opportunity of the hour when Christ was not present, came up to them, to try to draw them over to themselves.

PSEUDO-JEROME. But there is no peace for man under the sun; envy is ever slaying the little ones, and lightnings strike the tops of the great mountains. Of all those who run to the Church, some as the multitudes come in faith to learn, others, as the Scribes, with envy and pride. It goes on, *And straightway all the people, when they beheld Jesus, were greatly amazed, and feared.*

BEDE. (in Marc. 3, 38) In all cases, the difference between the mind of the Scribes and of the people ought to be observed; for the Scribes are never said to have shewn any devotion, faith, humility, and reverence, but as soon as the Lord was come, the whole multitude was greatly amazed and feared,

and ran up to Him, and saluted Him; wherefore there follows, *And running to him, saluted him.*

THEOPHYLACT. For the multitude was glad to see Him, so that they saluted Him from afar, as He was coming to them; but some suppose that His countenance had become more beautiful from His transfiguration, and that this induced the crowd to salute Him.

PSEUDO-JEROME. Now it was the people, and not the disciples, who on seeing Him were amazed and feared, for there is no fear in love; fear belongs to servants, amazement to fools. It goes on: *And he asked them, What question ye with them.* Why does the Lord put this question? That confession may produce salvation, and the murmuring of our hearts may be appeased by religious words.

BEDE. (ubi sup.) The question, indeed, which was raised may, if I am not deceived, have been this, wherefore they, who were the disciples of the Saviour, were unable to heal the demoniac, who was placed in the midst, which may be gathered from the following words; *And one of the multitude answered and said, Master, I have brought unto thee my son, which hath a dumb spirit; and wheresoever he taketh him, he teareth him: and he foameth, and gnasheth with his teeth, and pineth away.*

CHRYSOSTOM. (ubi sup.) The Scriptures declare that this man was weak in faith, for Christ says, *O faithless generation:* and He adds, *If thou canst believe.* But although his want of faith was the cause of their not casting out the devil, he nevertheless accuses the disciples; wherefore it is added, *And I spake to thy disciples that they should cast him out; but they could not.* Now observe his folly; in praying to Jesus in the midst of the crowd, he accuses the disciples, wherefore the Lord before the multitude so much the more accuses him, and not only aims the accusation at himself, but also extends it to all the Jews; for it is probable that many of those present had been offended, and had held wrong thoughts concerning His disciples. Wherefore there follows, *He answereth them and saith, O faithless generation, how long shall I be with you? how long shall I suffer you?* By which He shewed both that He desired death, and that it was a burden to Him to converse with them.

BEDE. (ubi sup.) So far, however, is He from being angry with the person, though He reproved the sin, that He immediately added, *Bring him unto me; and they brought him unto him. And when he saw him, straightway the spirit fare him, and he fell on the ground, and wallowed foaming.*

CHRYSTOSTOM. (ubi sup.) But this the Lord permitted for the sake of the father of the boy, that when he saw the devil vexing his child, he might be brought on to believe that the miracle was to be wrought.

THEOPHYLACT. He also permits the child to be vexed, that in this way we might know the devil's wickedness, who would have killed him, had he not been assisted by the Lord. It goes on: *And he asked his father, How long is it ago since this came unto him? And he said, Of a child; and oftentimes it has cast him into the fire and into the waters to destroy him.*

BEDE. Let Julian ^g blush, who dares to say that all men are born in the flesh, without the infection of sin, as though they were innocent in all respects, just as Adam was when he was created. For what was there in the boy, that he should be troubled from infancy with a cruel devil, if he were not held at all by the chain of original sin? since it is evident that he could not yet have had any sin of his own.

GLOSS. (non occ.) Now he expresses in the words of his petition his want of faith; for that is the reason why he adds, *But if thou canst do any thing, have compassion on us, and help us.* For in that he says, *If thou canst do any thing*, he shews that he doubts His power, because he had seen that the disciples of Christ had failed in curing him; but he says, *have compassion on us*, to shew the misery of the son, who suffered, and the father, who suffered with him. It goes on: *Jesus said unto him, If thou canst believe, all things are possible to him that believeth.*

PSEUDO-JEROME. This saying, *If thou canst*, is a proof of the freedom of the will. Again, all things are possible to him that believeth, which evidently means all those things which are prayed for with tears in the name of Jesus, that is, of salvation.

BEDE. (ubi sup.) The answer of the Lord was suited to the petition; for the man said, *If thou canst do any thing, help us*; and to this the Lord answered, *If thou canst believe*. On the other hand, the leper who cried out, with faith,

Lord, if thou wilt, thou canst make me clean, (Matt. 8:2. 3) received an answer according to his faith, *I will, be thou clean*.

CHRYSOSTOM. (Vict. Ant. e Cat. in Marc. sed v. Chrys. ubi sup.) His meaning is; such a plenitude of virtue is there in Me, that not only can I do this, but I will make others to have that power; where fore if thou canst believe as thou oughtest to do, thou shalt be able to cure not only him, but many more. In this way then, He endeavoured to bring back to the faith, the man who as yet speaks unfaithfully. There follows, *And straightway the father of the child cried out, and said with tears, Lord, I believe; help thou mine unbelief*. But if he had already believed, saying, *I believe*, how is it that he adds, *help thou mine unbelief*? We must say then that faith is manifold, that one sort of faith is elementary, another perfect; but this man, being but a beginner in believing, prayed the Saviour to add to his virtue what was wanting.

BEDE. (ubi sup.) For no man at once reaches to the highest point, but in holy living a man begins with the least things that he may reach the great; for the beginning of virtue is different, from the progress and the perfection of it. Because then faith mounts up through the secret inspiration of grace, by the steps of its own merits^h, he who had not yet believed perfectly was at once a believer and an unbeliever.

PSEUDO-JEROME. By this also we are taught that our faith is tottering, if it lean not on the stay of the help of God. But faith by its tears receives the accomplishment of its wishes; Wherefore it continues, *When Jesus saw that the multitude came running together, he rebuked the foul spirit, saying unto him, Thou dumb and deaf spirit, I charge thee come out of him, and enter no more into him*.

THEOPHYLACT. The reason that He rebuked the foul spirit, when He saw the crowd running together, was that he did not wish to cure him before the multitude, that He might give us a lesson to avoid ostentation.

PSEUDO-CHRYSOSTOM. (Vict. Ant. e Cat. in Marc.) And His rebuking him, and saying, *I charge thee*, is a proof of Divine power. Again, in that He says not only, *come out of him*, but also *enter no more into him*, He shews that the evil spirit was ready to enter again, because the man was weak in faith, but was prevented by the command of the Lord. It goes on, *And the spirit*

cried, and rent him sore, and came out of him; and he was as one dead, insomuch that many said, He is dead. For the devil was not able to inflict death upon him, because the true Life was come.

BEDE. (ubi sup.) But him, whom the unholy spirit made like unto death, the holy Saviour saved by the touch of His holy hand; wherefore it goes on, *But Jesus took him by the hand, and lifted him up, and he arose.* Thus as the Lord had shewn Himself to be very God by the power of healing, so He shewed that He had the very nature of our flesh, by the manner of His human touch. The Manichæanⁱ indeed madly denies that He was truly clothed in flesh; He Himself, however, by raising, cleansing, enlightening so many afflicted persons by His touch, condemned his heresy before its birth. It goes on: *And when he was come into the house, his disciples asked him privately, Why could not we cast him out?*

CHRYSOSTOM. (ubi sup.) They feared that perchance they had lost the grace conferred upon them; for they had already received power over unclean spirits. It goes on: *And he said unto them, This kind can come forth by nothing but by prayer and fasting.*

THEOPHYLACT. That is, the whole class of lunatics, or simply, of all persons possessed with devils. Both the man to be cured, and he who cures him, should fast; for a real prayer is offered up, when fasting is joined with prayer, when he who prays is sober and not heavy with food.

BEDE. (ubi sup.) Again, in a mystical sense, on high the Lord unfolds the mysteries of the kingdom to His disciples, but below He rebukes the multitude for their sins of unfaithfulness, and expels devils from those, who are vexed by them. Those who are still carnal and foolish, He strengthens, teaches, punishes, whilst He more freely instructs the perfect concerning the things of eternity.

THEOPHYLACT. Again, this devil is deaf and dumb; deaf, because he does not choose to hear the words of God; dumb, because he is unable to teach others their duty.

PSEUDO-JEROME. Again, a sinner foameth forth folly, gnasheth with anger, pineth away in sloth. But the evil spirit tears him, when coming to salvation, and in like manner those whom he would drag into his maw he tears asunder by terrors and losses, as he did Job.

BEDE. (ubi sup.) For oftentimes when we try to turn to God after sin, our old enemy attacks us with new and greater snares, which he does, either to instil into us a hatred of virtue, or to avenge the injury of his expulsion.

GREGORY. (Mor. x. 30) But he who is freed from the power of the evil spirit is thought to be dead; for whosoever has already subdued earthly desires, puts to death within himself his carnal mode of life, and appears to the world as a dead man, and many look upon him as dead; for they who know not how to live after the Spirit, think that he who does not follow after carnal pleasures is altogether dead.

PSEUDO-JEROME. Further, in his being vexed from his infancy, the Gentile people is signified, from the very birth of whom the vain worship of idols arose, so that they in their folly sacrificed their children to devils. And for this reason it is said that *it cast him into the fire and into the water*; for some of the Gentiles worshipped fire, others water.

BEDE. (ubi sup.) Or by this demoniac are signified those, who are bound by the guilt of original sin, and coming into the world as criminals, are to be saved by grace; and by fire is meant the heat of anger, by water, the pleasures of the flesh, which melt the soul by their sweetness. But He did not rebuke the boy, who suffered violence, but the devil, who inflicted it, because he who desires to amend a sinner, ought, whilst he exterminates his vice by rebuking and cursing it, to love and cherish the man.

PSEUDO-JEROME. Again, the Lord applies to the evil spirit what he had inflicted on the man, calling him *deaf and dumb spirit*, because he never will hear and speak what the penitent sinner can speak and hear. But the devil, quitting a man, never returns, if the man keep his heart with the keys of humility and charity, and hold possession of the gate of freedom.¹ The man who was healed became as one dead, for it is said to those who are healed, *Ye are dead, and your life is hid with Christ in God*. (Col. 3:3.)

THEOPHYLACT. (ap. Pseudo-Hier.) Again, when Jesus, that is, the word of the Gospel, takes hold of the hand, that is, of our powers of action, then shall we be freed from the devil. And observe that God first helps us, then it is required of us that we do good; for which reason it is said that Jesus *raised him*, in which is shewn the aid of God, and that *he arose*, in which is declared the zeal of man.

BEDE. (ubi sup.) Further, our Lord, while teaching the Apostles how the worst devil is to be expelled, gives all of us rules for our life; that is, He would have us know that all the more grievous attacks of evil spirits or of men are to be overcome by fastings and prayers; and again, that the anger of the Lord, when it is kindled for vengeance on our crimes, can be appeased by this remedy alone. But fasting in general is not only abstinence from food, but also from all carnal delights, yea, from all vicious passions. In like manner prayer taken generally, consists not only in the words by which we call upon the Divine mercy, but also in all those things which we do with the devotedness of faith in obedience to our Maker, as the Apostle testifies, when he says, *Pray without ceasing*. (1 Thess. 5:17)

PSEUDO-JEROME. Or else, the folly which is connected with the softness of the flesh, is healed by fasting; anger and laziness are healed by prayer. Each wound has its own medicine, which must be applied to it; that which is used for the heel will not cure the eye; by fasting, the passions of the body, by prayer, the plagues of the soul, are healed.

9:30–37

30. And they departed thence, and passed through Galilee; and he would not that any man should know it.

31. For he taught his disciples, and said unto them, The Son of man is delivered into the hands of men, and they shall kill him; and after that he is killed, he shall rise the third day.

32. But they understood not that saying, and were afraid to ask him.

33. And he came to Capernaum: and being in the house he asked them, What was it that ye disputed among yourselves by the way?

34. But they held their peace: for by the way they had disputed among themselves, who should be the greatest.

35. And he sat down, and called the twelve, and saith unto them, If any man desire to be first, the same shall be last of all, and servant of all.

36. And he took a child, and set him in the midst of them: and when he had taken him in his arms, he said unto them,

37. Whosoever shall receive one of such children in my name, receiveth me: and whosoever shall receive me, receiveth not me, but him that sent me.

THEOPHYLACT. It is after miracles that the Lord inserts a discourse concerning His Passion, lest it should be thought that He suffered because He could not help it; wherefore it is said, *And they departed thence, and passed through Galilee: and he would not that any man should know it. For he taught his disciples, and said unto them, The Son of man is delivered into the hands of men, and they shall kill him.*

BEDE. (in Marc. 3, 39) He always mingles together sorrowful and joyful things, that sorrow should not by its suddenness frighten the Apostles, but be borne by them with prepared minds.

THEOPHYLACT. After, however, saying what was sorrowful, He adds what ought to rejoice them; wherefore it goes on: *And after that he is killed, he shall rise the third day*; in order that we may learn that joys come on after struggles. There follows: *But they understood not that saying, and were afraid to ask him.*

BEDE. (ubi sup.) This ignorance of the disciples proceeds not so much from slowness of intellect, as from love for the Saviour, for they were as yet carnal, and ignorant of the mystery of the cross, they could not therefore believe that He whom they had recognised as the true God, was about to die; being accustomed then to hear Him often talk in figures, and shrinking from the event of His death, they would have it, that something was conveyed figuratively in those things, which he spoke openly concerning His betrayal and passion. It goes on: *And they came to Capernaum.*

PSEUDO-JEROME. Capernaum means the city of consolation, and agrees with the former sentence, which He had spoken: *And after that he is killed, he shall arise the third day.* There follows: *And being in the house he asked them, What was it that ye disputed among yourselves by the way? But they held their peace.*

PSEUDO-CHRYSOSTOM. (Vict. Ant. e Cat. in Marc.) Matthew however says, that the disciples came to Jesus, saying, *Who is the greatest in the kingdom of heaven?* (Matt. 18:1) The reason is, that he did not begin the narrative from its commencement, but omitted our Saviour's knowledge of the thoughts and words of His disciples; unless we understand Him to mean, that even what they thought and said, when away from Christ, was said unto Him, since it was as well known to Him as if it had been said to Him. It goes on: *For by the way they had disputed among themselves, who should be the greatest.* (Luke 9:46. Vulg.) But Luke says, that "the thought entered into the disciples which of them should be the greatest;" for the Lord laid open their thought and intention from their private discourse¹ according to the Gospel narrative.

PSEUDO-JEROME. It was fit also that they should dispute concerning the chief place by the way; the dispute is like the place where it is held; for lofty station is only entered upon to be quitted: as long as a man keeps it, it is slippery, and it is uncertain at what stage, that is, on what day, it will end.

BEDE. (ubi sup.) The reason why the dispute concerning the chief place arose amongst the disciples seems to have been, that Peter, James, and John, were led apart from the rest into the mountain, and that something secret was there entrusted to them, also that the keys of the kingdom of heaven were promised to Peter, according to Matthew. Seeing however the thoughts of the disciples, the Lord takes care to heal the desire of glory by humility; for He first, by simply commanding humility, admonishes them that a high station was not to be aimed at. Wherefore it goes on: *And he sat down, and called the twelve, and saith unto them, If any man desire to be first, the same shall be last of all, and servant of all.*

JEROME. Where it is to be observed, that the disciples disputed by the way concerning the chief place, but Christ Himself sat down to teach humility; for princes toil while the humble repose.

PSEUDO-CHRYSOSTOM. (Vict. Ant. e Cat. in Marc.) The disciples indeed wished to receive honour at the hands of the Lord; they also had a desire to be made great by Christ, for the greater a man is, the more worthy of honour he becomes, for which reason He did not throw an obstacle in the way of that desire, but brought in humility.

THEOPHYLACT. For His wish is not that we should usurp for ourselves chief places, but that we should attain to lofty heights by lowliness. He next admonishes them by the example of a child's innocence; wherefore there follows: *And he took a child, and set him in the midst of them.*

CHRYSTOSTOM. (Vict. Ant. e Cat. in Marc. Sed v. Chrys. Hom. in Matt. 58) By the very sight, persuading them to humility and simplicity; for this little one was pure from envy and vain glory, and from a desire of superiority. But He does not only say, If ye become such, ye shall receive a great reward, but also, if ye will honour others, who are such for my sake. Wherefore there follows: *And when he had taken him in his arms, he said unto them, Whosoever shall receive one of such children in my name, receiveth me.*

BEDE. (ubi sup.) By which, He either simply shews, that those who would become greater must receive the poor of Christ in honour of Him, or He would persuade them to be in malice children, to keep simplicity without arrogance, charity without envy, devotedness without anger. Again, by taking the child into His arms, He implies that the lowly are worthy of His embrace and love. He adds also, *In my name*, that they might, with the fixed purpose of reason, follow for His name's sake that mould of virtue to which the child keeps, with nature for his guide. And because He taught that He Himself was received in children, lest it should be thought that there was nothing in Him but what was seen, he added, *And whosoever shall receive me, receiveth not me, but Him that sent me*; thus wishing, that we should believe Him to be of the same nature and of equal greatness with His Father.

THEOPHYLACT. See, how great is humility, for it wins for itself the indwelling of the Father, and of the Son, and also of the Holy Ghost.

9:38–42

38. And John answered him, saying, Master, we saw one casting out devils in thy name, and he followeth not us: and we forbid him, because he followeth not us.

39. But Jesus said, Forbid him not: for there is no man which shall do a miracle in my name, that can lightly speak evil of me.

40. For he that is not against us is on our part.

41. For whosoever shall give you a cup of water to drink in my name, because ye belong to Christ, verily I say unto you, he shall not lose his reward.

42. And whosoever shall offend one of these little ones that believe in me, it is better for him that a millstone were hanged about his neck, and he were cast into the sea.

BEDE. (ubi sup.) John, loving the Lord with eminent devotion, thought that He who performed an office to which He had no right was to be excluded from the benefit of it. Wherefore it is said, *And John answered him, saying, Master, we saw one casting out devils in thy name, and he followeth not us: and we forbad him, because he followeth not us.*

PSEUDO-CHRYSOSTOM. (Vict. Ant. e Cat. in Marc.) For many believers received gifts, and yet were, not with Christ, such was this man who cast out devils; for there were many of them deficient in some way; some were pure in life, but were not so perfect in faith; others again, contrariwise.

THEOPHYLACT. Or again, some unbelievers, seeing that the name of Jesus was full of virtue, themselves used it, and performed signs, though they were unworthy of Divine grace; for the Lord wished to extend His name even by the unworthy.

PSEUDO-CHRYSOSTOM. (Vict. Ant. e Cat. in Marc.) It was not from jealousy or envy, however, that John wished to forbid him who cast out devils, but because he wished that all, who called on the name of the Lord, should follow Christ, and be one body with His disciples. But the Lord, however unworthy they who perform the miracles may be, incites others by their means to believe on Him, and induces themselves by this unspeakable grace to become better. Wherefore there follows: *But Jesus said, Forbid him not.*

BEDE. (ubi sup.) By which He shews that no one is to be driven away from that partial goodness which he possesses already, but rather to be stirred up to that which he has not as yet obtained.

PSEUDO-CHRYSOSTOM. (Vict. Ant. e Cat. in Marc.) In conformity to this, He shews that he is not to be forbidden, adding immediately after, *For there is*

no man which shall do a miracle in my name, that can lightly speak evil of me. He says *lightly*, to meet the case of those who fell into heresy, such as were Simon and Menander, and Cerinthus ^k; not that they did miracles in the name of Christ, but by their deceptions had the appearance of doing them. But these others, though they do not follow us, cannot however set themselves to say any thing against us, because they honour My name by working miracles.

THEOPHYLACT. For how can he speak evil of Me, who draws glory from My name, and works miracles by the invocation of this very name. There follows, *For he that is not against you is on your part.*

AUGUSTINE. (de Con. Evan. 4. 5.) We must take care that this saying of the Lord appear not to be contrary to that, where He says, *He who is not with me is against me.* (Luke 11:23) Or will any one say that the difference lies in that here He says to His disciples, *For he that is not against you is on your part*, but in the other He speaks of Himself, *He who is not with me is against me*? As if indeed it were possible ^l that he who is joined to Christ's disciples, who are as His members, should not be with Him. How if it were so, could it be true that *he that receiveth you receiveth me*? (Matt. 10:40) Or how is he not against Him, who is against His disciples? Where then will be that saying, *He who despiseth you, despiseth me*? (Luke 10:16.) But surely what is implied is, that a man is not with Him in as far as he is against Him, and is not against Him in as far as he is with Him. For instance, he who worked miracles in the name of Christ, and yet did not join himself to the body of His disciples, in as far as he worked the miracles in His name, was with them, and was not against them: again, in that he did not join their society, he was not with them, and was against them. But because they forbade his doing that in which he was with them, the Lord said unto them, *Forbid him not*; for they ought to have forbidden his being without their society, and thus to have persuaded him of the unity of the Church, but they should not have forbidden that in which he was with them, that is, his commendation of the name of their Lord and Master by the expulsion of devils. Thus the Church Catholic does not disapprove in heretics the sacraments, which are common, but she blames their division, or some opinion of theirs adverse to peace and to truth; for in this they are against us.

PSEUDO-CHRYSOSTOM. (Vict. Ant. e Cat. in Marc.) Or else, this is said of those who believe on Him, but nevertheless do not follow Him from the looseness of their lives. Again, it is said of devils, who try to separate all from God, and to disperse His congregation. There follows, *For whosoever shall give you a cup of cold water to drink in my name, because ye belong to Christ, verily I say unto you, he shall not lose his reward.*

THEOPHYLACT. Not only will I not forbid him who works miracles in My name, but also whosoever shall give you the smallest thing for My name's sake, and shall receive you, not on account of human and worldly favour, but from love to Me, shall not lose his reward.

AUGUSTINE. (de Con. Evan. 4. 6) By which He shews, that he of whom John had spoken was not so far separated from the fellowship of the disciples, as to reject it, as a heretic, but as men are wont to hang back from receiving the Sacraments of Christ, and yet favour the Christian name, so as even to succour Christians, and do them service only because they are Christians. Of these He says they shall not lose their reward; not that they ought already to think themselves secure on account of this good will which they have towards Christians, without being washed with His baptism, and incorporated in His unity, but that they are already so guided by the mercy of God, as also to attain to these, and thus to go away from this life in security.

PSEUDO-CHRYSOSTOM. (Vict. Ant. e Cat. in Marc.) And that no man may allege poverty, He mentions that, of which none can be destitute, that is, a cup of cold water, for which also he will obtain a reward; for it is not the value of the gift, but the dignity of those who receive it, and the feelings of the giver, which makes a work worthy of reward. His words shew that His disciples are to be received, not only on account of the reward, which he who receives them obtains, but also, because he thus saves himself from punishment. There follows: *And whosoever shall offend one of these little ones that believe in me, it is better for him that a millstone were hanged about his neck, and he were cast into the sea:* as though He would say,¹ All who honour you for My sake have their reward, so also those who dishonour you, that is, offend you, shall receive the worst of vengeance. Further, from things which are palpable to us, He describes an intolerable torment, making mention of a millstone, and of being drowned; and He says not, let a millstone be hanged about his neck, but, it is better for him to

suffer this, shewing by this that some more heavy evil awaits him. But He means by *little ones that believe on Me*, not only those who follow Him, but those who call upon His name, those also who offer a cup of cold water, though they do not any greater works. Now He will have none of these offended or plucked away; for this is what is meant by forbidding them to call upon His name.

BEDE. (ubi sup.) And fitly the man who is offended is called a little one, for he who is great, whatever he may suffer, departs not from the faith; but he who is little and weak in mind looks out for occasions of stumbling. For this reason we must most of all look to those who are little ones in the faith, lest by our fault they should be offended, and go back from the faith, and fall away from salvation.

GREGORY. (in Ezech. 1. Hom. 7) We must observe, however, that in our good works we must sometimes avoid the offence of our neighbour, sometimes look down upon it as of no moment. For in as far as we can do it without sin, we ought to avoid the offence of our neighbour; but if a stumblingblock is laid before men in what concerns the truth, it is better to allow the offence to arise, than that the truth should be abandoned.

GREGORY. (de cura past. p. i. c. 2) Mystically by a millstone is expressed the tedious round and toil of a secular life, and by the depths of the sea, the worst damnation is pointed out. He who therefore, after having been brought to a profession of sanctity, destroys others, either by word or example, it had been indeed better for him that his worldly deeds should render him liable to death, under a secular garb, than that his holy office should hold him out as an example for others in his faults, because doubtless if he had fallen alone, his pain in hell would have been of a more endurable kind.

9:43–50

43. And if thy hand offend thee, cut it off: it is better for thee to enter into life maimed, than having two hands to go into hell, into the fire that never shall be quenched:

44. Where their worm dieth not, and the fire is not quenched.

45. And if thy foot offend thee, cut it off: it is better for thee to enter halt into life, than having two feet to be cast into hell, into the fire that never shall be quenched:

46. Where their worm dieth not, and the fire is not quenched.

47. And if thine eye offend thee, pluck it out: it is better for thee to enter into the kingdom of God with one eye, than having two eyes to be cast into hell fire:

48. Where their worm dieth not, and the fire is not quenched.

49. For every one shall be salted with fire, and every sacrifice shall be salted with salt.

50. Salt is good: but if the salt have lost his saltness, wherewith will ye season it? Have salt in yourselves, and have peace one with another.

BEDE. (ubi sup.) Because the Lord had taught us not to offend those who believe on Him, He now as next in order warns us how much we should beware of those who offend us, that is, who by their words or conduct strive to drag us into the perdition of sin; wherefore He says, *And if thy hand offend thee, cut it off.*

CHRYSOSTOM. (Hom. in Matt. 59) He says not this of our limbs, but of our intimate friends, whom as being necessary to us we look upon as our limbs; for nothing is so hurtful as mischievous society.

BEDE. (ubi sup.) That is, He calls by the name of hand, our intimate friend, of whose aid we daily stand in need; but if such an one should wish to do us a hurt in what concerns our soul, he is to be driven away from our society, lest by choosing a portion in this life with one who is lost, we should perish together with him in that which is to come. Where fore there follows, *It is better for thee to enter into life maimed, than having two hands to enter into hell.*

GLOSS. (non occ.) By maimed He means, deprived of the help of some friend, for it is better to enter into life without a friend, than to go with him into hell.

PSEUDO-JEROME. Or else, *It is better for thee to enter into life maimed*, that is, without the chief place, for which you have wished, than having two hands to go into eternal fire. The two hands for high station are humility and pride; cut off pride, keeping to the estate of lowliness.

PSEUDO-CHRYSOSTOM. (Vict. Ant. e Cat. in Marc.) Then He introduces the witness of prophecy from the prophet Isaiah, saying, *Where their worm dieth not, and the fire is not quenched*. (Isa. 66:24) He says not this of a visible worm, but He calls conscience, a worm, gnawing the soul for not having done any good thing; for each of us shall be made his own accuser, by calling to mind what he has done in this mortal life, and so their worm remains for ever.

BEDE. (ubi sup.) And as the worm is the pain which inwardly accuses, so the fire is a punishment which rages without us; or by the worm is meant the rottenness of hell, by the fire, its heat.

AUGUSTINE. (de Civ. Dei, 21.9) But those who hold that both of these, namely, the fire and the worm, belong to the pains of the soul, and not of the body, say also that those who are separated from the kingdom of God are tortured, as with fire, by the pangs of a soul, repenting too late, and hopelessly; and they not unfitly contend that fire may be put for that burning grief, as says the Apostle, *Who is offended, and I burn not?* (2 Cor. 11:29) They also think that by the worm must be understood the same grief, as is said: *As a moth destroys a garment, and a worm wood, so grief tortures the heart of man*. (Prov. 25:20. vulg.) All those who hesitate not to affirm that there will be pain both of body and soul in that punishment, affirm that the body is burnt by the fire. But although this is more credible, because it is absurd that there either the pains of body or of soul should be wanting, still I think that it is easier to say that both belong to the body than that neither; and therefore it seems to me that Holy Scripture in this place is silent about the pains of the soul, because it follows that the soul also is tortured in the pains of the body. Let each man therefore choose which he will, either to refer the fire to the body, the worm to the soul, the one properly, the other in a figure, or else both properly to the body; for living things may exist even in fire, in burnings without being wasted, in pain without death, by the wondrous power of the Almighty Creator. It goes on: *And if thy foot offend thee, cut it off: it is better for thee to enter halt into*

life, than having two feel to be cast into hell, into the fire that never shall be quenched; where their worm, dieth not, and the fire is not quenched.

BEDE. (ubi sup.) A friend is called a foot, on account of its service in going about for us, since he is as it were ready for our use. It goes on: *And if thine eye offend thee, pluck it out: it is better for thee to enter into the kingdom of God with one eye, than having two eyes to be cast into hell fire; where their worm dieth not, and the fire is not quenched.* A friend who is useful, and anxious, and sharp in perception, is called an eye.

AUGUSTINE. (de Con. Evan. 4. 6) Here truly it appears that they who do acts of devotedness in the name of Christ, even before they have joined themselves to the company of Christians, and have been washed in the Christian Sacraments, are more useful than those who though already bearing the name of Christians, by their doctrine drag their followers with themselves into everlasting punishment; whom also under the name of members of the body, He orders, as an offending eye or hand, to be torn from the body, that is, from the fellowship itself of unity, that we may rather come to everlasting life without them, than with them go into hell. But the separation of those who separate themselves from them consists in the very circumstance of their not yielding to them, when they would persuade them to evil, that is, offend them. If indeed their wickedness becomes known to all the good men, with whom they are connected, they are altogether cut off from all fellowship, and even from partaking in the heavenly Sacraments. If however they are thus known only to the smaller number, whilst their wickedness is unknown to the generality, they are to be tolerated in such a way that we should not consent to join in their iniquity, and that the communion of the good should not be deserted on their account.

BEDE. (ubi sup.) But because the Lord had three times made mention of the worm and the fire, that we might be able to avoid this torment, He subjoins, *For every one shall be salted with fire.* For the stink of worms always arises from the corruption of flesh and blood, and therefore fresh meat is seasoned with salt, that the moisture of the blood may be dried off, and so it may not breed worms. And if, indeed, that which is salted with salt, keeps off the putrefying worm, that which is salted with fire, that is, seasoned again with flames, on which salt is sprinkled, not only casts off worms, but also consumes the flesh itself. Flesh and blood therefore breed worms, that is, carnal pleasure, if unopposed by the seasoning of continence, produces

everlasting punishment for the luxurious; the stink of which if any man would avoid, let him take care to chasten his body with the salt of continence, and his mind with the seasoning of wisdom, from the stain of error and vice. For salt means the sweetness of wisdom, and fire, the grace of the Holy Spirit. He says therefore, *Every one shall be salted with fire*, because all the elect ought to be purged by spiritual wisdom, from the corruption of carnal concupiscence. Or else, the fire is the fire of tribulation, by which the patience of the faithful is proved, that it may have its perfect work.

PSEUDO-CHRYSOSTOM. (Vict. Ant. e Cat. in Marc.) Similar to this is that which the Apostle says, *And the fire shall try every man's work of what sort it is*. (1 Cor. 3:13.) Afterwards he brings in a witness from Leviticus: which says, *And every oblation of thy meat offering shall thou season with salt*. (Lev. 2:13.)

PSEUDO-JEROME. The oblation of the Lord is the race of man, which is here salted by means of wisdom, whilst the corruption of blood, the nurse of rottenness, and the mother of worms, is being consumed, which there also shall he tried by the purgatorial fire ^m.

BEDE. (ubi sup.) We may also understand the altar to be the heart of the elect, and the victims and sacrifices to be offered on the altar are good works. But in all sacrifices salt ought to be offered, for that is not a good work which is not purged by the salt of wisdom from all corruption of vain glory, and other evil and superfluous thoughts.

PSEUDO-CHRYSOSTOM. (v. Vict. Ant. in Cat.) Or else it is meant, that every gift of our victim, which is accompanied by prayer and the assisting of our neighbour, is salted with that divine fire, of which it is said, *I am come to send fire on earth*. (Luke 12:49.) Concerning which it is added: *Salt is good*; that is, the fire of love. *But if the salt have lost his saltness*, that is, is deprived of itself, and that peculiar quality, by which it is called good, *where with will ye season it?* For there is salt, which has saltness, that is, which has the fulness of grace; and there is salt, which has no saltness, for that which is not peaceful is salt unseasoned.

BEDE. (ubi sup.) Or the good salt is the frequent hearing of God's word, and the seasoning the hidden parts of the heart with the salt of spiritual wisdom.

THEOPHYLACT. For as salt preserves flesh, and suffers it not to breed worms, so also the discourse of the teacher, if it can dry up what is evil, constrains carnal men, and suffers not the undying worm to grow up in them. But if it be without saltness, that is, if its virtue of drying up and preserving be gone, with what shall it be salted?

PSEUDO-CHRYSOSTOM. (v. Vict. Ant. in Cat.) Or, according to Matthew, the disciples of Christ are the salt, which preserves the whole world, resisting the rottenness which proceeds from idolatry and sinful fornication. For it may also be meant, that each of us has salt, in as far as he contains in himself the graces of God. Wherefore also the Apostle joins together grace and salt, saying, *Let your speech be always with grace, seasoned with salt.* (Col. 4:6) For salt is the Lord Jesus Christ, Who was able to preserve the whole earth, and made many to be salt in the earth: and if any of these be corrupted, (for it is possible for even the good to be changed into corruption,) they are worthy to be cast out.

PSEUDO-JEROME. Or otherwise; That salt is saltless which loves the chief place, and dares not rebuke others. Wherefore there follows, *Have salt in yourselves, and have peace one with another.* That is, let the love of your neighbour temper the saltness of rebuke, and the salt of justice season the love of your neighbour.

GREGORY. (De cura past. iii. c. 22) Or this is said against those whom greater knowledge, while it raises above their neighbours, cuts off from the fellowship of others; thus the more their learning increases, the more they unlearn the virtue of concord.

GREGORY. (Ibid. ii. 4) He also who strives to speak with wisdom should be greatly afraid, lest by his eloquence the unity of his hearers be thrown into confusion, lest, while he would appear wise, he unwisely cut asunder the bonds of unity.

THEOPHYLACT. Or else, he who binds himself to his neighbour by the tie of love, has salt, and in this way peace with his neighbour.

AUGUSTINE. (de Con. iv. 6) Mark relates that the Lord said these things consecutively, and has put down some things omitted by every other Evangelist, some which Matthew has also related, others which both Matthew and Luke relate, but on other occasions, and in a different series of

events. Wherefore it seems to me that our Lord repeated in this place discourses which He had used in other places, because they were pertinent enough to this saying of His, by which He prevented their forbidding miracles to be wrought in His name, even by him who followed Him not together with His disciples.

CHAP. 10

10:1–12

1. And he arose from thence, and cometh into the coasts of Judæa by the farther side of Jordan: and the people resort unto him again; and, as he was wont, he taught them again.

2. And the Pharisees came to him, and asked him, Is it lawful for a man to put away his wife? tempting him.

3. And he answered and said unto them, What did Moses command you?

4. And they said, Moses suffered to write a bill of divorcement, and to put her away.

5. And Jesus answered and said unto them, For the hardness of your heart he wrote you this precept.

6. But from the beginning of the creation God made them male and female.

7. For this cause shall a man leave his father and mother, and cleave to his wife;

8. And they twain shall be one flesh: so then they are no more twain, but one flesh.

9. What therefore God hath joined together, let not man put asunder.

10. And in the house his disciples asked him again of the same matter.

11. And he saith unto them, Whosoever shall put away his wife, and marry another, committeth adultery against her.

12. And if a woman shall put away her husband and be married to another, she committeth adultery.

BEDE. (in Marc. 3, 40) Up to this time Mark hath related what our Lord said and did in Galilee; here he begins to relate what He did, taught, or suffered in Judæa, and first indeed across the Jordan on the east; and this is what is said in these words: *And he arose from thence, and cometh into the coasts of Jadæa, by the farther side of Jordan*; then also on this side Jordan, when He came to Jericho, Bethany, and Jerusalem. And though all the province of the Jews is generally called Judæa, to distinguish it from other nations, more especially, however, its southern portion was called Judæa, to distinguish it from Samaria, Galilee, Decapolis, and the other regions in the same province.

THEOPHYLACT. But He enters the region of Judæa, which the envy of the Jews had often caused Him to leave, because His Passion was to take place there. He did not, however, then go up to Jerusalem, but to the confines of Judæa, that He might do good to the multitudes, who were not evil; for Jerusalem was, from the malice of the Jews, the worker of all the wickedness. Wherefore it goes on: *And the people resort unto him again, and, as he was wont, he taught them again.*

BEDE. (ubi sup.) Mark the difference of temper in the multitude and in the Pharisees. The former meet together, in order to be taught, and that their sick may be healed, as Matthew relates; the latter come to Him, to try to deceive their Saviour by tempting Him. Wherefore there follows, *And the Pharisees came to him, and asked him, Is it lawful for a man to put away his wife? tempting Him.* (Matt. 19:2)

THEOPHYLACT. They come to Him indeed, and do not quit Him, lest the multitudes should believe on Him; and by continually coming to Him, they thought to bring Him into difficulty, and to confuse Him by their questions. For they proposed to Him a question, which had on either side a precipice, so that whether He said that it was lawful for a man to put away his wife, or

that it was not lawful, they might accuse Him, and contradict what He said, out of the doctrines of Moses. Christ, therefore, being Very Wisdom, in answering their question, avoids their snares.

CHRYSOSTOM. (Vict. Ant. e Cat. in Marc. et v. Chrys. Hom. 62) For being asked, whether it is lawful, he does not immediately reply, it is not lawful, lest they should raise an outcry, but He first wished them to answer Him as to the sentence of the law, that they by their answer might furnish Him with what it was right to say. Wherefore it goes on, *And he answered and said unto them, What did Moses command you?* And afterwards, *And they said, Moses suffered to write a bill of divorcement, and to put her away.* They put forward indeed this that Moses had said either on account of the question of our Saviour, or wishing to excite against Him a multitude of men. For divorce was an indifferent thing among the Jews, and all practised it, as though it were permitted by the law.

AUGUSTINE. (de Con. Evan. 2. 62) It makes nothing, however, to the truth of the fact, whether, as Matthew says,¹ they themselves addressed to the Lord the question concerning the bill of divorcement, allowed to them by Moses, on our Lord's forbidding the separation, and confirming His sentence from the law, or whether it was in answer to a question of His, that they said this concerning the command of Moses, as Mark here says. For His wish was to give them no reason why Moses permitted it, before they themselves had mentioned the fact; since then the wish of the parties speaking, which is what the words ought to express, is in either way shewn, there is no discrepancy, though there be a difference in the way of relating it. It may also be meant that, as Mark expresses it, the question put to them by the Lord, *What did Moses command?* was in answer to those who had previously asked His opinion concerning the putting away of a wife; and when they had replied that Moses permitted them to write a bill of divorcement, and to put her away, (Matt. 19:4) His answer was concerning that same law, given by Moses, how God instituted the marriage of a male, and a female, saying those things which Matthew relates; on hearing which they again rejoined what they had replied to Him when He first asked them, namely, *Why then did Moses command?*

AUGUSTINE. (cont. Faust. xix. 26) Moses, however, was against a man's dismissing his wife, for he interposed this delay, that a person whose mind was bent on separation, might be deterred by the writing of the bill, and

desist; particularly, since, as is related, among the Hebrews, no one was allowed to write Hebrew characters but the scribes. The law therefore wished to send him, whom it ordered to give a bill of divorcement, before he dismissed his wife, to them, who ought to be wise interpreters of the law, and just opponents of quarrel. For a bill could only be written for him by men, who by their good advice might overrule him, since his circumstances and necessity had put him into their hands, and so by treating between him and his wife they might persuade them to love and concord. But if a hatred so great had arisen that it could not be extinguished and corrected, then indeed a bill was to be written, that he might not lightly put away her who was the object of his hate, in such a way as to prevent his being recalled to the love, which he owed her by marriage, through the persuasion of the wise. For this reason it is added, *For the hardness of your heart, he wrote this precept*; for great was the hardness of heart which could not be melted or bent to the taking back and recalling the love of marriage, even by the interposition of a bill in a way which gave room for the just and wise to dissuade them.

PSEUDO-CHRYSOSTOM. (Cat. in Marc. Oxon.) Or else, it is said, *For the hardness of your hearts*, because it is possible for a soul purged from desires and from anger to bear the worst of women; but if those passions have a redoubled force over the mind, many evils will arise from hatred in marriage. (Chrys. ubi sup.). Thus then, He saves Moses, who had given the law, from their accusation, and turns the whole upon their head. But since what He had said was grievous to them, He at once brings back the discourse to the old law, saying, *But from the beginning of the creation, God made them male and female*.

BEDE. (ubi sup.) He says not male and females, which the sense would have required had it referred to the divorce of former wives, but *male and female*, so that they might be bound by the tie of one wife.

CHRYSOSTOM. (ubi sup.) If however he had wished one wife to be put away and another to be brought in, He would have created several women. Nor did God only join one woman to one man, but He also bade a man quit his parents and cleave to his wife. Wherefore it goes on: *And he said*, (that is, God said by Adam,) *For this cause shall a man leave his father and mother, and cleave to his wife*. From the very mode of speech, shewing the impossibility of severing marriage, because He said, *He shall cleave*.

BEDE. (ubi sup.) And in like manner, because He says, he shall cleave to his wife, not wives. It goes on: *And they twain shall be one flesh.*

CHRYSOSTOM. (ubi sup.) Being framed out of one root, they will join into one body. It goes on: *So then they are no more twain, but one flesh.*

BEDE. (ubi sup.) The reward then of marriage is of two to become one flesh. Virginity being joined to the Spirit, becomes of one spirit.

CHRYSOSTOM. (ubi sup.) After this, bringing forward an awful argument, He said not, do not divide, but He concluded, *What therefore God hath joined together, let not man put asunder.*

AUGUSTINE. (cont. Faust. xix. 29) Behold the Jews are convinced out of the books of Moses, that a wife is not to be put away, while they fancied that in putting her away, they were doing the will of Moses. In like manner from this place, from the witness of Christ Himself, we know this, that God made and joined male and female, for denying which the Manichees are condemned, resisting now not the books of Moses, but the Gospel of Christ.

BEDE. (ubi sup.) What therefore God hath conjoined by making one flesh of a man and a woman, that man cannot separate, but God alone. Man separates, when we dismiss the first wife because we desire a second; but it is God who separates, when by common consent, for the sake of serving God, we so have wives as though we had none. ⁿ

CHRYSOSTOM. (non occ.) But if two persons, whom God has joined together, are not to be separated; much more is it wrong to separate from Christ, the Church, which God has joined to Him.

THEOPHYLACT. But the disciples were offended, as not being fully satisfied with what had been said; for this reason they again question Him, wherefore there follows, *And in the house, his disciples asked him again of the same matter.*

PSEUDO-JEROME. This second question is said to be asked *again* by the Apostles, because it is on the subject of which the Pharisees had asked Him, that is, concerning the state of marriage; and this is said by Mark in his own person.

GLOSS. (non occ.) For a repetition of a saying of the Word, produces not weariness, but thirst and hunger; (Ecclus. 24:29) wherefore it is said, *They that eat me shall yet be hungry, and they that drink me shall yet be thirsty*; for the tasting of the honied words of wisdom yields all manner of savour to them who love her. Wherefore the Lord instructs His disciples over again; for it goes on, *And he saith unto them, Whosoever shall put away his wife and marry another, committeth adultery upon her*.

PSEUDO-CHRYSOSTOM. (Vict. Ant. e Cat. in Marc.) The Lord calls by the name of adultery cohabitation with her who is not a man's wife; she is not, however, a wife, whom a man has taken to him, after quitting his first; and for this reason he commits adultery upon her, that is, upon the second, whom he brings in. And the same thing is true in the case of the woman; wherefore it goes on, *And if a woman shall put away her husband, and marry another, she committeth adultery*; for she cannot be joined to another as her own husband, if she leave him who is really her own husband. The law indeed forbade what was plainly adultery; but the Saviour forbids this, which was neither plain, nor known to all, though it was contrary to nature.

BEDE. (ubi sup.) In Matthew it is more fully expressed, *Whosoever shall put away his wife, except it be for fornication*. (Matt. 19:9.) The only carnal cause then is fornication; the only spiritual cause is the fear of God, that a man should put away his wife to enter into religion °, as we read that many have done. But there is no cause allowed by the law of God for marrying another, during the lifetime of her who is quitted.

PSEUDO-CHRYSOSTOM. (Vict. Ant. e Cat. in Marc.) There is no contrariety in Matthew's relating that He spoke these words to the Pharisees, though Mark says that they were spoken to the disciples; for it is possible that He may have spoken them to both.

10:13–16

13. And they brought young children to him, that he should touch them: and his disciples rebuked those that brought them.

14. But when Jesus saw it, he was much displeased, and said unto them, Suffer the little children to come unto me, and forbid them not: for of such is the kingdom of God.

15. Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein.

16. And he took them up in his arms, put his hands upon them, and blessed them.

THEOPHYLACT. The wickedness of the Pharisees in tempting Christ, has been related above, and now is shewn the great faith of the multitude, who believed that Christ conferred a blessing on the children whom they brought to Him, by the mere laying on of His hands. Wherefore it is said: *And they brought young children to him, that he might touch them.*

CHRYSTOSTOM. (ubi sup.) But the disciples, out of regard for the dignity of Christ, forbade those who brought them. And this is what is added: *And his disciples rebuked those who brought them.* But our Saviour, in order to teach His disciples to be modest in their ideas, and to tread under foot worldly pride, takes the children to Him, and assigns to them the kingdom of God: wherefore it goes on: *And he said unto them, Suffer little children to come unto me, and forbid them not.*

ORIGEN. (Matt. tom. xv. 7) If any of those who profess to hold the office of teaching¹ in the Church should see a person bringing to them some of the foolish of this world, and low born, and weak, who for this reason are called children and infants, let him not forbid the man who offers such an one to the Saviour, as though he were acting without judgment. After this He exhorts those of His disciples who are already grown to full stature to condescend to be useful to children, that they may become to children as children, that they may gain children; for He Himself, when He was in the form of God, humbled Himself, and became a child. On which He adds: *For of such is the kingdom of heaven.* (1 Cor. 9:22)

CHRYSTOSTOM. (ubi sup.) For indeed the mind of a child is pure from all passions, for which reason, we ought by free choice to do those works, which children have by nature.

THEOPHYLACT. Wherefore He says not, *for of these*, but *of such is the kingdom of God*, that is, of persons who have both in their intention and their work the harmlessness and simplicity which children have by nature. For a child does not hate, does nothing of evil intent, nor though beaten

does he quit his mother; and though she clothe him in vile garments, prefers them to kingly apparel; in like manner he, who lives according to the good ways of his mother the Church, honours nothing before her, nay, not pleasure, which is the queen of many; wherefore also the Lord subjoins, *Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein.*

BEDE. (ubi sup.) That is, if ye have not innocence and purity of mind like that of children, ye cannot enter into the kingdom of heaven. Or else, we are ordered to receive the kingdom of God, that is, the doctrine of the Gospel, as a little child, because as a child, when he is taught, does not contradict his teachers, nor put together reasonings and words against them, but receives with faith what they teach, and obeys them with awe, so we also are to receive the word of the Lord with simple obedience, and without any gainsaying. It goes on: *And he took them up in his arms, put his hands upon them, and blessed them.*

PSEUDO-CHRYSOSTOM. (Vict. Ant. e Cat. in Marc.) Fitly does He take them up into His arms to bless them, as it were, lifting into His own bosom, and reconciling Himself to His creation, which in the beginning fell from Him, and was separated from Him. Again, He puts His hands upon the children, to teach us the working of His divine power; and indeed, He puts His hands upon them, as others are wont to do, though His operation is not as that of others, for though He was God, He kept to human ways of acting, as being very man.

BEDE. (ubi sup.) Having embraced the children, He also blessed them, implying that the lowly in spirit are worthy of His blessing, grace, and love.

10:17–27

17. And when he was gone forth into the way, there came one running, and kneeled to him, and asked him, Good Master, what shall I do that I may inherit eternal life?

18. And Jesus said unto him, Why callest thou me good? there is none good but one, that is, God.

19. Thou knowest the commandments, Do not commit adultery, Do not kill, Do not steal, Do not bear false witness, Defraud not, Honour thy father and mother.

20. And he answered and said unto him, Master, all these have I observed from my youth.

21. Then Jesus beholding him loved him, and said unto him, One thing thou lackest: go thy way, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven: and come, take up the cross, and follow me.

22. And he was sad at that saying, and went away grieved: for he had great possessions.

23. And Jesus looked round about, and saith unto his disciples, How hardly shall they that have riches enter into the kingdom of God!

24. And the disciples were astonished at his words. But Jesus answereth again, and saith unto them, Children, how hard is it for them that trust in riches to enter into the kingdom of God!

25. It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God.

26. And they were astonished out of measure, saying among themselves, Who then can be saved?

27. And Jesus looking upon them saith, With men it is impossible, but not with God: for with God all things are possible,

BEDE. (ubi sup.) A certain man had heard from the Lord that only they who are willing to be like little children are worthy to enter into the kingdom of heaven, and therefore he desires to have explained to him, not in parables, but openly, by the merits of what works a man may attain everlasting life. Wherefore it is said: *And when he was gone forth into the way, there came one running, and kneeled to him, and asked him, Good Master, what shall I do that I may inherit eternal life?*

THEOPHYLACT. I wonder at this young man, who when all others come to Christ to be healed of their infirmities, begs of Him the possession of everlasting life, notwithstanding his love of money, the malignant passion which afterwards caused his sorrow.

CHRYSTOSTOM. (Hom. in Matt. 63) Because however he had come to Christ as he would to a man, and to one of the Jewish doctors, Christ answered him as Man. Wherefore it goes on: *And Jesus said unto him, Why callest thou me good? there is none good but the One God.* In saying which He does not exclude men from goodness, but from a comparison with the goodness of God.

BEDE. (ubi sup.) But by this one God, who is good, we must not only understand the Father, but also the Son, who says, *I am the good Shepherd*; (John 10:11) and also the Holy Ghost, because it is said, *The Father which is in heaven will give the good Spirit to them that ask him.* (Luke 2:15. Vulg.) For the One and Undivided Trinity itself, Father, Son, and Holy Ghost, is the Only and One good God. The Lord, therefore, does not deny Himself to be good, but implies that He is God; He does not deny that He is good Master, but He declares that no master is good but God.

THEOPHYLACT. Therefore the Lord intended by these words to raise the mind of the young man, so that he might know Him to be God. But He also implies another thing by these words, that when you have to converse with a man, you should not flatter him in your conversation, but look back upon God, the root and fount of goodness, and do honour to Him.

BEDE. (ubi sup.) But observe that the righteousness of the law, when kept in its own time, conferred not only earthly goods, but also eternal life on those who chose it. Wherefore the Lord's answer to one who enquires concerning everlasting life is, *Thou knowest the commandments, Do not commit adultery, Do not kill*; for this is the childlike blamelessness which is proposed to us, if we would enter the kingdom of heaven. On which there follows, *And he answered and said unto him, Master, all these have I observed from my youth.* We must not suppose that this man either asked the Lord, with a wish to tempt him, as some have fancied, or lied in his account of his life; but we must believe that he confessed with simplicity how he had lived; which is evident, from what is subjoined, *Then Jesus beholding him loved him, and said unto him.* If however he had been guilty

of lying or of dissimulation, by no means would Jesus, after looking on the secrets of his heart, have been said to love him.

ORIGEN. (in Evan. tom. xv. 14) For in that He loved, or kissed him ^p, He appears to affirm the truth of his profession, in saying that he had fulfilled all those things; for on applying His mind to him, He saw that the man answered with a good conscience.

PSEUDO-CHRYSTOM. (Cat. in Marc. Oxon.) It is worthy of enquiry, however, how He loved a man, who, He knew, would not follow Him? But this is so much as to say, that since he was worthy of love in the first instance, because he observed the things of the law from his youth, so in the end, though he did not take upon himself perfection, he did not suffer a lessening of his former love. For although he did not pass the bounds of humanity, nor follow the perfection of Christ, still he was not guilty of any sin, since he kept the law according to the capability of a man, and in this mode of keeping it, Christ loved him ^q.

BEDE. (ubi sup.) For God loves those who keep the commandments of the law, though they be inferior; nevertheless, He shews to those who would be perfect the deficiency of the law, for He came not to destroy the law, but to fulfil it. Wherefore there follows: *And said unto him, One thing thou lackest; go thy way, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven: and come, follow me;* (Matt. 5:17) for whosoever would be perfect ought to sell all that he has, not a part, like Ananias and Sapphira, but the whole.

THEOPHYLACT. And when he has sold it, to give it to the poor, not to stage-players and luxurious persons.

CHRYSTOM. (ubi sup.) Well too did He say, not eternal life, but *treasure*, saying, *And thou shalt have treasure in heaven;* for since the question was concerning wealth, and the renouncing of all things, He shews that He returns more things than He has bidden us leave, in proportion as heaven is greater than earth.

THEOPHYLACT. But because there are many poor who are not humble, but are drunkards or have some other vice, for this reason He says, *And come, follow me.*

BEDE. (ubi sup) For he follows the Lord, who imitates Him, and walks in His footsteps. It goes on: *And he was sad at that saying, and went away grieved.*

CHRYSTOM. (ubi sup.) And the Evangelist adds the cause of his grief, saying, *For he had great possessions.* The feelings of those who have little and those who have much are not the same, for the increase of acquired wealth lights up a greater flame of covetousness. There follows: *And Jesus looked round about, and said unto his disciples, How hardly shall they that have riches enter into the kingdom of God.*

THEOPHYLACT. He says not here, that riches are bad, but that those are bad who only have them to watch them carefully; for He teaches us not to have them, that is, not to keep or preserve them, but to use them in necessary things.

CHRYSTOM. (ubi sup.) But the Lord said this to His disciples, who were poor and possessed nothing, in order to teach them not to blush at their poverty, and as it were to make an excuse to them, and give them a reason, why He had not allowed them to possess any thing. It goes on: *And the disciples were astonished at his words;* for it is plain, since they themselves were poor, that they were anxious for the salvation of others.

BEDE. But there is a great difference between having riches, and loving them; wherefore also Solomon says not, He that hath silver, but, *He that loveth silver shall not be satisfied, with silver.* (Eccl. 5:10) Therefore the Lord unfolds the words of His former saying to His astonished disciples, as follows: *But Jesus answereth again, and saith unto them, Children, how hard it is for them that trust in their riches to enter the kingdom of God.* Where we must observe that He says not, how impossible, but *how hard*; for what is impossible cannot in any way come to pass, what is difficult can be compassed, though with labour.

CHRYSTOM. (ubi sup.) Or else, after saying *difficult*, He then shews that it is impossible, and that not simply, but with a certain vehemence; and he shews this by an example, saying, *It is easier for a camel to pass through the eye of a needle, than for a rich man to enter the kingdom of heaven.*

THEOPHYLACT. It may be that by camel, we should understand the animal itself, or else that thick cable, which is used for large vessels.

BEDE. (ubi sup.) How then could either in the Gospel, Matthew and Joseph, or in the Old Testament, very many rich persons, enter into the kingdom of God, unless it be that they learned through the inspiration of God either to count their riches as nothing, or to quit them altogether. Or in a higher sense, it is easier for Christ to suffer for those who love Him, than for the lovers of this world to turn to Christ; for under the name of camel, He wished Himself to be understood, because He bore the burden of our weakness; and by the needle, He understands the prickings, that is, the pains of His Passion. By the eye of a needle, therefore, He means the straits of His Passion, by which He, as it were, deigned to mend the torn garments of our nature. It goes on; *And they were astonished above measure, saying among themselves, Who then can be saved?* Since the number of poor people is immeasurably the greater, and these might be saved, though the rich perished, they must have understood Him to mean that all who love riches, although they cannot obtain them, are reckoned in the number of the rich. It goes on; *And Jesus looking upon them saith, With men it is impossible, but not with God;* which we must not take to mean, that covetous and proud persons can enter into the kingdom of Heaven with their covetousness and pride, but that it is possible with God that they should be converted from covetousness and pride to charity and lowliness.

CHRYSTOSTOM. (ubi sup.) And the reason why He says that this is the work of God is, that He may shew that he who is put into this path by God, has much need of grace; from which it is proved, that great is the reward of those rich men, who are willing to follow the¹ discipline of Christ.

THEOPHYLACT. Or we must understand that by, *with man it is impossible, but not with God*, He means, that when we listen to God, it becomes possible, but as long as we keep our human notions, it is impossible. There follows, *For all things are possible with God*; when He says *all things*, you must understand, that have a being; which sin has not, for it is a thing without being and substance^r. Or else: sin does not come under the notion of strength, but of weakness, therefore sin, like weakness, is impossible with God. But can God cause that not to have been done which has been done? To which we answer, that God is Truth, but to cause that what has been done should not have been done, is falsehood. How then can truth do what is false? He must first therefore quit His own nature, so that they who speak thus really say, Can God cease to be God? which is absurd.

10:28–31

28. Then Peter began to say unto him, Lo, we have left all, and have followed thee.

29. And Jesus answered and said, Verily I say unto you, There is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake, and the Gospel's,

30. But he shall receive an hundredfold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions; and in the world to come eternal life.

31. But many that are first shall be last; and the last first.

GLOSS. (non occ.) Because the youth, on hearing the advice of our Saviour concerning the casting away of his goods, had gone away sorrowful, the disciples of Christ, who had already fulfilled the foregoing precept, began to question Him concerning their reward, thinking that they had done a great thing, since the young man, who had fulfilled the commandments of the law, had not been able to hear it without sadness. Wherefore Peter questions the Lord for himself and the others, in these words, *Then Peter began to say unto him, Lo, we have left all, and have followed thee.*

THEOPHYLACT. Although Peter had left but few things, still he calls these his all; for even a few things keep us by the bond of affection, so that he shall be beatified who leaves a few things.

BEDE. (ubi sup.) And because it is not sufficient to have left all, he adds that which makes up perfection, *and have followed thee.* As if he said, We have done what Thou hast commanded. What reward therefore wilt Thou give us?¹ But while Peter asks only concerning the disciples, our Lord makes a general answer; wherefore it goes on: *Jesus answered and said, Verily I say unto you, There is no one that hath left house, or brethren, or sisters, or father, or mother, or children, or lands.* But in saying this, He does not mean that we should leave our fathers, without helping them, or that we should separate ourselves from our wives; but He instructs us to prefer the glory of God to the things of this world.

CHRYSOStOM. (Hom. in Matt. 64) But it seems to me that by these words He intended covertly to proclaim that there were to be persecutions, as it would come to pass that many fathers would allure their sons to impiety, and many wives their husbands.¹ Again He delays not to say, *for my name's sake and the Gospel's*, as Mark says, or *for the kingdom of God*, as Luke says; the name of Christ is the power of the Gospel, and of His kingdom; for the Gospel is received in the name of Jesus Christ, and the kingdom is made known, and comes by His name.

BEDE. Some, however, taking occasion from this saying, in which it is announced that he shall receive an hundredfold now in this time, teach that Jewish fable of a thousand years after the resurrection of the just, when all that we have left for the Lord's sake is to be restored with manifold usury, besides which we are to receive the crown of everlasting life. These persons do not perceive, that although the promise in other respects be honourable, yet in the hundred wives, which the other Evangelists mention, its foulness is made manifest: particularly when the Lord testifies that there shall be no marriage in the resurrection, and asserts that those things which are put away from us for His sake are to be received again in this life with persecutions, which, as they affirm, will not take place in their thousand years^s.

PSEUDO-CHRYSOStOM. (Cat. in Marc. Oxon.) This hundredfold reward therefore must be in participation, not in possession, for the Lord fulfilled this to them not carnally, but spiritually.

THEOPHYLACT. For a wife is busied in a house about her husband's food and raiment. See also how this is the case with the Apostles; for many women busied themselves about their food and their clothing, and ministered unto them. In like manner the Apostles had many fathers and mothers, that is, persons who loved them; as Peter, for instance, leaving one house, had afterwards the houses of all the disciples. And what is more wonderful, they are to be persecuted and oppressed, for it is *with persecutions* that the Saints are to possess all things, for which reason there follows, *But many that are first shall be last, and the last first*. For the Pharisees who were first became the last; but those who left all and followed Christ were last in this world through tribulation and persecutions, but shall be first by the hope which is in God.

BEDE. (ubi sup.) This which is here said, *shall receive an hundredfold*, may be understood in a higher sense¹. For the number a hundred which is reckoned by changing from the left to the right hand, although it has the same appearance in the bending of the fingers as the ten had on the left, nevertheless is increased to a much greater quantity. This means, that all who have despised temporal things for the sake of the kingdom of heaven through undoubting faith, taste the joy of the same kingdom in this life which is full of persecutions, and in the expectation of the heavenly country, which is signified by the right hand, have a share in the happiness of all the elect. But because all do not accomplish a virtuous course of life with the same ardour as they began it, it is presently added, *But many that are first shall be last, and the last first*; for we daily see many persons who, remaining in a lay habit, are eminent for their meritorious life; but others, who from their youth have been ardent in a spiritual profession, at last wither away in the sloth of ease, and with a lazy folly finish in the flesh, what they had begun in the Spirit.

10:32–34

32. And they were in the way going up to Jerusalem; and Jesus went before them: and they were amazed; and as they followed, they were afraid. And he took again the twelve, and began to tell them what things should happen unto him,

33. Saying, Behold, we go up to Jerusalem; and the Son of man shall be delivered unto the chief priests, and unto the scribes; and they shall condemn him to death, and shall deliver him to the Gentiles:

34. And they shall mock him, and shall scourge him, and shall spit upon him, and shall kill him: and the third day he shall rise again.

BEDE. (ubi sup.) The disciples remembered the discourse in which the Lord had foretold that He was about to suffer many things from the chief priests and scribes, and therefore in going up to Jerusalem, they were amazed. And this is what is meant, when it is said, *And they were in the way going up to Jerusalem, and Jesus went before them*.

THEOPHYLACT. To shew that He runs to meet His Passion, and that He does not refuse death, for the sake of our salvation; and they were amazed, and as they followed, they were afraid.

BEDE. (ubi sup.) Either lest they themselves should perish with Him, or at all events lest He, whose life and ministry was their joy, should fall under the hand of His enemies. But the Lord, foreseeing that the minds of His disciples would be troubled by His Passion, foretels to them both the pain of His Passion, and the glory of His resurrection; wherefore there follows, *And he took again the twelve, and began to tell them what things should happen unto him.*

THEOPHYLACT. He did this to confirm the hearts of the disciples, that from hearing these things beforehand, they might the better bear them afterwards, and might not be alarmed at their suddenness, and also in order to shew them that He suffered voluntarily; for he who foreknows a danger, and flies not, though flight is in his power, evidently of his own will gives himself up to suffering. But He takes His disciples apart, because it was fitting that He should reveal the mystery of His Passion to those who were more closely connected with Him.

CHRYSTOSTOM. (Vict. Ant. e Cat. in Marc. sed v. Chrys. Hom. 65) And He enumerates each thing that was to happen to Him; lest if He should pass any thing over, they should be troubled afterwards at suddenly seeing it; wherefore he adds, *Behold, we go up to Jerusalem, and the Son of Man.*

GLOSS. (interlin.) That is, He to whom suffering belongs; for the Godhead cannot suffer. *Shall be delivered*, that is, by Judas, *unto the Chief Priests, and unto the Scribes, and they shall condemn him to death*; judging Him to be guilty of death; *and shall deliver him to the Gentiles*, that is, to Pilate the Gentile; and his soldiers *shall mock him, and shall spit upon him, and scourge him, and put him to death.*

CHRYSTOSTOM. (Hom. in Matt. 65) But that when they were saddened on account of His Passion and death, they should then also look for His resurrection, He adds, *And the third day he shall rise again*; for since He had not hid from them the sorrows and insults which happened, it was fitting that they should believe Him on other points.

10:35–40

35. And James and John, the sons of Zebedee, come unto him, saying, Master, we would that thou shouldest do for us whatsoever we shall desire.

36. And he said unto them, What would ye that I should do for you?

37. They said unto him, Grant unto us that we may sit, one on thy right hand, and the other on thy left hand, in thy glory.

38. But Jesus said unto them, Ye know not what ye ask: can ye drink of the cup that I drink of? and be baptized with the baptism that I am baptized with?

39. And they said unto him, We can. And Jesus said unto them, Ye shall indeed drink of the cup that I drink of; and with the baptism that I am baptized withal shall ye be baptized:

40. But to sit on my right hand and on my left hand is not mine to give; but it shall be given to them for whom it is prepared.

CHRYSTOSTOM. (v. Chrys. ubi sup.) The disciples hearing Christ oftentimes speaking of His kingdom, thought that this kingdom was to be before His death, and therefore now that His death was foretold to them, they came to Him, that they might immediately be made worthy of the honours of the kingdom: wherefore it is said, *And James and John, the sons of Zebedee, came unto him, saying, Master, we would that thou shouldest do for us whatsoever we shall desire.* For ashamed of the human weakness which they felt, they came to Christ, taking Him apart from the disciples; but our Saviour, not from ignorance of what they wanted to ask, but from a wish of making them answer Him, puts this question to them; *And he said unto them, What would ye that I should do for you?*

THEOPHYLACT. Now the abovementioned disciples thought that He was going up to Jerusalem, to reign there, and then to suffer what He had foretold. And with these thoughts, they desired to sit on the right and the left hand; wherefore there follows, *They said unto him, Grant unto us that we may sit, one on thy right hand, the other on thy left hand, in thy glory.*

AUGUSTINE. (de Con. Evan. ii. 64) Matthew has expressed that this was said not by themselves, but by their mother, since she brought their wishes to the Lord; wherefore Mark briefly implies rather that they themselves, than that their mother, had used the words.

CHRYSTOM. (ubi sup.) Or we may fitly say that both took place; for seeing themselves honoured above the rest, they thought that they could easily obtain the foregoing petition; and that they might the more easily succeed in their request, they took their mother with them, that they might pray unto Christ together with her.

AUGUSTINE. (ubi sup.) Then the Lord both according to Mark, and to Matthew, answered them rather than their mother. For it goes on, *But Jesus said unto them, Ye know not what ye ask.*

THEOPHYLACT. It will not be as ye think, that I am to reign as a temporal king in Jerusalem, but all these things, that is, these which belong to My kingdom, are beyond your understanding; for to sit on My right hand is so great a thing that it surpasses the Angelic orders.

BEDE. (ubi sup.) Or else, they know not what they ask, who seek from the Lord a seat of glory, which they do not yet merit.

CHRYSTOM. (ubi sup.) Or else He says, *Ye know not what ye ask*; as if He said, Ye speak of honours, but I am discoursing of wrestlings and toil; for this is not a time of rewards, but of blood, of battles, and dangers. Wherefore He adds, *Can ye drink of the cup that I drink of, and be baptized with the baptism that I am baptized withal?* He draws them on by way of question, that by communication with Himself, their eagerness might increase.

THEOPHYLACT. But by the cup and baptism, He means the cross; the cup, that is, as being a potion by Him sweetly received, but baptism as the cause of the cleansing of our sins. And they answer Him, without understanding what He had said; wherefore it goes on: *And they said unto him, We can*; for they thought that He spoke of a visible cup, and of the baptism of which the Jews made use, that is, the washings before their meals.

CHRYSTOM. (ubi sup.) And they answered thus quickly, because they expected that what they had asked would be listened to; it goes on: *And*

Jesus said unto them, Ye shall indeed drink of the cup that I drink of, and with the baptism that I am baptized withal shall ye be baptized; that is, ye shall be worthy of martyrdom, and suffer even as I.

BEDE. (ubi sup.) A question is raised, however, how James and John drank the cup of martyrdom, or how they were baptized with the baptism of the Lord, when the Scripture relates, that only James the Apostle was beheaded by Herod whilst John finished his life by a natural death. But if we read ecclesiastical histories, in which it is related, that he also on account of the witness which he bore was cast into a cauldron of burning oil, and was immediately sent away to the island of Patmos, we shall then see that the spirit of martyrdom was in him, and that John drank the cup of confession, which the Three Children also drank in the furnace of fire, though the persecutor did not spill their blood. It goes on: *But to sit on my right hand and on my left hand is not mine to give, but it shall be given to them for whom it is prepared.*

CHRYSOSTOM. (ubi sup.) Where two questions are raised, one is, whether a seat on His right hand is prepared for any one; the other, whether the Lord of all has it not in His power to give it to those for whom it is prepared. To the first then we say, that no one sits on His right hand or on His left, for that throne is inaccessible to a creature. How then did He say, *To sit on my right hand or on my left is not mine to give you*, as though it belonged to some who were to sit there? He however answers the thoughts of those who asked Him, condescending to their meaning; for they did not know that lofty throne and seat, which is on the right hand of the Father, but sought one thing alone, that is, to possess the chief place, and to be set over others. And since they had heard it said of the Apostles, that they were to sit on twelve thrones, they begged for a place higher than all the rest, not knowing what was said. To the second question we must say, that such a gift does not transcend the power of the Son of God, but what is said by Matthew (Matt. 20:23), *it is prepared by My Father*, is the same as if it were said, “by Me,” wherefore also Mark did not say here, by My Father. What therefore Christ says here is this, Ye shall die, He says, for Me, but this is not enough to enable you to obtain the highest place, for if another person comes possessing besides martyrdom all other virtues, he will possess much more than you; for the chief place is prepared for those, who by works are enabled to become the first. Thus then the Lord instructed them not to

trouble themselves vainly and absurdly for high places; at the same time He would not have them made sad.

BEDE. (ubi sup.) Or else, it is not mine to give to you, that is, to proud persons, for such as yet they were. It is prepared for other persons, and be ye other, that is, lowly, and it is prepared for you.

10:41–45

41. And when the ten heard it, they began to be much displeased with James and John.

42. But Jesus called them to him, and saith unto them, Ye know that they which are accounted to rule over the Gentiles exercise lordship over them; and their great ones exercise authority upon them.

43. But so shall it not be among you: but whosoever will be great among you, shall be your minister:

44. And whosoever of you will be the chiefest, shall be servant of all.

45. For even the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.

THEOPHYLACT. The other Apostles are indignant at seeing James and John seeking for honour; wherefore it is said, *And when the ten heard it, they began to be much displeased with James and John*. For being influenced by human feelings, they were moved with envy; and their first displeasure arose from their seeing that they were not taken up by the Lord; before that time they were not displeased because they saw that they themselves were honoured before other men. At this time the Apostles were thus imperfect, but afterwards they yielded the chief place one to another. Christ however cures them; first indeed by drawing them to Himself in order to comfort them; and this is meant, when it is said, *But Jesus called them to him*; then by shewing them that to usurp honour, and to desire the chief place, belongs to Gentiles. Wherefore there follows: *And saith unto them, Ye know that they which are accounted to rule over the Gentiles exercise lordship; and their great ones exercise authority over them*. The

great ones of the Gentiles thrust themselves into the chief place tyrannically and as lords. It goes on: *But so shall it not be among you.*

BEDE. (ubi sup.) In which He teaches, that he is the greater, who is the less, and that he becomes the lord, who is servant of all: vain, therefore, was it both for the one party to seek for immoderate things, and the other to be annoyed at their desiring greater things, since we are to arrive at the height of virtue not by power but by humility. Then He proposes an example, that if they lightly regarded His words, His deeds might make them ashamed, saying, *For even the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.*

THEOPHYLACT. Which is a greater thing than to minister. For what can be greater or more wonderful than that a man should die for him to whom he ministers? Nevertheless, this serving and condescension of humility was His glory, and that of all; for before He was made man, He was known only to the Angels; but now that He has become man and has been crucified, He not only has glory Himself, but also has taken up others to a participation in His glory, and ruled by faith over the whole world.

BEDE. (ubi sup.) He did not say, however, that He gave His life a ransom for all, but for many, that is, for those who would believe on Him.

10:46–52

46. And they came to Jericho: and as he went out of Jericho with his disciples and a great number of people, blind Bartimæus, the son of Timæus, sat by the highway side begging.

47. And when he heard that it was Jesus of Nazareth, he began to cry out, and say, Jesus, thou Son of David, have mercy on me.

48. And many charged him that he should hold his peace: but he cried the more a great deal, Thou Son of David, have mercy on me.

49. And Jesus stood still, and commanded him to be called. And they call the blind man, saying unto him, Be of good comfort, rise; he calleth thee.

50. And he, casting away his garment, rose, and came to Jesus.

51. And Jesus answered and said unto him, What wilt thou that I should do unto thee? The blind man said unto him, Lord, that I might receive my sight.

52. And Jesus said unto him, Go thy way; thy faith hath made thee whole. And immediately he received his sight, and followed Jesus in the way.

JEROME. The name of the city agrees with the approaching Passion of our Lord; for it is said, *And they came to Jericho*. Jericho means moon or anathema; but the failing of the flesh of Christ is the preparation of the heavenly Jerusalem. It goes on: *And as he went out of Jericho with his disciples, and a great number of people, blind Bartimæus, the son of Timæus, sat by the wayside begging*.

BEDE. (ubi sup.) Matthew says, that there were two blind men sitting by the wayside, who cried to the Lord, and received their sight; but Luke relates that one blind man was enlightened by Him, with a like order of circumstances, as He was going into Jericho; where no one, at least no wise man, will suppose that the Evangelists wrote things contrary to one another, but that one wrote more fully, what another has left out. We must therefore understand that one of them was the more important, which appears from this circumstance, that Mark has related his name and the name of his father.

AUGUSTINE. (de Con. Evan. ii. 65) It is for this reason that Mark wished to relate his case alone, because his receiving his sight had gained for the miracle a fame, illustrious in proportion to the extent of the knowledge of his affliction. But although Luke relates a miracle done entirely in the same way, nevertheless we must understand that a similar miracle was wrought on another blind man, and a similar method of the same miracle. It goes on: *And when he heard that it was Jesus of Nazareth, he began to cry out, and say, Jesus, thou Son of David, have mercy upon me*.

PSEUDO-CHRYSOSTOM. (Vict. Ant. e Cat. in Marc.) The blind man calls the Lord, the Son of David, hearing the way in which the passing multitude praised Him, and feeling sure that the expectation of the prophets was

fulfilled. There follows: *And many charged him that he should hold his peace.*^t

ORIGEN. (in Matt. tom. xvi. 13) As if he said, Those who were foremost in believing rebuked him when he cried, *Thou Son of David*, that he might hold his peace, and cease to call Him by a contemptible name, when he ought to say, Son of God, have pity upon me. He however did not cease; wherefore it goes on: *But he cried the more a great deal, Thou Son of David, have mercy upon me*; and the Lord heard his cry; wherefore there follows: *And Jesus stood still, and commanded him to be called*. But observe, that the blind man, of whom Luke speaks, is inferior to this one; for neither did Jesus call him, nor order him to be called, but He commanded him to be brought to Him, as though unable to come by himself; but this blind man by the command of our Lord is called to Him. Wherefore it goes on: *And they call the blind man, saying unto him, Be of good comfort, rise, he calleth thee*; but he casting away his garment, comes to Him. It goes on: *And he casting away his garment, rose, and came to Jesus*. Perchance, the garment of the blind man means the veil of blindness and poverty, with which he was surrounded, which he cast away and came to Jesus; and the Lord questions him, as he is approaching. Wherefore there follows: *And Jesus answered and said unto him, What wilt thou that I should do unto thee*.

BEDE. (ubi sup.) Could He who was able to restore sight be ignorant of what the blind man wanted? His reason then for asking is that prayer may be made to Him; He puts the question, to stir up the blind man's heart to pray.

CHRYSOSTOM. (Hom. in Matt. 66) Or He asks, lest men should think that what He granted the man was not what he wanted. For it was His practice to make the good disposition of those who were to be cured known to all men, and then to apply the remedy, in order to stir up others to emulation, and to shew that he who was to be cured was worthy to obtain the grace. It goes on: *The blind man said unto him, Lord, that I may receive my sight*.

BEDE. For the blind man looks down upon every gift except light, because, whatever a blind man may possess, without light he cannot see what he possesses.

PSEUDO-JEROME. But Jesus, considering his ready will, rewards him with the fulfilment of his desire.

ORIGEN. (ubi sup.) Again, it is more worthy to say Rabboni, or, as it is in other places, Master, than to say Son of David; wherefore He gives him health, not on his saying, Son of David, but when he said Rabboni.

Wherefore there follows: *And Jesus said unto him, Go thy way; thy faith hath made thee whole. And immediately he received his sight, and followed him in the way.*

THEOPHYLACT. The mind of the blind man is grateful, for when he was made whole, he did not leave Jesus, but followed Him.

BEDE. (ubi sup.) In a mystical sense, however, Jericho, which means the moon, points out the waning of our fleeting race. The Lord restored sight to the blind man, when drawing near to Jericho, because coming in the flesh and drawing near to His Passion, He brought many to the faith; for it was not in the first years of His Incarnation, but in the few years before He suffered, that He shewed the mystery of the Word to the world.

PSEUDO-JEROME. But the blindness in part, brought upon the Jews, will in the end be enlightened when He sends unto them the Prophet Elias. (Rom. 11:25)

BEDE. (ubi sup.) Now in that on approaching Jericho, He restored sight to one man, and on quitting it to two, He intimated, that before His Passion He preached only to one nation, the Jews, but after His resurrection and ascension, through His Apostles He opened the mysteries both of His Divinity and His Humanity to Jews and Gentiles. Mark indeed, in writing that one received his sight, refers to the saving of the Gentiles, that the figure might agree with the salvation of those, whom he instructed in the faith; but Matthew, who wrote his Gospel to the faithful among the Jews, because it was also to reach the knowledge of the Gentiles, fitly says that two received their sight, that He might teach us that the grace of faith belonged to each people. Therefore, as the Lord was departing with His disciples and a great multitude from Jericho, the blind man was sitting, begging by the way-side; that is, when the Lord ascended into heaven, and many of the faithful followed Him, yea when all the elect from the beginning of the world entered together with Him the gate of heaven, ^u,

presently the Gentile people began to have hope of its own illumination; for it now sits begging by the wayside, because it has not entered upon and reached the path of truth.

PSEUDO-JEROME. The people of the Jews also, because it kept the Scriptures and did not fulfil them, begs and starves by the wayside; but he cries out, *Son of David, have mercy upon me*, because the Jewish people is enlightened by the merits of the Prophets. Many rebuke him that he may hold his peace, that is, sins and devils restrain the cry of the poor; and he cried the more, because when the battle waxes great, hands are to be lifted up with crying to the Rock of help, that is, Jesus of Nazareth.

BEDE. Again, the people of the Gentiles, having heard of the fame of the name of Christ, sought to be made a partaker of Him, but many spoke against Him, first the Jews, then also the Gentiles, lest the world which was to be enlightened should call upon Christ. The fury of those who attacked Him, however, could not deprive of salvation those who were fore-ordained to life. And He heard the blind man's cry as He was passing, but stood when He restored his sight, because by His Humanity He pitied him, who by the power of His Divinity has driven away the darkness from our mind; for in that Jesus was born and suffered for our sakes, He as it were passed by, because this action is temporal; but when God is said to stand, it means, that, Himself without change, He sets in order all changeable things. But the Lord calls the blind man, who cries to Him, when He sends the word of faith to the people of the Gentiles by preachers; and they call on the blind man to be of good cheer and to rise, and bid him come to the Lord, when by preaching to the simple, they bid them have hope of salvation, and rise from the sloth of vice, and gird themselves for a life of virtue. Again, he throws away his garment and leaps, who, throwing aside the bands of the world, with unencumbered pace hastens to the Giver of eternal light.

PSEUDO-JEROME. Again, the Jewish people comes leaping, stripped of the old man, as a hart leaping on the mountains, that is, laying aside sloth, it meditates on Patriarchs, Prophets, and Apostles on high, and raises itself to heights of holiness. How consistent also is the order of salvation. First we heard by the Prophets, then we cry aloud by faith, next we are called by Apostles, we rise up by penitence, we are stripped of our old garment by baptism, and of our choice we are questioned. Again, the blind man when asked requires, that he may see the will of the Lord.

BEDE. (ubi sup.) Therefore let us also imitate him, let us not seek for riches, earthly goods, or honours from the Lord, but for that Light, which we alone with the Angels can see, the way to which is faith; wherefore also Christ answers to the blind man, *Thy faith hath saved thee*. But he sees and follows who works what his understanding tells him is good; for he follows Jesus, who understands and executes what is good, who imitates Him, who had no wish to prosper in this world, and bore reproach and derision. And because we have fallen from inward joy, by delight in the things of the body, He shews us what bitter feelings the return thither will cost us.

THEOPHYLACT. Further, it says that he followed the Lord in the way, that is, in this life, because after it all are excluded who follow Him not here, by working His commandments.

PSEUDO-JEROME. Or, this is the way of which He said, *I am the Way, the Truth, and the Life*. This is the narrow way, which leads to the heights of Jerusalem, and Bethany, to the mount of Olives, which is the mount of light and consolation.

CHAP. 11

11:1–10

1. And when they came nigh to Jerusalem, unto Bethphage and Bethany, at the mount of Olives, he sendeth forth two of his disciples,

2. And saith unto them, Go your way into the village over against you: and as soon as ye be entered into it, ye shall find a colt tied, whereon never man sat; loose him, and bring him.

3. And if any man say unto you, Why do ye this? say ye that the Lord hath need of him; and straightway he will send him hither.

4. And they went their way, and found the colt tied by the door without in a place where two ways met; and they loose him.

5. And certain of them that stood there said unto them, What do ye, loosing the colt?

6. And they said unto them even as Jesus had commanded: and they let them go.

7. And they brought the colt to Jesus, and cast their garments on him; and he sat upon him.

8. And many spread their garments in the way: and others cut down branches off the trees, and strawed them in the way.

9. And they that went before, and they that followed, cried, saying, Hosanna; Blessed is he that cometh in the name of the Lord:

10. Blessed be the kingdom of our father David, that cometh in the name of the Lord: Hosanna in the highest.

CHRYSTOSTOM. (ubi sup.) Now that the Lord had given sufficient proof of His virtue, and the cross was at hand, even at the door, He did those things which were about to excite them against Him with a greater openness; therefore although He had so often gone up to Jerusalem, He never however had done so in such a conspicuous manner as now.

THEOPHYLACT. That thus, if they were willing, they might recognise His glory, and by the prophecies, which were fulfilled concerning Him, know that He is very God; and that if they would not, they might receive a greater judgment, for not having believed so many wonderful miracles. Describing therefore this illustrious entrance, the Evangelist says, *And when they came nigh unto Jerusalem, and Bethany, at the mount of Olives, he sendeth forth two of his disciples.*

BEDE. (in Marc. 3, 41) Bethany is a little village or town by the side of mount Olivet, where Lazarus was raised from the dead. But in what way He sent His disciples and for what purpose is shewn in these words, *And saith unto them, Go your way into the village over against you.*

THEOPHYLACT. Now consider how many things the Lord foretold to His disciples, that they should find a colt; wherefore it goes on, *And as soon as*

ye be entered into it, ye shall find a colt tied, whereon never man sat, loose him, and bring him; and that they should be impeded in taking it, wherefore there follows, And if any man say unto you, Why do ye this? say ye, The Lord hath need of him; and that on saying this, they should be allowed to take him; wherefore there follows, And straightway he will send him hither; and as the Lord had said, so it was fulfilled. Thus it goes on: And they went their way, and found the colt tied by the door without, in a place where two ways meet; and they loose him.

AUGUSTINE. (de Con. Ev. ii. 66) Matthew says, an ass and a colt, the rest however do not mention the ass. Where then both may be the case, there is no disagreement, though one Evangelist mentions one thing, and a second mentions another; how much less should a question be raised, when one mentions one, and another mentions that same one and another. It goes on: *And certain of them that stood there said unto them, What do ye, loosing the colt? And they said unto them even as Jesus had commanded, and they let them take it, that is, the colt.*

THEOPHYLACT. But they would not have allowed this, if the Divine power had not been upon them, to compel them, especially, as they were country people and farmers, and yet allowed them to take away the colt. It goes on: *And they brought the colt to Jesus, and cast their garments on him; and he sat upon him.*

PSEUDO-CHRYSOSTOM. (Cat. in Marc. Oxon.) Not indeed that He was compelled by necessity to ride on a colt from the mount of Olives to Jerusalem, for He had gone over Judæa and all Galilee on foot, but this action of His is typical. It goes on: *And many spread their garments in the way: that is, under the feet of the colt; and others cut down branches off the trees, and strawed them in the way.*¹This, however, was rather done to honour Him, and as a Sacrament, than of necessity. It goes on: *And they that went before, and they that followed, cried, saying, Hosanna; blessed is he that cometh in the name of the Lord.*²For the multitude, until it was corrupted, knew what was its duty, for which reason each honoured Jesus according to his own strength. Wherefore they praised Him, and took up the hymns of the Levites, saying, Hosanna, which according to some is the same as *save me*, but according to others means a hymn. I however suppose the former to be more probable, for there is in the 117th Psalm, (Ps. 118:25) *Save now, I beseech thee, O Lord*, which in the Hebrew is *Hosanna*.

BEDE. (ubi sup.) But *Hosanna* is a Hebrew word, made out of two, one imperfect the other perfect. For *save*, or *preserve*, is in their language, hosi; but *anna* is a supplicatory interjection, as in Latin *heu* is an exclamation of grief.

PSEUDO-JEROME. They cry out Hosanna, that is save us, that men might be saved by Him who was blessed, and was a conqueror and came in the name of the Lord, that is, of His Father, since the Father is so called because of the Son, and the Son, because of the Father.

PSEUDO-CHRYSOSTOM. (Cat. in Marc. Oxon.) Thus then they give glory to God, saying, *Blessed is he that cometh in the name of the Lord*. They also bless the kingdom of Christ, saying, *Blessed be the kingdom of our father David, which cometh*.

THEOPHYLACT. But they called the kingdom of Christ, that of David, both because Christ was descended from the seed of David, and because David means a man of a strong hand. For whose hand is stronger than the Lord's, by which so many and so great miracles were wrought.

PSEUDO-CHRYSOSTOM. (Cat. in Marc. Oxon.) Wherefore also the prophets so often call Christ by the name of David, on account of the descent according to the flesh of Christ from David.

BEDE. (ubi sup.) Now we read in the Gospel of John that He fled into a mountain, lest they should make him their king. Now, however, when He comes to Jerusalem to suffer, He does not shun those who call Him king, that He might openly teach them that He was King over an empire not temporal and earthly, but everlasting in the heavens, and that the path to this kingdom was through contempt of death. Observe also the agreement of the multitude with the saying of Gabriel, *The Lord God will give him the throne of his father David*; (Luke 1:32) that is, that He Himself may call by word and deed to a heavenly kingdom the nation to which David once furnished the government of a temporal rule.

PSEUDO-CHRYSOSTOM. (Cat. in Marc. Oxon.) And further, they give glory to God, when they add *Hosanna in the highest*, that is, praise and glory be to the God of all, Who is in the highest.

PSEUDO-JEROME. Or Hosanna, that is, save *in the highest* as well as in the lowest, that is, that the just be built on the ruin of Angels, and also that both those on the earth and those under the earth should be saved. In a mystical sense, also, the Lord approaches Jerusalem, which is ‘the vision of peace,’ in which happiness remains fixed and unmoved, being, as the Apostle says, the mother of all believers. (Gal. 4:26)

BEDE. (ubi sup.) Bethany again means the house of obedience, because by teaching many before His Passion, he made for Himself a house of obedience; and it is said to be placed on the mount of Olives, because He cherishes His Church with the unction of spiritual gifts, and with the light of piety and knowledge. But He sent His disciples to a hold¹, which was over against them, that is, He appointed doctors to penetrate into the ignorant parts of the whole world, into, as it were, the walls of the hold placed against them.

PSEUDO-JEROME. The disciples of Christ are called two by two, and sent two by two, since charity implies more than one, as it is written, *Woe to him that is alone*. (Eccl. 4:10) Two persons lead the Israelites out of Egypt: two bring down the bunch of grapes from the Holy Land, that men in authority might ever join together activity and knowledge, and bring forward two commandments from the Two Tables, and be washed from two fountains, and carry the ark of the Lord on two poles, and know the Lord between the two Cherubim, and sing to Him with both mind and spirit.

THEOPHYLACT. The colt, however, was not necessary to Him, but He sent for it to shew that He would transfer Himself to the Gentiles.

BEDE. (ubi sup.) For the colt of the ass, wanton and unshackled, denotes the people of the nations, on whom no man had yet sat, because no wise doctor had, by teaching them the things of salvation, put upon them the bridle of correction, to oblige them to restrain their tongues from evil, or to compel them into the narrow path of life.

PSEUDO-JEROME. But *they found the colt tied by the door without*, because the Gentile people were bound by the chain of their sins before the door of faith, that is, without the Church.

AMBROSE. (in Luc. 9, 6) Or else, they found it bound before the door, because whosoever is not in Christ is without, in the way; but he who is in

Christ, is not without. He has added *in the way, or in a place where two ways meet*, where there is no certain possession for any man, nor stall, nor food, nor stable; miserable is his service, whose rights are unfixed; for he who has not the one Master, has many. Strangers bind him that they may possess him, Christ looses him in order to keep him, for He knows that gifts are stronger ties than bonds.

BEDE. (ubi sup.) Or else, fitly did the colt stand in a place where two ways meet, because the Gentile people did not hold on in any certain road of life and faith, but followed in its error many doubtful paths of various sects.

PSEUDO-JEROME. Or, in a place where two roads meet, that is, in the freedom of will, hesitating between life and death.

THEOPHYLACT. Or else, in a place where two roads meet, that is, in this life, but it was loosed by the disciples, through faith and baptism.

PSEUDO-JEROME. *But some said, What do ye?* as if they would say, Who can remit sins?

THEOPHYLACT. Or else, those who prevent them are the devils, who were weaker than the Apostles.

BEDE. (ubi sup.) Or else, the masters of error, who resisted the teachers, when they came to save the Gentiles; but after that the power of the faith of the Lord appeared to believers, the faithful people were freed from the cavils of the adversaries, and were brought to the Lord, whom they bore in their hearts. But by the garments of the Apostles, which they put upon it, we may understand the teaching of virtues, or the interpretation of the Scriptures, or the various doctrines of the Church, by which they clothe the hearts of men, once naked and cold and fit them to become the seats of Christ.

PSEUDO-JEROME. Or else, they put upon it their garments, that is, they bring to them the first robe of immortality by the Sacrament of Baptism. *And Jesus sat upon it*, that is, began to reign in them, so that sin should not reign in their wanton flesh, but righteousness, and peace, and joy in the Holy Ghost. Again, *many spread their garments in the way*, under the feet of the foal of the ass. What are feet, but those who carry, and the least esteemed, whom the Apostle has set to judge? (v. 1 Cor. 6:4.) And these too, though

they are not the back on which the Lord sat, yet are instructed by John with the soldiers.

BEDE. (ubi sup.) Or else, many strew their garments in the way, because the holy martyrs put off from themselves the garment of their own flesh, and prepare a way for the more simple servants of God with their own blood. Many also strew their garments in the way, because they tame their bodies with abstinence, that they may prepare a way for God to the mount, or may give good examples to those who follow them. And they cut down branches from the trees, who in the teaching of the truth cull the sentences of the Fathers from their words, and by their lowly preaching scatter them in the path of God, when He comes into the soul of the hearer.

THEOPHYLACT. Let us also strew the way of our life with branches which we cut from the trees, that is, imitate the saints, for these are holy trees, from which, he who imitates their virtues cuts down branches.

PSEUDO-JEROME. *For the righteous shall flourish as a palm tree*, straitened in their roots, but spreading out wide with flowers and fruits; for they are a good odour unto Christ, and strew the way of the commandments of God with their good report. Those who went before are the prophets, and those who followed are the Apostles.

BEDE. (ubi sup.) And because all the elect, whether those who were able to become such in Judæa, or those who now are such in the Church, believed and now believe on the Mediator between God and man, both those who go before and those who follow cried out Hosanna.

THEOPHYLACT. But both those of our deeds which go before and those which follow after must be done to the glory of God; for some in their past life make a good beginning, but their following life does not correspond with their former, neither does it end to the glory of God.

11:11–14

11. And Jesus entered into Jerusalem, and into the temple: and when he had looked round about upon all things, and now the eventide was come, he went out unto Bethany with the twelve.

12. And on the morrow, when they were come from Bethany, he was hungry:

13. And seeing a fig tree afar off having leaves, he came, if haply he might find any thing thereon: and when he came to it, he found nothing but leaves; for the time of figs was not yet.

14. And Jesus answered and said unto it, No man eat fruit of thee hereafter for ever. And his disciples heard it.

BEDE. (ubi sup.) As the time of His Passion approached, the Lord wished to approach to the place of His Passion, in order to intimate that He underwent death of His own accord: wherefore it is said, *And Jesus entered into Jerusalem, and into the temple*. And by His going to the temple on first entering the city, He shews us beforehand a form of religion, which we are to follow, that if by chance we enter a place, where there is a house of prayer, we should first turn aside to it. We should also understand from this, that such was the poverty of the Lord, and so far was He from flattering man, that in so large a city, He found no one to be His host, no abiding place, but lived in a small country place with Lazarus and his sisters; for Bethany is a hamlet of the Jews. Wherefore there follows: *And when he had looked round about upon all things*, (that is, to see whether any one would take Him in,) *and now the eventide was come, he went out into Bethany with the twelve*. Nor did He do this once only, but during all the five days, from the time that He came to Jerusalem, to the day of His Passion, He used always to do the same thing; during the day He taught in the temple, but at night, He went out and dwelt in the mount of Olives. It goes on, *And on the morrow, when they were come from Bethany, he was hungry*.

CHRYSTOSTOM. (in Matt. Hom. 67) How is it that He was hungry in the morning, as Matthew says, if it were not that by an economy He permitted it to His flesh? There follows, *And seeing a fig tree afar off having leaves, he came, if haply he might find any thing thereon*. Now it is evident that this expresses a conjecture of the disciples, who thought that it was for this reason that Christ came to the fig tree, and that it was cursed, because He found no fruit upon it. For it goes on: *And when he came to it, he found nothing but leaves; for the time of figs was not yet. And Jesus answered and said unto it, No man eat fruit of thee hereafter for ever*. He therefore curses

the fig tree for His disciples sake, that they might have faith in Him. For He every where distributed blessings, and punished no one, yet at the same time, it was right to give them a proof of His chastising power, that they might learn that He could even cause the persecuting Jews to wither away; He was however unwilling to give this proof on men, wherefore He shewed them on a plant a sign of His power of punishing. This proves that He came to the fig tree principally for this reason, and not on account of His hunger, for who is so silly as to suppose that in the morning He felt so greatly the pains of hunger, or what prevented the Lord from eating before He left Bethany? Nor can it be said that the sight of the figs excited His appetite to hunger, for it was not the season of figs; and if He were hungry, why did He not seek food elsewhere, rather than from a fig-tree which could not yield fruit before its time? What punishment also did a fig tree deserve for not having fruit before its time? From all this then we may infer, that He wished to shew His power, that their minds might not be broken by His Passion.

THEOPHYLACT. Wishing to shew His disciples that if He chose He could in a moment exterminate those who were about to crucify Him. In a mystical sense, however, the Lord entered into the temple, but came out of it again, to shew that He left it desolate, and open to the spoiler.

BEDE. (ubi sup.) Farther, He looks round about upon the hearts of all, and when in those who opposed the truth, He found no place to lay His head, He retires to the faithful, and takes up His abode with those who obey Him. For Bethany means the house of obedience.

PSEUDO-JEROME. He went in the morning to the Jews, and visits us in the eventide of the world.

BEDE. (ubi sup.) Just in the same way as He speaks parables, so also His deeds are parables; therefore He comes hungry to seek fruit off the fig tree, and though He knew the time of figs was not yet, He condemns it to perpetual barrenness, that He might shew that the Jewish people could not be saved through the leaves, that is, the words of righteousness which it had, without fruit, that is, good works, but should be cut down and cast into the fire. Hungering therefore, that is, desiring the salvation of mankind, He saw the fig tree, which is, the Jewish people, having leaves, or, the words of the Law and the Prophets, and He sought upon it the fruit of good works, by teaching them, by rebuking them, by working miracles, and He found it not,

and therefore condemned it. Do thou too, unless thou wouldest be condemned by Christ in the judgment, beware of being a barren tree, but rather offer to Christ the fruit of piety which He requires.

CHRYSTOSTOM. (non occ.) We may also say, in another sense, that the Lord sought for fruit on the fig tree before its time, and not finding it, cursed it, because all who fulfil the commandments of the Law, are said to bear fruit in their own time, as, for instance, that commandment, *Thou shalt not commit adultery*; but he who not only abstains from adultery but remains a virgin, which is a greater thing, excels them in virtue. But the Lord exacts from the perfect not only the observance of virtue, but also that they bear fruit over and above the commandments.

11:15–18

15. And they come to Jerusalem: and Jesus went into the temple, and began to cast out them that sold and bought in the temple, and overthrew the tables of the moneychangers, and the seats of them that sold doves;

16. And would not suffer that any man should carry any vessel through the temple.

17. And he taught, saying unto them, Is it not written, My house shall be called of all nations the house of prayer? but ye have made it a den of thieves.

18. And the Scribes and Chief Priests heard it, and sought how they might destroy him: for they feared him, because all the people was astonished at his doctrine.

BEDE. (ubi sup.) What the Lord had done in figure, when He cursed the barren fig tree, He now shews more openly, by casting out the wicked from the temple. For the fig tree was not in fault, in not having fruit before its time, but the priests were blameable; wherefore it is said, *And they come to Jerusalem; and Jesus went into the temple, and began to cast out them that sold and bought in the temple*. Nevertheless, it is probable that He found them buying and selling in the temple things which were necessary for its ministry. If then the Lord forbids men to carry on in the temple worldly

matters, which they might freely do any where else, how much more do they deserve a greater portion of the anger of Heaven, who carry on in the temple consecrated to Him those things, which are unlawful wherever they may be done. It goes on: *and overthrew the tables of the moneychangers.*

THEOPHYLACT. He calls moneychangers, changers of a particular sort of money, for the word means a small brass coin. There follows, *and the seats of them that sold doves.*

BEDE. (ubi sup.) Because the Holy Spirit appeared over the Lord in the shape of a dove, the gifts of the Holy Spirit are fitly pointed out under the name of doves. The Dove therefore is sold, when the laying on of hands by which the Holy Spirit is received is sold for a price. Again, He overturns the seats of them who sell doves, because they who sell spiritual grace, are deprived of their priesthood, either before men, or in the eyes of God.

THEOPHYLACT. But if a man by sinning gives up to the devil the grace and purity of baptism, he has sold his Dove, and for this reason is cast out of the temple. There follows, *And would not suffer that any man should carry any vessel through the temple.*

BEDE. (ubi sup.) He speaks of those vessels which were carried there for the purpose of merchandise. But God forbid that it should be taken to mean, that the Lord cast out of the temple, or forbade men to bring into it, the vessels consecrated to God; for here He shews a type of the judgment to come, for He thrusts away the wicked from the Church, and restrains them by His everlasting word from ever again coming in to trouble the Church. Furthermore, sorrow, sent into the heart from above, takes away from the souls of the faithful those sins which were in them, and Divine grace assists them so that they should never again commit them. It goes on: *And he taught, saying unto them, My house shall be called of all nations the house of prayer.* (Isa. 56:7)

PSEUDO-JEROME. According to Isaiah: *But ye have made it a den of thieves,* (Jer. 7:11) according to Jeremiah.

BEDE. (ubi sup.) He says, *to all nations*, not to the Jewish nation alone, nor in the city of Jerusalem alone, but over the whole world; and he does not say a house of bulls, goats, and rams, but of prayer.

THEOPHYLACT. Further, He calls the temple, *a den of thieves*, on account of the money gained there; for thieves always troop together for gain. Since then they sold those animals which were offered in sacrifice for the sake of gain, He called them thieves.

BEDE. (ubi sup.) For they were in the temple for this purpose, either that they might persecute with corporal pains those who did not bring gifts, or spiritually kill those who did. The mind and conscience of the faithful is also the temple and the house of God, but if it puts forth perverse thoughts, to the hurt of any one, it may be said that thieves haunt it as a den; therefore the mind of the faithful becomes the den of a thief, when leaving the simplicity of holiness, it plans that which may hurt others.

AUGUSTINE. (de Con. Evan. lib. ii. 67) John, however, relates this in a very different order, wherefore it is manifest that not once only, but twice, this was done by the Lord, and that the first time was related by John, this last, by all the other three.

THEOPHYLACT. Which also turns to the greater condemnation of the Jews, because though the Lord did this so many times, nevertheless they did not correct their conduct.

AUGUSTINE. (de Con. Evan. lib. ii. 68) In this again Mark does not keep the same order as Matthew; because however Matthew connects the facts together by this sentence, *And he left them, and went out of the city into Bethany*, (Matt. 21:17) returning from whence in the morning, according to his relation, Christ cursed the tree, therefore it is supposed with greater probability that he rather has kept to the order of time, as to the ejection from the temple of the buyers and sellers. Mark therefore passed over what was done the first day when He entered into the temple, and on remembering it inserted it, when he had said that He found nothing on the fig tree but leaves, which was done on the second day, as both testify.

GLOSS. (non occ.) But the Evangelist shews what effect the correction of the Lord had on the ministers of the temple, when he adds: *And the Scribes and Chief Priests heard it, and sought how they might destroy him*; according to that saying of Amos: *They hate him that rebuketh in the gate, and they abhor him that speaketh uprightly*. (Amos 5:10) From this wicked design, however, they were kept back for a time solely by fear. Wherefore it is

added, *For they feared him, because all the people were astonished at his doctrine. For he taught them as one having authority, and not as the Scribes and Pharisees, as is said elsewhere.*

11:19–26

19. And when even was come, he went out of the city.

20. And in the morning, as they passed by, they saw the fig tree dried up from the roots.

21. And Peter calling to remembrance saith unto him, Master, behold, the fig tree which thou cursedst is withered away.

22. And Jesus answering saith unto them, Have faith in God.

23. For verily I say unto you, That whosoever shall say unto this mountain, Be thou removed, and be thou cast into the sea; and shall not doubt in his heart, but shall believe that those things which he saith shall come to pass; he shall have whatsoever he saith.

24. Therefore I say unto you, What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them.

25. And when ye stand praying, forgive, if ye have ought against any: that your Father also which is in heaven may forgive you your trespasses.

26. But if ye do not forgive, neither will your Father which is in heaven forgive your trespasses.

PSEUDO-JEROME. The Lord, leaving darkness behind Him in the hearts of the Jews, went out, as the sun, from that city to another which is well-disposed and obedient. And this is what is meant, when it is said, *And when even was come, he went out of the city*. But the sun sets in one place, rises in another, for the light, taken from the Scribes, shines in the Apostles; wherefore He returns into the city; on which account there is added, *And in the morning, as they passed by, (that is, going into the city,) they saw the fig tree dried up from the root.*

THEOPHYLACT. The greatness of the miracle appears in the drying up so juicy and green a tree. But though Matthew says that the fig tree was at once dried up, and that the disciples on seeing it wondered, there is no reason for perplexity, though Mark now says, that the disciples saw the fig tree dried up on the morrow; for what Matthew says must be understood to mean that they did not see it at once, but on the next day.

AUGUSTINE. (de Con. Evan. ii. 68) The meaning is not that it dried up at the time, when they saw it, but immediately after the word of the Lord; for they saw it, not beginning to dry up, but completely dried up; and they thus understood that it had withered immediately after our Lord spoke.

PSEUDO-JEROME. Now the fig tree withered from the roots is the synagogue withered from Cain, and the rest, from whom all the blood from Abel up to Zechariah is required.

BEDE. (ubi sup.) Further, the fig tree was dried up from the roots to shew that the nation was impious not only for a time and in part, and was to be smitten for ever, not merely to be afflicted by the attacks of nations from without and then to be freed, as had often been done; or else it was dried up from the roots, to shew that it was stripped not only of the external favour of man, but altogether of the favour of heaven within it; for it lost both its life in heaven, and its country on earth.

PSEUDO-JEROME. Peter perceives the dry root, which is cut off, and has been replaced by the beautiful and fruitful olive, called by the Lord; wherefore it goes on: *And Peter calling to remembrance saith unto him, Master, behold, the fig tree which thou cursedst is withered away.*

CHRYSOSTOM. (non occ.) The wonder of the disciples was the consequence of imperfect faith, for this was no great thing for God to do; since then they did not clearly know His power, their ignorance made them break out into wonder; and therefore it is added, *And Jesus answering saith unto them, Have faith in God. For verily I say unto you, That whosoever shall say unto this mountain, &c.* That is; Thou shalt not only be able to dry up a tree, but also to change a mountain by thy command and order.

THEOPHYLACT. Consider the Divine mercy, how it confers on us, if we approach Him in faith, the power of miracles, which He Himself possesses by nature, so that we should be able even to change mountains.

BEDE. (ubi sup.) The Gentiles, who have attacked the Church, are in the habit of objecting to us, that we have never had full faith in God, for we have never been able to change mountains.¹ It could, however, be done, if necessity called for it, as once we read that it was done by the prayers of the blessed Father Gregory of Neocæsarea, Bishop of Pontus, by which a mountain left as much space of ground for the inhabitants of a city as they wanted.

CHRYSOSTOM. (non occ.) Or else, as He did not dry up the fig tree for its own sake, but for a sign that Jerusalem should come to destruction, in order to shew His power, in the same way we must also understand the promise concerning the mountain, though a removal of this sort is not impossible with God.

PSEUDO-JEROME. Christ then who is the mountain, which grew from the stone, cut out without hands, is taken up and cast into the sea, when the Apostles with justice say, Let us turn ourselves to other nations, since ye judged yourselves unworthy of hearing the word of God. (Acts 13:46)

BEDE. (ubi sup.) Or else, because the devil is often on account of his pride called by the name of a mountain, this mountain, at the command of those who are strong in the faith, is taken up from the earth and cast into the sea, whenever, at the preaching of the word of God by the holy doctors, the unclean spirit is expelled from the hearts of those who are fore-ordained to life, and is allowed to exert the tyranny of his power over the troubled and embittered souls of the faithless. At which time, he rages the more fiercely, the more he grieves at being turned away from hurting the faithful. It goes on: *Therefore I say unto you, What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them.*

THEOPHYLACT. For whosoever sincerely believes evidently lifts up his heart to God, and is joined to Him, and his burning heart feels sure that he has received what he asked for, which he who has experienced will understand; and those persons appear to me to experience this, who attend to the measure and the manner of their prayers. For this reason the Lord says, *Ye shall receive whatsoever ye ask in faith*; for he who believes that he is altogether in the hands of God, and interceding with tears, feels that he as it were has hold of the feet of the Lord in prayer, he shall receive what he has rightly asked for. Again, would you in another way receive what you ask

for? Forgive your brother, if he has in any way sinned against you; this is also what is added: *And when ye stand praying, forgive, if ye have ought against any: that your Father also which is in heaven may forgive you your trespasses.*

PSEUDO-JEROME. Mark has, as he is wont, expressed seven verses of the Lord's prayer in one prayer. But what can he, whose sins are all forgiven, require more, save that he may persevere in what has been granted unto him.

BEDE. (ubi sup.) But we must observe that there is a difference in those who pray; he who has perfect faith, which worketh by love, can by his prayer or even his command remove spiritual mountains, as Paul did with Elymas the sorcerer. But let those who are unable to mount up to such a height¹ of perfection pray that their sins should be forgiven them, and they shall obtain what they pray for, provided that they themselves first forgive those who have sinned against them. If however they disdain to do this, not only shall they be unable to perform miracles by their prayers, but they shall not even be able to obtain pardon for their sins, which is implied in what follows; *But if ye do not forgive, neither will your Father which is in heaven forgive your trespasses.*

11:27–33

27. And they come again to Jerusalem: and as he was walking in the temple, there come to him the chief priests, and the scribes, and the elders,

28. And say unto him, By what authority doest thou these things? and who gave thee this authority to do these things?

29. And Jesus answered and said unto them, I will also ask of you one question, and answer me, and I will tell you by what authority I do these things.

30. The baptism of John, was it from heaven, or of men? answer me.

31. And they reasoned with themselves, saying, If we shall say, From heaven; he will say, Why then did ye not believe him?

32. But if we shall say, Of men; they feared the people: for all men counted John, that he was a prophet indeed.

33. And they answered and said unto Jesus, We cannot tell. And Jesus answering saith unto them, Neither do I tell you by what authority I do these things.

THEOPHYLACT. They were angry with the Lord, for having cast out of the temple those who had made it a place of merchandize, and therefore they come up to Him, to question and tempt Him. Wherefore it is said: *And they come again to Jerusalem: and as he was walking in the temple, there come to him the Chief Priests, and the Scribes, and the elders, and say unto him, By what authority doest thou these things? and who gave thee authority to do these things?* As if they had said, Who art thou that doest these things? Dost thou make thyself a doctor, and ordain thyself Chief Priest?

BEDE. (ubi sup.) And indeed, when they say, *By what authority doest thou these things*, they doubt its being the power of God, and wish it to be understood that what He did was the devil's work. When they add also, *Who gave thee this authority*, they evidently deny that He is the Son of God, since they believe that He works miracles, not by His own but by another's power.

THEOPHYLACT. Further, they said this, thinking to bring Him to judgment, so that if He said, by mine own power, they might lay hold upon Him; but if He said, by the power of another, they might make the people leave Him, for they believed Him to be God. But the Lord asks them concerning John, not without a reason, nor in a sophistical way, but because John had borne witness of Him. Wherefore there follows: *And Jesus answered and said unto them, I will also ask of you one question, and answer me, and I will tell you by what authority I do these things. The baptism of John, was it from heaven, or of men? answer me.*

BEDE. (ubi sup.) The Lord might indeed have confuted the cavils of his tempters by a direct answer, but prudently puts them a question, that they might be condemned either by their silence or their speaking, which is evident from what is added, *And they reasoned with themselves, saying, If we shall say, From heaven; he will say, Why then did ye not believe him?* As if He had said, He whom you confess to have had his prophecy from

heaven bore testimony of Me, and ye have heard from him, by what authority I do these things. It goes on: *But if we shall say, Of men; they feared the people.* They saw then that whatever they answered, they should fall into a snare; fearing to be stoned, they feared still more the confession of the truth. Wherefore it goes on: *And they answered and said unto Jesus, We cannot tell.*

PSEUDO-JEROME. They envied the Lamp, and were in the dark, wherefore it is said, *I have ordained a lamp for mine anointed; his enemies will I clothe with shame.* (Ps. 132:17, 18) There follows: *And Jesus answering saith unto them, Neither do I tell you by what authority I do these things.*

BEDE. (ubi sup.) As if He had said, I will not tell you what I know, since ye will not confess what ye know. Further, we must observe that knowledge is hidden from those who seek it, principally for two reasons, namely, when he who seeks for it either has not sufficient capacity to understand what he seeks for, or when through contempt for the truth, or some other reason, he is unworthy of having that for which he seeks opened to him.

CHAP. 12

12:1–12

1. And he began to speak unto them by parables. A certain man planted a vineyard, and set an hedge about it, and digged a place for the winefat, and built a tower, and let it out to husbandmen, and went into a far country.

2. And at the season he sent to the husbandmen a servant, that he might receive from the husbandmen of the fruit of the vineyard.

3. And they caught him, and beat him, and sent him away empty.

4. And again he sent unto them another servant; and at him they cast stones, and wounded him in the head, and sent him away shamefully handled.

5. And again he sent another; and him they killed, and many others; beating some, and killing some.

6. Having yet therefore one son, his well-beloved, he sent him also last unto them, saying, They will reverence my son.

7. But those husbandmen said among themselves, This is the heir; come, let us kill him, and the inheritance shall be our's.

8. And they took him, and killed him, and cast him out of the vineyard.

9. What shall therefore the lord of the vineyard do? he will come and destroy the husbandmen, and will give the vineyard unto others.

10. And have ye not read this Scripture; The stone which the builders rejected is become the head of the corner:

11. This was the Lord's doing, and it is marvellous in our eyes?

12. And they sought to lay hold on him, but feared the people: for they knew that he had spoken the parable against them: and they left him, and went their way.

GLOSS. (non occ.) After the Lord had closed the mouths of His tempters by a wise question, He next shews their wickedness in a parable; wherefore it is said: *And he began to speak unto them by parables. A certain man planted a vineyard.*

PSEUDO-JEROME. God the Father is called a man by a human conception. The vineyard is the house of Israel; the hedge is the guardianship of Angels; the winefat is the law, the tower is the temple, and the husbandmen, the priests.

BEDE. (in Marc. 3, 42) Or else, the hedge is the wall of the city, the winefat is the altar, or¹ those winefats, by which three psalms receive their name.

THEOPHYLACT. Or, the hedge is the law, which prohibited their mingling with strangers. There follows, *And went into a far country.*

BEDE. (ubi sup.) Not by any change of place, but He seemed to go away from the vineyard, that He might leave the husbandmen to act on their own freewill. It goes on: *And at the season he sent to the husbandmen a servant, that he might receive from the husbandmen of the fruit of the vineyard.*

PSEUDO-JEROME. The servants who were sent were the prophets, the fruit of the vineyard is obedience; some of the prophets were beaten, others wounded, others slain. Wherefore it goes on, *And they caught him, and beat him, and sent him away empty.*

BEDE. (ubi sup.) By the servant who was first sent, we must understand Moses, but they beat him, and sent him away empty, because *they angered Moses in the tents.* (Ps. 106:6) There follows, *And again he sent unto them another servant, and they wounded him in the head, and sent him away shamefully handled.* This other servant means David and the other Psalmists, but they wounded Him in the head and shamefully handled him, because they despised the songs of the Psalmists and rejected David himself, saying, *What portion have we in David?* (1 Kings 12:16) It goes on, *And he sent another; and him they killed, and many others; heating some, and killing some.* By the third servant and his companions, understand the band of the prophets. But which of the prophets did they not persecute? In these three kinds of servants, as the Lord Himself elsewhere pronounces, may be included in a figure all the doctors under the law, when He says, *that all things must be fulfilled which were written in the Law of Moses, and in the Prophets, and in the Psalms, concerning Me.* (Luke 24:44)

THEOPHYLACT. Or else, By the first servant, understand the prophets who lived about the time of Elias, (2 Chron. 18:23.) for Zedekiah the false prophet beat Micaiah; and by the second servant whom they wounded in the head, that is, evil entreated, we may understand the prophets who lived about the time of Hosea and Isaiah; but by the third servant understand the prophets who flourished about the time of Daniel and Ezekiel. It goes on, *Having yet therefore one son, his well-beloved, he sent him also last unto them, saying, Perchance they will reverence my son.*

PSEUDO-JEROME. The well-beloved son and the last is the Only-begotten; and in that He says, *They will reverence my son,* He speaks in irony.

BEDE. (ubi sup.) Or else, this is not said in ignorance, but God is said to doubt, that freedom of will may be left to man.

THEOPHYLACT. Or else, He said this not as though He were ignorant of what was to happen, but to shew what it was right and fitting that they should do. *But those husbandmen said amongst themselves, This is the heir, come, let us kill him, and the inheritance will be ours.*

BEDE. (ubi sup.) The Lord proves most clearly that the chiefs of the Jews did not crucify the Son of God through ignorance, but through envy; for they understood that this was He to whom it was said, *I will give thee the heathen for thine inheritance.* (Ps. 2:8) But these evil husbandmen strove to seize upon it by slaying Him, when the Jews crucifying Him tried to extinguish the faith which is by Him, and rather to bring forward their own righteousness which is by the Law, and to thrust it on the nations, and to imbue them with it. There follows: *And they took him, and killed him, and cast him out of the vineyard.*

THEOPHYLACT. That is, without Jerusalem, for the Lord was crucified out of the city.

PSEUDO-JEROME. Or else, they cast Him out of the vineyard, that is, out of the people, saying *Thou art a Samaritan, and hast a devil.* (John 8:48)¹Or, as far as in them lay, they cast Him out of their own borders, and gave Him up to the Gentiles that they might receive Him. There follows, *What then will the Lord of the vineyard do? he will come and destroy those husbandmen, and give the vineyard unto other.*

AUGUSTINE. (de Con. Evan. ii. 70) Matthew indeed subjoins that they answered and said, *He will miserably destroy those wicked men,* (Matt. 21:41) which Mark here says was not their answer, but that the Lord after putting the question, as it were answered Himself. But we may easily understand either that their answer was subjoined without the insertion of, *they answered,* or *they said,* which at the same time was implied; or else, that their answer, being the truth, was attributed to the Lord, since He also Himself gave this answer concerning them, being the Truth.

THEOPHYLACT. The Lord of the vineyard then is the Father of the Son who was slain, and the Son Himself is He who was slain, who will destroy those husbandmen, by giving them up to the Romans, and who will give the

people to other husbandmen, that is, to the Apostles. Read the Acts of the Apostles, and you will find three thousand, and five thousand on a sudden believing and bearing fruit to God.

PSEUDO-JEROME. Or else, the vineyard is given to others, that is, to those who come from the east, and from the west, and from the south, and from the north, and who sit down with Abraham, Isaac, and Jacob in the kingdom of heaven.

BEDE. (ubi sup.) But that this was done by Divine interposition he affirms, by immediately afterwards adding, *And have ye not read this Scripture, The stone which the builders refused is become the head-stone in the corner?* As if he had said, how is this prophecy to be fulfilled, save in that Christ, being rejected and slain by you, is to be preached to the Gentiles, who will believe on Him? Thus then as a corner stone, He will found the two people on Himself, and of the two people will build for Himself a city of the faithful, one temple. For the masters of the synagogue, whom He had just called husbandmen, He now calls *builders*, because the same persons, who seemed to cultivate His people, that they might bear the fruits of life, like a vineyard, were also commanded to construct and adorn this people, to be, as it were, a house worthy to have God for its inhabitant.

THEOPHYLACT. The stone then which the builders refused, the same has become the head-stone of the corner, that is, of the Church. For the Church is, as it were, the corner, joining together Jews and Gentiles; and this corner has been made by the Lord, and is wonderful in our eyes, that is, in the eyes of the faithful; for miracles meet with detraction from the faithless. The Church indeed is wonderful, as it were resting on wonders, for the Lord worked with the Apostles, and confirmed the word with signs. And this is what is meant, when it is said, *This was the Lord's doing, and it is marvellous in our eyes.*

PSEUDO-JEROME. This rejected stone, which is borne by that corner where the lamb and the bread met in the supper, ending the Old and beginning the New Testament, does things marvellous in our eyes as the topaz. (Ps. 118, Ps. 127. Vulg.)

BEDE. (ubi sup.) But the Chief Priests shewed that those things which the Lord had spoken were true; which is proved from what follows: *And they*

sought to lay hold on him; for He Himself is the heir, whose unjust death He said was to be revenged by the Father. Again, in a moral sense, each of the faithful, when the Sacrament of Baptism is intrusted to him, receives on hire a vineyard, which he is to cultivate. But the servant sent to him is evil intreated, beaten, and cast out, when the word is heard by him and despised, or, what is worse, even blasphemed; further, he kills, as far as in him lies, the heir, who has trampled under foot the Son of God. The evil husbandman is destroyed, and the vineyard given to another, when the humble shall be enriched with that gift of grace, which the proud man has scorned. And it happens daily in the Church, that the Chief Priests wishing to lay hands on Jesus, are held back by the multitude, when some one, who is a brother only in name, either blushes or fears to attack the unity of the faith of the Church, and of its peace, though he loves it not, on account of the number of good brethren who dwell together within it.

12:13–17

13. And they send unto him certain of the Pharisees and of the Herodians, to catch him in his words.

14. And when they were come, they say unto him, Master, we know that thou art true, and carest for no man; for thou regardest not the person of men, but teachest the way of God in truth: Is it lawful to give tribute to Cæsar, or not?

15. Shall we give, or shall we not give? But he, knowing their hypocrisy, said unto them, Why tempt ye me? bring me a penny, that I may see it.

16. And they brought it. And he saith unto them, Whose is this image and superscription? And they said unto him, Cæsar's.

17. And Jesus answering said unto them, Render to Cæsar the things that are Cæsar's, and to God the things that are God's. And they marvelled at him.

BEDE. (ubi sup.) The Chief Priests though they sought to take Him, feared the multitude, and therefore they endeavoured to effect what they could not do of themselves, by means of earthly powers, that they might

themselves appear to be guiltless of His death; and therefore it is said, *And they send, unto him certain of the Pharisees and of the Herodians, to catch him in his words.*

THEOPHYLACT. We have said elsewhere of the Herodians, that they were a certain new heresy, who said that Herod was the Christ, because the succession of the kingdom of Judah had failed. Others however say that the Herodians were the soldiers of Herod, whom the Pharisees brought as witnesses of the words of Christ, that they might take Him, and lead Him away. But observe how in their wickedness they wished to deceive Christ by flattery; for it goes on: *Master, we know that thou art true.*

PSEUDO-JEROME. For they questioned Him with honied words, and they surrounded Him as bees, who carry honey in their mouth, but a sting in their tail.

BEDE. (ubi sup.) But this bland and crafty question was intended to induce Him in His answer rather to fear God than Cæsar, and to say that tribute should not be paid, so that the Herodians immediately on hearing it might hold Him to be an author of sedition against the Romans; and therefore they add, *And carest for no man: for thou regardest not the person of any.*

THEOPHYLACT. So that thou wilt not honour Cæsar, that is, against the truth; therefore they add, *But teachest the way of God in truth. Is it lawful to give tribute to Cæsar, or not? Shall we give, or shall we not give?* For their whole plot was one which had a precipice on both sides, so that if He said that it was lawful to give tribute to Cæsar, they might provoke the people against Him, as though He wished to reduce the nation itself to slavery; but if He said, that it was not lawful, they might accuse Him, as though He was stirring up the people against Cæsar; but the Fountain of wisdom escaped their snares. Wherefore there follows: *But he, knowing their hypocrisy, said unto them, Why tempt ye me? bring me a penny, that I may see it. And they brought it.*

BEDE. (ubi sup.) A denarius was a piece of money, accounted equal to ten smaller coins, and bearing the image of Cæsar; wherefore there follows: *And he saith unto them, Whose is this image and superscription? And they said unto him, Cæsar's.* Let those who think that our Saviour asked the question through ignorance and not by an economy, learn from this that He

might have known whose image it was; but He puts the question, in order to return them a fitting answer; wherefore there follows: *And Jesus answering said unto them, Render unto Cæsar the things that are Cæsar's, and unto God the things that are God's.*

THEOPHYLACT. As if He had said, Give what bears an image to him whose image it bears, that is, the penny to Cæsar; for we can both pay Cæsar his tribute, and offer to God what is His own.

BEDE. (ubi sup.) That is, tithes, first-fruits, oblations, and victims. In the same way as He gave tribute both for Himself and Peter, He also gave to God the things that are God's, doing the will of His Father.

PSEUDO-JEROME. Render to Cæsar the money bearing his image, which is collected for him, and render yourselves willingly up to God, for the light of thy countenance, O Lord, and not of Cæsar's, is stamped upon us. (Ps 4:7. Vulg.)

THEOPHYLACT. The inevitable wants of our bodies is as Cæsar unto each of us; the Lord therefore orders that there should be given to the body its own, that is, food and raiment, and to God the things that are God's. It goes on: *And they marvelled at him.* They who ought to have believed, wondered at such great wisdom, because they had found no place for their craftiness.

12:18–27

18. Then come unto him the Sadducees, which say there is no resurrection; and they asked him, saying,

19. Master, Moses wrote unto us, If a man's brother die, and leave his wife behind him, and leave no children, that his brother should take his wife, and raise up seed unto his brother.

20. Now there were seven brethren: and the first took a wife, and dying left no seed.

21. And the second took her, and died, neither left he any seed: and the third likewise.

22. And the seven had her, and left no seed: last of all the woman died also.

23. In the resurrection therefore, when they shall rise, whose wife shall she be of them? for the seven had her to wife.

24. And Jesus answering, said unto them, Do ye not therefore err, because ye know not the Scriptures, neither the power of God?

25. For when they shall rise from the dead, they neither marry, nor are given in marriage; but are as the angels which are in heaven.

26. And as touching the dead, that they rise: have ye not read in the book of Moses, how in the bush God spake unto him, saying, I am the God of Abraham, and the God of Isaac, and the God of Jacob?

27. He is not the God of the dead, but the God of the living: ye therefore do greatly err.

GLOSS. (non occ.) After that our Lord has prudently escaped the crafty temptation of the Pharisees, it is shewn how He also confounds the Sadducees, who tempt Him; wherefore it is said: *Then come unto him the Sadducees, which say there is no resurrection.*

THEOPHYLACT. A certain heretical sect of the Jews called Sadducees denied the resurrection, and said that there was neither angel nor spirit. These then coming to Jesus, craftily proposed to Him a certain tale, in order to shew that no resurrection should take place, or had taken place; and therefore there is added, *And they asked him, saying, Master.* And in this tale they lay down that seven men had married one woman, in order to make men draw back from belief in the resurrection.

BEDE. (ubi sup.) And fitly do they frame such a fable in order to prove the madness of those who assert the resurrection of the body. Such a thing however might really have happened at some time or other among them.

PSEUDO-JEROME. But in a mystical sense: what can this woman, leaving no seed of seven brothers, and last of all dying, mean except the Jewish synagogue, deserted by the seven-fold Spirit, which filled those seven

patriarchs, who did not leave to her the seed of Abraham, that is, Jesus Christ? For although a Son was born to them, nevertheless He was given to us Gentiles. This woman was dead to Christ, nor shall she be joined in the resurrection to any patriarch of the seven; for by the number seven is meant the whole company of the faithful. Thus it is said contrariwise by Isaiah, *Seven women shall take hold of one man*; (Is. 4:1) that is, the seven Churches, which the Lord loves, reproves, and chastises, adore Him with one faith. Wherefore it goes on: *And Jesus answering, said unto them, Do ye not therefore err, not knowing the Scripture, neither the power of God?*

THEOPHYLACT. As if He had said, Ye understand not what sort of a resurrection the Scriptures announce; for ye believe that there will be a restoration of our bodies, such as they are now, but it shall not be so. Thus then ye know not the Scriptures; neither again do ye know the power of God; for ye consider it as a difficult thing, saying, How can the limbs, which have been scattered, be united together and joined to the soul? But this in respect of the Divine power is as nothing. There follows: *For when they shall rise from the dead, they neither marry, nor are given in marriage; but are as the angels which are in heaven*; as if He had said, There will be a certain heavenly and angelic restoration to life, when there shall be no more decay, and we shall remain unchanged; and for this reason marriage shall cease. For marriage now exists on account of our decay, that we may be carried on by succession of our race, and not fail; but then we shall be as the Angels, who need no succession by marriage, and never come to an end.

BEDE. (ubi sup.) We must here consider that the Latin custom does not answer to the Greek idiom. For properly¹ different words are used for the marriage of men, and that of women; but here we may simply understand that, *marry* is meant of men, and *given in marriage* of women.

PSEUDO-JEROME. Thus then they do not understand the Scripture, in that in the resurrection, men shall be as the Angels of God, that is, no man there dies, no one is born, no infant is there, no old man.

THEOPHYLACT. In another way also they are deceived, not understanding the Scriptures; for if they had understood them, they should also have understood how by the Scriptures the resurrection of the dead may be proved; wherefore He adds, *And as touching the dead, that they rise, have ye not read in the book of Moses, how in the bush God spake unto him,*

saying, I am the God of Abraham, and the God of Isaac, and the God of Jacob?

PSEUDO-JEROME. But I say, *in the bush*, in which is an image of you; for in it the fire was kindled, but it did not consume its thorns; so my words set you on fire, but do not burn off your thorns, which have grown under the curse.

THEOPHYLACT. But I say, *I am the God of Abraham, the God of Isaac, and the God of Jacob*. As if He had said, *The God of the living*, wherefore He adds, *He is not the God of the dead, but of the living*; for He did not say, I have been, but *I am*, as if they had been present. But some one perhaps will say, that God spake this only of the soul of Abraham, not of his body; to which I answer, that Abraham implies both, that is, soul and body, so that He also is the God of the body, and the body lives with God, that is, in God's ordinance.

BEDE. (ubi sup.) Or else; because after proving that the soul remained after death, (for God could not be God of those who did not exist at all,) the resurrection of the body also might be inferred as a consequence, since it had done good and evil with the soul.

PSEUDO-JEROME. But when He says, *The God of Abraham, the God of Isaac, and the God of Jacob*; by naming God thrice, He implied the Trinity. But when He says, *He is not the God of the dead*, by naming again the One God, he implies One Substance. But they live who make good the portion, which they had chosen; and they are dead, who have lost what they had made good. *Ye therefore do greatly err*.

GLOSS. (non occ.) That is, because they contradicted the Scriptures, and derogated from the power of God.

12:28–34

28. And one of the scribes came, and having heard them reasoning together, and perceiving that he had answered them well, asked him, Which is the first commandment of all?

29. And Jesus answered him, The first of all the commandments is, Hear, O Israel; The Lord our God is one Lord:

30. And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: this is the first commandment.

31. And the second is like, namely this, Thou shalt love thy neighbour as thyself. There is none other commandment greater than these.

32. And the scribe said unto him, Well, Master, thou hast said the truth; for there is one God; and there is none other but he:

33. And to love him with all the heart, and with all the understanding, and with all the soul, and with all the strength, and to love his neighbour as himself, is more than all whole burnt offerings and sacrifices.

34. And when Jesus saw that he answered discreetly, he said unto him, Thou art not far from the kingdom of God. And no man after that durst ask him any question.

GLOSS. (non occ.) After that the Lord confuted the Pharisees, and the Sadducees, who tempted Him, it is here shewn how He satisfied the Scribe who questioned Him; wherefore it is said, *And one of the scribes came, and having heard them reasoning together, and perceiving that he had answered them well, asked him, Which is the first commandment of all?*

PSEUDO-JEROME. This question is only that which is a problem common to all skilled in the law, namely, that the commandments are differently set forth in Exodus, Leviticus, and Deuteronomy. Wherefore He brought forward not one but two commandments, by which, as by two paps rising on the breast of the bride, our infancy is nourished. And therefore there is added, *And Jesus answered him, The first of all the commandments is, Hear, O Israel; the Lord thy God is one God.* He mentions the first and greatest commandment of all; this is that to which each of us must give the first place in his heart, as the only foundation of piety, that is, the knowledge and confession of the Divine Unity, with the practice of good works, which is perfected in the love of God and our neighbour; wherefore there is added, *Thou shalt love the Lord thy God with all thy heart, and with all thy mind, and with all thy soul, and with all thy strength: this is the first commandment.*

THEOPHYLACT. See how He has enumerated all the powers of the soul; for there is a¹ living power in the soul, which He explains, when He says, *With all thy soul*, and to this belong anger and desire, all of which He will have us give to Divine love. There is also another power, which is called natural, to which belong nutriment and growth, and this also is all to be given to God, for which reason He says, *With all thy heart*. There is also another power, the rational, which He calls the mind, and that too is to be given whole to God.

GLOSS. (non occ.) The words which are added, *And with all thy strength*, may be referred to the bodily powers. It goes on: *And the second is like, namely this, Thou shalt love thy neighbour as thyself*.

THEOPHYLACT. He says that it is like, because these two commandments are harmonious one with the other, and mutually contain the other. For he who loves God, loves also His creature; but the chief of His creatures is man, wherefore he who loves God ought to love all men. But he who loves his neighbour, who so often offends him, ought much more to love Him, who is ever giving him benefits. And therefore on account of the connection between these commandments, He adds, *There is none other commandment greater than these*. It goes on: *And the Scribe said unto him, Well, Master, thou hast said the truth: for there is one God, and there is none other but he: and to love him with all the heart, and with all the soul, and with all the understanding, and with all the strength, and to love his neighbour as himself, is more than all whole burnt offerings and sacrifices*.

BEDE. (ubi sup.) He shews when he says, *this is greater than all sacrifices*, that a grave question was often debated between the scribes and Pharisees, which was the first commandment, or the greatest of the Divine law; that is, some praised offerings and sacrifices, others preferred acts of faith and love, because many of the fathers before the law pleased God by that faith only, which works by love. This scribe shews that he was of the latter opinion. But it continues, *And when Jesus saw that he answered discreetly, he said unto him, Thou art not far from the kingdom of God*.

THEOPHYLACT. By which He shews that he was not perfect, for He did not say, *Thou art within the kingdom of heaven*, but, *Thou art not far from the kingdom of God*.

BEDE. (ubi sup) But the reason why he was not far from the kingdom of God was, that he proved himself to be a favourer of that opinion, which is proper to the New Testament and to Gospel perfection.

AUGUSTINE. (de Con. Evan. ii. 73) Nor let it trouble us that Matthew says, that he who addressed this question to the Lord tempted Him; for it may be that though he came as a tempter, yet he was corrected by the answer of the Lord. Or at all events, we must not look upon the temptation as evil, and done with the intention of deceiving an enemy, but rather as the caution of a man who wished to try a thing unknown to him.

PSEUDO-JEROME. Or else, he is not far who comes with knowledge; for ignorance is farther from the kingdom of God than knowledge; wherefore he says above to the Sadducees, *Ye err, not knowing the Scriptures, or the power of God.* It goes on: *And no man after that durst ask him any questions.*

BEDE. (ubi sup.) For since they were confuted in argument, they ask Him no farther questions, but take Him without any disguise, and give Him up to the Roman power. From which we understand that the venom of envy may be overcome, but can hardly lie quiet.

12:35–37

35. And Jesus answered and said, while he taught in the temple, How say the Scribes that Christ is the Son of David?

36. For David himself said by the Holy Ghost, The Lord said to my Lord, Sit thou on my right hand, till I make thine enemies thy footstool.

37. David therefore himself calleth him Lord; and whence is he then his son? And the common people heard him gladly.

THEOPHYLACT. Because Christ was coming to His Passion, He corrects a false opinion of the Jews, who said that Christ was the Son of David, not his Lord; wherefore it is said, *And Jesus answered and said, while he taught in the temple.*

PSEUDO-JEROME. That is, He openly speaks to them of Himself, that they may be inexcusable; for it goes on: *How say the Scribes that Christ is the Son of David?*

THEOPHYLACT. But Christ shews Himself to be the Lord, by the words of David. For it goes on: *For David himself said by the Holy Ghost, The Lord said to my Lord, Sit thou on my right hand*; as if He had said, Ye cannot say that David said this without the grace of the Holy Spirit, but he called Him Lord in the Holy Spirit; and that He is Lord, he shews, by this that is added, *Till I make thine enemies thy footstool*; for they themselves were His enemies, whom God put under the footstool of Christ.

BEDE. (ubi sup.) But the putting down of His enemies by the Father, does not shew the weakness of the Son, but the unity of nature, by which One works in the Other; for the Son also subjects the Father's enemies, because He glorifies His Father upon earth.

GLOSS. (non occ.) Thus then the Lord concludes from what has gone before the doubtful question. For from the foregoing words of David it is proved that Christ is the Lord of David, but according to the saying of the Scribes, it is proved that He is his son. And this is what is added, *David himself then calls him Lord, how is he then his son?*

BEDE. (ubi sup.) The question of Jesus is useful for us even now against the Jews; for they, acknowledging that Christ is to come, assert that He is a mere man, a holy Person descended from David. Let us then ask them, as our Lord has taught us, if He be a mere man, and only the son of David, how David in the Holy Spirit calls Him Lord. They are not however reproved for calling Him David's son, but for not believing Him to be the Son of God. It goes on, *And the common people heard him gladly*.

GLOSS. (non occ.) Namely, because they saw that He answered and put questions wisely.

12:38–40

38. And he said unto them in his doctrine, Beware of the scribes, which love to go in long clothing, and love salutations in the marketplaces,

39. And the chief seats in the synagogues, and the uppermost rooms at feasts:

40. Which devour widows' houses, and for a pretence make long prayers: these shall receive greater damnation.

PSEUDO-JEROME. After confuting the Scribes and Pharisees, He burns up as a fire their dry and withered examples; wherefore it is said, *And he said unto them in his doctrine, Beware of the Scribes, which love to go in long clothing.*

BEDE. (ubi sup.) To walk in long clothing is to go forth into public clad in garments too much ornamented, in which amongst other things, that rich man, who fared sumptuously every day, is said to have sinned.

THEOPHYLACT. But they used to walk in honourable garments, because they wished to be highly esteemed for it, and in like manner they desired other things, which lead to glory. For it goes on: *And love salutations in the marketplaces, and the chief seats in the synagogues, and the uppermost rooms at feasts.*

BEDE. (ubi sup.) We must observe that He does not forbid that those, to whom it falls by the rule of their office, should be saluted in the marketplace, or have chief seats and places at feasts, but He teaches that those who love those things unduly, whether they have them or no, are to be avoided by the faithful as wicked men: that is, He blames the intention and not the office; although this too is culpable, that the very men who wish to be called masters of the synagogue in Moses' seat, should have to do with lawsuits in the marketplace. We are in two ways ordered to beware of those who are desirous of vain glory; first, we should not be seduced by their hypocrisy into thinking that what they do is good; nor secondly, should we be excited to imitate them, through a vain rejoicing in being praised for those virtues which they affect.

THEOPHYLACT. He also especially teaches the Apostles, not to have any communication with the scribes, but to imitate Christ Himself; and in ordaining them to be masters in the duties of life, He places others under them ^v.

BEDE. (ubi sup.) But they do not only seek for praise from men, but also for gain. Wherefore there follows, *Which devour widows' houses, under the pretence of long prayers*. For there are men who pretending to be just hesitate not to receive money from persons who are troubled in conscience, as though they would be their advocates in the judgment. A hand stretched out to the poor is always an accompaniment to prayer, but these men pass the night in prayer, that they may take away money from the poor.

THEOPHYLACT. But the Scribes used to come to women, who were left without the protection of their husbands, as though they were their protectors; and by a pretence of prayer, a reverend exterior and hypocrisy, they used to deceive widows, and thus also devour the houses of the rich. It goes on, *These shall receive a greater damnation*, that is, than the other Jews, who sinned.

12:41–44

41. And Jesus sat over against the treasury, and beheld how the people cast money into the treasury: and many that were rich cast in much.

42. And there came a certain poor widow, and she threw in two mites, which make a farthing.

43. And he called unto him his disciples, and saith unto them, Verily I say unto you, That this poor widow hath cast more in, than all they which have cast into the treasury:

44. For all they did cast in of their abundance; but she of her want did cast in all that she had, even all her living.

BEDE. (ubi sup.) The Lord, who had warned them to avoid the desire of high place and vain glory, now distinguishes by a sure test those who brought in gifts. Wherefore it is said, *And Jesus sat over against the treasury, and beheld how the people cast money into the treasury*. In the Greek language, *phylassein* means to keep, and *gaza* is a Persian word for treasure; wherefore the word *gazophylacium*. which is here used means a place where riches are kept, which name also was applied to the chest in which the offerings of the people were collected, for the necessary uses of

the temple, and to the porch in which they were kept. You have a notice of the porch in the Gospel, *These words spake Jesus in the treasury as He taught in the temple*; and of the chest in the book of Kings, *But Jehoiada the priest took a chest*. (John 8:20. 2 Kings 12:9)

THEOPHYLACT. Now there was a praiseworthy custom amongst the Jews, that those who were able and willing should put something into the treasury, for the maintenance of the priests, the poor, and the widows; wherefore there is added, *And many that were rich cast in much*. But whilst many people were so engaged, a poor widow came up, and shewed her love by offering money according to her ability; wherefore it is said, *And there came a certain poor widow, and she threw in two mites, which make a farthing*.

BEDE. (ubi sup.) Reckoners use the word ‘quadrans’ for the fourth part of any thing, be it place, money, or time. Perhaps then in this place is meant the fourth part of a shekel, that is, five pence. It goes on, *And he called unto him his disciples, and saith unto them, Verily I say unto you, That this poor widow hath cast more in, than all they which have cast into the treasury*: for God does not weigh the property but the conscience of those who offer; nor did He consider the smallness of the sum in her offering, but what was the store from which it came. Wherefore He adds, *For all they did cast in of their abundance, but she of her want did cast in all that she had, even all her living*.

PSEUDO-JEROME. But in a mystical sense, they are rich, who bring forth from the treasure of their heart things new and old, which are the obscure and hidden things of Divine wisdom in both testaments; but who is the poor woman, if it be not I and those like me, who cast in what I can, and have the will to explain to you, where I have not the power. For God does not consider how much ye hear, but what is the store from which it comes; but each at all events can bring his farthing, that is, a ready will, which is called a farthing, because it is accompanied by three things, that is, thought, word, and deed. And in that it is said that *she cast in all her living*, it is implied that all that the body wants is that by which it lives¹; wherefore it is said, *All the labour of man is for his mouth*. (Eccl. 6:7)

THEOPHYLACT. Or else; That widow is the soul of man, which leaving Satan to which it had been joined, casts into the temple two mites, that is, the

flesh and the mind, the flesh by abstinence, the mind by humility, that so it may be able to hear that it has cast away all its living, and has consecrated it, leaving nothing for the world of all that it possessed.

BEDE. (ubi sup) Again, in an allegorical way, the rich men, who cast gifts into the treasury, point out the Jews puffed up with the righteousness of the law; the poor widow is the simplicity of the Church: poor indeed, because she has cast away the spirit of pride and of the desires of worldly things; and a widow, because Jesus her husband has suffered death for her. She casts two mites into the treasury, because she brings the love of God and of her neighbour, or the gifts of faith and prayer; which are looked upon as mites in their own insignificance, but measured by the merit of a devout intention are superior to all the proud works of the Jews. The Jew sends of his abundance into the treasury, because he presumes on his own righteousness; but the Church sends her whole living into God's treasury, because she understands that even her very living is not of her own desert, but of Divine grace.

CHAP. 13

13:1–2

1. And as he went out of the temple, one of his disciples saith unto him, Master, see what manner of stones and what buildings are here!

2. And Jesus answering said unto him, Seest thou these great buildings? there shall not be left one stone upon another, that shall not be thrown down.

BEDE. (in Marc. lib. iv. 42) Because after the founding of the Church of Christ, Judæa was to be punished for her treachery, the Lord fitly, after praising the devotedness of the Church in the person of the poor widow, goes out of the temple, and foretold its coming ruin, and the contempt in which the buildings now so wonderful were soon to be held, wherefore it is

said, *And as he went out of the temple, one of his disciples saith unto him, Master, see what manner of stones and what buildings are here!*

THEOPHYLACT. For, since the Lord had spoken much concerning the destruction of Jerusalem, His disciples wondered, that such numerous and beautiful buildings were to be destroyed; and this is the reason why they point out the beauty of the temple, and He answers not only that they were to be destroyed, but also that one stone should not be left upon another: wherefore it goes on: *And Jesus answering said unto him, Seest thou these great buildings? there shall not be left one stone upon another, that shall not be thrown down.* Now some may endeavour to prove that Christ's words were false, by saying that many ruins were left, but this is not at all the point; for though some ruins had been left, still at the consummation of all things one stone shall not be left upon another. Besides it is related, that Ælius Adrian overturned the city and the temple from the foundation, so that the word of the Lord here spoken was fulfilled.

BEDE. (ubi sup.) But it was ordered by Divine power that after that the grace of the faith of the Gospel was made known through the world, the temple itself with its ceremonies should be taken away; lest perchance some one weak in the faith, if he saw that these things which had been instituted by God still remained, might by degrees drop from the sincerity of the faith, which is in Christ Jesus, into carnal Judaism.

PSEUDO-JEROME. Here also the Lord enumerates to His disciples the destruction of the last time, that is of the temple, with the people, and its letter; of which one stone shall not be left upon another, that is, no testimony of the Prophets upon those, to whom the Jews perversely applied them, that is, on Ezra, Zerubbabel, and the Maccabees.

BEDE. (ubi sup.) Again, when the Lord left the temple, all the edifice of the law and the framework of the commandments were destroyed, so that nothing could be filled up by the Jews; and now that the head has been taken away, all the limbs fight one against the other.

13:3–8

3. And as he sat upon the mount of Olives over against the temple, Peter and James and John and Andrew asked him privately,

4. Tell us, when shall these things be? and what shall be the sign when all these things shall be fulfilled?

5. And Jesus answering them began to say, Take heed lest any man deceive you:

6. For many shall come in my name, saying, I am Christ; and shall deceive many.

7. And when ye shall hear of wars and rumours of wars, be ye not troubled: for such things must needs be; but the end shall not be yet.

8. For nation shall rise against nation, and kingdom against kingdom: and there shall be earth-quakes in divers places, and there shall be famines and troubles: these are the beginnings of sorrows.

BEDE. (ubi sup.) Because the Lord, when some were praising the buildings of the temple, had plainly answered that all these were to be destroyed, the disciples privately enquired about the time and the signs of the destruction which was foretold; wherefore it is said: *And as he sat upon the mount of Olives, over against the temple, Peter and James and John and Andrew asked him privately, Tell us when shall these things be? and what shall be the sign when all these things shall be fulfilled.* The Lord sits upon the mount of Olives, over against the temple, when He discourses upon the ruin and destruction of the temple, so that even His bodily position may be in accordance with the words which He speaks, pointing out mystically that, abiding in peace with the saints, He hates the madness of the proud. For the mount of Olives marks the fruitful sublimity of the Holy Church.

AUGUSTINE. (Epist. cxcix. 9.) In answer to the disciples, the Lord tells them of things which were from that time forth to have their course; whether He meant the destruction of Jerusalem which occasioned their question, or His own coming through the Church, (in which He ever comes even unto the end, for we know that He comes in His own, when His members are born day by day,) or the end itself, in which He will appear to judge the quick and the dead.

THEOPHYLACT. But before answering their question, He strengthens their minds that they may not be deceived, wherefore there follows: *And Jesus*

answering them began to say, Take heed lest any man deceive you? And this He says, because when the sufferings of the Jews began, some arose professing to be teachers, wherefore there follows: For many shall come in my name, saying, I am Christ; and shall deceive many.

BEDE. (ubi sup.) For many came forward, when destruction was hanging over Jerusalem, saying that they were Christs, and that the time of freedom was now approaching. Many teachers of heresy also arose in the Church even in the time of the Apostles; and many Antichrists came in the name of Christ, the first of whom was Simon Magus, to whom the Samaritans, as we read in the Acts of the Apostles, listened, saying, *This man is the great power of God*: wherefore also it is added here, *And shall deceive many.* (Acts 8:10) Now from the time of the Passion of our Lord there ceased not amongst the Jewish people, who chose the seditious robber and rejected Christ the Saviour, either external wars or civil discord; wherefore it goes on: *And when ye shall hear of wars and rumours of wars, be ye not troubled.* And when these come, the Apostles are warned not to be afraid, or to leave Jerusalem and Judæa, because the end was not to come at once, nay was to be put off for forty years. And this is what is added: *for such things must needs be; but the end shall not be yet*, that is, the desolation of the province, and the last destruction of the city and temple. It goes on: *For nation shall rise against nation, and kingdom against kingdom.*

THEOPHYLACT. That is, the Romans against the Jews, which Josephus relates happened before the destruction of Jerusalem. For when the Jews refused to pay tribute, the Romans arose, in anger; but because at that time they were merciful they took indeed their spoils, but did not destroy Jerusalem. What follows shews that God fought against the Jews, for it is said, *And there shall be earthquakes in divers places, and there shall be famines.*

BEDE. (ubi sup.) Now it is on record that this literally took place at the time of the Jewish rebellion. But *kingdom against kingdom*, the pestilence of those whose word spreads as a canker, dearth of the word of God, the commotion of the whole earth, and the separation from the true faith, may all rather be understood of heretics who, by fighting one against the other, bring about the triumph of the Church.

13:9–13

9. But take heed to yourselves: for they shall deliver you up to councils; and in the synagogues ye shall be beaten: and ye shall be brought before rulers and kings for my sake, for a testimony against them.

10. And the Gospel must first be published among all nations.

11. But when they shall lead you, and deliver you up, take no thought beforehand what ye shall speak, neither do ye premeditate: but whatsoever shall be given you in that hour, that speak ye: for it is not ye that speak, but the Holy Ghost.

12. Now the brother shall betray the brother to death, and the father the son; and children shall rise up against their parents, and shall cause them to be put to death.

13. And ye shall be hated of all men for my name's sake: but he that shall endure unto the end, the same shall be saved.

BEDE. (ubi sup.) The Lord shews how Jerusalem and the province of Judæa merited the infliction of such calamities, in the following words: *But take heed to yourselves: for they shall deliver you up to councils; and in the synagogues ye shall be beaten.* For the greatest cause of destruction to the Jewish people was, that after slaying the Saviour, they also tormented the heralds of His name and faith with wicked cruelty.

THEOPHYLACT. Fitly also did He premise a recital of those things which concerned the Apostles, that in their own tribulations they might find some consolation in the community of troubles and sufferings. There follows: *And ye shall be brought before rulers and kings for my sake, for a testimony against them.* He says *kings and rulers*, as, for instance, Agrippa, Nero, and Herod. Again, His saying, *for my sake*, gave them no small consolation, in that they were about to suffer for His sake. *For a testimony against them*, means, as a judgment beforehand against them, that they might be inexcusable, in that though the Apostles were labouring for the truth, they would not join themselves to it. Then, that they might not think that their

preaching should be impeded by troubles and dangers, He adds: *And the Gospel must first be published among all nations.*

AUGUSTINE. (de Con. Evan. ii. 77) Matthew adds: *And then shall the end come.* (Matt. 24:14) Mark, however, by the word *first* means before the end come.

BEDE. Ecclesiastical historians testify that this was fulfilled, for they relate that all the Apostles long before the destruction of the province of Judæa were dispersed to preach the Gospel over the whole world, except James the son of Zebedee and James the brother of our Lord, who had before shed their blood in Judæa for the word of the Lord. Since then the Lord knew that the hearts of the disciples would be saddened by the fall and destruction of their nation, He relieves them by this consolation, to let them know that even after the casting away of the Jews, companions in their joy and heavenly kingdom should not be wanting, nay that many more were to be collected out of all mankind than perished in Judæa.

GLOSS. (non occ.) Another anxiety might also arise in the breasts of the disciples. Lest therefore after hearing that they were to be brought before kings and rulers, they should fear that their want of science and eloquence should render them unable to answer, our Lord consoles them by saying, *But when they shall lead you and deliver you up, take no thought beforehand what ye shall speak, but whatsoever shall be given you in that hour, that speak ye.*

BEDE. (ubi sup.) For when we are led before judges for Christ's sake, all our duty is to offer up our will for Christ. As for the rest, Christ Himself who dwells in us speaks for us, and the grace of the Holy Ghost shall be given us, when we answer. Wherefore it goes on: *For it is not ye that shall speak, but the Holy Ghost.*

THEOPHYLACT. He also foretells to them a worse evil, that they should suffer persecution from their relations. Wherefore there follows: *Now the brother shall betray the brother to death, and the father the son; and children shall rise up against their parents, and shall cause them to be put to death; and ye shall be hated of all men for my name's sake.*

BEDE. (ubi sup.) This has often been seen in time of persecution, nor can there be any firm affection amongst men who differ in faith.

THEOPHYLACT. And this He says, that on hearing it, they might prepare themselves to bear persecutions and ills with greater patience. Then He brings them consolation, saying, *And ye shall be hated of all men for my name's sake*; for the being hated for Christ's sake is a sufficient reason for suffering persecutions patiently,¹ for it is not the punishment, but the cause, that makes the martyr. Again, that which follows is no small comfort amidst persecution: *But he that shall endure unto the end, the same shall be saved.*

13:14–20

14. But when ye shall see the abomination of desolation, spoken of by Daniel the prophet, standing where it ought not, (let him that readeth understand,) then let them that be in Judæa flee to the mountains:

15. And let him that is on the housetop not go down into the house, neither enter therein, to take any thing out of his house:

16. And let him that is in the field not turn back again for to take up his garment.

17. But woe to them that are with child, and to them that give suck in those days!

18. And pray ye that your flight be not in the winter.

19. For in those days shall be affliction, such as was not from the beginning of the creation which God created unto this time, neither shall be.

20. And except that the Lord had shortened those days, no flesh should be saved: but for the elect's sake, whom he hath chosen, he hath shortened the days.

GLOSS. (non occ.) After speaking of the things which were to happen before the destruction of the city, the Lord now foretells those which happened about the destruction itself of the city, saying, *But when ye shall see the abomination of desolation standing where it ought not, (let him that readeth understand.)*

AUGUSTINE. (de con. ii. 77) Matthew says, standing *in the holy place*; but with this verbal difference Mark has expressed the same meaning; for He says *where it ought not* to stand, because it ought not to stand in the holy place.

BEDE. (ubi sup.) When we are challenged to understand what is said, we may conclude that it is mystical. But it may either be said simply of Antichrist, or of the statue of Cæsar, which Pilate put into the temple, or of

the equestrian statue of Adrian, which for a long time stood in the holy of holies itself. An idol is also called abomination according to the Old Testament, and he has added *of desolation*, because it was placed in the temple when desolate and deserted.

THEOPHYLACT. Or he means by *the abomination of desolation*, the entrance of enemies into the city by violence.

AUGUSTINE. (Epist. cxcix. 9.) But Luke, in order to shew that the abomination of desolation happened when Jerusalem was taken, in this same place gives the words of our Lord, *And when ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh*. (Luke 21:20) It goes on: *Then let them that be in Judæa flee to the mountains*.

BEDE. (ubi sup.) It is on record that this was literally fulfilled, when on the approach of the war with Rome and the extermination of the Jewish people, all the Christians who were in that province, warned by the prophecy, fled far away, as Church history relates, and retiring beyond Jordan, remained for a time in the city of Pella under the protection of Agrippa, the king of the Jews, of whom mention is made in the Acts, and who with that part of the Jews, who chose to obey him, always continued subject to the Roman empire.

THEOPHYLACT. And well does he say, *Who are in Judæa*, for the Apostles were no longer in Judæa, but before the battle had been driven from Jerusalem.

GLOSS. (Non in Gloss. sed ap. Theoph.) Or rather went out of their own accord, being led by the Holy Ghost. It goes on, *And let him that is on the housetop not go down into the house, neither enter therein, to take any thing out of his house*; for it is a desirable thing to be saved even naked from such a destruction. It goes on: *But woe to them that are with child, and to them that give suck in those days*.

BEDE. (ubi sup.) That is, they whose wombs or whose hands, overladen with the burden of children, in no small measure impede their forced flight.

THEOPHYLACT. But it seems to me, that in these words He foretells the eating of children, for when afflicted by famine and pestilence, they laid hands on their children.

GLOSS. (non occ.) Again, after having mentioned this double impediment to flight, which might arise either from the desire of taking away property, or from having children to carry, He touches upon the third obstacle, namely, that coming from the season; saying, *And pray ye that your flight be not in the winter.*

THEOPHYLACT. That is, lest they who wish to fly should be impeded by the difficulties of the season. And He fitly gives the cause for so great a necessity for flight; saying, *For in those days shall be affliction, such as was not from the beginning of the creation which God created unto this time, neither shall be.*

AUGUSTINE. (Epist. cxcix. 9.) For Josephus, who has written the history of the Jews, relates that such things were suffered by this people, as are scarcely credible, wherefore it is said, not without cause, that there was not such tribulation from the beginning of the creation until now, nor shall ever be. But although in the time of Antichrist there shall be one similar or greater, we must understand that it is of that people, that it is said that there shall never happen such another. For if they are the first and foremost to receive Antichrist, that same people may rather be said to cause than to suffer tribulation.

BEDE. (ubi sup.) The only refuge in such evils is, that God who gives strength to suffer, should abridge the power of inflicting. Wherefore there follows: *And except that the Lord had shortened those days.*

THEOPHYLACT. That is, if the Roman war had not been soon finished, *no flesh should be saved*; that is, no Jew should have escaped; *but for the elect's sake, whom he hath chosen*, that is, for the sake of the believing Jews, or who were hereafter to believe, *He hath shortened the days*, that is, the war was soon finished, for God foresaw that many Jews would believe after the destruction of the city; for which reason He would not suffer the whole race to be utterly destroyed.

AUGUSTINE. (ubi sup.) But some persons more fitly understand that the calamities themselves are signified by days, as evil days are spoken of in other parts of holy Scripture; for the days themselves are not evil, but what is done in them. The woes themselves therefore are said to be abridged,

because through the patience which God gave they felt them less, and then what was great in itself was abridged.

BEDE. (ubi sup.) Or else; these words, *In those days shall be affliction*, properly agree with the times of Antichrist, when not only tortures more frequent, and more painful than before are to be heaped on the faithful, but also, what is more terrible, the working of miracles shall accompany those who inflict torments. But in proportion as this tribulation shall be greater than those which preceded, by so much shall it be shorter. For it is believed, that during three years and a half, as far as may be conjectured from the prophecy of Daniel and the Revelations of John, the Church is to be attacked. In a spiritual sense, however, when we see the abomination of desolation standing where it ought not, that is, heresies and crimes reigning amongst them, who appear to be consecrated by the heavenly mysteries, then whosoever of us remain in Judæa, that is, in the confession of the true faith, ought to mount the higher in virtue, the more men we see following the broad paths of vice.

PSEUDO-JEROME. For our flight is to the mountains, that he who has mounted to the heights of virtue may not go down to the depths of sin.

BEDE. (ubi sup.) Then let him who is on the house-top, that is, whose mind rises above carnal deeds, and who lives spiritually, as it were in the free air, not come down to the base acts of his former conversation, nor seek again those things which he had left, the desires of the world or the flesh. For our house either means this world, or that in which we live, our own flesh.

PSEUDO-JEROME. *Pray that your flight may not be in the winter, or on the sabbath day*, that is, that the fruit of our work may not be ended with the end of time; for fruit comes to an end in the winter and time in the sabbath.

BEDE. (ubi sup.) But if we are to understand it of the consummation of the world, He commands that our faith and love for Christ should not grow cold, and that we should not grow lazy and cold in the work of God, by taking a sabbath from virtue.

THEOPHYLACT. We must also avoid sin with fervour, and not coldly and quietly.

PSEUDO-JEROME. But the tribulation shall be great, and the days short, for the sake of the elect, lest the evil of this time should change their understanding.

13:21–27

21. And then if any man shall say to you, Lo, here is Christ; or, lo, he is there; believe him not:

22. For false Christs and false prophets shall rise, and shall shew signs and wonders, to seduce, if it were possible, even the elect.

23. But take ye heed: behold, I have foretold you all things.

24. But in those days, after that tribulation, the sun shall be darkened, and the moon shall not give her light,

25. And the stars of heaven shall fall, and the powers that are in heaven shall be shaken.

26. And then shall they see the Son of man coming in the clouds with great power and glory.

27. And then shall he send his angels, and shall gather together his elect from the four winds, from the uttermost part of the earth to the uttermost part of heaven.

THEOPHYLACT. After that the Lord had finished all that concerned Jerusalem, He now speaks of the coming of Antichrist, saying, *Then if any man shall say to you, Lo, here is Christ; or, lo, he is there; believe him not.* But when He says, *then*, think not that it means immediately after these things are fulfilled about Jerusalem; as Matthew also says after the birth of Christ, *In those days came John the Baptist*; (Matt. 3:1) does he mean immediately after the birth of Christ? No, but he speaks indefinitely and without precision. So also here, *then* may be taken to mean not when Jerusalem shall be made desolate, but about the time of the coming of Antichrist. It goes on: *For false Christs and false prophets shall arise, and shall shew signs and wonders, to seduce, if it were possible, even the elect.*

For many shall take upon them the name of Christ, so as to seduce even the faithful.

AUGUSTINE. (de Civ. Dei, xx. 19) For then shall Satan be unchained, and work through Antichrist in all his power, wonderfully indeed, but falsely. But a doubt is often raised whether the Apostle said *Signs and lying wonders*, because he is to deceive mortal senses, by phantoms, so as to appear to do what he does not, or because those wonders themselves, even though true, are to turn men aside to lies, because they will not believe that any power but a Divine power could do them, being ignorant of the power of Satan, especially when he shall have received such power as he never had before. But for whichever reason it is said, they shall be deceived by those signs and wonders who deserve to be deceived.

GREGORY. (v. Greg Hom. in Ezech. lib. i. 9) Why however is it said with a doubt *if it were possible*, when the Lord knows beforehand what is to be? One of two things is implied; that if they are elect, it is not possible; and if it is possible, they are not elect. (non potest, ap. Cat.) This doubt therefore in our Lord's discourse expresses the trembling in the mind of the elect. And He calls them elect, because He sees that they will persevere in faith and good works; for those who are chosen to remain firm are to be tempted to fall by the signs of the preachers of Antichrist.

BEDE. (ubi sup.) Some however refer this to the time of the Jewish captivity, where many, declaring themselves to be Christs, drew after them crowds of deluded persons; but during the siege of the city there was no Christian to whom the Divine exhortation, not to follow false teachers, could apply. Wherefore it is better to understand it of heretics, who, coming to oppose the Church, pretended to be Christs; the first of whom was Simon Magus, but that last one, greater than the rest, is Antichrist. It goes on: *But take ye heed: behold, I have foretold you all things*.

AUGUSTINE. (Epist. 78) For He did not only foretel to His disciples the good things which He would give to His saints and faithful ones, but also the woes in which this world was to abound, that we might look for our reward at the end of the world with more confidence, from feeling the woes in like manner announced as about to precede the end of the world.

THEOPHYLACT. But after the coming of Antichrist, the frame of the world shall be altered and changed, for the stars shall be obscured on account of the abundance of the brightness of Christ. Wherefore it goes on: *But in those days, after that tribulation, the sun shall be darkened, and the moon shall not give her light; and the stars of heaven shall fall.*

BEDE. (ubi sup.) For the stars in the day of judgment shall appear obscure, not by any lessening of their own light, but because of the brightness of the true light, that is, of the most high Judge coming upon them; although there is nothing to prevent its being taken to mean, that the sun and moon with all the other heavenly bodies then for a time are really to lose their light, just as we are told was the case with the sun at the time of our Lord's Passion. But after the day of judgment, when there shall be a new sky and a new earth, then shall happen what Isaiah says: *Moreover, the light of the moon shall be as the light of the sun, and the light of the sun shall be sevenfold.* (Isa. 30:26) There follows, *And the powers of heaven shall be shaken.*

THEOPHYLACT. That is, the Angelic virtues shall be astonished, seeing that such great things are done, and that their fellow-servants are judged.

BEDE. (ubi sup.) What wonder is it that men should be troubled at this judgment, the sight of which makes the very Angelic powers to tremble? What will the stories of the house do when the pillars shake? What does the shrub of the wilderness undergo, when the cedar of paradise is moved?

PSEUDO-JEROME. Or else, the sun shall be darkened, at the coldness of their hearts, as in the winter time. And the moon shall not give her light with serenity, in this time of quarrel, and the stars of heaven shall fail in their light, when the seed of Abraham shall all but disappear, for to it they are likened. (Gen. 22:17) And the powers of heaven shall be stirred up to the wrath of vengeance, when they shall be sent by the Son of Man at His coming, of whose Advent it is said, *And then shall they see the Son of Man coming in the clouds with great power and glory*, He, that is, who first came down like rain into the fleece of Gideon in all lowliness.

AUGUSTINE. (Epist. cxcix. 11.) For since it was said by the Angels to the Apostles, *He shall so come in like manner as ye have seen him go into heaven*, (Acts 1:11) rightly do we believe that He will come not only in the

same body, but on a cloud, since He is to come as He went away, and a cloud received Him as He was going.

THEOPHYLACT. But they shall see the Lord as the Son of Man, that is, in the body, for that which is seen is body.

AUGUSTINE. (de Trin. i. 13) For the vision of the Son of Man is shewn even to the bad, but the vision of the form of God to the pure in heart alone, *for they shall see God*. (Matt. 5:8) And because the wicked cannot see the Son of God, as He is in the form of God, equal to the Father, and at the same time both just and wicked are to see Him as Judge of the quick and dead, before Whom they shall be judged, it was necessary that the Son of Man should receive power to judge. Concerning the execution of which power, there is immediately added, *And then shall he send his angels*.

THEOPHYLACT. Observe that Christ sends the Angels as well as the Father; where then are they who say that He is not equal to the Father? For the Angels go forth to gather together the faithful, who are chosen, that they may be carried into the air to meet Jesus Christ. Wherefore it goes on: *And gather together his elect from the four winds*.

PSEUDO-JEROME. As corn winnowed from the threshing-floor of the whole earth.

BEDE. By *the four winds*, He means the four parts of the world, the east, the west, the north, and the south. And lest any one should think that the elect are to be gathered together only from the four edges of the world, and not from the midland regions as well as the borders, He has fitly added, *From the uttermost part of earth, to the uttermost part of heaven*, that is, from the extremities of the earth to its utmost bounds, where the circle of the heavens appears to those who look from afar to rest upon the boundaries of the earth. No one therefore shall be elect in that day who remains behind and does not meet the Lord in the air, when He comes to judgment. The reprobate also shall come to judgment, that when it is finished they may be scattered abroad and perish from before the face of God.

28. Now learn a parable of the fig tree; When her branch is yet tender, and putteth forth leaves, ye know that summer is near:

29. So ye in like manner, when ye shall see these things come to pass, know that it is nigh, even at the doors.

30. Verily I say unto you, that this generation shall not pass, till all these things be done.

31. Heaven and earth shall pass away: but my words shall not pass away.

BEDE. (ubi sup.) Under the example of a tree the Lord gave a pattern of the end, saying, *Now learn a parable of the fig tree, when her branch is yet tender, and putteth forth leaves, ye know that summer is near. So ye in like manner, when ye shall see these things come to pass, know that it is nigh, even at the doors.*

THEOPHYLACT. As if He had said, As when the fig tree puts forth its leaves, summer follows at once, so also after the woes of Antichrist, at once, without an interval, shall be the coming of Christ, who will be to the just as summer after winter, but to sinners, winter after summer.

AUGUSTINE. (Epist. 119, 11) All that is said by the three Evangelists concerning the Advent of our Lord, if diligently compared together and examined, will perchance be found to belong to His daily coming in His body, that is, the Church, except those places where that last coming is so promised, as if it were approaching; for instance in the last part of the discourse according to Matthew, the coming itself is clearly expressed, where it is said, *When the Son of Man shall come in his glory.* (Matt. 25:31) For what does he refer to in the words, *when ye shall see these things come to pass*, but those things which He has mentioned above, amongst which it is said, *And then ye shall see the Son of Man coming in the clouds.* The end therefore shall not be then, but then it shall be near at hand. Or are we to say, that not all those things which are mentioned above are to be taken in, but only some of them, that is, leaving out these words, *Then shall ye see the Son of man coming*; for that shall be the end itself, and not its approach only. But Matthew has declared that it is to be received without exception, saying, *When ye shall see all these things, know that it is near, even at the doors.* That which is said above must therefore be taken thus; *And he shall*

send his angels, and gather together the elect from the four winds; that is, He shall collect His elect from the four winds of heaven, which He does in the whole of the last hour, coming in His members as in clouds.

BEDE. (ubi sup.) This fruitbearing of the fig tree may also be understood to mean the state of the synagogue, which was condemned to everlasting barrenness, because when the Lord came, it had no fruits of righteousness in those who were then unfaithful. (Rom. 11:25) But the Apostle has said, that when the fulness of the Gentiles is come in, all Israel shall be saved. What means this, but that the tree, which has been long barren, shall then yield the fruit, which it had withheld? When this shall happen, doubt not that a summer of true peace is at hand.

PSEUDO-JEROME. Or else, the leaves which come forth are words now spoken, the summer at hand is the day of Judgment, in which every tree shall shew what it had within it, deadness for burning, or greenness to be planted with the tree of life. There follows: *Verily I say unto you, This generation shall not pass, till these things be done.*

BEDE. (ubi sup.) By generation He either means the whole race of mankind, or specially the Jews.

THEOPHYLACT. Or else, *This generation shall not pass away*, that is, the generation of Christians, *until all things be fulfilled*, which were spoken concerning Jerusalem and the coming of Antichrist; for He does not mean the generation of the Apostles, for the greater part of the Apostles did not live up to the destruction of Jerusalem. But He says this of the generation of Christians, wishing to console His disciples, lest they should believe that the faith should fail at that time; for the immoveable elements shall first fail, before the words of Christ fail; wherefore it is added, *Heaven and earth shall pass away, but my words shall not pass away.*

BEDE. (ubi sup.) The heaven which shall pass away is not the ethereal or starry heaven, but the heaven where is the air. For wheresoever the water of the judgment could reach, there also, according to the words of the blessed Peter, the fire of judgment shall reach. (2 Pet. 3) But the heaven and the earth shall pass away in that form which they now have, but in their essence they shall last without end.

13:32–37

32. But of that day and that hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father.

33. Take ye heed, watch and pray: for ye know not when the time is.

34. For the Son of man is as a man taking a far journey, who left his house, and gave authority to his servants, and to every man his work, and commanded the porter to watch.

35. Watch ye therefore: for ye know not when the master of the house cometh, at even, or at midnight, or at the cockcrowing, or in the morning:

36. Lest coming suddenly he find you sleeping.

37. And what I say unto you I say unto all, Watch.

THEOPHYLACT. The Lord wishing to prevent His disciples from asking about that day and hour, says, *But of that day and that hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father*. For if He had said, I know, but I will not reveal it to you, He would have saddened them not a little; but He acted more wisely, and prevents their asking such a question, lest they should importune Him, by saying, neither the Angels nor I.

HILARY. (de Trin. ix) This ignorance of the day and hour is urged against the Only-Begotten God, as if, God born of God had not the same perfection of nature as God. But first, let common sense decide whether it is credible that He, who is the cause that all things are, and are to be, should be ignorant of any out of all these things. For how can it be beyond the knowledge of that nature, by which and in which that which is to be done is contained? And can He be ignorant of that day, which is the day of His own Advent? Human substances foreknow as far as they can what they intend to do, and the knowledge of what is to be done, follows upon the will to act. How then can the Lord of glory, from ignorance of the day of His coming, be believed to be of that imperfect nature, which has on it a necessity of coming, and has not attained to the knowledge of its own advent? But again, how much

more room for blasphemy will there be, if a feeling of envy is ascribed to God the Father, in that He has withheld the knowledge of His beatitude from Him to whom He gave a foreknowledge of His death. But if there are in Him all the treasures of knowledge, He is not ignorant of this day; rather we ought to remember that the treasures of wisdom in Him are hidden; His ignorance therefore must be connected with the hiding of the treasures of wisdom, which are in Him. (Col. 2:3) For in all cases, in which God declares Himself ignorant, He is not under the power of ignorance, but either it is not a fit time for speaking, or it is an economy of not acting. But if God is said then to have known that Abraham loved Him, when He did not hide that His knowledge from Abraham, it follows, that the Father is said to know the day, because He did not hide it from the Son. (Gen. 22:12) If therefore the Son knew not the day, it is a Sacrament of His being silent, as on the contrary the Father alone is said to know, because He is not silent. But God forbid that any new and bodily changes should be ascribed to the Father or the Son. Lastly, lest He should be said to be ignorant from weakness, He has immediately added, *Take ye heed, watch and pray, for ye know not when the time is.*

PSEUDO-JEROME. For we must needs watch with our souls before the death of the body.

THEOPHYLACT. But He teaches us two things, watching and prayer; for many of us watch, but watch only to pass the night in wickedness; He now follows this up with a parable, saying, *For the Son of man is as a man taking a far journey, who left his house, and gave his servants power over every work, and commanded the porter to watch.*

BEDE. (ubi sup.) The man who taking a far journey left his house is Christ, who ascending as a conqueror to His Father after the resurrection, left His Church, as to His bodily presence, but has never deprived her of the safeguard of His Divine presence.

GREGORY. (Hom. in Evan. 9) For the earth is properly the place for the flesh, which was as it were carried away to a far country, when it was placed by our Redeemer in the heavens. *And he gave his servants power over every work*, when, by giving to His faithful ones the grace of the Holy Ghost, He gave them the power of serving every good work. He has also ordered the porter to watch, because He commanded the order of pastors to

have a care over the Church committed to them. Not only, however, those of us who rule over Churches, but all are required to watch the doors of their hearts, lest the evil suggestions of the devil enter into them, and lest our Lord find us sleeping. Wherefore concluding this parable He adds, *Watch ye therefore: for ye know not when the master of the house cometh, at even, or at midnight, or at cockcrow, or in the morning: lest coming suddenly he find you sleeping.*

PSEUDO-JEROME. For he who sleeps applies not his mind to real bodies, but to phantoms, and when he awakes, he possesses not what he had seen; so also are those, whom the love of this world seizes upon in this life; they quit after this life what they dreamed was real.

THEOPHYLACT. See again that He has not said, I know not when the time will be, but, *Ye know not*. For the reason why He concealed it was that it was better for us; for if, now that we know not the end, we are careless, what should we do if we knew it? We should keep on our wickednesses even unto the end. Let us therefore attend to His words; for the end comes at even, when a man dies in old age; at midnight, when he dies in the midst of his youth; and at cockcrow, when our reason is perfect within us; for when a child begins to live according to his reason, then the cock cries loud within him, rousing him from the sleep of sense; but the age of childhood is the morning. Now all these ages must look out for the end; for even a child must be watched, lest he die unbaptized.

PSEUDO-JEROME. He thus concludes His discourse, that the last should hear from those who come first this precept which is common to all; wherefore He adds, *But what I say unto you I say unto all, Watch.*

AUGUSTINE. (Epist. 199, 3) For He not only speaks to those in whose hearing He then spake, but even to all who came after them, before our time, and even to us, and to all after us, even to His last coming. But shall that day find all living, or will any man say that He speaks also to the dead, when He says, *Watch, lest when he cometh he find you sleeping?* Why then does He say to all, what only belongs to those who shall then be alive, if it be not that it belongs to all, as I have said? For that day comes to each man when his day comes for departing from this life such as he is to be, when judged in that day, and for this reason every Christian ought to watch, lest

the Advent of the Lord find him unprepared; but that day shall find him unprepared, whom the last day of his life shall find unprepared.

CHAP. 14

14:1–2

1. After two days was the feast of the Passover, and of unleavened bread: and the Chief Priests and the Scribes sought how they might take him by craft, and put him to death.

2. But they said, Not on the feast day, lest there be an uproar of the people.

PSEUDO-JEROME. Let us now sprinkle our book, and our thresholds with blood, and put the scarlet thread around the house of our prayers, and bind scarlet on our hand, as was done to Zarah, (Gen. 38:30) that we may be able to say that the red heifer is slain in the valley. (Num. 19:2, Deut. 21:4) For the Evangelist, being about to speak of the slaying of Christ, premises, *After two days was the feast of the Passover, and of unleavened bread.*

BEDE. (in Marc. iv. 43) Pascha which in Hebrew is *phase*, is not called from Passion, as many think, but from passing over, because the destroyer, seeing the blood on the doors of the Israelites, passed by them, and did not smite them; or the Lord Himself, bringing aid unto His people, walked above them.

PSEUDO-JEROME. Or else *phase* is interpreted a passing over, but Pascha means sacrifice. In the sacrifice of the lamb, and the passing of the people through the sea, or through Egypt, the Passion of Christ is prefigured, and the redemption of the people from hell, when He visits us after two days, that is, when the moon is most full, and the age of Christ is perfect, that when no part at all of it is dark, we may eat the flesh of the Lamb without spot, who taketh away the sins of the world, in one house, that is, in the Catholic Church, shod with charity, and armed with virtue.

BEDE. (ubi sup.) The difference according to the Old Testament between the Passover and the feast of unleavened bread was, that the day alone on which the lamb was slain in the evening, that is, the fourteenth moon of the first month, was called Passover. But on the fifteenth moon, when they came out of Egypt, the feast of unleavened bread came on, which solemn time was appointed for seven days, that is, up to the twenty-first day of the same month in the evening. But the Evangelists indifferently use the day of unleavened bread for the Passover, and the Passover for the days of unleavened bread. Wherefore Mark also here says, *After two days was the feast of the Passover, and of unleavened bread*, because the day of the Passover was also ordered to be celebrated on the days of unleavened bread, and we also, as it were, keeping a continual passover, ought always to be passing out of this world.

PSEUDO-JEROME. But iniquity came forth in Babylon from the princes, who ought to have purified the temple and the vessels, and themselves according to the law, in order to eat the lamb. Wherefore there follows: *And the Chief Priests and the Scribes sought how they might take him by craft, and put him to death*. Now when the head is slain, the whole body is rendered powerless, wherefore these wretched men slay the Head. But they avoid the feast day, which indeed befits them, for what feasting can there be for them, who have lost life and mercy? Wherefore it goes on: *But they said, Not on the feast day, lest there be an uproar of the people*.

BEDE. (ubi sup.) Not indeed, as the words seem to imply, that they feared the uproar, but they were afraid lest He should be taken out of their hands by the aid of the people.

THEOPHYLACT. Nevertheless, Christ Himself had determined for Himself the day of His Passion; for He wished to be crucified on the Passover, because He was the true Passover.

14:3–9

3. And being in Bethany in the house of Simon the leper, as he sat at meat, there came a woman having an alabaster box of ointment of spikenard very precious; and she brake the box, and poured it on his head.

4. And there were some that had indignation within themselves, and said, Why was this waste of the ointment made?

5. For it might have been sold for more than three hundred pence, and have been given to the poor. And they murmured against her.

6. And Jesus said, Let her alone; why trouble ye her? she hath wrought a good work on me.

7. For ye have the poor with you always, and whensoever ye will ye may do them good: but me ye have not always.

8. She hath done what she could: she is come aforehand to anoint my body to the burying.

9. Verily I say unto, Wheresoever this Gospel shall be preached throughout the whole world, this also that she hath done shall be spoken of for a memorial of her.

BEDE. (ubi sup.) The Lord when about to suffer for the whole world, and to redeem all nations with His blood, dwells in Bethany, that is, in the house of obedience; wherefore it is said, *And being in Bethany in the house of Simon the leper, as he sat at meat, there came a woman.*

PSEUDO-JEROME. For the fawn amongst the stags ever comes back to his couch, that is, the Son, obedient to the Father even unto death, seeks for obedience from us.

BEDE. (ubi sup.) He says *of Simon the leper*, not because he remained still a leper at that time, but because having once been such, he was healed by our Saviour; his former name is left, that the virtue of the Healer may be made manifest.

THEOPHYLACT. But although the four Evangelists record the anointing by a woman, there were two women and not one; one described by John, the sister of Lazarus; it was she who six days before the Passover anointed the feet of Jesus; another described by the other three Evangelists. Nay, if you examine, you will find three; for one is described by John, another by Luke, a third by the other two. For that one described by Luke is said to be a

sinner and to have come to Jesus during the time of His preaching; but this other described by Matthew and Mark is said to have come at the time of the Passion, nor did she confess that she had been a sinner.

AUGUSTINE. (de Con. Evan. ii. 79) I however think that nothing else can be meant, but that the sinner who then came to the feet of Jesus was no other than the same Mary who did this twice; once, as Luke relates it, when coming for the first time with humility and tears she merited the remission of her sins. For John also relates this, when he began to speak of the raising of Lazarus before He came to Bethany, saying, *It was that Mary which anointed the Lord with ointment, and wiped his feet with her hair, whose brother Lazarus was sick.* (John 11:2) But what she again did at Bethany is another act, unrecorded by Luke, but mentioned in the same way by the other three Evangelists. In that therefore Matthew and Mark say that the head of the Lord was anointed by the woman, whilst John says the feet, we must understand that both the head and the feet were anointed by the woman. Unless because Mark has said that she broke the box in order to anoint His head, any one is so fond of cavilling as to deny that, because the box was broken, any could remain to anoint the feet of the Lord. But a man of a more pious spirit will contend that it was not broken so as to pour out the whole, or else that the feet were anointed before it was broken, so that there remained in the unbroken box enough to anoint the head.

BEDE. (ubi sup.) Alabaster is a sort of white marble, veined with various colours which is often hollowed out for boxes of ointment, because it keeps things of that nature most uncorrupt. Nard is an aromatic shrub of a large and thick root, but short, black, and brittle; though unctuous, it smells like cypress, and has a sharp taste, and small and dense leaves. Its tops spread themselves out like ears of corn, therefore, its gift being double, perfumers make much of the spikes and the leaves of the nard. And this is what is meant by Mark, when he says *spikenard very precious*, that is, the ointment which Mary brought for the Lord was not made of the root of nard, but even, what made it more precious, by the addition of the spikes and the leaves, the gratefulness of its smell and virtue was augmented.

THEOPHYLACT. Or as is said in Greek, of pistis nard, that is, faithful, because the ointment of the nard was made faithfully and without counterfeit. (Matt. 26:2)

AUGUSTINE. (de Con. Evan. ii. 78) It may appear to be a contradiction, that Matthew and Mark after mentioning *two days* and *the Passover*, (John 12:1) add afterwards that Jesus was in Bethany, where that precious ointment is mentioned; whilst John, just before he speaks of the anointing, says, that Jesus came into Bethany six days before the feast. But those persons who are troubled by this, are not aware that Matthew and Mark do not place that anointing in Bethany immediately after that two days of which he foretold, but by way of recapitulation at the time when there were yet six days to the Passover.

PSEUDO-JEROME. Again in a mystic sense, Simon the leper means the world, first infidel, and afterwards converted, and the woman with the alabaster box, means the faith of the Church, who says, My spikenard sendeth forth its smell. It is called pistis nard, that is, faithful, and precious. (Cant. 1:12). The house filled with the smell of it is heaven and earth; the broken alabaster box is carnal desire, which is broken at the Head, from which the whole body is framed together, whilst He was reclining, that is, humbling Himself, that the faith of the sinner might be able to reach Him, for she went up from the feet to the head, and down from the head to the feet by faith, that is, to Christ and to His members. It goes on: *And there were some that had indignation within themselves, and said, Why was this loss of the ointment?* By the figure synecdoche, one is put for many, and many for one; for it is the lost Judas who finds loss in salvation; thus in the fruitful vine rises the snare of death. Under the cover of his avarice, however, the mystery of faith speaks; for our faith is bought for three hundred pence, in our ten senses, that is, (denarii i.e. ten asses.) our inward and outward senses which are again trebled by our body, soul, and spirit.

BEDE. (ubi sup.) And in that he says, *And they murmured against her*, we must not understand this to be spoken of the faithful Apostles, but rather of Judas mentioned in the plural.

THEOPHYLACT. Or else, it appears to be aptly implied that many disciples murmured against the woman, because they had often heard our Lord talking of alms. Judas, however, was indignant, but not with the same feeling, but on account of his love of money, and filthy gain; wherefore John also records him alone, as accusing the woman with a fraudulent intent. But he says, *They murmured against her*, meaning that they troubled her with reproaches, and hard words. Then our Lord reproves His disciples,

for throwing obstacles against the wish of the woman. Wherefore it goes on: *And Jesus said, Let her alone, why trouble ye her?* For after she had brought her gift, they wished to prevent her purpose by their reproaches.

ORIGEN. (in Matt. 35.) For they were grieved at the waste of the ointment, which might be sold for a large sum and given to the poor. This however ought not to have been, for it was right that it should be poured over the head of Christ, with a holy and fitting stream; wherefore it goes on, *She hath wrought a good work on me*. And so effectual is the praise of this good work, that it ought to excite all of us to fill the head of the Lord with sweet smelling and rich offerings, that of us it may be said that we have done a good work over the head of the Lord. For we always have with us, as long as we remain in this life, the poor who have need of the care of those who have made progress in the word, and are enriched in the wisdom of God; they are not however able always day and night to have with them the Son of God, that is, the Word and Wisdom of God. For it goes on: *For ye have the poor always with you, and whensoever ye will ye may do them good; but me ye have not always*.

BEDE. (ubi sup.) To me, indeed, He seems to speak of His bodily presence, that He should by no means be with them after His resurrection, as He then was living with them in all familiarity.

PSEUDO-JEROME. He says also, *She hath wrought a good work on me*, for whosoever believes on the Lord, it is counted unto Him for righteousness. For it is one thing to believe Him, and to believe on Him, that is, to cast ourselves entirely upon Him. It goes on: *She hath done what she could, she is come aforehand to anoint my body to the burying*.

BEDE. (ubi sup.) As if the Lord said, What ye think is a waste of ointment is the service of my burial.

THEOPHYLACT. For *she is come aforehand* as though led by God *to anoint my body*, as a sign of my approaching burial; by which He confounds the traitor, as if He said, With what conscience canst thou confound the woman, who anoints my body to the burial, and dost not confound thyself, who wilt deliver me to death? But the Lord makes a double prophecy; one that the Gospel shall be preached over the whole world, another that the deed of the woman shall be praised. Wherefore it goes on: *Verily I say unto you,*

Wheresoever this gospel shall be preached throughout the whole world, this also that she hath done shall be spoken of for a memorial of her.

BEDE. (ubi sup.) Observe also, that as Mary won glory throughout the whole world for the service which she rendered to the Lord, so, on the contrary, he who was bold enough to reprove her service, is held in infamy far and wide; but the Lord in rewarding the good with due praise has passed over in silence the future shame of the impious.

14:10–11

10. And Judas Iscariot, one of the twelve, went unto the Chief Priests, to betray him unto them.

11. And when they heard it, they were glad, and promised to give him money. And he sought how he might conveniently betray him.

BEDE. (ubi sup.) The unhappy Judas wishes to compensate with the price of his Master for the loss which he thought he had made by the pouring out of the ointment; wherefore it is said, *And Judas Iscariot, one of the twelve, went unto the Chief Priests to betray him unto them.*

CHRYSOSTOM. (de Prod. Jud. Hom. 1) Why dost thou tell me of his country? would that I could also have been ignorant of his existence. But there was another disciple called Judas the zealot, the brother of James, and lest by calling him by this name there should arise a confusion between the two, he separates the one from the other. But he says not Judas the traitor, that he may teach us to be guiltless of detraction, and to avoid accusing others. In that however he says, *one of the twelve*, he enhanced the detestable guilt of the traitor; for there were seventy other disciples, these however were not so intimate with Him, nor admitted to such familiar intercourse. But these twelve were approved by Him, these were the regal band, out of which the wicked traitor came forth.

PSEUDO-JEROME. (ὁ περὶ τὸν βασιλέα χορὸς ap. Chrys.) But he was one of the twelve in number, not in merit, one in body, not in soul. But he went to the Chief Priests after he went out and Satan entered into him. Every living thing unites with what is like itself.

BEDE. But by the words, *he went out*, it is shewn that he was not invited by the Chief Priests, nor bound by any necessity, but entered upon this design from the spontaneous wickedness of his own mind.

THEOPHYLACT. It is said, to *betray him unto them*, that is, to announce to them when He should be alone. But they feared to rush upon Him when He was teaching, for fear of the people.

PSEUDO-JEROME. And he promises to betray Him, as his master the devil said before, *All this power I will give thee*. (Luke 4:6) It goes on, *And when they heard it they were glad, and promised to give him money*. They promise him money, and they lose their life, which he also loses on receiving the money.

CHRYSOStOM. (ubi sup.) Oh! the madness, yea, the avarice of the traitor, for his covetousness brought forth all the evil. For covetousness retains the souls which it has taken, and confines them in every way when it has bound them, and makes them forget all things, maddening their minds. Judas, taken captive by this madness of avarice, forgets the conversation, the table of Christ, his own discipleship, Christ's warnings and persuasion. For there follows, *And he sought how he might conveniently betray him*.

PSEUDO-JEROME. No opportunity for treachery can be found, such that it can escape vengeance here or there.

BEDE. (ubi sup.) Many in this day shudder at the crime of Judas in selling his Master, his Lord and his God, for money, as monstrous and horrible wickedness; they however do not take heed, for when for the sake of gain they trample on the rights of charity and truth, they are traitors to God, who is Charity and Truth.

14:12–16

12. And the first day of unleavened bread, when they killed the Passover, his disciples said unto him, Where wilt thou that we go and prepare that thou mayest eat the Passover?

13. And he sendeth forth two of his disciples, and saith unto them, Go ye into the city, and there shall meet you a man bearing a pitcher of water: follow him.

14. And wheresoever he shall go in, say ye to the goodman of the house, The Master saith, Where is the guestchamber, where I shall eat the Passover with my disciples?

15. And he will shew you a large upper room furnished and prepared: there make ready for us.

16. And his disciples went forth, and came into the city, and found as he had said unto them: and they made ready the Passover.

CHRYSTOSTOM. (ubi sup.) Whilst Judas was plotting how to betray Him, the rest of the disciples were taking care of the preparation of the Passover: wherefore it is said, *And the first day of unleavened bread, when they killed the Passover, his disciples said unto him, Where wilt thou that we go and prepare where thou mayest eat the Passover.*

BEDE. (ubi sup.) He means by the first day of the Passover the fourteenth day of the first month, when they threw aside leaven, and were wont to sacrifice, that is, to kill the lamb at even. The Apostle explaining this says, *Christ our Passover is sacrificed for us.* (1 Cor. 5:7) For although He was crucified on the next day, that is, on the fifteenth moon, yet on the night when the lamb was offered up, He committed to His disciples the mysteries of His Body and Blood, which they were to celebrate, and was seized upon and bound by the Jews; thus He consecrated the beginning of His sacrifice, that is, of His Passion.

PSEUDO-JEROME. But the unleavened bread which was eaten with bitterness, that is with bitter herbs, is our redemption, and the bitterness is the Passion of our Lord.

THEOPHYLACT. From the words of the disciples, *Where wilt thou that we go?* it seems evident that Christ had no dwelling-place, and that the disciples had no houses of their own; for if so, they would have taken Him thither.

PSEUDO-JEROME. For they say, *Where wilt thou that we go?* to shew us that we should direct our steps according to the will of God. But the Lord points out with whom He would eat the Passover, and after His custom He sends two disciples, which we have explained above; wherefore it goes on, *And*

he sendelh forth two of his disciples, and he saith unto them, Go ye into the city.

THEOPHYLACT. He sends two of His disciples, that is, Peter and John, as Luke says, to a man unknown to Him, implying by this that He might, if He had pleased, have avoided His Passion. For what could not He work in other men, who influenced the mind of a person unknown to Him, so that he received them? He also gives them a sign how they were to know the house, when He adds, *And there shall meet you a man bearing a pitcher of water.*

AUGUSTINE. (de Con. Evan. ii. 80) Mark says a pitcher, Luke a two-handled vessel; one points out the kind of vessel, the other the mode of carrying it; both however mean the same truth.

BEDE. (ubi sup.) And it is a proof of the presence of His divinity, that in speaking with His disciples, He knows what is to take place elsewhere; wherefore it follows, *And his disciples went forth, and came into the city, and found as he had said unto them; and they made ready the Passover.*

CHRYSTOSTOM. (ubi sup.) Not our Passover, but in the meanwhile that of the Jews; but He did not only appoint ours, but Himself became our Passover. Why too did He eat it? Because He was *made under the Law, to redeem them that were under the Law*, (Gal. 4:4) and Himself give rest to the Law. And lest any one should say that He did away with it, because He could not fulfil its hard and difficult obedience, He first Himself fulfilled it, and then set it to rest.

PSEUDO-JEROME. And in a mystical sense the city is the Church, surrounded by the wall of faith, the man who meets them is the primitive people, the pitcher of water is the law of the letter.

BEDE. (ubi sup.) Or else, the water is the laver of grace, the pitcher points out the weakness of those who were to shew that grace to the world.

THEOPHYLACT. He who is baptized carries the pitcher of water, and he who bears baptism upon him comes to his rest, if he lives according to his reason; and he obtains rest, as being in the house. Wherefore it is added, *Follow him.*

PSEUDO-JEROME. That is, him who leads to the lofty place, where is the refreshment prepared by Christ. (John 21:15) The lord of the house is the Apostle Peter, to whom the Lord has entrusted His house, that there may be one faith under one Shepherd. The large upper-room is the wide-spread Church, in which the name of the Lord is spoken of, prepared by a variety of powers and tongues.

BEDE. (ubi sup.) Or else, the large upper-room is spiritually the Law, which comes forth from the narrowness of the letter, and in a lofty place, that is, in the lofty chamber of the soul, receives the Saviour. But it is designedly that the names both of the bearer of the water, and of the lord of the house, are omitted, to imply that power is given to all who wish to celebrate the true Passover, that is, to be embued with the sacraments of Christ, and to receive Him in the dwelling-place of their mind.

THEOPHYLACT. Or else, the lord of the house is the intellect, which points out the large upper room, that is, the loftiness of intelligences, and which, though it be high, yet has nothing of vain glory, or of pride, but is prepared and made level by humility. But there, that is, in such a mind Christ's Passover is prepared by Peter and John, that is by action and contemplation.

14:17–21

17. And in the evening he cometh with the twelve.

18. And as they sat and did eat, Jesus said, Verily I say unto you, One of you which eateth with me shall betray me.

19. And they began to be sorrowful, and to say unto him one by one, Is it I? and another said, Is it I?

20. And he answered and said unto them, It is one of the twelve, that dippeth with me in the dish.

21. The Son of man indeed goeth, as it is written of him: but woe to that man by whom the Son of man is betrayed! good were it for that man if he had never been born.

BEDE. (ubi sup.) The Lord who had foretold His Passion, prophesied also of the traitor, in order to give him room for repentance, that understanding that his thoughts were known, he might repent. Wherefore it is said, *And in the evening he cometh with the twelve. And as they sat and did eat, Jesus said, Verily I say unto you, One of you which eateth with me shall betray me.*

CHRYSOSTOM. (ubi sup.) Where it is evident that He did not proclaim him openly to all, lest He should make him the more shameless; at the same time He did not altogether keep it silent, lest thinking that he was not discovered, he should boldly hasten to betray Him.

THEOPHYLACT. But how could they eat reclining, when the law ordered that standing and upright they should eat the Passover? It is probable that they had first fulfilled the legal Passover, and had reclined, when He began to give them His own Passover.

PSEUDO-JEROME. The evening of the day points out the evening of the world; for the last, who are the first to receive the penny of eternal life, come about the eleventh hour. All the disciples then are touched by the Lord; so that there is amongst them the harmony of the harp, all the well attuned strings answer with accordant tone; for it goes on: *And they began to be sorrowful, and to say unto him one by one, Is it I?* One of them however, unstrung, and steeped in the love of money, said, *Is it I, Lord?* as Matthew testifies.

THEOPHYLACT. But the other disciples began to be saddened on account of the word of the Lord; for although they were free from this passion, yet they trust Him who knows all hearts, rather than themselves. It goes on: *And he answered and said unto them, It is one of the twelve, that dippeth with me in the dish.*

BEDE. (ubi sup.) That is, Judas, who when the others were sad and held back their hands, puts forth his hand with his Master into the dish. And because He had before said, *One of you shall betray me*, and yet the traitor perseveres in his evil, He accuses him more openly, without however pointing out his name.

PSEUDO-JEROME. Again, He says, *One out of the twelve*, as it were separate from them, for the wolf carries away from the flock the sheep which he has

taken, and the sheep which quits the fold lies open to the bite of the wolf. But Judas does not withdraw his foot from his traitorous design though once and again pointed at, wherefore his punishment is foretold, that the death denounced upon him might correct him, whom shame could not overcome; wherefore it goes on: *The Son of man indeed goeth, as it is written of him.*

THEOPHYLACT. The word here used, *goeth*, shews that the death of Christ was not forced but voluntary.

PSEUDO-JEROME. But because many do good, in the way that Judas did, without its profiting them, there follows: *Woe to that man by whom the Son of man is betrayed! good were it for that man if he had never been born.*

BEDE. (ubi sup.) Woe too to that man, to-day and for ever, who comes to the Lord's table with an evil intent. For he, after the example of Judas, betrays the Lord, not indeed to Jewish sinners, but to his own sinning members. It goes on: *Good were it for that man if he had never been born.*

PSEUDO-JEROME. That is, hidden in his mother's inmost womb, for it is better for a man not to exist than to exist for torments.

THEOPHYLACT. For as respects the end for which he was designed, it would have been better for him to have been born, if he had not been the betrayer, for God created him for good works; but after he had fallen into such dreadful wickedness, it would have been better for him never to have been born.

14:22–25

22. And as they did eat, Jesus took bread, and blessed, and brake it, and gave to them, and said, Take, eat: this is my body.

23. And he took the cup, and when he had given thanks, he gave it to them: and they all drank of it.

24. And he said unto them, This is my blood of the new testament, which is shed for many.

25. Verily I say unto you, I will drink no more of the fruit of the vine, until that day that I drink it new in the kingdom of God.

BEDE. (ubi sup.) When the rites of the old Passover were finished, He passed to the new, in order, that is, to substitute the Sacrament of His own Body and Blood, for the flesh and blood of the lamb. Wherefore there follows: *And as they did eat, Jesus took bread*; that is, in order to shew that He Himself is that person to whom the Lord swore, *Thou art a Priest for ever after the order of Melchizedec*. (Ps. 110:4) There follows: *And blessed, and brake it*.

THEOPHYLACT. That is, giving thanks, He brake it, which we also do, with the addition of some prayers.

BEDE. (ubi sup.) He Himself also breaks the bread, which He gives to His disciples, to shew that the breaking of His Body was to take place, not against His will, nor without His intervention; He also blessed it, because He with the Father and the Holy Spirit filled His human nature, which He took upon Him in order to suffer, with the grace of Divine power. He blessed bread and brake it, because He deigned to subject to death His manhood, which He had taken upon Him, in such a way as to shew that there was within it the power of Divine immortality, and to teach them that therefore He would the more quickly raise it from the dead. There follows: *And gave to them, and said, Take, eat: this is my body*.

THEOPHYLACT. That, namely, which I now give and which ye take. But the bread is not a mere figure of the Body of Christ, but is changed into the very Body of Christ. For the Lord said, *The bread which I give you is my flesh*. But the flesh of Christ is veiled from our eyes on account of our weakness, for bread and wine are things to which we are accustomed, if however we saw flesh and blood we could not bear to take them. For this reason the Lord bending Himself to our weakness keeps the forms of bread and wine, but changes the bread and wine into the reality of His Body and Blood.

CHRYSOSTOM. (ubi sup.) Even now also that Christ is close to us; He who prepared that table, Himself also consecrates it. For it is not man who makes the offerings to be the Body and Blood of Christ, but Christ who was crucified for us. The words are spoken by the mouth of the Priest, and are

consecrated by the power and the grace of God. By this word which He spoke, *This is my body*, the offerings are consecrated; and as that word which says, *Increase and multiply, and fill the earth*, (Gen. 1:28) was sent forth but once, yet has its effect throughout all time, when nature does the work of generation; so also that voice was spoken once, yet gives confirmation to the sacrifice through all the tables of the Church even to this day, even to His advent.

PSEUDO-JEROME. But in a mystical sense, the Lord transfigures into bread His body, which is the present Church, which is received in faith, is blessed in its number, is broken in its sufferings, is given in its examples, is taken in its doctrines; and He forms His Blood (formans sanguinem suum ap. Pseudo-Hier.) in the chalice of water and wine mingled together, that by one we may be purged from our sins, by the other redeemed from their punishment. For by the blood of the lamb our houses are preserved from the smiting of the Angel, and our enemies perish in the waters of the Red sea, which are the sacraments of the Church of Christ. Wherefore it goes on: *And he took the cup, and when he had given thanks, he gave it to them*. For we are saved by the grace of the Lord, not by our own deserts.

GREGORY. (Mor. ii. 37) When His Passion was approaching, He is said to have taken bread and given thanks. He therefore gave thanks, who took upon Him the stripes of other men's wickedness; He who did nothing worthy of smiting, humbly gives a blessing in His Passion, to shew us, what each should do when beaten for his own sins, since He Himself bore calmly the stripes due to the sin of others; furthermore to shew us, what we who are the subjects of the Father should do under correction, when He who is His equal gave thanks under the lash.

BEDE. (ubi sup.) The wine of the Lord's cup is mixed with water, because we should remain in Christ and Christ in us. For on the testimony of John, the waters are the people, and it is not lawful for any one to offer either wine alone, or water alone, lest such an oblation should mean that the head may be severed from the members, and either that Christ could suffer without love for our redemption, and that we can be saved or be offered to the Father without His Passion. (Apoc. 17:15) It goes on: *And they all drank of it*.

PSEUDO-JEROME. Happy intoxication, saving fulness, which the more we drink gives the greater sobriety of mind!

THEOPHYLACT. Some say that Judas did not partake in these mysteries, but that he went out before the Lord gave the Sacrament. Some again say that He gave him also of that Sacrament.

CHRYSTOSTOM. (ubi sup.) For Christ offered His blood to him who betrayed Him, that he might have remission of his sins, if he had chosen to cease to be wicked.

PSEUDO-JEROME. Judas therefore drinks and is not satisfied, nor can he quench the thirst of the everlasting fire, because he unworthily partakes of the mysteries of Christ. There are some in the Church whom the sacrifice does not cleanse, but their foolish thought draws them on to sin, for they have plunged themselves in the stinking slough of cruelty.

CHRYSTOSTOM. (ubi sup.) Let there not be therefore a Judas at the table of the Lord; this sacrifice is spiritual food, for as bodily food, working on a belly filled with humours which are opposed to it, is hurtful, so this spiritual food if taken by one polluted with wickedness, rather brings him to perdition, not by its own nature, but through the fault of the recipient. Let therefore our mind be pure in all things, and our thought pure, for that sacrifice is pure. There follows: *And he said unto them, This is my blood of the New Testament, which is shed for many.*

BEDE. (ubi sup.) This refers to the different circumstances of the Old Testament, which was consecrated by the blood of calves and of goats; and the lawgiver said in sprinkling it, *This is the blood of the Testament which God hath enjoined unto you.* (Heb. 9:20. vide Ex. 24:8) It goes on: *Which is shed for many.*

PSEUDO-JEROME. For it does not cleanse all. It goes on: *Verily I say unto you, I will drink no more of the fruit of the vine, until that day that I drink it new in the kingdom of God.*

THEOPHYLACT. As if He had said, I will not drink wine until the resurrection; for He calls His resurrection *the kingdom*, as He then reigned over death. But after His resurrection He ate and drank with His disciples, shewing that it was He Himself who had suffered. But He drank it *new*, that

is, in a new and strange manner, for He had not a body subject to suffering, and requiring food, but immortal and incorruptible. We may also understand it in this way. The vine is the Lord Himself, by the offspring¹ of the vine is meant mysteries, and the secret understanding, which He Himself begets², who teaches man knowledge. But in the kingdom of God, that is, in the world to come, He will drink with His disciples mysteries and knowledge, teaching us new things, and revealing what He now hides.

BEDE. (ubi sup.) Or else, Isaiah testifies that the synagogue is called the vine or the vineyard of the Lord, saying, *The vineyard of the Lord of hosts is the house of Israel.* (Is. 5:7) The Lord therefore when about to go to His Passion, says, *I will drink no more of the fruit of the vine*, as if He had said openly, I will no longer delight in the carnal rites of the synagogue, in which also these rites of the Paschal Lamb have held the chief place. For the time of my resurrection shall come, that day shall come, when in the kingdom of heaven, that is, raised on high with the glory of immortal life, I will be filled with a new joy, together with you, for the salvation of the same people born again of the fountain of spiritual grace.

PSEUDO-JEROME. But we must consider that here the Lord changes the sacrifice without changing the time; so that we never celebrate the Cæna Domini before the fourteenth moon. He who celebrates the resurrection on the fourteenth moon, will celebrate the Cæna Domini on the eleventh moon, which was never done in either Old or New Testament.

14:26–31

26. And when they had sung an hymn, they went out into the mount of Olives.

27. And Jesus saith unto them, All ye shall be offended because of me this night: for it is written, I will smite the shepherd, and the sheep shall be scattered.

28. But after that I am risen, I will go before you into Galilee.

29. But Peter said unto him, Although all shall be offended, yet will not I.

30. And Jesus saith unto him, Verily I say unto thee, That this day, even in this night, before the cock crow twice, thou shalt deny me thrice.

31. But he spake the more vehemently, If I should die with thee, I will not deny thee in any wise. Likewise also said they all.

THEOPHYLACT. As they returned thanks, before they drank, so they return thanks after drinking; wherefore it is said, *And when they had sung an hymn, they went out into the mount of Olives*, to teach us to return thanks both before and after our food.

PSEUDO-JEROME. For by a hymn he means the praise of the Lord, as is said in the Psalms, *The poor shall eat and be satisfied; they that seek after the Lord shall praise him.* (Ps. 22:26, 29) And again, *All such as be fat upon earth have eaten and worshipped.*

THEOPHYLACT. He also shews by this that He was glad to die for us, because when about to be betrayed, He deigned to praise God. He also teaches us when we fall into troubles for the sake of the salvation of many, not to be sad, but to give thanks to God, who through our distress works the salvation of many.

BEDE. (ubi sup.) That hymn in the Gospel of John (John 17.) may also be meant, which the Lord sang, returning thanks to the Father, in which also He prayed, raising His eyes to heaven, for Himself and His disciples, and those who were to believe, through their word.

THEOPHYLACT. Again, He went out into a mountain, that they might come to Him in a lonely place, and take Him without tumult. For if they had come to Him, whilst He was abiding in the city, the multitude of the people would have been in an uproar, and then His enemies, who took occasion against Him, should seem to have slain Him justly, because He stirred up the people.

BEDE. (ubi sup.) Beautifully also does the Lord lead out His disciples, when they had tasted His Sacraments, into the mount of Olives, to shew typically that we ought through the reception of the Sacraments to rise up to higher gifts of virtue, and graces of the Holy Ghost, that we may be anointed in heart.

PSEUDO-JEROME. Jesus also is held captive on the mount of Olives, whence He ascended to heaven, that we may know, that we ascend into heaven from that place in which we watch and pray; there we are bound and do not tend back again to earth.

BEDE. (ubi sup.) But the Lord foretells to His disciples what is about to happen to them, that when they have gone through it, they may not despair of salvation, but work out their repentance, and be freed; wherefore there follows: *And Jesus saith unto them, All ye shall be offended because of me this night.*

PSEUDO-JEROME. All indeed fall, but all do not remain fallen. (Ps. 40:9. Vulg.) For shall not he who sleeps also rise up again? It is a carnal thing to fall, but devilish to remain lying when fallen.

THEOPHYLACT. The Lord allowed them to fall that they might not trust in themselves, and lest He should seem to have prophesied, what He had said, as an open accusation (κατηγορία ap. Theoph.) of them, He brings forward the witness of Zechariah the Prophet; wherefore it goes on: *For it is written, I will smite the shepherd, and the sheep shall be scattered.*

BEDE. (ubi sup.) This is written in different words in Zecharias, and in the person of the Prophet it is said to the Lord; *Smite the shepherd, and the sheep shall be scattered.* (Zech. 13:7)

PSEUDO-JEROME. For the Prophet prays for the Passion of the Lord, and the Father answers, I will smite the shepherd according to the prayers of those below. The Son is sent and smitten by the Father, that is, He is made incarnate and suffers.

THEOPHYLACT. But the Father says, *I will smite the shepherd*, because He permitted him to be smitten. He calls the disciples sheep, as being innocent and without guile. At last He consoles them, by saying, *But after that I am risen I will go before you into Galilee.*

PSEUDO-JEROME. In which the true resurrection is promised, that their hope may not be extinguished. There follows: *But Peter said unto him, Although all shall be offended, yet will not I.* Lo, a bird unfledged strives to raise itself on high; but the body weighs down the soul, so that the fear of the Lord is overcome by the fear of human death.

BEDE. (ubi sup.) Peter then promised in the ardour of his faith, and the Saviour as God knew what was to happen. Wherefore it goes on: *And Jesus said unto him, Verily I say unto thee, that this day, even in this night, before the cock crow twice, thou shalt deny me thrice.*

AUGUSTINE. (iii. 2. de Con. Evan) Though all the Evangelists say that the Lord foretold that Peter was to deny before the cock crew, Mark alone has related it more minutely, wherefore some from inattention suppose that he does not agree with the others. For the whole of Peter's denial is threefold; if it had begun altogether after the cock crew, the other three Evangelists would seem to have spoken falsely, in saying, that before the cock crew, he would deny him thrice. Again, if he had finished the entire threefold denial before the cock began to crow, Mark would in the person of the Lord seem to have said needlessly, *Before the cock crow twice, thou shalt deny me thrice.* But because that threefold denial began before the first cock-crowing, the other three did not notice when Peter was to finish it, but how great it was to be, that is, threefold, and when it was to begin, that is, before the cock crew, although the whole was conceived in his mind, even before the first cock crew; but Mark has related more plainly the interval between his words themselves.

THEOPHYLACT. We are to understand that it happened thus; Peter denied once, then the cock crew, but after he had made two more denials, then the cock crew for the second time.

PSEUDO-JEROME. Who is the cock, the harbinger of day, but the Holy Ghost? by whose voice in prophecy, and in the Apostles, we are roused from our threefold denial, to most bitter tears after our fall, for we have thought evil of God, spoken evil of our neighbours, and done evil to ourselves.

BEDE. (ubi sup.) The faith of the Apostle Peter, and his burning love for our Lord, is shewn in what follows. For it goes on: *But he spake the more vehemently, If I should die with thee, I will not deny thee in any wise.*

THEOPHYLACT. The other disciples also shewed a fearless zeal. For there follows, *Likewise also said they all*, but nevertheless they acted against the truth, which Christ had prophesied.

32. And they came to a place which was named Gethsemane: and he saith to his disciples, Sit ye here, while I shall pray.

33. And he taketh with him Peter and James and John, and began to be sore amazed, and to be very heavy;

34. And saith unto them, My soul is exceeding sorrowful unto death: tarry ye here, and watch.

35. And he went forward a little, and fell on the ground, and prayed that, if it were possible, the hour might pass from him.

36. And he said, Abba, Father, all things are possible unto thee; take away this cup from me: nevertheless not what I will, but what thou wilt.

37. And he cometh, and findeth them sleeping, and saith unto Peter, Simon, sleepest thou? couldest not thou watch one hour?

38. Watch ye and pray, lest ye enter into temptation. The spirit truly is ready, but the flesh is weak.

39. And again he went away, and prayed, and spake the same words.

40. And when he returned, he found them asleep again, (for their eyes were heavy,) neither wist they what to answer him.

41. And he cometh the third time, and saith unto them, Sleep on now, and take your rest: it is enough, the hour is come; behold, the Son of man is betrayed into the hands of sinners.

42. Rise up, let us go; lo, he that betrayeth me is at hand.

GLOSS. (non occ.) After that the Lord had foretold the offence of His disciples, the Evangelist gives an account of His prayer, in which He is supposed to have prayed for His disciples; and first describing the place of prayer, he says, *And they came to a place which was named Gethsemane.*

BEDE. (ubi sup.) The place Gethsemane, in which the Lord prayed, is shewn up to this day at the foot of the Mount of Olives. The meaning of

Gethsemane is, *the valley of the fat, or of fatness*. Now when our Lord prays on a mountain, He teaches us that we should when we pray ask for lofty things; but by praying in the valley of fatness, He implies that in our prayer humility and the fatness of interior love must be kept. He also by the valley of humility and the fatness of charity underwent death for us.

PSEUDO-JEROME. In the valley of fatness also, the fat bulls beset Him. There follows, *And he saith to his disciples, Sit ye here, while I shall pray*; they are separated from Him in prayer, who are separated in His Passion; for He prays, they sleep, overcome by the sloth of their heart.

THEOPHYLACT. It was also His custom always to pray by Himself, in order to give us an example, to seek for silence and solitude in our prayers. There follows: *And he taketh with him Peter, and James, and John*. He takes only those who had been witnesses of His glory on Mount Tabor, that they who had seen His glory might also see His sufferings, and learn that He is really man, in that He is sorrowful. Wherefore there follows: *And began to be sore amazed, and very heavy*. For since He had taken on Himself the whole of human nature, He took also those natural things which belong to man, amazement, heaviness, and sorrow; for men are naturally unwilling to die. Wherefore it goes on: *And he saith unto them, My soul is exceeding sorrowful unto death*.

BEDE. (ubi sup.) As being God, dwelling in the body, He shews the frailty of flesh, that the blasphemy of those who deny the mystery of His Incarnation might find no place; for having taken up a body, He must needs also take up all that belongs to the body, hunger, thirst, pain, grief; for the Godhead cannot suffer the changes of these affections.

THEOPHYLACT. But some have understood this, as if He had said, I am sorrowful, not because I am to die, but because the Jews, my countrymen, are about to crucify me, and by these means to be shut out from the kingdom of God.

PSEUDO-JEROME. By this also we are taught to fear and to be sorrowful before the judgment of death, for not by ourselves, but by Him only, can we say, *The prince of this world cometh, and hath nothing in Me*. (John 14:30) There follows: *Tarry ye here, and watch*.

BEDE. He does not mean natural sleep by the sleep which He forbids, for the time of approaching danger did not allow of it, but the sleep of unfaithfulness, and the torpor of the mind. But going forward a little, He falls on His face, and shews his lowliness of mind, by the posture of His body. Wherefore there follows: *And he went forward a little, and fell on the ground, and prayed that, if it were possible, the hour might pass from him.*

AUGUSTINE. (de Con. iii. iv) He said not, if *He* could do it, but if *it* could be done; for whatever He wills is possible. We must therefore understand, *if it be possible*, as if it were; if He is willing. And lest any one should suppose that He lessened His Father's power, he shews in what sense the words are to be understood; for there follows, *And he said, Abba, Father, all things are possible unto thee.* By which He sufficiently shews, that the words, *if it be possible*, must be understood not of any impossibility, but of the will of His Father. As to what Mark relates, that he said not only *Father*, but *Abba, Father*, Abba is the Hebrew for Father. And perhaps the Lord said both words, on account of some Sacrament contained in them; wishing to shew that He had taken upon Himself that¹ sorrow in the person of His body, the Church, to which He was made the chief corner stone, and which came to Him, partly from the Hebrews, who are represented by the word *Abba*, partly from the Gentiles, to whom *Father* belongs.

BEDE. (ubi sup.) But He prays, that the cup may pass away, to shew that He is very man, wherefore He adds: *Take away this cup from me.* But remembering why He was sent, He accomplishes the dispensation for which He was sent, and cries out, *But not what I will, but what thou wilt.* As if He had said, If death can die, without my dying according to the flesh, let this cup pass away; but since this cannot be otherwise, *not what I will, but what thou wilt.* Many still are sad at the prospect of death, but let them keep their heart right, and avoid death as much as they can; but if they cannot, then let them say what the Lord said for us.

PSEUDO-JEROME. By which also He ceases not up to the end to teach us to obey our fathers, and to prefer their will to ours. There follows: *And he cometh, and findeth them sleeping.* For as they are asleep in mind, so also in body.¹ But after His prayer, the Lord coming, and seeing His disciples sleeping, rebukes Peter alone. Wherefore it goes on: *And saith unto Peter, Simon, sleepest thou? couldest not thou watch with me one hour?* As if He had said, If thou couldest not watch one hour with me, how wilt thou be

able to despise death, thou who promisest to die with me? It goes on: *Watch and pray, that ye enter not into temptation*, that is, the temptation of denying me.

BEDE. (ubi sup.) He does not say, Pray that ye may not be tempted, because it is impossible for the human mind not to be tempted, but that ye enter not into temptation, that is, that temptation may not vanquish you.

PSEUDO-JEROME. But he is said to enter into temptation, who neglects to pray. There follows: *The spirit indeed is willing, but the flesh is weak*.

THEOPHYLACT. As if He had said, Your spirit indeed is ready not to deny me, and for this reason ye promise; but your flesh is weak, in that unless God give power to your flesh through prayer, ye shall enter into temptation.

BEDE. (ubi sup.) He here represses the rash, who think that they can compass whatever they are confident about. But in proportion as we are confident from the ardour of our mind, so let us fear from the weakness of our flesh.²For this place makes against those, who say that there was but one operation in the Lord and one will. For He shews two wills, one human, which from the weakness of the flesh shrinks from suffering; one divine, which is most ready. It goes on: *And again he went away and prayed, and spake the same words*.

THEOPHYLACT. That by His second prayer He might shew Himself to be very man. It goes on: *And when he returned, he found them asleep again*; He however did not rebuke them severely. *For their eyes were heavy*, (that is, with sleep,) *neither wist they what to answer him*. By this learn the weakness of men, and let us not, whom even sleep can overcome, promise things which are impossible to us. Therefore He goes away the third time to pray the prayer mentioned above. Wherefore it goes on: *And he cometh the third time, and saith unto them, Sleep on now, and take your rest*. He is not vehement against them, though after His rebuke they had done worse, but He tells them ironically, *Sleep on now, and take your rest*, because He knew that the betrayer was now close at hand. And that He spoke ironically is evident, by what is added: *It is enough, the hour is come; behold, the Son of man is betrayed into the hands of sinners*. He speaks this, as deriding their sleep, as if He had said; Now indeed is a time for sleep, when the traitor is approaching. Then He says; *Arise, let us go; lo, he that betrayeth me is at*

hand; he did not say this to bid them fly, but that they might meet their enemies.

AUGUSTINE. (ubi sup.) Or else; In that it is said, that after He had spoken these words, *Sleep on now, and take your rest*, He added, *It is enough*, and then, *the hour is come; behold, the Son of man is betrayed*, we must understand that after saying, *Sleep on now, and take your rest*, our Lord remained silent for a short time, to give space for that to happen, which He had permitted; and then that He added, *the hour is come*; and therefore He puts in between, *it is enough*, that is, your rest has been long enough.

PSEUDO-JEROME. The threefold sleep of the disciples points out the three dead, whom our Lord raised up; the first, in a house; the second, at the tomb; the third, from the tomb. And the threefold watch of the Lord teaches us in our prayers, to beg for the pardon of past, future, and present sins.

14:43–52

43. And immediately, while he yet spake, cometh Judas, one of the twelve, and with him a great multitude with swords and staves, from the Chief Priests and the Scribes and the elders.

44. And he that betrayed him had given them a token, saying, Whomsoever I shall kiss, that same is he; take him, and lead him away safely.

45. And as soon as he was come, he goeth straightway to him, and saith, Master, master; and kissed him.

46. And they laid their hands on him, and took him.

47. And one of them that stood by drew a sword, and smote a servant of the High Priest, and cut off his ear.

48. And Jesus answered and said unto them, Are ye come out, as against a thief, with swords and with staves to take me?

49. I was daily with you in the temple teaching, and ye took me not: but the Scriptures must be fulfilled.

50. And they all forsook him, and fled.

51. And there followed him a certain young man, having a linen cloth cast about his naked body; and the young men laid hold on him:

52. And he left the linen cloth, and fled from them naked.

BEDE. (ubi sup.) After that our Lord had prayed three times, and had obtained by His prayers that the fear of the Apostles should be amended by future repentance, He, being tranquil as to His Passion, goes to His persecutors, concerning the coming of whom the Evangelist says, *And immediately, while he yet spake, cometh Judas Iscariot, one of the twelve.*

THEOPHYLACT. This is not put without reason, but to the greater conviction of the traitor, since though he was of the chief company amongst the disciples, he turned himself to furious enmity against our Lord. There follows: *And with him a great multitude with swords and staves from the Chief Priests and the Scribes and the elders.*

PSEUDO-JEROME. For he who despairs of help from God, has recourse to the power of the world.

BEDE. (ubi sup.) But Judas had still something of the shame of a disciple, for he did not openly betray Him to his persecutors, but by the token of a kiss. Wherefore it goes on: *And he that betrayed him had given them a token, saying, Whomsoever I shall kiss, that same is he; take him, and lead him away safely.*

THEOPHYLACT. See how in his blindness he thought to deceive Christ by the kiss, so as to be looked upon by Him as His friend. But if thou wert a friend, Judas, how didst thou come with His enemies? But wickedness is ever without foresight. It goes on: *And as soon as he was come, he goeth straightway to him, and saith, Master, master; and kissed him.*

PSEUDO-JEROME. Judas gives the kiss as a token, with poisonous guile, just as Cain offered a crafty, reprobate sacrifice.

BEDE. (ubi sup.) With envy and with a wicked confidence, he calls Him master, and gives Him a kiss, in betraying Him. But the Lord receives the kiss of the traitor, not to teach us to deceive, but lest he should seem to

avoid betrayal, and at the same time to fulfil that Psalm, *Among them that are enemies unto peace, I labour for peace.* (Ps. 120:5) It goes on: *And they laid hands on him, and took him.*

PSEUDO-JEROME. ^w This is the Joseph who was sold by his brethren, (Ps. 105:18) and into whose soul the iron entered. There follows: *And one of them that stood by drew a sword, and smote a servant of the High Priest, and cut off his ear.*

BEDE. (ubi sup.) Peter did this, as John declares, with the same ardent mind with which he did all things; for he knew how Phineas had by punishing sacrilegious persons received the reward of righteousness and of perpetual priesthood.

THEOPHYLACT. Mark conceals his name, lest he should seem to be praising his master for his zeal for Christ. Again, the action of Peter points out that they were disobedient and unbelieving, despising the Scriptures; for if they had had ears to hear the Scriptures, they would not have crucified the Lord of glory. But he cut off the ear of a servant of the High Priest, for the Chief Priests especially passed over the Scriptures, like disobedient servants. It goes on: *And Jesus answered and said unto them, Are ye come out, as against a thief, with swords and with staves to take me?*

BEDE. (ubi sup.) As if He had said, it is foolish to seek with swords and staves Him, who offers Himself to you of His own accord, and to search, as for one who hides Himself, by night and by means of a traitor, for Him who taught daily in the temple.

THEOPHYLACT. This, however, is a proof of His divinity, for when He taught in the temple they were unable to take Him, although He was in their power, because the time of His Passion had not yet come; but when He Himself was willing, then He gave Himself up, that the Scriptures might be fulfilled, *for he was led as a lamb to the slaughter*, not crying nor raising His voice, but suffering willingly. It goes on: *And they all forsook him and fled.*

BEDE. (ubi sup.) In this is fulfilled the word, which the Lord had spoken, that all His disciples should be offended in Him that same night. There follows: *And there followed him a certain young man, having a linen cloth cast about his naked body*, that is, he had no other clothing but this linen

cloth. It goes on: *And they laid hold on him, and he left the linen cloth, and fled from them naked.* That is, he fled from them, whose presence and whose deeds he abhorred, not from the Lord, for whom his love remained fixed in his mind, when absent from Him in body.

PSEUDO-JEROME. Just as Joseph left his mantle behind him, and fled naked from the wanton woman; so also let him, who would escape the hands of the evil ones, quit in mind all that is of the world, and fly after Jesus.

THEOPHYLACT. It appears probable that this young man was of that house, where they had eaten the Passover. But some say that this young man was James, the brother of our Lord, who was called Just; who after the ascension of Christ received from the Apostles the throne of the bishopric of Jerusalem.

GREGORY. (Mor. 14. 49) Or, he says this of John, who, although he afterwards returned to the cross to hear the words of the Redeemer, at first was frightened and fled.

BEDE. (ubi sup.) For that he was a young man at that time, is evident from his long sojourn in the flesh. Perhaps he escaped from the hands of those who held him for the time, and afterwards got back his garment and returned, mingling under cover of the darkness with those who were leading Jesus, as though he was one of them, until he arrived at the door of the High Priest, to whom he was known, as he himself testifies in the Gospel. But as Peter, who washed away the sin of his denial with the tears of penitence, shews the recovery of those who fall away in time of martyrdom, so the other disciples who prevented their actual seizure, teach the prudence of flight to those who feel themselves unequal to undergo tortures.

14:53–59

53. And they led Jesus away to the High Priest: and with him were assembled all the Chief Priests and the elders and the Scribes.

54. And Peter followed him afar off, even into the palace of the High Priest: and he sat with the servants, and warmed himself at the fire.

55. And the Chief Priests and all the council sought for witness against Jesus to put him to death; and found none.

56. For many bare false witness against him, but their witness agreed not together.

57. And there arose certain, and bare false witness against him, saying,

58. We heard him say, I will destroy this temple that is made with hands, and within three days I will build another made without hands.

59. But neither so did their witness agree together.

GLOSS. (non occ.) The Evangelist had related above how our Lord had been taken by the servants of the Priests, now he begins to relate how He was condemned to death in the house of the High Priest: wherefore it is said, *And they led Jesus away to the High Priest.*

BEDE. (ubi sup.) He means by the High Priest Caiaphas, who (as John writes) was High Priest that year, of whom Josephus relates that he bought his priesthood of the Roman Emperor. There follows: *And with him were assembled all the Chief Priests and the elders and the scribes.*

PSEUDO-JEROME. Then took place the gathering together of the bulls among the heifers of the people. (Ps. 67:31, Vulg.) It goes on: *And Peter followed him afar off, even into the palace of the High Priest.* For though fear holds him back, love draws him on.

BEDE. (ubi sup.) But rightly does he follow afar off, who is just about to betray Him; for he could not have denied Christ, if he had remained close to Him. There follows, *And he sat with the servants, and warmed himself at the fire.*

PSEUDO-JEROME. He warms himself at the fire in the hall, with the servants. The hall of the High-Priest is the enclosure of the world, the servants are the devils, with whom whosoever remains cannot weep for his sins; the fire is the desire of the flesh.

BEDE. (ubi sup.) For charity is the fire of which it is said, *I am come to send fire on the earth,* (Luke 12:49) which flame coming down on the believers,

taught them to speak with various tongues the praise of the Lord. There is also a fire of covetousness, of which it is said, *They are all adulterers as an oven*; (Hosea 7:4) this fire, raised up in the hall of Caiaphas by the suggestion of an evil spirit, was arming the tongues of the traitors to deny and blaspheme the Lord. For the fire lit up in the hall amidst the cold of the night was a figure of what the wicked assembly was doing within; for because of the abounding of iniquity the love of many waxes cold. Peter, who for a time was benumbed by this cold, wished as it were to be warmed by the coals of the servants of Caiaphas, because He sought in the society of traitors the consolation of worldly comfort. It goes on, *And the Chief Priests and all the council sought for witness against Jesus to put him to death.* (Matt. 24:12)

THEOPHYLACT. Though the law commanded that there should be but one High Priest, there were then many put into the office, and stripped of it, year by year, by the Roman emperor. He therefore calls chief priests those who had finished the time allotted to them, and had been stripped of their priesthood. But their actions are a sign of their judgment, which they earned on as they had prejudged, for they sought for a witness, that they might seem to condemn and destroy Jesus with justice.

PSEUDO-JEROME. But iniquity lied as the queen did against Joseph, and the priests against Susannah, but a flame goes out, if it has no fuel; wherefore it goes on, *And found none. For many bare false witness against him, but their witness agreed not together.* For whatever is not consistent is held to be doubtful. There follows, *And there arose certain, and bare false witness against him, saying, We heard him say, I will destroy this temple that is made with hands, and within three days I will build another made without hands.* It is usual with heretics out of the truth to extract the shadow; He did not say what they said, but something like it, of the temple of His body, which He raised again after two days.

THEOPHYLACT. For the Lord had not said, I will destroy, but, *Destroy*, nor did He say, made with hands, but, *this temple*.

BEDE. (ubi sup.) He had said also, *I will raise up*, meaning a thing with life and soul, and a breathing temple. He is a false witness, who understands words in a sense, in which they are not spoken.

14:60–65

60. And the High Priest stood up in the midst, and asked Jesus, saying, Answerest thou nothing? what is it which these witness against thee?

61. But he held his peace, and answered nothing. Again the High Priest asked him, and said unto him, Art thou the Christ, the Son of the Blessed?

62. And Jesus said, I am: and ye shall see the Son of man sitting on the right hand of power, and coming in the clouds of heaven.

63. Then the High Priest rent his clothes, and saith, What need we any further witnesses?

64. Ye have heard the blasphemy: what think ye? And they all condemned him to be guilty of death.

65. And some began to spit on him, and to cover his face, and to buffet him, and to say unto him, Prophecy: and the servants did strike him with the palms of their hands.

BEDE. (ubi sup.) The more Jesus remained silent before the false witnesses who were unworthy of His answer, and the impious priests, the more the High Priest, overcome with anger, endeavoured to provoke Him to answer, that he might find room for accusing Him, from any thing whatever which He might say. Wherefore it is said, *And the High Priest stood up in the midst, and asked Jesus, saying, Answerest thou nothing? what is it which these witness against thee?* The High Priest, angry and impatient at finding no room for accusation against Him, rises from his seat, thus shewing by the motion of his body the madness of his mind.

PSEUDO-JEROME. But our God and Saviour Himself, Who brought salvation to the world, and assisted mankind by His love, is led as a sheep to the slaughter, without crying, and remained mute and *kept silence yea even from good words*. (Ps. 39:3) Wherefore it goes on, *But he field his peace, and answered nothing*. The silence of Christ is the pardon for the defence or excuse of Adam. (Gen. 3:10.)

THEOPHYLACT. But He remained silent because He knew that they would not attend to his words; wherefore He answered according to Luke, *If I tell you, ye will not believe.* (Luke 22:67) Wherefore there follows, *Again the High Priest asked him, and said unto him, Art thou the Christ, the Son of the Blessed?* The High Priest indeed puts this question, not that he might learn of Him and believe, but in order to seek occasion against Him. But he asks, *Art thou the Christ, the Son of the Blessed,* because there were many Christs, that is, anointed persons, as Kings and High Priests, but none of these was called the Son of the Blessed God, that is, the Ever-praised.

PSEUDO-JEROME. But they looked from afar off for Him, whom though near they cannot see, as Isaac from the blindness of his eyes does not know Jacob who was under his hands, but prophesies long before things which were to come to him. It goes on, *Jesus said, I am;* namely, that they might be inexcusable.

THEOPHYLACT. For He knew that they would not believe, nevertheless He answered them, lest they should afterwards say, If we had heard any thing from Him, we would have believed on Him; but this is their condemnation, that they heard and did not believe.

AUGUSTINE. (de Con. iii. 6) Matthew, however, does not say that Jesus answered *I am*, but, *Thou hast said.* But Mark shews, that the words *I am* were equivalent to *Thou hast said.* There follows, *And ye shall see the Son of Man sitting on the right hand of power, and coming in the clouds of heaven.* (Matt. 26:64)

THEOPHYLACT. As if He had said, Ye shall see Me as the Son of Man sitting on the right hand of the Father, for He here calls the Father *power*. He will not however come without a body, but as He appeared to those who crucified Him, so will He appear in the judgment.

BEDE. (ubi sup.) If therefore to thee, O Jew, O Pagan, and heretic, the contempt, weakness, and cross in Christ are a subject of scorn, see how by this the Son of Man is to sit at the right hand of the Father, and to come in His majesty on the clouds of heaven.

PSEUDO-JEROME. The High Priest indeed asks the Son of God, but Jesus in His answer speaks of the Son of Man, that we may by this understand that the Son of God is also the Son of Man; and let us not make a quaternity ^x in

the Trinity, but let man be in God and God in man. And He said, *Sitting on the right hand of power*, that is, reigning in life everlasting, and in the Divine power. He says, *And coming with the clouds of heaven*. He ascended in a cloud, He will come with a cloud; that is, He ascended in that body alone, which He took of the Virgin, and He will come to judgment with the whole Church, which is His body and His fulness.

LEO. (Serm. 5. de Pass.) But Caiaphas, to increase the odiousness of what they had heard *rent his clothes*, and without knowing what his frantic action meant, by his madness, deprived himself of the honour of the priesthood, forgetting that command, by which it is said of the High Priest, *He shall not uncover his head or rend his clothes*. For there follows: *Then the High Priest rent his clothes, and saith, What need we any further witnesses? Ye have heard the blasphemy: what think ye?*

THEOPHYLACT. The High Priest does after the manner of the Jews; for whenever any thing intolerable or sad occurred to them, they used to rend their clothes. In order then to shew that Christ had spoken great and intolerable blasphemy, he rent his clothes.

BEDE. (ubi sup.) But it was also with a higher mystery, that in the Passion of our Lord the Jewish priest rent his own clothes, that is, his ephod, whilst the garment of the Lord could not be rent, even by the soldiers, who crucified Him. For it was a figure that the Jewish priesthood was to be rent on account of the wickedness of the priests themselves. But the solid strength of the Church, which is often called the garment of her Redeemer, can never be torn asunder.

THEOPHYLACT. The Jewish priesthood was to be rent from the time that they condemned Christ as guilty of death; wherefore there follows, *And they all condemned him to be guilty of death*.

PSEUDO-JEROME. They condemned Him to be guilty of death, that by His guiltiness He might absolve our guilt. It goes on: *And some began to spit on him, and to cover his face, and to buffet him, and to say unto him, Prophecy: and the servants did strike him with the palms of their hands*; that is, that by being spit upon He might wash the face of our soul, and by the covering of His face, might take away the veil from our hearts, and by the buffets, which were dealt upon His head, might heal the head of

mankind, that is, Adam, and by the blows, by which He was smitten with the hands, His great praise might be testified by the clapping of our hands and by our lips, as it is said, *O clap your hands together, all ye people.* (Ps. 47:1)

BEDE. (ubi sup.) By saying, *Prophecy, who is he that smote thee*, they mean to insult Him, because He wished to be looked upon as a prophet by the people.

AUGUSTINE. (ubi sup.) We must understand by this, that the Lord suffered these things till morning, in the house of the High Priest, whither He had first been brought.

14:66–72

66. And as Peter was beneath in the palace, there cometh one of the maids of the High Priest:

67. And when she saw Peter warming himself, she looked upon him, and said, And thou also wast with Jesus of Nazareth.

68. But he denied, saying, I know not, neither understand I what thou sayest. And he went out into the porch; and the cock crew.

69. And a maid saw him again, and began to say to them that stood by, This is one of them.

70. And he denied it again. And a little after, they that stood by said again to Peter, Surely thou art one of them: for thou art a Galilæan, and thy speech agreeth thereto.

71. But he began to curse and to swear, saying, I know not this man of whom ye speak.

72. And the second time the cock crew. And Peter called to mind the word that Jesus said unto him, Before the cock crow twice, thou shalt deny me thrice. And when he thought thereon, he wept.

AUGUSTINE. (ubi sup.) Concerning the temptation of Peter, which happened during the injuries before mentioned, all the Evangelists do not speak in the same order. For Luke first relates the temptation of Peter, then these injuries of the Lord; but John begins to speak of the temptation of Peter, and then puts in some things concerning our Lord's ill-treatment, and adds, that He was sent from there to Caiaphas the High Priest, and then he goes back to unfold the temptation of Peter, which he had begun. Matthew and Mark on the other hand first notice the injuries done to Christ, then the temptation of Peter. Concerning which it is said, *And as Peter was beneath in the palace, there cometh one of the maids of the High Priest.*

BEDE. (ubi. sup.) But what can be meant by his being first recognised by a woman, when men were more able to know him, if it be not that that sex might be seen to sin in the death of our Lord, and that sex be redeemed by His Passion? It goes on: *But he denied, saying, I know not, neither understand I what thou sayest.*

PSEUDO-JEROME. Peter when he had not the Spirit yielded and lost courage at the voice of a girl, though with the Spirit he was not afraid before princes and kings.

THEOPHYLACT. The Lord allowed this to happen to him by His providence, that is, lest he should be too much elated, and at the same time, that he might prove himself merciful to sinners, as knowing from himself the result of human weakness. There follows: *And he went out into the porch; and the cock crew.*

BEDE. (ubi sup.) The other Evangelists do not mention this crowing of the cock; they do not however deny the fact, as also some pass over many other things in silence, which others relate. There follows: *And a maid saw him again, and began to say to them that stood by, This is one of them*

AUGUSTINE. (ubi sup.) ^y This maid is not the same, but another, as Matthew says. Indeed we must also understand, that in this second denial he was addressed by two persons, that is, by the maid whom Matthew and Mark mention, and by another person, of whom Luke takes notice. It goes on: *And he denied it again.* Peter had now returned, for John says that he denied Him again standing at the fire; wherefore the maid said what has been mentioned above, not to him, that is, Peter, but to those who, when he went

out, had remained, in such a way however that he heard it; wherefore coming back and standing again at the fire, he contradicted them, and denied their words. For it is evident, if we compare the accounts of all the Evangelists on this matter, that Peter did not the second time deny him before the porch, but within the palace at the fire, whilst Matthew and Mark who mention his having gone out are silent, for the sake of brevity, as to his return.

BEDE. (ubi sup.) By this denial of Peter we learn, that not only he denies Christ, who says that He is not the Christ, but he also, who although he is a Christian, denies himself to be such. For the Lord did not say to Peter, *Thou shalt deny thyself to be my disciple*, but, *Thou shalt deny me*; he therefore denied Christ, when he said that he was not His disciple. There follows: *And a little after, they that stood by said again to Peter, Surely thou art one of them, for thou art a Galilæan, and thy speech agreeth thereto*. Not that the Galilæans spoke a different tongue from the inhabitants of Jerusalem, for they were both Hebrews, but that each province and region has its own peculiarities, and cannot avoid a vernacular pronunciation.

THEOPHYLACT. Therefore Peter was seized with fear, and for-getting the word of the Lord, which said, *Whosoever shall confess me before men, him will I confess before my Father*, (Matt. 10:32) he denied our Lord; wherefore there follows: *But he began to curse and to swear, saying, I know not this man of whom ye speak*.

BEDE. (ubi sup.) How hurtful is it¹ to speak with the wicked. He denies before infidels that he knows the man, whom amongst the disciples, he had confessed to be God. But the Scripture is wont to point out a Sacrament² of the causes of things, by the state of the time; thus Peter, who denied at midnight, repented at cock crow; wherefore it is added: *And the second time the cock crew. And Peter called to mind the word which Jesus said unto him, Before the cock crow twice, thou shalt deny me thrice. And he began to weep*.

THEOPHYLACT. For tears brought Peter by penitence to Christ. Confounded then be the Novatians, who say that he who sins after receiving baptism, is not received to the remission of his sin. For behold Peter, who had also received the Body and Blood of the Lord, is received by penitence; for the failings of saints are written, that if we fall by want of caution, we also may

be able to run back through their example, and hope to be relieved by penitence.

PSEUDO-JEROME. But in a mystical sense, the first maid means the wavering, the second, the assent, the third man is the act. This is the threefold denial which the remembrance of the word of the Lord washes away through tears. The cock then crows for us when some preacher up our hearts by repentance to compunction. We then begin to weep, when we are set on fire within by the spark of knowledge, and we go forth, when we cast out what we were within.

CHAP. 15

15:1–5

1. And straightway in the morning the Chief Priests held a consultation with the elders and Scribes and the whole council, and bound Jesus, and carried him away, and delivered him to Pilate.

2. And Pilate asked him, Art thou the King of the Jews? And he answering said unto him, Thou sayest it.

3. And the Chief Priests accused him of many things: but he answered nothing.

4. And Pilate asked him again, saying, Answerest thou nothing? behold how many things they witness against thee.

5. But Jesus yet answered nothing; so that Pilate marvelled.

BEDE. (in Marc. 4, 44) The Jews had a custom of delivering him whom they had condemned to death, bound to the judge. Wherefore after the condemnation of Christ, the Evangelist adds: *And straightway in the morning the Chief Priests held a consultation with the elders and Scribes and the whole council, and bound Jesus, and carried him away, and*

delivered him to Pilate. But it must be observed, that they did not then first bind Him, but they bound Him on first taking Him in the garden by night, as John declares.

THEOPHYLACT. They then gave Jesus up to the Romans, but were themselves given up by God into the hands of the Romans, that the Scriptures might be fulfilled, which say, *Recompense them after the work of their hands.* (Ps. 28:5) It goes on: *And Pilate asked him, Art thou the King of the Jews?*

BEDE. (ubi sup.) By Pilate's asking Him about no other accusation, except whether He was King of the Jews, they are convicted of impiety, for they could not even find a false accusation against our Saviour. It goes on: *And he answering said unto him, Thou sayest.* He answers in this way so as both to speak the truth, and yet not to be open to cavil.

THEOPHYLACT. For His answer is doubtful, since it may mean, Thou sayest, but I say not so.¹ And observe that He does somewhere answer Pilate, who condemned Him unwillingly, but does not choose to answer the priests and great men, and judges them unworthy of a reply. It goes on: *And the Chief Priests accused him of many things.*

AUGUSTINE. (de Con. Evan. iii. 8) Luke has also laid open the false charges which they brought against Him; for he thus relates it: *And they began to accuse him, saying, We found this fellow perverting the nation, and forbidding to give tribute to Cæsar, saying that he himself is Christ a King.* (Luke 23:2) There follows: *And Pilate asked him, saying, Answerest thou nothing? behold how many things they witness against thee.*

BEDE. (ubi sup.) He indeed who condemns Jesus is a heathen, but he refers it to the people of the Jew's as the cause. There follows: *But Jesus yet answered nothing; so that Pilate marvelled.* He was unwilling to give an answer, lest He should clear Himself of the charge, and be acquitted by the judge, and so the gain resulting from the Cross should be done away.

THEOPHYLACT. But Pilate wondered, because, though He was a teacher of the law, and eloquent, and able by His answer to destroy their accusations, He did not answer any thing, but rather bore their accusations courageously.

15:6–15

6. Now at that feast he released unto them one prisoner, whomsoever they desired.

7. And there was one named Barabbas, which lay bound with them that had made insurrection with him, who had committed murder in the insurrection.

8. And the multitude crying aloud began to desire him to do as he had ever done unto them.

9. But Pilate answered them, saying, Will ye that I release unto you the King of the Jews?

10. For he knew that the Chief Priests had delivered him for envy.

11. But the Chief Priests moved the people, that he should rather release Barabbas unto them.

12. And Pilate answered and said again unto them, What will ye then that I shall do unto him whom ye call the King of the Jews?

13. And they cried out again, Crucify him.

14. Then Pilate said unto them, Why, what evil hath he done? And they cried out the more exceedingly, Crucify him.

15. And so Pilate, willing to content the people, released Barabbas unto them, and delivered Jesus, when he had scourged him, to be crucified.

BEDE. (ubi sup.) Pilate furnished many opportunities of releasing Jesus, in the first place contrasting a robber with the Just One. Wherefore it is said, *Now at that feast he released unto them one prisoner, whomsoever they desired.*

GLOSS. (non occ.) Which indeed he was accustomed to do, to obtain favour with the people, and above all, on the feast day, when the people of the whole province of the Jews flocked to Jerusalem. And that the wickedness

of the Jews might appear the greater, the enormity of the sin of the robber, whom they preferred to Christ, is next described. Wherefore there follows: *And there was one Barabbas, who lay bound with them that had made insurrection with him, who had committed murder in the insurrection.* In which words their wickedness is shewn both from the heinousness of his signal crime, in that he had committed murder, and from the way in which he did it, because he had in doing it raised a sedition and disturbed the city, and also because his crime was notorious, for he was bound with seditious persons. It goes on: *And the multitude*, when it had come up, *began to desire him to do as he had ever done unto them.*

AUGUSTINE. (ubi sup.) No one can feel it a difficulty that Matthew is silent as to their asking some one to be released unto them, which Mark here mentions; for it is a thing of no consequence that one should mention a thing which another leaves out. There follows: *But Pilate answered them, saying, Will ye that I release unto you the King of the Jews? For he knew that the Chief Priests had delivered him for envy.* Some one may ask, which were the words of which Pilate made use, those which are related by Matthew, or those which Mark relates; for there seems to be a difference between, *Whom will ye that I release unto you? Barabbas, or Jesus which is called Christ?* as Matthew has it; and, *Will ye that I release unto you the King of the Jews?* (Matt. 27:17) as is here said. But since they gave to kings the name of Christs, he who said this man or that must have asked whether they wished the King of the Jews to be released unto them, that is, Christ. It makes no difference to the sense that Mark has said nothing of Barabbas, wishing only to mention what belonged to the Lord, since by their answer he sufficiently shewed whom they wished to have released to them. For there follows, *But the Chief Priests moved the people that he should rather release unto them Barabbas.*

BEDE. (ubi sup.) This demand which the Jews made with such toil to themselves still sticks to them. Because, when the choice was given to them, they chose a robber instead of Christ, a murderer instead of the Saviour, they deservedly lost their salvation and their life, and they subjected themselves to such a degree to robbery and sedition, that they lost their country and their kingdom which they preferred to Christ, and never regained their liberty, body or soul. Then Pilate gives another opportunity of releasing the Saviour, when there follows, *And Pilate answered and said*

again unto them, What will ye then that I should do unto the King of the Jews?

AUGUSTINE. (ubi sup.) It now is clear enough that Mark means by *King of the Jews* what Matthew means by the word *Christ*; for no kings but those of the Jews were called Christs. For in this place according to Matthew it is said, *What then shall I do with Jesus which is called Christ?* There follows, *And they cried out again, Crucify him.* (Matt. 27:22)

THEOPHYLACT. Now see the wickedness of the Jews, and the moderation of Pilate, though he too was worthy of condemnation for not resisting the people. For they cried out, *Crucify*; he faintly tries to save Jesus from their determined sentence, and again puts a question to them. Wherefore there follows, *Then Pilate said unto them, Why, what evil hath he done?* For he wished in this way to find an opportunity for releasing Christ, who was innocent.

BEDE. (ubi sup.) But the Jews giving loose to their madness do not answer the question of the judge. Wherefore it goes on, *And they cried out the more exceedingly, Crucify him*, that those words of the Prophet Jeremiah might be fulfilled, *Mine heritage is unto me as a lion in the forest, it crieth out against me.* (Jer. 12:8) There follows, *And so Pilate, willing to content the people, released Barabbas unto them, and delivered Jesus, when he had scourged him, to be crucified.*

THEOPHYLACT. He wished indeed to satisfy the people, that is, to do their will, not what was agreeable to justice and to God.

PSEUDO-JEROME. Here are two goats; one is the scape goat, that is, one loosed and sent out into the wilderness of hell with the sin of the people; the other is slain, as a lamb, for the sins of those who are forgiven. The Lord's portion is always slain; the devil's part, (for he is the master of those men, which is the meaning of Barabbas,) when freed, is cast headlong into hell.

BEDE. (ubi sup.) We must understand that Jesus was scourged by no other than Pilate himself. For John writes, *Pilate took Jesus, and scourged him*, (John 13:1) which we must suppose that he did, that the Jews might be satisfied with His pains and insults, and cease from thirsting for His blood.

15:16–20

16. And the soldiers led him away into the hall, called Prætorium; and they call together the whole band.

17. And they clothed him with purple, and platted a crown of thorns, and put it about his head,

18. And began to salute him, Hail, King of the Jews!

19. And they smote him on the head with a reed, and did spit upon him, and bowing their knees worshipped him.

20. And when they had mocked him, they took off the purple from him, and put his own clothes on him.

THEOPHYLACT. The vainglory of soldiers, ever rejoicing in disorder and in insult, here displayed what properly belonged to them. Wherefore it is said, *And the soldiers led him away into the hall called Prætorium, and they call together the whole band*, that is, the whole company of the soldiers, *and they clothed him with purple as a king*.

BEDE. (ubi sup.) For since He had been called King of the Jews, and the scribes and priests had objected to Him as a crime that He usurped rule over the Jewish people, they in derision strip Him of His former garments, and put on Him a purple robe, which ancient kings used to wear.

AUGUSTINE. (de Con. Evan. iii. 9) But we must understand that the words of Matthew, they *put on him a scarlet robe*, Mark expresses by *clothed him in purple*; for that scarlet robe was used by them in derision for the royal purple, and there is a sort of red purple, very like scarlet. It may also be that Mark mentions some purple which the robe had about it, though it was of a scarlet colour.

BEDE. (ubi sup.) But instead of the diadem, they put on Him a crown of thorns, wherefore it goes on, *And platted a crown of thorns, and put it about his head*. And for a royal sceptre they give Him a reed, as Matthew writes, and they bow before Him as a king, wherefore there follows, *And began to salute him, Hail, King of the Jews!* And that the soldiers worshipped Him as

one who falsely called Himself God, is clear from what is added: *And bowing their knees, worshipped him*, as though He pretended to be God.

PSEUDO-JEROME. His shame took away our shame; His bonds made us free; by the thorny crown of His head, we have obtained the crown of the kingdom; by His wounds we are healed.

AUGUSTINE. (ubi sup.) It appears that Matthew and Mark here relate things which took place previously, not that they happened when Pilate had already delivered Him to be crucified. For John says that these things took place at Pilate's house; but that which follows, *And when they had mocked him, they took off the purple from him, and put on him his own clothes*, must be understood to have taken place last of all, when He was already being led to be crucified.

PSEUDO-JEROME. But in a mystic sense, Jesus was stripped of His clothes, that is, of the Jews, and is clothed in a purple robe, that is, in the Gentile church, which is gathered together out of the rocks. Again, putting it off in the end, as offending, He again is clothed with the Jewish people, for when the fulness of the Gentiles is come in, then shall all Israel be saved. (Rom. 11:25.)

BEDE. Or else, by the purple robe, with which the Lord is clothed, is meant His flesh itself, which He gave up to suffering, and by the thorny crown which He carried is meant, the taking upon Him of our sins.

THEOPHYLACT. Let us also put on the purple and royal robe, because we must walk as kings treading on serpents and scorpions, and¹ having sin under our feet. For we are called Christians, that is, anointed ones, just as kings were then called anointed. Let us also take upon ourselves the crown of thorns, that is, let us make haste to be crowned with a strict life, with self-denials and purity.

BEDE. (ubi sup.) But they smite the head of Christ, who deny that He is very God. And because men are wont to use a reed to write with, they, as it were, smite the head of Christ with a reed, who speak against His divinity, and endeavour to confirm their error by the authority of Holy Writ. They spit in His face, who spit from them by their accursed words the presence of His grace. There are some also in this day, who adore Him, with a sure faith, as very God, but by their perverse actions, despise His words as though they

were fabulous, and think the promises of that word inferior to worldly allurements. But just as Caiaphas said, though he knew not what it meant, *It is expedient for us that one man should die for the people*, (John 11:50) so also the soldiers do these things in ignorance.

15:20–28

20. ——— And led him out to crucify him.

21. And they compel one Simon a Cyrenian, who passed by, coming out of the country, the father of Alexander and Rufus, to bear his cross.

22. And they bring him unto the place Golgotha, which is, being interpreted, The place of a scull.

23. And they gave him to drink wine mingled with myrrh: but he received it not.

24. And when they had crucified him, they parted his garments, casting lots upon them, what every man should take.

25. And it was the third hour, and they crucified him.

26. And the superscription of his accusation was written over, THE KING OF THE JEWS.

27. And with him they crucify two thieves; the one on his right hand, and the other on his left.

28. And the Scripture was fulfilled, which saith, And he was numbered with the transgressors.

GLOSS. (non occ.) After the condemnation of Christ, and the insults heaped upon Him when He was condemned, the Evangelist proceeds to relate His crucifixion, saying, *And led him out to crucify him*.

PSEUDO-JEROME. Here Abel is brought out into the field by his brother, to be slain by him. Here Isaac comes forth with the wood, and Abraham with the ram caught in the thicket. Here also Joseph with the sheaf of which he

dreamed, and the long robe steeped in blood. Here is Moses with the rod, and the serpent hanging on the wood. Here is the cluster of grapes, carried on a staff. Here is Elisha with the piece of wood sent to seek for the axe, which had sunk, and which swam to the wood; that is, mankind, which by the forbidden tree, fell down to hell, but by the wood of the cross of Christ, and by the baptism of water, swims to paradise. ^z Here is Jonah out of the wood of the ship sent down into the sea and into the whale's belly for three days. There follows: *And they compel Simon a Cyrenian, who passed by, coming out of the country, the father of Alexander and Rufus, to bear his cross.*

THEOPHYLACT. Now John says that He Himself bare His cross, for both took place; for He first bore the cross Himself, until some one passed, whom they compelled, and who then carried it. But he mentioned the name of his sons, to make it more credible and the affirmation stronger, for the man still lived to relate all that had happened about the cross.

PSEUDO-JEROME. Now since some men are known by the merits of their fathers, and some by those of their sons, this Simon, who was compelled to carry the cross, is made known by the merits of his sons, who were disciples. By this we are reminded, that in this life, parents are assisted by the wisdom and the merits of their children, wherefore the Jewish people is always held worthy of being remembered on account of the merits of the Patriarchs, Prophets, and Apostles. But this Simon who carries the cross, because he is compelled, is the man who labours for human praise. For men compel him to work, when the fear and love of God could not compel him.

BEDE. (ubi sup.) Or, since this Simon is not called a man of Jerusalem, but a Cyrenian, (for Cyrene is a city of Libya,) fitly is he taken to mean the nations of the Gentiles, which were once foreigners and strangers to the covenants, but now by obedience are heirs of God, and joint heirs with Christ. Whence also Simon is fitly interpreted 'obedient,' and Cyrene 'an heir.' But he is said to come from a country place, for a country place is called 'pagos' in Greek, wherefore those whom we see to be aliens from the city of God, we call pagans. Simon then coming out from the country carries the cross after Jesus, when the Gentile nations leaving pagan rites embrace obediently the footsteps of our Lord's Passion. There follows: *And they bring him unto the place Golgotha, which is being interpreted, the place of Calvary.* There are places without the city and the gate, in which

the heads of condemned persons are cut off, and which receive the name of Calvary, that is, of the beheaded. But the Lord was crucified there, that where once was the field of the condemned, there the standards of martyrdom might be lifted up.

PSEUDO-JEROME. But the Jews relate, that in this spot of the mountain the ram was sacrificed for Isaac, and there Christ is made bald¹, that is, separated from His flesh, that is, from the carnal Jews. There follows: *And they gave him to drink wine mingled with myrrh.*

AUGUSTINE. (de Con. Evan. iii. 11) This we must understand to be what Matthew expresses by, *mixed with gall*; for he put gall for any thing bitter, and wine mingled with myrrh is most bitter; although there may have been both gall and myrrh to make the wine most bitter.

THEOPHYLACT. ^a Or, they may have brought different things, in order, some vinegar and gall, and others wine mixed with myrrh.

PSEUDO-JEROME. Or else, *wine mingled with myrrh*, that is, vinegar; by it the juice of the deadly apple is wiped away.

BEDE. (ubi sup.) Bitter the vine which bore the bitter wine, set before the Lord Jesus, that the Scripture might be fulfilled which saith, *They gave me gall to eat, and when I was thirsty, they gave me vinegar to drink.* (Ps. 69:22)

AUGUSTINE. (ubi sup.) That which follows, *But he received it not*, must mean, He received it not to drink, but only tasted it, as Matthew witnesses. And what the same Matthew relates, *he would not drink*, Mark expresses by, *he received it not*, but was silent as to His tasting it.

PSEUDO-JEROME. He also refused to take sin for which He suffered, wherefore it is said of Him, I then paid the things that I never took. There follows: *And when they had crucified him, they parted his garments, casting lots upon them, what every man should take.* (Ps. 68:5. Vulg.) In this place salvation is figured by the wood; the first wood was that of the tree of knowledge of good and evil; the second wood is one of unmixed good for us, and is the wood of life. The first hand stretched out to the wood caught hold of death; the second found again the life which had been lost. By this wood we are carried through a stormy sea to the land of the living, for by

His cross Christ has taken away our torment, and by His death has killed our death. ^b With the form of a serpent He kills the serpent, for the serpent made out of the rod swallowed up the other serpents. But what means the shape itself of the cross, save the four quarters of the world; the East shines from the top, the North is on the right, the South on the left, the West is firmly fixed under the feet. Wherefore the Apostle says: *That we may know what is the height, and breadth, and length, and depth.* (Eph. 3:18) Birds, when they fly in the air, take the shape of a cross; a man swimming in the waters is borne up by the form of a cross. A ship is blown along by its yards, which are in the shape of the cross. The letter Tau is written as the sign of salvation and of the cross.

BEDE. (ubi sup.) Or else, in the transverse beam of the cross, where the hands are fixed, the joy of hope is set forth; for by the hands we understand good works, by its expansion the joy of him who does them, because sadness puts us in straits. By the height to which the head is joined, we understand the expectation of reward from the lofty righteousness of God; by the length, over which the whole body is stretched, patience, wherefore patient men are called long-suffering; by the depth, which is fixed in the ground, the hidden Sacrament itself. As long therefore as our bodies work here to the destruction of the body of sin, it is the time of the cross for us.

THEOPHYLACT. But their casting lots for His garments was also meant as an insult, as though they were dividing the clothes of a king; for they were coarse and of no great value. And John's Gospel shews this more clearly, for the soldiers, though they divided every thing else into four parts, according to their number, cast lots for the coat, which *was without seam, woven from the top throughout.* (John 19:23)

PSEUDO-JEROME. Now the garments of the Lord are His commandments, by which His body, that is, the Church, is covered; which the soldiers of the Gentiles divide amongst themselves, that there may be four classes with one faith, the married, and the widowed, those who bear rule, and those who are separate ^c. They cast lots for the undivided garment, which is peace and unity. It goes on: *And it was the third hour, and they crucified him.* Mark has introduced this truly and rightly, for at the sixth hour darkness overspread the earth, so that no one could move his head.

AUGUSTINE. (de Con. Evan. iii. 13) If Jesus was given up to the Jews to be crucified, when Pilate sat down at his tribunal about the sixth hour, as John relates, how could He be crucified at the third hour, as many persons have thought from not understanding the words of Mark? First then let us see at what hour He might have been crucified, then we shall see why Mark said that He was crucified at the third hour. It was about the sixth hour when He was given up to be crucified by Pilate sitting on his judgment seat, as has been said, for it was not yet fully the sixth hour, but about the sixth, that is, the fifth was over, and some of the sixth had begun, so that those things which are related of the crucifixion of our Lord took place after the finishing of the fifth, and at the commencement of the sixth, until, when the sixth was completed and He was hanging on the cross, the darkness which is spoken of took place. Let us now consider, why Mark has said, *It was the third hour*. He had already said positively, *And when they had crucified him, they parted his garments*; as also the others declare, that when He was crucified His garments were divided. Now if Mark had wished to fix the time of what was done, it would have been enough to say, *And it was the third hour*, why did He add, *and they crucified him*, unless it was that he wished to point to something which had gone before, and which if enquired into would be explained, since that same Scripture was to be read at a time, when it was known to the whole Church at what hour our Lord was crucified, by which means any error might be taken away, and any falsehood be refuted. But because he knew that the Lord was fixed to the cross not by the Jews but by the soldiers, as John very plainly shews, he wished to intimate that the Jews had crucified Him, since they cried out, *Crucify Him*, rather than those who executed the orders of their chief according to their duty. It is therefore implied, that it took place at the third hour when the Jews cried out, *Crucify Him*, and it is most truly shewn that they crucified Him, when they so cried out. But in the attempt of Pilate to save the Lord, and the tumultuous opposition of the Jews, we understand that a space of two hours was consumed, and that the sixth hour had begun, before the end of which, those things occurred which are related to have taken place from the time when Pilate gave up the Lord, and the darkness overspread the earth. Now he who will apply himself to these things, without the hard-heartedness of impiety, will see that Mark has fitly placed it at the third hour, in the same place as the deed of the soldiers who were the executors of it is related. Therefore lest any one should transfer in his

thoughts so great a crime from the Jews to the soldiers, he says *it was the third hour, and they crucified him*, that the fault might rather by a careful enquirer be charged to them, who, as he would find, had at the third hour cried out for His crucifixion, whilst at the same time it would be seen that what was done by the soldiers was done at the sixth hour ^d.

PSEUDO-AUGUSTINE. (Quæst. Vet. et Nov. Test. 65) Therefore he wishes to imply that it was the Jews who passed sentence concerning the crucifixion of Christ at the third hour; for every condemned person is considered as dead, from the moment that sentence is passed upon him. Mark therefore shewed that our Saviour was not crucified by the sentence of the judge, because it is difficult to prove the innocence of a man so condemned.

AUGUSTINE. (ubi sup.) Still there are not wanting persons who assert that the preparation, mentioned by John, *Now it was the preparation about the sixth hour*, was really the third hour of the day. For they say that on the day before the sabbath day, there was a preparation of the passover of the Jews, because on that sabbath, they began the unleavened bread; but however that the true passover, which is now celebrated on the day of our Lord's Passion, that is, the Christian not the Jewish passover, began to be prepared, or to have its *parasceue*, from that ninth hour of the night, when His death began to be prepared by the Jews; for *parasceue* means preparation. Between that hour therefore of the night and His crucifixion occurs the sixth hour of preparation, according to John, and the third hour of the day, according to Mark. What Christian would not give in to this solution of the question, provided that we could find some circumstance, from which we might gather that this preparation of our Passover, that is, of the death of Christ, began at the ninth hour of the night? For if we say that it began when our Lord was taken by the Jews, it was still early in the night, but if when our Lord was carried away to the house of the father in law of Caiaphas, where also He was heard by the chief priests, the cock had not crowed; but if when He was given up to Pilate, it is very plain that it was morning. It remains therefore that we must understand the preparation of our Lord's death to have commenced when all the Chief Priests pronounced, *He is guilty of death*. For there is nothing absurd in supposing that that was the ninth hour of the night, so that we may understand that Peter's denial is put out of its order after it really happened. It goes on: *And the superscription of his accusation was written over, THE KING OF THE JEWS*.

THEOPHYLACT. They wrote this superscription, as the reason why He was crucified, thus wishing to reprove His vainglory in making Himself a king, that so the passers by might not pity Him, but rather hate Him as a tyrant.

PSEUDO-JEROME. He wrote it in three languages, in Hebrew, *Melech Jeudim*; in Greek, βασιλεὺς ἐξομολογητῶν in Latin, *Rex confessorum*. These three languages were consecrated to be the chief, in the superscription on the cross, that every tongue might record the treachery of the Jews.

BEDE. (ubi sup.) But this superscription on the cross shews, that they could not even in killing Him take away the kingdom over them from Him who was about to render unto them according to their works. There follows: *And with him they crucify two thieves, the one on his right hand, the other on his left.*

THEOPHYLACT. They did this that men might have a bad opinion of Him, as though He also were a robber and a malefactor. But it was done by Providence to fulfil the Scriptures. There follows: *And the Scripture was fulfilled which saith, And he was numbered with the transgressors.*

PSEUDO-JEROME. Truth was numbered with the wicked; He left one on His left hand, the other He takes on the right, as He will do at the last day. With a similar crime they are allotted different paths; one precedes Peter into Paradise, the other Judas into hell. A short confession won for him a long life, and a blasphemy which soon ended is punished with endless pain.

BEDE. (ubi sup.) Mystically, however, the thieves crucified with Christ signify those, who by their faith and confession of Christ undergo either the struggle of martyrdom, or some rules of a stricter discipline. But those who do these deeds for the sake of endless glory, are signified by the faith of the right hand robber; those again who do them for worldly praise copy the mind and the acts of the left hand robber.

THEOPHYLACT. Or else; the two robbers were meant to point out the two people, that is, the Jews and the Gentiles, for both were evil, the Gentile as transgressing natural law, but the Jew by breaking the written law, which the Lord had delivered to them; but the Gentile was penitent, the Jew a blasphemer unto the end. Between whom our Lord is crucified, for He is the corner stone, which binds us together.

15:29–32

29. And they that passed by railed on him, wagging their heads, and saying, Ah, thou that destroyest the temple, and buildest it in three days,

30. Save thyself, and come down from the cross.

31. Likewise also the Chief Priests mocking said among themselves with the Scribes, He saved others; himself he cannot save.

32. Let Christ the King of Israel descend now from the cross, that we may see and believe. And they that were crucified with him reviled him.

PSEUDO-JEROME. The foal of Judah (Gen. 49:11.) has been tied to the vine, and his clothes dyed in the blood of the grape, and the kids tear the vine, blaspheming Christ, and wagging their heads. Wherefore it is said: *And they that passed by railed on him, wagging their heads, and saying, Ah, thou that destroyest the temple.*

THEOPHYLACT. For the passers by blasphemed Christ, reproaching Him as a seducer. But the devil moved them to bid Him come down from the Cross; for he knew that salvation was being won by the Cross, therefore he again proceeded to tempt Christ, so that if He came down from the Cross, he might be certain that He is not truly the Son of God, and so the salvation, which is by the Cross, might be done away. But He being truly the Son of God, did not come down; for if He ought to have come down, He would not have ascended there at all; but since He saw that in this way salvation must be effected, He underwent the crucifixion, and many other sufferings, unto the finishing of His work. It goes on: *Likewise also the Chief Priests mocking said among themselves with the Scribes, He saved others, himself he cannot save.* They said this, to do away with His miracles, as though those which He had done were but the semblance of them, for by working miracles He saved many.

BEDE. (ubi sup.) Thus also they confess, though against their will, that He saved many. Therefore your words condemn you, for He who saved others could have saved Himself. It goes on: *Let Christ the King of Israel descend now from the cross, that we may see and believe.*

PSEUDO-JEROME. Afterwards they saw Him arise from the grave, though they would not believe that He could come down from the tree of the Cross. Where, O Jews, is your lack of faith? Your own selves I appeal to; your own selves I bring as judges. How much more wonderful is it that a dead man should arise, than that one yet living should choose to come down from the cross. Ye asked but small things, till greater should have come to pass; but your want of faith could not be healed by signs much greater than those for which you sought. Here *all have gone out of the way, all are become abominable*. (Ps. 14:4) Wherefore it goes on: *And they that were crucified with him reviled*.

AUGUSTINE. (de Con. Evan. 3. 16) How can this be, when according to Luke one only reviled Him, but was rebuked by the other who believed on God; unless we understand that Matthew and Mark, who touched but slightly on this place, put the plural for the singular number?

THEOPHYLACT. Or else, both at first reviled Him, then one recognising Him as innocent, rebukes the other for blaspheming Him.

15:33–37

33. And when the sixth hour was come, there was darkness over the whole land until the ninth hour.

34. And at the ninth hour Jesus cried with a loud voice, saying, Eloi, Eloi, lama sabachthani? which is, being interpreted, My God, my God, why hast thou forsaken me?

35. And some of them that stood by, when they heard it, said, Behold, he calleth Elias.

36. And one ran and filled a sponge full of vinegar, and put it on a reed, and gave him to drink, saying, Let alone; let us see whether Elias will come to take him down.

37. And Jesus cried with a loud voice, and gave up the ghost.

BEDE. (ubi sup.) This most glorious light took away its rays from the world, lest it should see the Lord hanging, and lest the blasphemers should

have the benefit of its light. Wherefore it goes on: *And when the sixth hour was come, there was darkness over the whole land until the ninth hour.*

AUGUSTINE. (de Con. Evan. 3, 17) Luke added to this account the cause of the darkness, that is, the darkening of the sun.

THEOPHYLACT. If this had been the time for an eclipse, some one might have said that this that happened was natural, but it was the fourteenth moon, when no eclipse can take place. There follows: *And at the ninth hour Jesus cried with a loud voice, saying, Eloi, Eloi, lama sabachthani.*

PSEUDO-JEROME. At the ninth hour, the tenth piece of money which had been lost is found, by the overturning of the house.

BEDE. (ubi sup.) For when Adam sinned, it is also written that he heard the voice of the Lord, walking in paradise, in the cool after mid-day; (Gen. 3:8.) and in that hour when the first Adam by sinning brought death into the world, in that same hour the second Adam by dying destroyed death. And we must observe, that our Lord was crucified, when the sun was going away from the centre of the world; but at sunrise He celebrated the mysteries of His resurrection; because He died for our sins, but rose again for our justification. Nor need you wonder at the lowliness of His words, at the complaints as of one forsaken, when you look on the offence of the cross, knowing the form of a servant. For as hunger, and thirst, and fatigue were not things proper to the Divinity, but bodily affections; so His saying, *Why hast thou forsaken me?* was proper to a bodily voice, for the body is never naturally wont to wish to be separated from the life which is joined to it. For although our Saviour Himself said this, He really shewed the weakness of His body; He spoke therefore as man, bearing about with Him my feelings, for when placed in danger we fancy that we are deserted by God.

THEOPHYLACT. Or, He speaks this as man crucified by God for me, for we men have been forsaken by the Father, but He never has. For hear what He says; *I am not alone, because the Father is with me.* (John 16:32) Though He may also have said this as being a Jew, according to the flesh, as though He had said, Why hast thou forsaken the Jewish people, so that they have crucified Thy Son? For as we sometimes say, God has put on me, that is, my human nature, so here also we must understand *thou hast forsaken me,*

to mean my nature, or the Jewish people. It goes on: *And some of them that stood by, when they heard it, said, Behold, he calleth Elias.*

BEDE. (ubi sup.) These however I suppose were Roman soldiers who did not understand the peculiarity of the Hebrew tongue, but, from His calling Eloi, thought that Elias was called by Him. But if the Jews are understood to have said this, they must be supposed to do this, as accusing Him of folly in calling for the aid of Elias. It goes on: *And one ran and filled a sponge full of vinegar, and put it on a reed, and gave him to drink, saying, Let alone: let us see whether Elias will come to take him down.* John shews more fully the reason why the vinegar was given to the Lord to drink, saying, that Jesus said, *I thirst*, (John 19:28.) that the Scriptures might be fulfilled. They however applied a sponge full of vinegar to His mouth.

PSEUDO-JEROME. Here he points out a similitude for the Jews; a sponge on a reed, weak, dry, fit for burning; they fill it with vinegar, that is, with wickedness and guile.

AUGUSTINE. (ubi sup.) Matthew has not related, that the man who brought the sponge filled with vinegar, but that the others spoke about Elias; from whence we gather that both said it.

PSEUDO-JEROME. Though the flesh was weak, yet the heavenly voice, which said, *Open me the gates of righteousness*, (Ps. 118:19) waxed strong. Wherefore there follows: *And Jesus cried with a loud voice, and gave up the ghost.* We who are of the earth die with a very low voice, or with no voice at all; but He who descended from heaven breathed His last with a loud voice.

THEOPHYLACT. He who both rules over death and commands it dies with power, as its Lord. But what this voice was is declared by Luke: *Father, into thy hands I commend my spirit.* For Christ would have us understand by this, that from that time the souls of the saints go up into the hands of God. (v. note u, p. 217) For at first the souls of all were held in hell, till He came, who preached the opening of the prison to the captives.

38. And the veil of the temple was rent in twain from the top to the bottom.

39. And when the centurion, which stood over against him, saw that he so cried out, and gave up the ghost, he said, Truly this man was the Son of God.

40. There were also women looking on afar off: among whom was Mary Magdalene, and Mary the mother of James the less and of Joses, and Salome;

41. (Who also, when he was in Galilee, followed him, and ministered unto him;) and many other women which came up with him unto Jerusalem.

GLOSS. After the Evangelist has related the Passion and the death of Christ, he now goes on to mention those things which followed after the death of our Lord. Wherefore it is said: *And the veil of the temple was rent in twain from the top to the bottom.*

PSEUDO-JEROME. The veil of the temple is rent, that is, the heaven is opened.

THEOPHYLACT. Again, God by the rending of the veil implied that the grace of the Holy Spirit goes away and is rent from the temple, so that the Holy of holies might be seen by all; ° also that the temple will mourn amongst the Jews, when they shall deplore their calamities, and rend their clothes. This also is a figure of the living temple, that is, the body of Christ, in whose Passion His garment is torn, that is, His flesh. Again, it means another thing; for the flesh is the veil of our temple, that is, of our mind. But the power of the flesh is torn in the Passion of Christ, from the top to the bottom, that is, from Adam even down to the latest man; for also Adam was made whole by the Passion of Christ, and his flesh does not remain under the curse, nor does it deserve corruption, but we all are gifted with incorruption. *And when the centurion who stood over against him saw.* He who commands a hundred soldiers is called a centurion. But seeing that He died with such power as the Lord, he wondered and confessed.

BEDE. (ubi sup.) Now the cause of the centurion's wonder is clear, that seeing that the Lord died in that way, that is, sent forth His spirit, he said,

Truly this man was the Son of God. For no one can send forth his own spirit, but He who is the Creator of souls.

AUGUSTINE. (de Trin. 4, 13) This also he most of all wondered at, that after that voice which He sent forth as a figure of our sin, He immediately gave up His spirit. For the spirit of the Mediator shewed that no penalty of sin could have had power to cause the death of His flesh; for it did not leave the flesh unwillingly, but as it willed, for it was joined to the Word of God in the unity of person.

PSEUDO-JEROME. But the last are now made the first. The Gentile people confesses. The blinded Jew denies, so that their error is worse than the first.

THEOPHYLACT. And so the order is inverted, for the Jew kills, and the Gentile confesses; the disciples fly, and the women remain. For there follows: *There were also women looking on afar off, amongst whom was Mary Magdalene, and Mary the mother of James the less and of Joses, and Salome.*

ORIGEN. (in Matt. Tract. 35) But it seems to me, that here three women are chiefly named, by Matthew and Mark. Two indeed are set down by each Evangelist, Mary Magdalene, and Mary the mother of James; the third is called by Matthew, the mother of the sons of Zebedee, but by Mark she is called Salome.

BEDE. (ubi sup.) He means by James the Less, the son of Alphæus, who was also called the brother of our Lord, because he was the son of Mary, our Lord's mother's sister, whom John mentions, saying, *Now there stood by the cross of Jesus his mother and his mother's sister, Mary of Cleophas, and Mary Magdalene.* (John 19:25) And he seems to call her Mary of Cleophas, from her father or some relation. But he was called James the Less, to distinguish him from James the Great, that is, the son of Zebedee, who was called amongst the first of the Apostles by our Lord. Further, it was a Jewish custom, nor was it thought blamable after the manners of an ancient people, that women should furnish to teachers food and clothing out of their substance. Wherefore there follows: *Who also when he was in Galilee followed him, and ministered unto him.* They ministered unto the Lord of their substance, that He might reap their carnal things whose spiritual things they reaped, and that He might shew forth a type for all masters, who ought

to be content with food and clothing from their disciples. But let us see what companions He had with Him, for it goes on: *And many other women which came up with him into Jerusalem.*

PSEUDO-JEROME. As the female sex through the Virgin Mary is not shut out from salvation, so it is not thrust away from the knowledge of the mystery of the cross, and of the resurrection, through the widow Mary Magdalene, and the others, who were mothers.

15:42–47

42. And now when the even was come, because it was the preparation, that is, the day before the sabbath,

43. Joseph of Arimathæa, an honourable counsellor, which also waited for the kingdom of God, came, and went in boldly unto Pilate, and craved the body of Jesus.

44. And Pilate marvelled if he were already dead: and calling unto him the centurion, he asked him whether he had been any while dead.

45. And when he knew it of the centurion, he gave the body to Joseph.

46. And he bought fine linen, and took him down, and wrapped him in the linen, and laid him in a sepulchre which was hewn out of a rock, and rolled a stone unto the door of the sepulchre.

47. And Mary Magdalene and Mary the mother of Joses beheld where he was laid.

GLOSS. (non occ.) After the passion and death of Christ, the Evangelist relates His burial, saying, *And now when the even was come, because it was the preparation, that is, the day before the sabbath, Joseph of Arimathæa.*

BEDE. (ubi sup.) What is called *parasceue* in Greek, is in Latin *præparatio*; by which name those Jews, who lived amongst Greeks, used to call the sixth day of the week, because on that day they used to prepare what was necessary for the rest of the sabbath day. Because then man was made on the sixth day, but on the seventh the Creator rested from all His work, fitly

was our Saviour crucified on the sixth day, and thus fulfilled the mystery of man's restoration. But on the sabbath, resting in the tomb, He was waiting for the event of the resurrection, which was to come on the eighth day. So we must also in this age of time be crucified to the world; but in the seventh day, that is, when a man has paid the debt to death, our bodies indeed must rest in the grave, but our souls after good works in hidden peace with God; till in the eighth period, even our bodies themselves, glorified in the resurrection, receive incorruption together with our souls. But the man who buried the body of the Lord must needs by his righteous merits have been worthy, and by the nobility of worldly power able to perform this service. Therefore it is said, *An honourable counsellor, which also waited for the kingdom of God*. He is called in Latin, *decurio*, because he is of the order of the *curia*, and served the office of a provincial magistracy; this officer was also called *curialis*, from his care of civic duties. Arimathæa is the same as Ramathain, the city of Elkanah and Samuel.

PSEUDO-JEROME. It is interpreted, *taking down*, of which was Joseph, who came to take down the body of Christ from the cross. There follows: *Came and went in boldly unto Pilate, and craved the body of Jesus*.

THEOPHYLACT. He was bold with a praiseworthy boldness; for he did not consider within himself, I shall fall from my rich estate, and I shall be expelled by the Jews, if I beg for the body of Him, who was condemned as a blasphemer. It goes on: *And Pilate marvelled if he were already dead*. For he thought that He should continue long alive upon the cross, as also the thieves used to live long, upon the instrument of their execution. It goes on: *And calling unto him the centurion, he asked him if he had been any while dead*; that is, before the time when other executed persons usually died. There follows: *And when he knew it of the centurion*, (that is, that He was dead,) *he gave the body to Joseph*.

BEDE. (ubi sup.) But it was not an obscure person, nor a man of mean rank, who could come to the governor and obtain the body. There follows: *And he bought fine linen, and took him down, and wrapped him in the linen*.

THEOPHYLACT. Burying the precious body precious; for being a disciple of our Lord, he knew how greatly the Lord's body ought to be honoured.

BEDE. (ubi sup.) By this however, according to a spiritual meaning, we may understand that the body of the Lord should not be wrapped in gold or gems, or silk, but in a clean linen cloth. Hence it became a custom in the Church that the sacrifice of the altar should not be celebrated in silk, or in a dyed cloth, but in linen produced from the earth, just as the body of the Lord was wrapped in clean linen; as, we read in the Pontifical acts, it was ordered by the blessed Sylvester ^f. Though it has also another meaning, that he who receives Jesus in a pure mind wraps Him in clean linen. There follows: *And laid him in a sepulchre which was hewn out of a rock, and rolled a stone unto the door of the sepulchre.* It is said that the sepulchre of the Lord is a round cell, hewn out of the rock which was around it, so high, that a man standing upright could scarcely touch the roof with his outstretched hand; and it has an entrance to the east, to which the great stone was rolled, and placed upon it. In the northern part of it is the tomb itself, that is, the place where our Lord's body lay, made of the same rock, seven feet in length, raised three palms higher than the floor. It is not open from above, but on the south side, the whole of which is open, and through which the body was brought in. The colour of the sepulchre and of the recess is said to be a mixed white and red.

PSEUDO-JEROME. By the burial of Christ we rise again, by His going down into hell we mount up into heaven; here is found the honey in the mouth of the dead lion.

THEOPHYLACT. Let us too imitate Joseph, taking to ourselves the body of Christ by Unity, and let us place it in a sepulchre, hewn out of the rock, that is, in a soul recollected, never forgetful of God; for this is a soul hewn out of the rock, that is, out of Christ, for He is our rock, who holds together our strength. We ought also to wrap Him in linen, that is, to receive Him in a pure body; for the linen is the body which is the clothing of the soul. We must, however, not throw open, but wrap Him up; for He is secret, closed and hidden. There follows: *And Mary Magdalene and Mary the mother of Joses beheld where he was laid.*

BEDE. We read in Luke, that His acquaintances and the women who had followed Him stood afar off. When these then who were known to Jesus returned home after the burial of His body, the women alone, who were bound to Him with a closer love, after following the funeral, took care to see how He was laid, that they might be able at a fitting season to offer Him

the sacrifice of their devotion. But on the day of the *parasceue*, that is, of the preparation, the holy women, that is, humble souls, do the same, when they burn with love for the Saviour, and diligently follow the steps of His Passion in this life, where their future rest is to be prepared; and they weigh with a pious minuteness the order in which His passion was accomplished, if perchance they be able to imitate it.

PSEUDO-JEROME. These things also fit the Jewish people, which finally is believing, which is ennobled by faith to become the child of Abraham. It lays aside its despair, it waits for the kingdom of God, it goes in to the Christians, that it may be baptized; which is implied by the name of Pilate, which is interpreted, ‘One who works with a hammer,’ that is, he who subdues the iron nations, that he may rule them with a rod of iron. It seeks for the sacrifice, that is, the viaticum, which is given to penitents at their last end, and wraps it up in a heart clean and dead to sin; it makes it firm in the safeguard of faith, and shuts it up with the covering of hope, through works of charity; (for *the end of the commandment is charity*;) (1 Tim. 1:5) whilst the elect, who are the stars of the sea, are looking on from afar, for, if it be possible, the very elect shall be offended.

CHAP. 16

16:1–8

1. And when the sabbath was past, Mary Magdalene, and Mary the mother of James, and Salome, had bought sweet spices, that they might come and anoint him.

2. And very early in the morning the first day of the week, they came unto the sepulchre at the rising of the sun.

3. And they said among themselves, Who shall roll us away the stone from the door of the sepulchre?

4. And when they looked, they saw that the stone was rolled away: for it was very great.

5. And entering into the sepulchre, they saw a young man sitting on the right side, clothed in a long white garment; and they were affrighted.

6. And he saith unto them, Be not affrighted: Ye seek Jesus of Nazareth, which was crucified: he is risen; he is not here: behold the place where they laid him.

7. But go your way, tell his disciples and Peter that he goeth before you into Galilee: there shall ye see him, as he said unto you.

8. And they went out quickly, and fled from the sepulchre; for they trembled and were amazed: neither said they any thing to any man; for they were afraid.

PSEUDO-JEROME. After the sadness of the sabbath, a happy day dawns upon them, which holds the chief place amongst days, for in it the chief light shines forth, and the Lord rises in triumph. Wherefore it is said, *And when the sabbath was past, Mary Magdalene, and Mary the mother of James and Salome, had bought sweet spices.*

GLOSS. (ord. ex Bedâ.) For these religious women after the burial of the Lord, as long as it was lawful to work, that is, up to sunset, prepared ointment, as Luke says. (Luke 23:56) And because they could not finish their work from the shortness of the time, when the sabbath was over, that is, at sunset, as soon as the time for working came round again, they hastened to buy spices, as Mark says, that they might go in the morning to anoint the body of Jesus. Neither could they come to the sepulchre on the evening of the sabbath, for night prevented them. Wherefore it goes on: *And very early in the morning the first day of the week, they came unto the sepulchre at the rising of the sun.*

SEVERIANUS. (occ. ap. Chrysologum, serm. 82) The women in this place run abroad with womanly devotion, for they do not bring Him faith as though He were alive, but ointments as to one dead; and they prepare the service of their grief for Him as buried, not the joys of heavenly triumph for Him as risen.

THEOPHYLACT. For they do not understand the greatness and dignity of the wisdom of Christ. But they came according to the custom of the Jews to anoint the body of Christ, that it might remain sweet-smelling, and might not burst forth into moisture, for spices have the property of drying up, and absorb the moisture of the body, so that they keep the body from corruption.

GREGORY. (Hom. in Evan. 21) But if we believe on Him who is dead, and are filled with the sweet smell of virtue, and seek the Lord with the fame of good works, we come to His sepulchre with spices. There follows: *And very early in the morning the first day of the week, they came unto the sepulchre at the rising of the sun.*

AUGUSTINE. (Con. Evang. iii. 24) What Luke expresses by *very early in the morning*, and John by *early when it was yet dark*, Mark must be understood to mean, when he says, *very early in the morning, at the rising of the sun*, that is, when the sky was growing bright in the east, as is usual in places near the rising sun; for this is the light which we call the dawning. Therefore there is no discrepancy with the report which says, *while it was yet dark*. For when the day is dawning, the remains of darkness lessen in proportion as the light grows brighter; and we must not take the words *very early in the morning, at the rising of the sun*, to mean that the sun himself was seen upon the earth, but as expressing the near approach of the sun into those parts, that is, when his rising begins to light up the sky.

PSEUDO-JEROME. By *very early in the morning*, (Luke 24:1. diluculo Vulg.) he means what another Evangelist expresses by *at the dawning*. But the dawn is the time between the darkness of night, and the brightness of day, in which the salvation of man is coming forth with a happy closeness, to be declared in the Church, just as the sun, when he is rising and the light is near, sends before him the rosy dawn, that with prepared eyes she may bear to see the graciousness of his glorious brightness, when the time of our Lord's resurrection has dawned; that then the whole Church, after the example of the women, may sing the praises of Christ, since He has quickened the race of man after the pattern of His resurrection, since He has given life, and has poured upon them the light of belief.

BEDE. (in Marc. 4, 45) As then the women shew the great fervency of their love, by coming very early in the morning to the sepulchre, as the history relates, according to the mystical sense an example is given to us, that with

a shining face, and shaking off the darkness of wickedness, we may be careful to offer the fragrance of good works and the sweetness of prayer to the Lord.

THEOPHYLACT. He says, On the first of the sabbaths, (μῑᾱς σαββάτων.) that is, on the first of the days of the week. For the days of the week are called sabbaths, and by the word ‘una’ is meant ‘prima.’

BEDE. (ubi sup.) Or else, by this phrase is meant the first day from the day of sabbaths, or rests, which were kept on the sabbath. There follows: *And they said among themselves, Who shall roll us away the stone from the door of the sepulchre?*

SEVERIANUS. (Chrysologus ubi sup.) Your breast was darkened, your eyes shut, and therefore ye did not before see the glory of the opened sepulchre. It goes on: *And they looked, and saw that the stone was rolled away.*

BEDE. (ubi sup.) Matthew shews clearly enough, that the stone was rolled away by an Angel. This rolling away of the stone means mystically the opening of the Christian sacraments, which were held under the veil of the letter of the law; for the law was written on stone. It goes on: *For it was very great.*

SEVERIANUS. (Chrysologus ubi sup.) Great indeed by its office rather than its size, for it can shut in and throw open the body of the Lord.

GREGORY. (ubi sup.) But the women who came with spices see the Angels; because those minds who come to the Lord with their virtues, through holy desires, see the heavenly citizens. Wherefore it goes on: *And entering into the sepulchre, they saw a young man sitting on the right side, clothed in a long white garment; and they were affrighted.*

THEOPHYLACT. Though Matthew says that the Angel was sitting on the stone, whilst Mark relates that the women entering into the sepulchre saw a young man sitting, yet we need not wonder, for they afterwards saw sitting within the sepulchre the same Angel as sat without on the stone.

AUGUSTINE. (ubi sup.) Either let us suppose that Matthew was silent about that Angel, whom they saw on entering, whilst Mark said nothing of him, whom they saw outside sitting on the stone, so that they saw two and heard severally from two, the things which the Angels said concerning Jesus; or

we must understand by *entering into the sepulchre*, their coming within some inclosure, by which it is probable that the place was surrounded a little space before the stone, by the cutting out of which the burial place had been made, so that they saw sitting on the right hand in that space him whom Matthew designates as sitting on the stone.

THEOPHYLACT. But some say the women mentioned by Matthew were different from those in Mark. But Mary Magdalene was with all parties, from her burning zeal and ardent love.

SEVERIANUS. (Chrysologus ubi sup.) The women, then, entered the sepulchre, that being buried with Christ, they might rise again from the tomb with Christ. They see the young man, that is, they see the time of the Resurrection, for the Resurrection has no old age, and the period, in which man knows neither birth nor death, admits of no decay, and requires no increase. Wherefore what they saw was a young man, not an old man, nor an infant, but the age of joy.

BEDE. (ubi sup.) Now they saw a young man sitting on the right side, that is, on the south part of the place where the body was laid. For the body, which was lying on its back, and had its head to the west, must have had its right to the south.

GREGORY. (ubi sup.) But what is meant by the left hand, but this present life, and what by the right, but everlasting life? Because then our Redeemer had already gone through the decay of this present life, fitly did the Angel, who had come to announce His everlasting life, sit on the right hand.

SEVERIANUS. (Chrysologus ubi sup.) Again, they saw a young man sitting on the right, because the Resurrection has nothing sinister in it. They also see him dressed in a long white robe; that robe is not from mortal fleece, but of living virtue, blazing with heavenly light, not of an earthly dye, as saith the Prophet, *Thou deckest thyself with light as with a garment*; and of the just it is said, *Then shall the righteous shine forth as the sun*. (Ps. 104:2) (Matt. 13:43)

GREGORY. (ubi sup.) Or else, he appeared covered with a white robe, because he announced the joys of our festivity, for the whiteness of the robe shews the splendour of our solemnity.

PSEUDO-JEROME. The white robe is also true joy, now that the enemy is driven away, the kingdom won, the King of Peace sought for and found and never let go by us. This young man then shews an image of the Resurrection to them who feared death. But their being frightened shews that *eye hath not seen, nor ear heard, neither have entered into the heart of man to conceive the things which God hath prepared for them that love Him.* (1 Cor 2:9) There follows, *And he saith unto them, Be not affrighted.*

GREGORY. (ubi sup.) As though he had said, Let them fear, who love not the coming of the inhabitants of heaven; let them fear, who, weighed down with carnal desires, despair that they can ever attain to their company; but why should ye fear, ye who see your own fellow citizens.

PSEUDO-JEROME. For there is no fear in love. Why should they fear, who had found Him whom they sought?

GREGORY. (ubi sup.) But let us hear what the Angel adds; *Ye seek Jesus of Nazareth.* Jesus means the Saviour, but at that time there may have been many a Jesus, not indeed really, but in name, therefore the place Nazareth is added, that it might be evident of what Jesus it was spoken. And immediately he subjoins the reason, *Which was crucified.*

THEOPHYLACT. For he does not blush at the Cross, for in it is the salvation of men, and the beginning of the Blessed.

PSEUDO-JEROME. But the bitter root of the Cross has disappeared. The flower of life has burst forth with its fruits, that is, He who lay in death has risen in glory. Wherefore he adds, *He is risen; he is not here.*

GREGORY. (ubi sup.) *He is not here*, is spoken of His carnal presence, for He was not absent from any place as to the presence of His majesty.

THEOPHYLACT. As if he had said, Do ye wish to be certain of His resurrection, he adds, *Behold the place where they laid him.* This too was the reason why he had rolled away the stone, that he might shew the the place.

PSEUDO-JEROME. But immortality is shewn to mortals as¹ due to thankfulness, that we may understand what we were, and that we may know what we are to be. There follows, *But go your way, tell his disciples and Peter that he goeth before you into Galilee.* The women are ordered to tell

the Apostles, that as by a woman death was announced, so also might life rising again. But He says specially unto Peter, because he had shewn himself unworthy of being a disciple, since he had thrice denied his Master; but past sins cease to hurt us when they cease to be pleasing to us.

GREGORY. (ubi sup.) If again the Angel had not expressly named him who had denied his Master, he would not have dared to come amongst the disciples; he is therefore called by name, lest he should despair on account of his denial.

AUGUSTINE. (Con. Evan. iii. 25) By saying, *He will go before you into Galilee, there shall ye see him, as he said unto you*, he seems to imply, that Jesus would not shew Himself to His disciples after His resurrection except in Galilee, which shewing of Himself Mark himself has not² mentioned. For that which He has related, *Early the first day of the week he appeared to Mary Magdalene, and after that to two of them as they walked and went into the country*, we know took place in Jerusalem, on the very day of the resurrection; then he comes to His last manifestation, which we know was on the Mount of Olives, not far from Jerusalem. Mark therefore never relates the fulfilment of that which was foretold by the Angel; but Matthew does not mention any place at all, where the disciples saw the Lord after He arose, except Galilee, according to the Angel's prophecy. But since it is not set down when this happened, whether first, before He was seen any where else, and since the very place where Matthew says that He went into Galilee to the mountain, does not explain the day, or the order of the narration, Matthew does not oppose the account of the others, but assists in explaining and receiving them. But nevertheless since the Lord was not first to shew Himself there, but sent word that He was to be seen in Galilee, where He was seen subsequently, it makes every faithful Christian on the look out, to find out in what mysterious sense it may be understood.

GREGORY. (ubi sup.) For Galilee means¹ 'a passing over;' for our Redeemer had already passed from His Passion to His resurrection, from death unto life, and we shall have joy in seeing the glory of His resurrection, if only we pass over from vice to the heights of virtue. He then who is announced at the tomb, is shewn in 'passing over,' because He who is first known in mortification of the flesh, is seen in this passing over of the soul.

PSEUDO-JEROME. This sentence is but short in the number of syllables, but the promise is vast in its greatness. Here is the fountain of our joy, and the source of everlasting life is prepared. Here all that are scattered are brought together, and the contrite hearts are healed. There, he says, ye shall see Him, but not as ye have seen Him.

AUGUSTINE. (ubi sup.) It is also signified that the grace of Christ is about to pass over from the people of Israel to the Gentiles, by whom the Apostles would never have been received when they preached, if the Lord had not gone before them and prepared a way in their hearts; and this is what is meant by, *He goeth before you into Galilee, there shall ye see him*, that is, there shall ye find His members. There follows: *And they went out quickly, and fled from the sepulchre, for they trembled and were amazed*.

THEOPHYLACT. That is, they trembled because of the vision of Angels, and were amazed because of the resurrection.

SEVERIANUS. (Chrysologus ubi sup.) The Angel indeed sits on the sepulchre, the women fly from it; he, on account of his heavenly substance, is confident, they are troubled because of their earthly frame. He who cannot die, cannot fear the tomb, but the women both fear from what was then done, and still, as being mortals, fear the sepulchre as mortals are wont.

PSEUDO-JEROME. This also is spoken of the life to come, in which grief and groaning will flee away. For the women prefigure before the resurrection all that is to happen to them after the resurrection, namely, they flee away from death and fear. There follows, *Neither said they any thing to any man, for they were afraid*.

THEOPHYLACT. Either on account of the Jews, or else they said nothing because the fear of the vision prevented them.

AUGUSTINE. (de Con. Evan. iii. 24.) We may however enquire how Mark can say this, when Matthew says, *they departed quickly from the sepulchre with fear and great joy, and did run to bring his disciples word*, (Matt. 28:8) unless we understand it to mean, that they did not dare to say a word to any of the Angels themselves, that is, to answer the words which they had spoken to them; or else to the guards whom they saw lying there; for that joy of which Matthew speaks is not inconsistent with the fear which Mark mentions. For we ought to have understood that both feelings were in their

minds, even though Matthew had not mentioned the fear. But since he has also said that they came out with fear and great joy, he does not allow room for any question to be raised.

SEVERIANUS. (Chrysologus ubi sup.) It is said also in a marked manner, that they said nothing to any one, because it is the part of women to hear, and not to speak, to learn, not to teach.

16:9–13

9. Now when Jesus was risen early the first day of the week, he appeared first to Mary Magdalene, out of whom he had cast seven devils.

10. And she went and told them that had been with him, as they mourned and wept.

11. And they, when they had heard that he was alive, and had been seen of her, believed not.

12. After that he appeared in another form unto two of them, as they walked, and went into the country.

13. And they went and told it unto the residue: neither believed they them.

AUGUSTINE. (de Con. Evan. iii. 25) Now we must consider how the Lord appeared after the resurrection. For Mark says, *Now when Jesus was risen early the first day of the week, he appeared first to Mary Magdalene, out of whom he had cast seven devils.*

BEDE. (ubi sup.) John tells us most fully how and when this appearance took place. But the Lord rose in the morning from the sepulchre in which He had been laid in the evening, that those words of the Psalm might be fulfilled, *Heaviness may endure for a night, but joy cometh in the morning.* (Ps. 30:5)

THEOPHYLACT. Or else put a stop at, *Now when Jesus was risen*, and then read, *early the first day of the week he appeared, &c.*

GREGORY. (ubi sup.) For as Samson at midnight not only left Gaza, but also carried away the gates of it, so also our Redeemer rising before the light, did not only come out free from hell, but destroyed also the very gates of hell.¹ But Mark here testifies that seven devils were cast out of Mary; and what is meant by *seven devils* save all vices? for as by seven days is understood all time, so by the number seven² a whole is fitly figured.

THEOPHYLACT. But Mary had seven devils, because she was filled with all vices. Or else, by seven devils are meant seven spirits contrary to the seven virtues, as a spirit without fear, without wisdom, without understanding, and whatsoever else is opposed to the gifts of the Holy Ghost.

PSEUDO-JEROME. Again, He is shewn to her, out of whom He had cast seven devils, because harlots and publicans shall go before the synagogue into the kingdom of heaven, as the thief reached it before the Apostles.

BEDE. (ubi sup.) In the beginning also woman brought man into sin, now she, who first tasted death, first sees the resurrection, lest she should have to bear the reproach of perpetual guilt amongst men; and she who had been the channel of guilt to man, now has become the first channel of grace. For it goes on: *And she went and told them that had been with him as they mourned and wept.*

PSEUDO-JEROME. They mourn and weep because they had not yet seen, but after a short time they shall receive a consolation. For blessed are they that weep now, for they shall be comforted.

BEDE. (ubi sup.) Fitly too is this woman, who was the first to announce the joy of our Lord's resurrection, said to have been cured of seven devils, lest any one worthily repenting of his sins should despair of pardon for what he had done, and that it might be shewn that *where sin abounded, grace did much more abound.* (Rom. 5:20)

SEVERIANUS. (Chrysologus ubi sup.) Mary brings the news, not now as a woman, but in the person of the Church, so that, as above woman was silent, here as the Church she might bring tidings and speak. There follows, *And they when they heard that he was alive and had been seen by her, believed not.*

GREGORY. (Hom. in Evan. xxix.) That the disciples were slow in believing our Lord's resurrection was not so much a weakness of theirs as it is our strength. For the resurrection itself through their doubts was manifested by many proofs; and whilst we read and acknowledge them, what do we but become firmer through their doubting? There follows, *After this he appeared in another form unto two of them as they walked and went to a farm house.*

AUGUSTINE. (ubi sup.) Luke relates the whole story respecting these two, one of whom was Cleophas, but Mark here touches but slightly upon it. That village of which Luke speaks may without absurdity be supposed to be what is here called a farm house, and indeed in some Greek manuscripts it is called the country. But by this name are understood not only villages, but also boroughs and country towns, because they are without the city, which is the head and mother of all the rest. That which Mark expresses by the Lord's appearance *in another form*, is what Luke means by saying that *their eyes were holden that they could not know him*. For something was upon their eyes, which was allowed to remain there, until the breaking of bread.

SEVERIANUS. (Chrysologus ubi sup.) But let no one suppose that Christ changed the form of His face by His resurrection, but the form is changed when of mortal it becomes immortal, so that this means that He gained a glorious countenance, not that He lost the substance of His countenance. But He was seen of two; because faith in the resurrection is to be preached and shewn to two people, that is, the Gentiles and the Jews. There follows, *And they went and told it unto the residue, neither believed they them*. How are we to understand the words of Mark compared with the account of Luke, that they then said, *The Lord hath risen indeed, and hath appeared unto Simon*, (Luke 24:34) if we do not suppose that there were some there who would not believe?

THEOPHYLACT. For he does not say this of the eleven, but of some others, whom He calls the residue.

PSEUDO-JEROME. But in a mystic sense we may understand that faith here labours, leading the active life, but there it reigns secure in the contemplative vision. Here we see His face through a glass, there we shall see the truth face to face, wherefore He was shewn to them as they were walking, that is, labouring, in another form. And when it was told, the

disciples did not believe, because they saw, like Moses, that which was not enough for them, for he said, *Shew me thyself*; (Exod. 33:18. Sept.) forgetting his flesh, he prays in this life for that which we hope for in the life to come.

16:14–18

14. Afterward he appeared unto the eleven as they sat at meat, and upbraided them with their unbelief and hardness of heart, because they believed not them which had seen him after he was risen.

15. And he said unto them, Go ye into all the world, and preach the Gospel to every creature.

16. He that believeth and is baptized shall be saved; but he that believed not shall be damned.

17. And these signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues;

18. They shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover.

GLOSS. (non occ.) Mark, when about to finish his Gospel, relates the last appearance of our Lord to His disciples after His resurrection, saying, ¹ *For the last time he appeared unto the eleven as they sat at meat.* (Acts 1:4, 9)

GREGORY. (ubi sup.) We should observe that Luke says in the Acts, *As he² was eating with them he commanded that they should not depart from Jerusalem,* and shortly afterwards, *while they beheld he was taken up.* For He ate, and then ascended, that by the act of eating, the truth of the flesh might be declared; wherefore it is also here said, that *he appeared to them for the last time as they sat at meat.*

PSEUDO-JEROME. But He appeared when all the eleven were together, that all might be witnesses, and relate to all men what they had seen and heard in common. It goes on: *And upbraided them with their unbelief and hardness of heart, because they believed not them who had seen him after his resurrection.*

AUGUSTINE. (ubi sup.) But how was this done *the last time*? The last occasion on which the Apostles saw the Lord upon earth happened forty days after the resurrection; but would He then have upbraided them for not believing those who had seen Him risen, when they themselves had so often seen Him after His resurrection? It remains therefore that we should understand that Mark wished to say it in few words, and said *for the last time*, because it was the last time that He shewed Himself that day, as night was coming on, when the disciples returned from the country into Jerusalem, and found, as Luke says (Luke 24:33.), the eleven and those who were with them, speaking together concerning the resurrection of our Lord. But there were some there who did not believe; when these then were sitting at meat, (as Mark says,) and were still speaking, (as Luke relates,) *The Lord stood in the midst of them, and saith unto them, Peace be unto you*; (Luke 24:36) as Luke and John say. (John 20:19) The rebuke therefore which Mark here mentions, must have been amongst those words, which Luke and John say, that the Lord at that time spoke to the disciples. But another question is raised, how Mark says that He appeared when the eleven sat at meat, if the time was the first part of the night on the Lord's day, when John plainly says that Thomas was not with them, who, we believe, had gone out, before the Lord came in to them, after those two had returned from the village, and spoken with the eleven, as we find in Luke's Gospel. But Luke in his relation leaves room for supposing that Thomas went out first, while they spoke these things, and that the Lord entered afterwards; Mark however from his saying, *for the last time he appeared to the eleven as they sat at meat*, forces us to believe that he was there, unless indeed, though one of them was absent, he chose to call them the eleven, because the company of the Apostles was then called by this number, before Matthias was chosen into the place of Judas. Or if this be a harsh way of understanding it, let us understand that it means that after many appearances, He shewed Himself for the last time, that is, on the fortieth day, to the Apostles, as they sat at meat, and that since He was about to ascend from them, He rather wished on that day to reprove them for not having believed those who had seen Him risen before seeing Him themselves, because after His ascension even the Gentiles on their preaching were to believe a Gospel, which they had not seen. And so the same Mark immediately after that rebuke says, *And he said unto them, Go ye into all the world, and preach the Gospel to every creature*. And lower

down, *He that believeth not shall be condemned*. Since then they were to preach this, were not they themselves to be first rebuked, because before they saw the Lord they had not believed those to whom He had first appeared?

GREGORY. (ubi sup.) Another reason also why our Lord rebuked His disciples, when He left them as to His bodily presence, was, that the words which He spoke on leaving them might remain more deeply impressed upon the hearts of His hearers.

PSEUDO-JEROME. But He rebukes their want of faith, that faith might take its place; He rebukes the hardness of their stony heart, that the fleshy heart, full of love, might take its place.

GREGORY. (ubi sup.) After rebuking the hardness of their hearts, let us hear the words of advice which He speaks. For it goes on: *Go ye into all the world, and preach the Gospel to every creature*. Every man must be understood by *every creature*; for man partakes something of every creature; he has existence as have stones, life as trees, feeling as animals, understanding as have Angels. For the Gospel is preached to every creature, because he is taught by it, for whose sake all are created, whom all things are in some way like, and from whom therefore they are not alien. By the name of every creature also every nation of the Gentiles may be meant. For it had been said before, *Go not into the way of the Gentiles*. (Matt. 10:5) But now it is said, *Preach the Gospel to every creature*, so that the preaching of the Apostles which was thrust aside by Judæa, might be an assistance to us, since Judæa had haughtily rejected it, thus witnessing to her own damnation.

THEOPHYLACT. Or else; to every creature, that is, whether believing or unbelieving. It goes on: *He that believeth and is baptized shall be saved*. For it is not enough to believe, for he who believeth and is not baptized, but is a catechumen, has not yet attained to perfect salvation.

GREGORY. (ubi sup.) But perhaps some one may say in himself, I have already believed, I shall be saved. He says what is true, if he keeps his faith by works; for that is a true faith, which does not contradict by its deeds what it says in words. There follows: *But he that believeth not shall be damned*.

BEDE. (ubi sup.) What shall we say here about infants, who by reason of their age cannot yet believe; for as to older persons there is no question. In the Church then of our Saviour children believe by others, as also they drew from others the sins which are remitted to them in baptism. It goes on: *And these signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents.*

THEOPHYLACT. That is, they shall scatter before them serpents, whether intellectual or sensible, as it is said, Ye shall tread upon serpents and scorpions, which is understood spiritually. But it may also mean sensible serpents, as when Paul received no hurt from the viper. There follows: *And if they drink any deadly thing, it shall not hurt them.* (Luke 10:19) We read of many such cases in history, for many persons have drank poison unhurt, by guarding themselves with the sign of Christ. It goes on: *They shall lay hands on the sick, and they shall recover.*

GREGORY. (ubi sup.) Are we then without faith because we cannot do these signs? Nay, but these things were necessary in the beginning of the Church, for the faith of believers was to be nourished by miracles, that it might increase. Thus we also, when we plant groves, pour water upon them, until we see that they have grown strong in the earth; but when once they have firmly fixed their roots, we leave off irrigating them. These signs and miracles have other things which we ought to consider more minutely. For Holy Church does every day in spirit what then the Apostles did in body; for when her Priests by the grace of exorcism lay their hands on believers, and forbid the evil spirits to dwell in their minds, what do they, but cast out devils? And the faithful who have left earthly words, and whose tongues sound forth the Holy Mysteries, speak a new language; they who by their good warnings take away evil from the hearts of others, take up serpents; and when they are hearing words of pestilent persuasion, without being at all drawn aside to evil doing, they drink a deadly thing, but it will never hurt them; whenever they see their neighbours growing weak in good works, and by their good example strengthen their life, they lay their hands on the sick, that they may recover. And all these miracles are greater in proportion as they are spiritual, and by them souls and not bodies are raised.

19. So then after the Lord had spoken unto them, he was received up into heaven, and sat on the right hand of God.

20. And they went forth, and preached every where, the Lord working with them, and confirming the word with signs following. Amen.

PSEUDO-JEROME. The Lord Jesus, who had descended from heaven to give liberty to our weak nature, Himself also ascended above the heavens; wherefore it is said, *So then after the Lord had spoken unto them, he was received up into heaven.*

AUGUSTINE. (ubi sup.) By which words He seems to shew clearly enough that the foregoing discourse was the last that He spake to them upon earth, though it does not appear to bind us down altogether to this opinion. For He does not say, After He had thus spoken unto them, wherefore it admits of being understood not as if that was the last discourse, but that the words which are here used, *After the Lord had spoken unto them, he was received into heaven*, might belong to all His other discourses. But since the arguments which we have used above make us rather suppose that this was the last time, therefore we ought to believe that after these words, together with those which are recorded in the Acts of the Apostles, our Lord ascended into heaven.

GREGORY. (ubi sup.) We have seen in the Old Testament that Elias was taken up into heaven. But the ethereal heaven is one thing, the aerial is another. The aerial heaven is nearer the earth, Elias then was raised into the aerial heaven, that he might be carried off suddenly into some secret region of the earth, there to live in great calmness of body and spirit, until he return at the end of the world, and pay the debt of death. We may also observe that Elias mounted up in a chariot, that by this they might understand that a mere man requires help from without. But our Redeemer, as we read, was not carried up by a chariot, not by angels, because He who had made all things was borne over all by His own power. We must also consider what Mark subjoins, *And sat at the right hand of God*, since Stephen says, *I see the heavens opened, and the Son of Man standing at the right hand of God*. Now sitting is the attitude of a judge, standing of one fighting or helping. Therefore Stephen, when toiling in the contest, saw Him standing, whom he had for his helper; but Mark describes Him as sitting after His assumption

into heaven, because after the glory of His assumption, He will in the end be seen as a judge.

AUGUSTINE. (de Symbolo, 4) Let us not therefore understand this sitting as though He were placed there in human limbs, as if the Father sat on the left, the Son on the right, but by the right hand itself we understand the power which He as man received from God, that He should come to judge, who first had come to be judged. For by sitting we express habitation, as we say of a person, he sat himself down in that country for many years; in this way then believe that Christ dwells at the right hand of God the Father. For He is blessed and dwells in blessedness, which is called the right hand of the Father; for all is right hand there, since there is no misery. It goes on: *And they went forth and preached every where, the Lord working with them, and confirming the word with signs and wonders.*

BEDE. (ubi sup.) Observe that in proportion as Mark began his history later, so he makes it reach in writing to more distant times, for he began from the commencement of the preaching of the Gospel by John, and he reaches in his narrative those times in which the Apostles sowed the same word of the Gospel throughout the world.

GREGORY. (ubi sup.) But what should we consider in these words, if it be not that obedience follows the precept and signs follow the obedience? For the Lord had commanded them, *Go into all the world preaching the Gospel*, and, *Ye shall be witnesses even unto the ends of the earth.*

AUGUSTINE. (Epist. cxcix. 12.) (Acts 1:8) But how was this preaching fulfilled by the Apostles, since there are many nations in which it has just begun, and others in which it has not yet begun to be fulfilled? Truly then this precept was not so laid upon the Apostles by our Lord, as though they alone to whom He then spoke were to fulfil so great a charge; in the same way as He says, *Behold, I am with you always, even unto the end of the world*, apparently to them alone; but who does not understand that the promise is made to the Catholic Church, which though some are dying, others are born, shall be here unto the end of the world?

THEOPHYLACT. But we must also know from this that words are confirmed by deeds as then in the Apostles works confirmed their words, for signs followed. Grant then, O Christ, that the good words which we speak may be

confirmed by works and deeds, so that at the last, Thou working with us in word and in deed, we may be perfect, for Thine as is fitting is the glory both of word and deed. Amen.

1. verbi apud Pseudo-Hier.

1. Vict. Ant. e Cat, in Marc.

1. infirmitatis ap. Bede.

1. 1 v. Aur. Cat. in Matt. p. 537.

1. prædicata ap. Bad.

1. v. sup. note y.

1. ἀωιλη̄ς ap. Vict.

1. i. e. the Monotelites

1. i. e. the Monothelites

1. primæ ap. Pseudo-Hier.

1. Magedam in textu

1. οἰκονομικῶς

1. Pseudo-Jerome.

1. munitatis ‘fastness’

1. ἐκ τῆς ἰδίας λέξιως

1. vid. Chrys. Hom. in Matt. 58.

1. ipsi ap. Aug.

1. κατήχησεν ap. Orig.

1. philosophiam

1. Theophyl

1. Cat. in Marc. Oxon.

1. v. note s, p. 78.

1. Pseudo-Jerome.

2. Theophyl.

1. castellum Vulg.

1. v. vol. i. p. 614. b.

1. fastigium ap. Bed.

1. v. vol. 1, 729. a.

1. Bede ubi sup.

1. nubere and uxorem ducere.

1. ζώδης

1. victum

1. Aug. in Ps. 34:10

1. genimen

2. generat

1. tristitiam ap. Aug.

1. Theophyl.

2. v. Bede p. 148.

1. colloquia ap. Bede

2. Sacramentum ibid.

1. Bede ubi sup.

1. suppeditantes

1. decalvatur.

1. debita ap. Pseudo Hier.

2. ‘nec’ ap. Aug.

1. transmigratio

1. Hom in Evan. xxxiii.

2. v. note d, p. 149.

1. novissime Vulg.

2. convescens Vulg.



Catena Aurea
COMMENTARY
ON THE
FOUR GOSPELS,
COLLECTED OUT OF THE
WORKS OF THE FATHERS
BY
S. THOMAS AQUINAS
VOL. III PART I
ST. LUKE

OXFORD,

JOHN HENRY PARKER;

J. G. F. AND J. RIVINGTON, LONDON.

MDCCCXLIII

ADVERTISEMENT

THE. following Compilation not being admissible into the Library of the
Fathers from the date of some few of the authors introduced into it, the

Editors of the latter work have been led to publish it in a separate form, being assured that those who have subscribed to their Translations of the entire Treatises of the ancient Catholic divines, will not feel less interest, or find less benefit, in the use of so very judicious and beautiful a selection from them. The Editors refer to the Preface for some account of the natural and characteristic excellences of the work, which will be found as useful in the private study of the Gospels, as it is well adapted for family reading, and full of thought for those who are engaged in religious instruction.

Oxford, May 6, 1841.

PREFACE

THE Catena on St. Luke differs from those on the three other Gospels, in its more frequent citations from the Greek writers. For besides the Commentaries of S. Ambrose and Bede, and certain Homilies of S. Augustine and Gregory, there seems to have been no other Latin work on St. Luke's Gospel which St. Thomas could have used. How far he was himself acquainted with Greek, it seems difficult to determine; but from the expression *feci transferri*, in his Preface to the three later Gospels, it has been supposed, that for this part of his work he employed others to make translations for him from the Greek writers, which he afterwards inserted in his Catena, not always (as he says himself) giving the very words, but frequently only the sense of the passage.

From the ignorance of the Greek language at that time, it was not to be supposed that these translations would be free from error; and when we couple with this the carelessness of transcribers, we cannot be surprised that in course of time the text of the Catena should have become very corrupt, and the sense of whole passages, but particularly the names of their authors, involved in great doubt and obscurity. The mistakes on this latter point Nicolai thinks were chiefly owing to the abbreviated form and character in which the names were written, so that one name was often put for another, from its similarity; as Theophilus for Theophylact; while others were

altogether omitted. In Nicolai's edition, however, (which has been followed in the present volume,) very great corrections were made, for which, as the original works of most of the Greek writers quoted by S. Thomas no longer exist, he was chiefly indebted to the Greek Catenæ. By their assistance not only was the text carefully restored and amended from the original Greek, but the references verified afresh, and many for the first time supplied.

It may here then perhaps be useful to give first some account of the Catenæ used by Nicolai, and others which have been referred to in the following translation; next to mention those Fathers whose names are cited in St. Thomas, but their works from which his extracts are taken are either not to be found at all, or at least only fragments of them, in the published editions; and after them a number of inferior writers whom St. Thomas had included under the general title of Græcus, but whose names have now been furnished from the Greek Catenæ.

(1.) The Catena of most use to Nicolai was one formerly in the Mazarin, now in the Royal Library at Paris, (Montf. MSS. p. 1339.) It is said to be of the 13th century, and is compiled from fifty-six Fathers, whose names are clearly marked. But it embraces only the twelve first chapters of St. Luke. For the twelve latter he employed Corderius; but it is much to be regretted that he had not possessed the remainder of the Mazarin MSS. which seems to be existing in the Vatican from the description Maii gives of a fragment he discovered there; and Montfaucon says of the former part, that not the sixth part of it is contained in Corderius. Besides, Corderius is not at all to be trusted as to the names of authors, as may be seen from Maii ^a and Lambecius ^b.

Maii has published a considerable part of another Catena, in his ninth vol. Vet. Script. Its date is very near the end of the 11th century, and it is entitled, ἀπὸ τῆς ἐκλογῆς τοῦ Νικητοῦ Σεβρῶν. He ascribes the first Catena to the same author, and a similar title is prefixed to a MS. in the Coislin Library, (Bibl. Coisl. No. 201.) of a later date, and containing a Catena on St. Luke of sixty-two Fathers. These three Catenæ, though differing in date, yet very similar in the names and number of the authors cited, must all be traced to the same source. Nor does there seem any reason why they should not be successive copies, only increased as time went on, of the original

MS. of Nicetas, whose name they bear. Nicetas flourished about 1077. He was at first Deacon at Constantinople, then Bishop of Serræ in Macedonia, afterwards Archbishop of Heraclea in Thrace. He is proved by Wolf (*De Catenis*) to have been the author of a *Catena* on Job, generally assigned to Olympiodorus; and Lambecius (v. 63. iii. 81.) describes a *Catena* of his on the Psalms. That published by Possinus on St. Matthew, from a MS. in the Library of the Elector of Bavaria, contains extracts from thirty Fathers, with a prologue and several expositions under the name of Nicetas. It seems very probable then that Nicetas was the author of a new class of *Catenæ*, far exceeding in size and completeness those which previously existed. For among a great number of MSS. *Catenæ* on the Gospels in the Paris, Venice, and Vienna Libraries, which bear date of the 10th or 11th centuries, there are scarcely any which number more than twelve Fathers, none certainly which approach to the extent of those above mentioned.

Of the MSS. *Catenæ* on St. Luke, of this date, some have the title prefixed to them, "From Chrysostom and other Fathers." Some again bear the names of Cyril and Origen, but by far the greater number, particularly in the Paris Library, are ascribed to Titus Bostrensis. It is however quite plain, that the Titus Bostrensis, who flourished under Julian in the fourth century, could not have been the author of a *Catena* containing extracts from the works of Cyril, Chrysostom, and Isidore of Peleusium, who all lived some time later. Combefis (*Bibl. Concion. Rec. Auct.* p. 49.) thinks that this Titus wrote Commentaries on the Gospels of which only fragments remain, and also the four books ascribed to him against the Manicheans; but that there was a later writer of the same name, perhaps in the 6th century, who was the author of this *Catena*, and of the Commentary published under the name of Titus in the *Bibl. Pat.* For he says that there exist, in a MS. *Catena* on St. Matthew, passages assigned to Titus, which are not in that on St. Luke, and are very far superior to it. And these he conceives to belong to the elder Titus. It seems however most probable, that this *Catena* on St. Luke which Combefis speaks of, is an abridgment of a larger one, which was compiled from the ancient Titus and other later Fathers ^a, and by the same anonymous hand which also compiled that on Matthew, for the latter is always referred to by the former whenever St. Luke repeats what has been before related by St. Matthew

PREFACE

TO THE GOSPEL ACCORDING TO

ST. LUKE

AMONG. those mysteries of Christ's Incarnation which the Prophet Esaias expressly and plainly foretels, he says, *I will clothe the heavens with blackness, and make sackcloth their covering. The Lord hath given me the tongue of the learned, that I should know how by my word to uphold the weary. He wakeneth me at morn. At morn He wakeneth my ear to hearken unto Him as my Master.* (Is. 50:3, 4.)

From these words we may understand the subject-matter of St. Luke's Gospel, the method of his writing, the object and condition of the writer.

AUGUSTINE. (de Consen. Evang. i. 2, 6.) St. Luke seems to dwell more than the other Evangelists upon the Priestly lineage and person of our Lord, and hence he has been represented under the symbol of a calf, because that is the principal victim of the Priest.

AMBROSE. (Prol. in Luc.) The calf being the Priestly victim, this book of the Gospel aptly answers to it, commencing as it does with the Priests, and ending in the calf, which, taking upon itself the sins of men, was sacrificed for the life of the whole world. This sacrifice of the calf also St. Luke describes with greater fulness than the rest.

GLOSS. As. then St. Luke's intention was mainly to set forth the Passion of Christ, the subject of his Gospel may be signified by these words; *I will clothe the heavens with blackness, and make sackcloth their covering.* For literally at Christ's Passion there was darkness, and the faith of the disciples was clouded.

JEROME. (sup. Esai. 53, 3.) And Christ was despised and made as one of no account, and His face was hidden and put to shame, that in the human flesh the Divine Power might be concealed.

JEROME. (sup. Esai. 6. 9.) St. Luke's style, as well in his Gospel as in the Acts of the Apostles, is more polished than that of the others, and has a tone

of secular eloquence. Hence it is added, *The Lord hath given me the tongue of the learned.*

AMBROSE. (sup.) For although the divine Scriptures set aside the exercise of secular wisdom as of that which is rather decked out with a show of words than based upon true reason, yet will those who seek therein find the very examples which they consider most worthy of admiration. For St. Luke, while he has preserved a kind of historic order in his narrative, and made known to us more of our Lord's wonderful works than the other Evangelists, has at the same time contrived to unite the excellences of each kind of wisdom in the course of his Gospel. What more extraordinary in natural wisdom than his revelation that the Holy Spirit was also the Creator of our Lord's Incarnation! In the same book, he teaches morals, as, for example, *in what manner I ought to love my enemy.* (Luke 6:27, 32–35.) Again, he appeals to my reason, when I read, *for he that is faithful in a little will be faithful also in much.* (Luke 16:10.)

EUSEBIUS. (Hist. iii. 4.) St. Luke, a native of Antioch, by profession a Physician, has left us concerning that medicine which he had received from the Apostles either through his intercourse with them or by tradition, two medical books, whereby not our bodies but our souls may be healed. And hence it follows, *That I should know how by my word to uphold the weary.*

JEROME. (sup. Esai. 50, 4.) For he says that he has received the word from the Lord, by which he supports the weary and wanderer, and restores them to health.

GREEK EXPOSITOR. (Metaphrastes in vit. Luc.) St. Luke, being by nature of a noble and ardent mind, acquired in his youth the learning of the Greeks. He made himself perfectly acquainted with Grammar and Poetry, as well as complete master of the art of Rhetoric and the power of persuasion. Nor was he surpassed by any one in the gifts of Philosophy; last of all, he learns Medicine. And now by his natural quickness having drunk deep enough of human wisdom, he takes flight to something higher. He hastens accordingly to Judæa, and gains access to the presence and hearing of Christ. Being soon convinced of the truth, he becomes a true disciple of Christ, and has frequent intercourse with his Master. Hence it follows, *He wakeneth me at morn,* (in my youth, as it were, to secular wisdom). *At morn He wakeneth*

my ear (to divine wisdom) to hearken unto Him as my Master, i. e. Christ Himself.

EUSEBIUS. (sup.) It is said that St. Luke wrote his Gospel as it was declared to him by the mouth of St. Paul, as St. Mark also wrote those things which were told him by St. Peter.

CHRYSOSTOM. (sup. Matt. Hom. iv.) Each of them imitated his master; the one Paul, flowing more rapidly than the torrent; the other Peter, studying conciseness.

AUGUSTINE. (de Con. Evang. iv. 9.) They wrote at a time when they both were able to receive the approbation not only of the Church of Christ, but of the Apostles themselves, still abiding in the flesh. And thus much may suffice to have been said by way of Preface.

COMMENTARY

ON THE GOSPEL ACCORDING TO

ST. LUKE

CHAP. 1

1:1–4

Ver. 1. Forasmuch as many have taken in hand to set forth in order a declaration of those things which are most surely believed among us,

2. Even as they delivered them unto us, which from the beginning were eyewitnesses, and ministers of the word:

3. It seemed good to me also, having had perfect understanding of all things from the very first, to write unto thee in order, most excellent

Theophilus,

4. That thou mightest know the certainty of those things, wherein thou hast been instructed.

EUSEBIUS. (Eccl. Hist. iii. 4.) St. Luke at the commencement of his Gospel has told us the reason of his writing, which was, that many others had rashly taken upon themselves to give accounts of those things of which he had a more certain knowledge. And this is his meaning when he says, *Forasmuch as many have taken in hand to set forth in order a declaration of things.*

AMBROSE. (Expos. Ev. Luc. l. i. c. i.) For as many among the Jewish people prophesied by inspiration of the Spirit of God, but others were false prophets rather than prophets, so now also have many attempted to write Gospels which the good moneychanger refuses to pass. One gospel is mentioned which the twelve Apostles are said to have written; another Basilides presumed to write; and another is said to have been by Matthias.

BEDE. (in proœm. Lucæ.) The many who are mentioned, he reckons not so much by their number, as by the variety of their manifold heresies; men who were not endued with the gift of the Holy Spirit, but engaging in a vain work, have rather set forth in order a relation of events, than woven a true history.

AMBROSE. Now they who have attempted to set forth these things in order have laboured by themselves, and have not succeeded in what they attempted. For without the assistance of man come the gifts and the grace of God, which, when it is infused, is wont so to flow, that the genius of the writer is not exhausted, but ever abounding. He well says therefore, *Of things which have been fully accomplished among us*, or which abound among us. For that which abounds is lacking to none, and no one doubts about that which is fulfilled, since the accomplishment builds up our faith, and the end manifests it.

TITUS BOSTRENSIS. (in proœm. Lucæ.) He says, *of things*, because not by shadows, as the heretics say, did Jesus accomplish His advent in the flesh, but being as He was *the Truth*, so in very truth He performed His work.

ORIGEN. (Hom. i. in Luc.) The effect upon his own mind, St. Luke explains by the expression, *of the things which have been fully accomplished among us*, i. e. have had their full manifestation among us, (as the Greek word *πεπληροφορημένων* signifies, which the Latin cannot express in one word,) for he had been convinced of them by sure faith and reason, and wavered not in any thing.

CHRYSOSTOM. (Comm. in Act. Apost. Hom. i.) The Evangelist was so far from being content with his single testimony, that he refers the whole to the Apostles, seeking from them a confirmation of his words; and therefore he adds, *as they handed them down to us, who were themselves from the beginning eyewitnesses*.

EUSEBIUS. (sup.) Luke is a sure witness, because he obtained his knowledge of the truth either from St. Paul's instructions, or the instructions and traditions of the other Apostles, who were themselves eyewitnesses from the beginning.

CHRYSOSTOM. (sup.) He says, *were eyewitnesses*, because this is our chief ground for believing in a thing, that we derive it from those who were actually eyewitnesses.

ORIGEN. It is plain that of one kind of knowledge, the end is in the knowledge itself, as in geometry; but of another kind, the end is counted to be in the work, as in medicine; and so it is in the word of God, and therefore having signified the knowledge by the words *were themselves eyewitnesses*, he points out the work by what follows, *and were ministers of the word*.

AMBROSE. This expression is used, not that we should suppose the ministry of the word to consist rather in seeing than hearing, but that, because by *the word* was meant not a word that can be spoken by the mouth, but one of real existence, we may understand *that* to have been not a common, but a Heavenly Word, to which the Apostles ministered.

CYRIL OF ALEXANDRIA. (non occ.) In what he says of the Apostles having been eyewitnesses of the word, he agrees with John, who says, *The Word was made flesh, and dwelt among us, and we saw His glory*. For the Word by means of the flesh was made visible.

AMBROSE. Now not only did they see the Lord in the body, but also in the Word. For *they* saw the Word, who with Moses and Elias saw the glory of the Word. Others did not see it, who could only see the body.

ORIGEN. It is written in Exodus, *The people saw the voice of the Lord.* (Exod. 20:18.) Now a voice is rather heard than seen. But it was so written, to shew us that men see the voice of the Lord with other eyes, which they only have who are worthy of them. Again in the Gospel, it is not the voice that is perceived, but the Word, which is more excellent than the voice.

THEOPHYLACT. (Præf. in Luc.) By these words it is plainly implied, that Luke was not a disciple from the beginning, but became one in course of time; others were disciples from the beginning, as Peter, and the sons of Zebedee.

BEDE. Nevertheless both Matthew and John were obliged in many things that they wrote to consult those who had had means of knowing the infancy, childhood, and genealogy of our Lord, and of seeing the things which he did.

ORIGEN. St. Luke hereby explains to us the source of his writing; seeing that what things he wrote, he gained not from report, but had himself traced them up from the beginning. Hence it follows, *It seemed good to me also, having carefully investigated every thing from the very first, to write to thee in order; most excellent Theophilus.*

AMBROSE. When he says, *It seemed good to me*, he does not deny that it seemed good to God: for it is God who predisposes the wills of men. Now no one has doubted that this book of the Gospel is more full of details than the others; by these words then he claims to himself, not any thing that is false, but the truth; and therefore he says, “It seemed good to me, having investigated every thing, to write.” Not to write every thing, but from a review of every thing; “for if all the things which Jesus did were written, I do not think the world itself could contain them.” (John 21:25.) But purposely has Luke passed by things that were written by others, in order that each book of the Gospel might be distinguished by certain mysteries and miracles peculiar to itself.

THEOPHYLACT. (in loc.) He writes to Theophilus, a man probably of some distinction, and a governor; for the form, *Most excellent*, was not used

except to rulers and governors. As for example, Paul says to Festus, *Most excellent Festus*. (Acts 26:25.)

BEDE. (sup.) Theophilus means, “loving God,” or “being loved by God.” Whoever then loves God, or desires to be loved by Him, let him think this Gospel to have been written to him, and preserve it as a gift presented to him, a pledge entrusted to his care. The promise was not to explain the meaning of certain new and strange things to Theophilus, but to set forth the truth of those words in which he had been instructed; as it is added, *That thou mightest know the truth of those words in which thou hast been instructed*; that is, “that thou mightest be able to know in what order each thing was said or done by the Lord.”

CHRYSTOSTOM. (sup.) Or it may be, “That thou mightest feel certain and satisfied as to the truth of those things which thou hast heard, now that thou beholdest the same in writing.”

THEOPHYLACT. For frequently, when a thing is asserted by any one, and not expressed in writing, we suspect it of falsehood; but when a man has written what he asserts, we are the more inclined to believe it, as if, unless he thought it to be true, he would not commit it to writing.

GREEK EXPOSITOR. (Photius, comment. in Luc.) The whole Preface of this Evangelist contains two things; first, the condition of those who wrote Gospels before him, (Matthew and Mark for example;) secondly, the reason why he also himself proposed to write one.

Having said, “attempted,” a word which may be applied both to those who presumptuously engage upon a subject, and those who reverently handle it, he determines the doubtful expression by two additions; first, by the words, *Of things which have been fully accomplished among us*; and secondly, *As they handed them down to us, who were eyewitnesses from the beginning*. The word *handed down* seems to shew, that the eye-witnesses themselves had a commission to transmit the truth. For as they handed it down, so it became others also receiving it in due order, in their turn to publish it. But from the not depositing in writing what had been delivered, several difficulties through lapse of time sprang up. Rightly then did those who had received the tradition from the first eye-witnesses of the Word, establish it in writing for the whole world; thereby repelling falsehood,

destroying forgetfulness, and making up from tradition itself a perfect whole.

1:5–7

5. There was in the days of Herod, the king of Judæa, a certain priest named Zacharias, of the course of Abia: and his wife was of the daughters of Aaron, and her name was Elisabeth.

6. And they were both righteous before God, walking in all the commandments and ordinances of the Lord blameless.

7. And they had no child, because that Elisabeth was barren, and they both were now well stricken in years.

CHRYSTOSTOM. (noc occ.) St. Luke commences the history of his Gospel with Zacharias and the birth of John; relating one marvellous event before another, the less before the greater. For since a virgin was about to become a mother, it had been fore-ordained by grace that the old should previously conceive. He fixes the time, when he says, *In the days of Herod*, and in the following words adds his rank, *king of Judæa*. (in Matt. cap. 2.). There was another Herod, who killed John; he was tetrarch, whereas this one was king.

BEDE. (in Luc. Evang.) Now the time of Herod, i. e. of a foreign king, bears witness to our Lord's coming, for it had been foretold, *The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come*. (Gen. 49:10.) For from the time that our fathers came out of Egypt, they were governed by judges of their own nation, until the Prophet Samuel; and then by kings, until the carrying away to Babylon. But after the return from Babylon, the chief power was in the hands of priests, until the time of Hyrcanus, who was both king and high priest. He was slain by Herod, after which the government of the kingdom was delivered over by the command of Augustus Cæsar to this same Herod, a foreigner, in whose thirty-first year, according to the prophecy we have mentioned, *Shiloh* came.

AMBROSE. Divine Scripture teaches us with respect to those whom we commemorate, that not only the characters of the men themselves, but of their parents also, ought to be praised, that they might be distinguished by

an inheritance, as it were, handed down to them of unspotted purity. Now not only from his parents, but also from his ancestors, St. John derives his illustrious descent, a descent not exalted by secular power, but venerable from its sanctity. Complete then is that praise which comprehends birth, character, office, actions, and judgments.

The office was that of the Priesthood, as it is said, *A certain Priest of the name of Zacharias.*

BEDE. (in Homil. in vigil. S. Joh. Bap.) For John was allotted a Priestly tribe, that he might with the more authority herald forth a change of priesthood.

AMBROSE. His birth is implied in the mention made of his ancestors. *Of the course of Abia*, i. e. of high rank among the noblest families.

BEDE. There were Princes of the Sanctuary or High Priests, both of the sons of Eleazar and the sons of Thamar, whose courses according to their respective services when they entered into the House of God David divided into twenty-four lots, of which the family of Abia (from which Zacharias was descended) obtained the eighth lot. (1 Chron. 24.) But it was not without meaning that the first preacher of the new covenant was born with the rights of the eighth lot; because as the old Covenant is often expressed by the seventh number on account of the Sabbath, so frequently is the new Covenant by the eighth, because of the sacrament of our Lord's or our resurrection.

THEOPHYLACT. Wishing to shew also that John was legally of Priestly descent, Luke adds, *And his wife was of the daughters of Aaron, and her name was Elisabeth*, for it was not permitted to the Jews to take a wife from any other tribe but their own. Elisabeth by interpretation signifies "rest," Zacharias "the remembrance of the land."

BEDE. John was born of just parents, that so he might the more boldly give precepts of justice to the people, which he had not learnt as novelties, but had received by right of inheritance from his ancestors. Hence it follows, *And they were both just before God.*

AMBROSE. Here their whole character is comprehended in their justice, but it is well said *before God*, for a man by affecting a popular good-will might

seem just to me, but not be just before God, if that justice instead of springing from simpleness of heart, was a mere pretence carried on by flattery. Perfect then is the praise, “that a man is just before God;” for he only is perfect who is approved by Him who cannot be deceived. St. Luke comprehends the action in the commandment, the doing justice in the justification. Hence it follows, *walking in all the commandments and justifications of the Lord*. For when we obey the command of heaven we walk in the commandments of the Lord, when we observe justice we seem to possess the justification of the Lord. But to be “blameless” we must “provide things honest, not only before God, but also before men”; (Prov. 3:4.) there is no blame when both motive and action are alike good, but a too austere righteousness often provokes censure. A righteous act may also be done unrighteously, as when a man out of ostentation gives largely to the poor, which is not without just cause of blame. It follows, *And they had no son, because Elisabeth was barren*.

CHRYSTOSTOM. (ex Hom. in Gen. 49.) Not only Elisabeth, but the wives of the Patriarchs also, Sarah, Rebecca, Rachel, were barren, which was counted a disgrace among the ancients. Not that their barrenness was the effect of sin, since all were just and virtuous, but ordained rather for your benefit, that when you saw a virgin giving birth to the Lord, you might not be faithless, or perplexing your mind with respect to the womb of the barren.

THEOPHYLACT. And that you might learn that the law of God seeketh not a bodily increase of sons but a spiritual, both were far advanced, not only in the body but in the Spirit, “making ascents in their heart ^b,” having their life as the day not as the night, and walking honestly as in the day. (Ps. 84:6, 1 Thess. 5:5.)

1:8–10

8. And it came to pass, that while he executed the Priest’s office before God in the order of his course,

9. According to the custom of the Priest’s office, his lot was to burn incense when he went into the temple of the Lord.

10. And the whole multitude of the people were praying without at the time of incense.

BEDE. The Lord appointed by the hand of Moses one High Priest, at whose death another was to succeed in due order. This was observed until the time of David, who by the command of the Lord increased the number of the Priests; and so at this time Zacharias is said to have been performing his Priest's office in the order of his course, as it follows: *But it came to pass, when Zacharias was performing the Priest's office in the order of his course before God, according to the custom of the Priesthood, his lot was, &c.*

AMBROSE. Zacharias seems here to be designated High Priest, because into the second tabernacle went the High Priest alone once every year, not without blood, which he offered for himself and the sins of the people. (Heb. 9:7.)

BEDE. It was not by a new lot that he was chosen when the incense was to be burnt, but by the old lot, whereby according to the order of his Priesthood he succeeded in the course of Abia. It follows, *And all the multitude of the people, &c.* Incense was ordered to be carried into the Holy of Holies by the High Priest, the whole people waiting without the temple. It was to be on the tenth day of the seventh month, and this day was to be called the day of expiation or propitiation, the mystery of which day the Apostle explaining to the Hebrews, points to Jesus as the true High Priest, who in His own blood has entered the secret places of heaven that he might reconcile the Father unto us, and intercede for the sins of those who still wait praying before the doors.

AMBROSE. This then is that High Priest who is still sought by lot, for as yet the true High Priest is unknown; for he who is chosen by lot is not obtained by man's judgment. That High Priest therefore was sought for, and another typified, the true High Priest for ever, who not by the blood of victims, but by His own blood, was to reconcile God the Father to mankind. Then indeed there were changes in the Priesthood, now it is unchangeable.

11. And there appeared unto him an angel of the the Lord standing on the right side of the altar of incense.

12. And when Zacharias saw him, he was troubled, and fear fell upon him.

13. But the angel said unto him, Fear not, Zacharias: for thy prayer is heard; and thy wife Elisabeth shall bear thee a son, and thou shalt call his name John.

14. And thou shalt have joy and gladness; and many shall rejoice at his birth.

CHRYSTOM. (Hom. 2. de Inc. Dei Nat.) When Zacharias entered into the temple to offer up prayers to God for all men, interceding between God and man, he saw an angel standing within, as it is said, *And there appeared unto him an angel*.

AMBROSE. It is well said that there *appeared* an angel to Zacharias, who suddenly beheld him; and this is the expression especially used by Divine Scripture with respect to angels or God, that what cannot be seen beforehand may be said to *appear*. For things which are the objects of our senses are not seen as He is seen, Who is seen only as He will, and Whose nature is not to be seen.

ORIGEN. And we speak thus not only of the present time, but also of the future. When we shall have passed from the world, God will not appear unto all men, nor will the angels, but unto him only who has a clean heart. The place will neither hinder nor serve any one.

CHRYSTOM. (Hom. li. in Matt.) But the angel evidently came not in a dream, because the tidings he brought were too hard to be understood, and needed therefore a more visible and marvellous manifestation.

DAMASCENE. (de fide Orthodox. ii. 3.) Angels, however, are revealed not as they really are, but transformed (as men are able to behold them) into whatever the Lord commands.

THEOPHYLACT. It is said *the altar of incense*, because the other altar was set apart for burnt offerings.

AMBROSE. It was not without good reason that the angel appeared in the temple, for the coming of the true High Priest was now announced, and the Heavenly Sacrifice was preparing at which angels were to minister. For one cannot doubt that an angel stands by where Christ is sacrificed. But he appeared at the right hand of the altar of incense, because he brought down the token of Divine mercy. *For the Lord is on my right hand, so that I should not be moved.* (Ps. 16:8.)

CHRYSOSTOM. (de Inc. Dei Nat.) The justest of men can not without fear behold an angel; Zacharias therefore, not sustaining the sight of the angel's presence, nor able to withstand his brightness, is troubled, as it is added, *Zacharias was troubled.* But as it happens, when a charioteer is frightened, and has let loose his reins, the horses run headlong, and the chariot is overturned; so is it with the soul, when it is taken by any surprise or alarm; as it is here added, *and fear fell upon him.*

ORIGEN. A new face suddenly presenting itself to the human eye, troubles and startles the mind. The angel knowing this to be the nature of man, first dispels the alarm, as it follows, *But the angel said unto him, Fear not.*

ATHANASIUS. (in vita Anton.) Whereby it is not difficult to discern between good and bad spirits, for if joy has succeeded to fear, we may know that relief has come from God, because the peace of the soul is a sign of the Divine Presence; but if the fear remains unshaken, it is an enemy who is seen.

ORIGEN. The angel not only soothes his fears, but gladdens him with good tidings, adding, *For thy prayer is heard, and thy wife Elisabeth shall bear a son.*

AUGUSTINE. (de Quæst. Evan. l. i. q. 1.) Now here we must first consider that it is not likely that Zacharias, when offering sacrifice for the sins or for the salvation or redemption of the people, would neglect the public petitions, to pray (though himself an old man, and his wife also old) that he might receive children; and, next, above all that no one prays for what he despairs of ever obtaining. And even up to this time, so much had he despaired of ever having children, that he would not believe, even when an angel promised it to him. The words, *Thy prayer is heard*, must be understood therefore to refer to the people; and as salvation, redemption,

and the putting away of the sins of the people was to be through Christ, it is told Zacharias that a son shall be born to him, because that son was ordained to be the forerunner of Christ.

CHRYSTOSTOM. (sup.) Or it means, that this was to be the proof of his prayer having been heard, namely, that a son should be born to him, crying, *Behold the Lamb of God!*

THEOPHYLACT. As if when Zacharias asks, *How shall I know this?* the angel answers, Because Elisabeth shall bring forth a son, thou shalt believe that the sins of thy people are forgiven.

AMBROSE. Or, as follows; Divine mercy is ever full and overflowing, not narrowed to a single gift, but pouring in an abundant store of blessings; as in this case, where first the fruit of his prayer is promised; and next, that his barren wife shall bear a child, whose name is announced as follows; *And thou shalt call his name John.*

BEDE. It is meant as a token of particular merit, when a man has a name *given* him or *changed* by God.

CHRYSTOSTOM. (Joann. Hom. xviii.) Which must be the meaning here, for those who from their earliest years were destined to shine forth in virtue, received their names at the very first from a divine source; while those who were to rise up in later years, had a name given them afterwards.

BEDE. John is therefore interpreted, “one in whom is grace, or the grace of God;” by which name it is declared, first, that grace was given to his parents, to whom in their old age a son was to be born; next, to John himself, who was to become great before the Lord; lastly, also to the children of Israel, whom he was to convert to the Lord. Hence it follows, *And he shall be a joy unto thee, and a cause of rejoicing.*

ORIGEN. For when a just man is born into the world, the authors of his birth rejoice; but when one is born who is to be as it were an exile to labour and punishment, they are struck with terror and dismay.

AMBROSE. But a saint is not only the blessing of his parents, but also the salvation of many; as it follows, *And many shall rejoice at his birth.* Parents are reminded here to rejoice at the birth of saints, and to give thanks. For it

is no slight gift of God to vouchsafe unto us children, to be the transmitters of our race, to be the heirs of succession.

1:15–17

15. For he shall be great in the sight of the Lord, and shall drink neither wine nor strong drink; and he shall be filled with the Holy Ghost, even from his mother's womb.

16. And many of the children of Israel shall he turn to the Lord their God.

17. And he shall go before him in the spirit and power of Elias, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just; to make ready a people prepared for the Lord.

AMBROSE. Next to his becoming the rejoicing of many, the greatness of his virtue is prophesied; as it is said, *For he shall be great in the sight of the Lord*. The greatness signified is not of the body, but of the soul. Greatness in the sight of the Lord is greatness of soul, greatness of virtue.

THEOPHYLACT. For many are called great before men, but not before God, as the hypocrites. And so in like manner was John called great, as the parents of John were called just, *before the Lord*.

AMBROSE. He extended not the boundaries of an empire, nor brought back in triumph the spoils of war, (but, what is far greater,) preaching in the desert he overcame by his great virtue the delights of the world, and the lusts of the flesh. Hence it follows; *And he shall drink no wine nor strong drink*.

BEDE. *Sicera* is interpreted “drunkenness,” and by the word the Hebrews understand any drink that can intoxicate, (whether made from fruits, corn, or any other thing.) But it was part of the law of the Nazarites to give up wine and strong drink at the time of their consecration. (Numb. 6:5.) Hence John, and others like him, that they might always remain Nazarites, (i. e. holy,) are careful always to abstain from these things. For he ought not to be drunk with wine (in which is licentiousness) who desires to be filled with the new wine of the Holy Spirit; rightly then is he, from whom all

drunkenness with wine is utterly put away, filled with the grace of the Spirit. But it follows, *And he shall be filled with the Holy Spirit.*

AMBROSE. On whomsoever the Holy Spirit is poured, in him there is fulness of great virtue; as in St. John, who before he was born, when yet in his mother's womb, bore witness to the grace of the Spirit which he had received, when leaping in the womb of his parent he hailed the glad tidings of the coming of the Lord. There is one spirit of this life, another of grace. The former has its beginning at birth, its end at death; the latter is not tied down to times and seasons, is not quenched by death, is not shut out of the womb.

GREEK EXPOSITOR. (Metaphrastes sup.) But what John's work is to be, and what he will do through the Holy Spirit, is shewn as follows; *And many of the children of Israel shall he turn, &c.*

ORIGEN. John indeed turned many, but it is the Lord's work to turn all to God their Father.

BEDE. Now since John (who, bearing witness to Christ, baptized the people in His faith) is said to have turned the children of Israel to the Lord their God, it is plain that Christ is the God of Israel. Let the Arians then cease to deny that Christ our Lord is God. Let the Photinians ° blush to ascribe Christ's beginning to the Virgin. Let the Manichæans no longer believe that there is one God of the people of Israel, another of the Christians.

AMBROSE. But we need no testimony that St. John turned the hearts of many, for to this point we have the express witness of both prophetic and and evangelical Scriptures. For the voice of one crying in the wilderness, *Prepare ye the way of the Lord, and make His paths straight*; and his baptisms thronged by the people, declare the rapid progress of conversion. For the forerunner of Christ preached, not himself, but the Lord; and therefore it follows, *And he shall go before Him.* It was well said, that he shall go before Him, who both in birth and in death was His forerunner.

ORIGEN. *In the spirit and power of Elijah.*—He says not, in the mind of Elijah, but *in the spirit and power.* For the spirit which was in Elijah came upon John, and in like manner his power.

AMBROSE. For never is the spirit without power, nor power without the spirit. And therefore it is said, *in the spirit and power*; because holy Elijah had great power and grace. Power, so that he turned back the false hearts of the people to faith; power of abstinence, and patience, and the spirit of prophecy. Elijah was in the wilderness, in the wilderness also was John. The one sought not the favour of king Ahab; the other despised that of Herod. The one divided Jordan; the other brought men to the Saving waters; John, the forerunner of our Lord's first coming; Elijah of His latter.

BEDE. But what was foretold of Elias by Malachi, is now spoken by the angel of John; as it follows, *That he should turn the hearts of the parents to the children*; (Mal. 4:5, 6.) pouring into the minds of the people, by his preaching, the spiritual knowledge of the ancient saints. *And the disobedient to the wisdom of the just*; i. e. not laying claim to righteousness from the works of the law, but seeking salvation by faith. (Rom. 10. sup.)

GREEK EXPOSITOR. Or else; The Jews were the parents of John and the Apostles; but, nevertheless, from pride and infidelity raged violently against the Gospel. Therefore, like dutiful children, John first, and the Apostles after him, declared to them the truth, winning them over to their own righteousness and wisdom. So also will Elias convert the remnant of Hebrews to the truth of the Apostles.

BEDE. But because he had said that Zacharias' prayer for the people was heard, he adds, *To make ready a people prepared¹ for the Lord*; by which he teaches in what manner the same people must be healed and prepared; namely, by repenting at the preaching of John and believing on Christ.

THEOPHYLACT. Or, John made ready a people not disbelieving but prepared, that is, previously fitted to receive Christ.

ORIGEN. This sacrament² of preparation is even now fulfilled in the world, for even now the spirit and power of John must come upon the soul, before it believes in Jesus Christ.

1:18–22

18. And Zacharias said unto the angel, Whereby shall I know this? for I am an old man, and my wife well stricken in years.

19. And the angel answering said unto him, I am Gabriel, that stand in the presence of God; and am sent to speak unto thee, and to shew thee these glad tidings.

20. And, behold, thou shalt be dumb, and not able to speak, until the day that these things shall be performed, because thou believest not my words, which shall be fulfilled in their season.

21. And the people waited for Zacharias, and marvelled that he tarried so long in the temple.

22. And when he came out, he could not speak unto them: and they perceived that he had seen a vision in the temple: for he beckoned unto them and remained speechless.

CHRYSTOSTOM. (Hom. ii. De Inc. Nat. Dei sup.) Considering his own age, and moreover the barrenness of his wife, Zacharias doubted; as it is said, *And Zacharias said unto the angel, Whereby shall I know this?* as if he said, “How shall this be?” And he adds the reason of his doubting; *For I am an old man*. An unseasonable time of life, an ill-suited nature; the planter infirm, the soil barren. But it is thought by some a thing unpardonable. in the priest, that he raises a course of objections; for whenever God declares any thing, it becomes us to receive it in faith, and moreover, disputes of this kind are the mark of a rebellious spirit. Hence it follows; *And the angel answering said unto him, I am Gabriel, who stand before God*.

BEDE. As if he says, “If it were man who promised these miracles, one might with impunity demand a sign, but when an angel promises, it is then not right to doubt. It follows; *And I am sent to speak to thee*.

CHRYSTOSTOM. (sup.) That when you hear that I am sent from God, you should deem none of the things which are said unto thee to be of man, for I speak not of myself, but declare the message of Him who sends me. And this is the merit and excellence of a messenger to relate nothing of his own.

BEDE. Here we must remark, that the angel testifies, that he both stands before God, and is sent to bring good tidings to Zacharias.

GREGORY. (Hom. xxxiv. in Evang.) For when angels come to us, they so outwardly fulfil their ministry, as at the same time inwardly to be never

absent from His sight; since, though the angelic spirit is circumscribed, the highest Spirit, which is God, is not circumscribed. The angels therefore even when sent are before Him, because on whatever mission they go, they pass within Him.

BEDE. But he gives him the sign which he asks for, that he who spoke in unbelief, might now by silence learn to believe; as it follows; *and, behold, thou shalt be dumb.*

CHRYSTOM. (sup.) That the bonds might be transferred from the powers of generation to the vocal organs. From no regard to the priesthood was he spared, but for this reason was the more smitten, because in a matter of faith he ought to have set an example to others.

THEOPHYLACT. (cap. i.) Because the word in the Greek (κωφὸς) may also signify *deaf*, he well says, *Because thou believest not, thou shalt be deaf, and shalt not be able to speak.* For most reasonably he suffered these two things; as disobedient, he incurs the penalty of deafness; as an objector, of silence.

CHRYSTOM. (sup.) But the Angel says, *And, behold*; in other words, “At this instant.” But mark the mercy of God in what follows: *Until the day in which these things shall be performed.* As if he said, “When by the issues of events I shall have proved my words, and thou shalt perceive that thou art rightly punished, I will remove the punishment from thee.” And he points out the cause of the punishment, adding, *Because thou believest not my words, which shall be fulfilled in their season*; not considering His power Who sent me, and before Whom I stand. But if he who was incredulous about a mortal birth *is punished*, how shall he escape vengeance, who speaks falsely of the heavenly and unspeakable birth?

GREEK EXPOSITOR. (Antipater Bostrensis.) Now while these things were going on within, the delay excited surprise among the multitudes who were waiting without, as it follows: *And the people waited for Zacharias, and marvelled that he tarried.* And while various suspicions were going about, each man repeating them as it pleased him, Zacharias coming forth told by his silence what he secretly endured. Hence it follows, *And when he came out, he could not speak.*

THEOPHYLACT. But Zacharias beckoned to the people, who perhaps enquired the cause of his silence, which, as he was not able to speak, he signified to them by nodding. Hence it follows, *And he beckoned to them, and remained speechless.*

AMBROSE. But a nod is a certain action of the body, without speech endeavouring to declare the will, yet not expressing it.

1:23–25

23. And it came to pass, that, as soon as the days of his ministration were accomplished, he departed to his own house.

24. And after those days his wife Elisabeth conceived, and hid herself five months, saying,

25. Thus hath the Lord dealt with me in the days wherein he looked on me, to take away my reproach among men.

BEDE. During the time of their course, the priests of the temple were so occupied by their office, that they kept themselves not only from the society of their wives, but even from the very threshold of their houses. Hence it is said, *And it came to pass, that, as soon as the days were accomplished, &c.* For as there was then required a priestly succession from the root of Aaron, of necessity then a time was appointed for keeping up the inheritance. But as now not a carnal succession, but spiritual perfection, is looked for, the priests are enjoined (in order that they might ever be able to serve the altar) the perpetual observance of chastity. It follows: *But after those days, &c.* that is, after the days of Zacharias's ministration were completed. But these things were done in the month of September, the twenty-second day of the month, upon which the Jews were bound to observe the feast of the Tabernacles, just before the equinox, at which the night began to be longer than the day, because Christ must increase, but John must decrease. And those days of fasting were not without their meaning; for by the mouth of John, repentance and mortification were to be preached to men. It follows: *And she hid herself.* (see John 3:30.)

AMBROSE. What reason then for concealment, except shame? For there are certain allowed times in wedlock, when it is becoming to attend to the begetting of children; while the years thrive, while there is hope of child-bearing. But when in good time old age has come on, and the period of life is more fitted for governing children, than begetting them, it is a shame to bear about the signs of pregnancy, however lawful. It is a shame to be laden with the burden of another age, and for the womb to swell with the fruit of not one's own time of life. It was a shame then to her on account of her age; and hence we may understand the reason why they did not at this time come together, for surely she who blushed not at their coming together in their old age, would not blush at her child-bearing; and yet she blushes at the parental burden, while she yet is unconscious of the religious mystery. But she who hid herself because she had conceived a son, began to glory that she carried in her womb a prophet.

ORIGEN. And therefore he says, *Five months*, that is, until Mary should conceive, and her babe leaping with joy should prophesy.

AMBROSE. And though she might blush at the time of her child-bearing, on the other hand she rejoiced that she was free from reproach, saying, *Thus hath the Lord dealt with me*.

CHRYSOSTOM. Truly He has loosed her barrenness, a supernatural gift He has bestowed upon her, and the unfruitful rock has produced the green blade. He has taken away her disgrace, in that He has made her to bring forth. Hence it follows: *In the days wherein he looked on me, to take away my reproach among men*.

AMBROSE. For it is a shame among women not to receive that reward of marriage, which is the only cause of their being married.

CHRYSOSTOM. (Homil. de Anna.) Her joy therefore is twofold. The Lord has taken away from her the mark of barrenness, and also given her an illustrious offspring. In the case of other births, the coming together of the parents only occurs; this birth was the effect of heavenly grace.

BEDE. Now mystically by Zacharias may be signified the Jewish Priesthood, by Elisabeth the law itself; which, well administered by the teaching of the Priests, ought to have borne spiritual children to God, but was not able, *because the Law made no one perfect*. (Heb. 7:19, 1 Tim.

1:8.) Both were just, because the law is good, and the Priesthood for that time holy; both were well stricken in years, because at Christ's coming both the Law and Priesthood were just bending to old age. Zacharias enters the temple, because it is the priest's office to enter into the sanctuary of heavenly mysteries. There was a multitude without the doors, because the multitude cannot penetrate mysteries. When he places frankincense on the altar, he discovers that John will be born; for while the teachers are kindled with the flame of divine reading, they find the grace of God flow to them through Jesus: and this is done by an angel, *for the Law was ordained by angels*. (Gal. 3:19.)

AMBROSE. But in one man the voice of the people was put to silence, because in one man the whole people was addressing God. For the word of God has come over to us, and in us is not silent. He is dumb who understands not the Law; for why should you think the man who knows not a sound, to be more dumb than him who knows not a mystery. The Jewish people are like to one beckoning, who cannot make his actions intelligible.

BEDE. And yet Elisabeth conceives John, because the more inward parts of the Law abound with sacraments of Christ. She conceals her conception five months, because Moses in five books set forth the mysteries of Christ; or because the dispensation of Christ is represented by the words or deeds of the saints, in the five ages of the world.

1:26–27

26. And in the sixth month the angel Gabriel was sent from God unto a city of Galilee, named Nazareth,

27. To a virgin espoused to a man whose name was Joseph, of the house of David; and the virgin's name was Mary.

BEDE. Because either the Incarnation of Christ was to be in the sixth age of the world, or because it was to serve to the fulfilling of the law, rightly in the sixth month of John's conception was an angel sent to Mary, to tell her that a Saviour should be born. Hence it is said, *And in the sixth month, &c.* We must understand the sixth month to be March, on the twenty-fifth day of which our Lord is reported to have been conceived, and to have suffered, as

also to have been born on the twenty-fifth day of December. But if either the one day we believe to be the vernal equinox, or the other the winter solstice, it happens that with the increase of light He was conceived or born Who lighteneth every man that cometh into the world. But if any one shall prove, that before the time of our Lord's nativity or conception, light began either to increase, or supersede the darkness, we then say, that it was because John, before the appearance of His coming, began to preach the kingdom of heaven.

BASIL. (in Esai. 6.) The heavenly spirits visit us, not as it seems fit to them, but as the occasion conduces to our advantage, for they are ever looking upon the glory and fulness of the Divine Wisdom; hence it follows, *The angel Gabriel was sent.*

GREGORY. (Hom. 34, in Evan.) To the virgin Mary was sent, not any one of the angels, but the archangel Gabriel; for upon this service it was meet that the highest angel should come, as being the bearer of the highest of all tidings. He is therefore marked by a particular name, to signify what was his effectual part in the work. For Gabriel is interpreted, "the strength of God." By the strength of God then was He to be announced Who was coming as the God of strength, and mighty in battle, to put down the powers of the air.

GLOSS. (interlin.) But the place is also added whither he is sent, as it follows, *To a city, Nazareth.* For it was told that He would come a Nazarite, (i. e. the holy of the holy.)

BEDE. (in Homil. de fest Annunt.) It was a fit beginning for man's restoration, that an angel should be sent down from God to consecrate a virgin by a divine birth, for the first cause of man's perdition was the Devil sending a serpent to deceive a woman by the spirit of pride.

AUGUSTINE. (de san. Virg. cap. vi.) *To a virgin*, for Christ could be born from virginity alone, seeing He could not have an equal in His birth. It was necessary for our Head by this mighty miracle to be born according to the flesh of a virgin, that He might signify that his members were to be born in the spirit of a virgin Church.

PSEUDO-JEROME. (Hieron. vol. xi. 92. De Assumpt.) And rightly an angel is sent to the virgin, because the virgin state is ever akin to that of angels.

Surely in the flesh to live beyond the flesh is not a life on earth but in heaven.

CHRYSTOM. (sup. Mat. Hom. 4.) The angel announces the birth to the virgin not after the conception, lest she should be thereby too much troubled, but before the conception he addresses her, not in a dream, but standing by her in visible shape. For as great indeed were the tidings she receives, she needed before the issue of the event an extraordinary visible manifestation.

AMBROSE. Scripture has rightly mentioned that she was *espoused*, as well as a virgin, a *virgin*, that she might appear free from all connexion with man; *espoused*, that she might not be branded with the disgrace of sullied virginity, whose swelling womb seemed to bear evident marks of her corruption. But the Lord had rather that men should cast a doubt upon His birth than upon His mother's purity. He knew how tender is a virgin's modesty, and how easily assailed the reputation of her chastity, nor did He think the credit of His birth was to be built up by His mother's wrongs. It follows therefore, that the holy Mary's virginity was of as untainted purity as it was also of unblemished reputation. Nor ought there, by an erroneous opinion, to be left the shadow of an excuse to living virgins, that the mother of our Lord even seemed to be evil spoken of. But what could be imputed to the Jews, or to Herod, if they should seem to have persecuted an adulterous offspring? And how could He Himself say, *I came not to abolish the law, but to fulfil it*, (Matt. 5:18.) if He should seem to have had his beginning from a violation of the law, for the issue of an unmarried person is condemned by the law? (Deut. 23:17.) Not to add that also greater credit is given to the words of Mary, and the cause of falsehood removed? For it might seem that unmarried becoming pregnant, she had wished to shade her guilt by a lie; but an espoused person has no reason for lying, since to women child-birth is the reward of wedlock, the grace of the marriage bed. Again, the virginity of Mary was meant to baffle the prince of the world, who, when he perceived her espoused to a man, could cast no suspicion on her offspring.

ORIGEN. For if she had had no husband, soon would the thought have stolen into the Devil's mind, how she who had known no man could be pregnant. It was right that the conception should be Divine, something more exalted than human nature.

AMBROSE. But still more has it baffled the princes of the world, for the malice of devils soon detects even hidden things, while they who are occupied in worldly vanities, can not know the things of God. But moreover, a more powerful witness of her purity is adduced, her husband, who might both have been indignant at the injury, and revenged the dishonour, if he also had not acknowledged the mystery; of whom it is added, *Whose name was Joseph, of the house of David.*

BEDE. (in Homil. de Annunt. sup.) Which last applies not only to Joseph, but also to Mary, for the Law commanded that every one should take a wife out of his own tribe or family. It follows, *And the virgin's name was Mary.*

BEDE. Maria, in Hebrew, is the star of the sea; but in Syriac it is interpreted Mistress, and well, because Mary was thought worthy to be the mother of the Lord of the whole world, and the light of endless ages.

1:28–29

28. And the angel came in unto her, and said, Hail, thou that art highly favoured, the Lord is with thee: blessed art thou among women.

29. And when she saw him, she was troubled at his saying, and cast in her mind what manner of salutation this should be.

AMBROSE. Mark the virgin by her manner of life. Alone in an inner chamber, unseen by the eyes of men, discovered only by an angel; as it is said, *And the angel came in unto her.* That she might not be dishonoured by any ignoble address, she is saluted by an angel.

GREGORY OF NYSSA. (Diem Nat. Orat. in Christi.) Far different then to the news formerly addressed to the woman, is the announcement now made to the Virgin. In the former, the cause of sin was punished by the pains of childbirth; in the latter, through gladness, sorrow is driven away. Hence the angel not unaptly proclaims joy to the Virgin, saying, *Hail.*

GREEK EXPOSITOR. (Geometer) But that she was judged worthy of the nuptials is attested by his saying, *Full of grace.* For it is signified as a kind of token or marriage gift of the bridegroom, that she was fruitful in graces.

For of the things which he mentions, the one appertains to the bride, the other to the bridegroom.

PSEUDO-JEROME. (Jerome sup.) And it is well said, *Full of grace*, for to others, grace comes in part; into Mary at once the fulness of grace wholly infused itself. She truly is full of grace through whom has been poured forth upon every creature the abundant rain of the Holy Spirit. But already He was with the Virgin Who sent the angel to the Virgin. The Lord preceded His messenger, for He could not be confined by place Who dwells in all places. Whence it follows, *The Lord is with thee*.

PSEUDO-AUG. (Aug. in Serm. de Annunt. iii. app. 195.) More than with me, for He Himself is in thy heart, He is (made) in thy womb, He fills thy soul, He fills thy womb.

GREEK EXPOSITOR. (Geometer) But this is the sum of the whole message. The Word of God, as the Bridegroom, effecting an incomprehensible union, Himself, as it were, the same both planting, and being planted, hath moulded the whole nature of man into Himself. But comes last the most perfect and comprehensive salutation; *Blessed art thou among women*. i. e. Alone, far before all other women; that women also should be blessed in thee, as men are in thy Son; but rather both in both. For as by one man and one woman came at once both sin and sorrow, so now also by one woman and one man hath both blessing and joy been restored, and poured forth upon all.

AMBROSE. But mark the Virgin by her bashfulness, for she was afraid, as it follows; *And when she heard, she was troubled*, It is the habit of virgins to tremble, and to be ever afraid at the presence of man, and to be shy when he addresses her. Learn, O virgin, to avoid light talking. Mary feared even the salutation of an angel.

GREEK EXPOSITOR. (sup.) But as she might be accustomed to these visions, the Evangelist ascribes her agitation not to the vision, but to the things told her, saying, *she was troubled at his words*. Now observe both the modesty and wisdom of the Virgin; the soul, and at the same time the voice. When she heard the joyful words, she pondered them in her mind, and neither openly resisted through unbelief, nor forthwith lightly complied; avoiding equally the inconstancy of Eve, and the insensibility of Zacharias. Hence it

is said, *And she cast in her mind what manner of salutation this was*, it is not said conception, for as yet she knew not the vastness of the mystery. But the salutation, was there aught of passion in it as from a man to a virgin? or was it not of God, seeing that he makes mention of God, saying, *The Lord is with thee*.

AMBROSE. She wondered also at the new form of blessing, unheard of before, reserved for Mary alone.

ORIGEN. For if Mary had known that similar words had been addressed to others, such a salutation would never have appeared to her so strange and alarming.

1:30–33

30. And the angel said unto her, Fear not, Mary: for thou hast found favour with God.

31. And, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name JESUS.

32. He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David:

33. And he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end.

When the angel saw that she was troubled at this unusual salutation, calling her by her name as if she was well known to him, he tells her she must not fear, as it follows; *And the angel said, Fear not, Mary*.

GREEK EXPOSITOR. (Photius.) As if he said, I came not to deceive you, nay rather to bring down deliverance from deception; I came not to rob you of your inviolable virginity, but to open a dwelling-place for the Author and Guardian of thy purity; I am not a servant of the Devil, but the ambassador of Him that destroyeth the Devil. I am come to form a marriage treaty, not to devise plots. So far then was he from allowing her to be harassed by distracting thoughts, lest he should be counted a servant unfaithful to his trust.

CHRYSTOSTOM. But he who earns favour in the sight of God has nothing to fear. Hence it follows, *For thou hast found favour before God*. But how shall any one find it, except through the means of his humility. *For God giveth grace to the humble*. (James 4:6, 1 Pet. 5:5.)

GREEK EXPOSITOR. (ubi sup.) For the Virgin found favour with God, in that decking her own soul in the bright robes of chastity, she prepared a dwelling-place pleasing to God. Not only did she retain her virginity inviolate, but her conscience also she kept from stain. As many had found favour before Mary, he goes on to state what was peculiar to her. *Behold, thou shalt conceive in thy womb*.

GREEK EXPOSITOR. (Geometer.) By the word *behold*, he denotes rapidity and actual presence, implying that with the utterance of the word the conception is accomplished.

GREEK EXPOSITOR. (Sev. Antiochenus.) *Thou shalt conceive in thy womb*, that he might shew that our Lord from the very Virgin's womb, and of our substance, took our flesh upon Him. For the Divine Word came to purify man's nature and birth, and the first elements of our generation. And so without sin and human seed, passing through every stage as we do, He is conceived in the flesh, and carried in the womb for the space of nine months.

GREEK EXPOSITOR. (Geometer.) But since it happens also that to the spiritual mind is given in an especial manner to conceive the Divine Spirit, and bring forth the Spirit of salvation, as says the Prophet; therefore he added, *And thou shalt bring forth a Son*. (Is. 26:18.)

AMBROSE. But all are not as Mary, that when they conceive the word of the Holy Spirit, they bring forth; for some put forth the word prematurely, others have Christ in the womb, but not yet formed.

GREGORY OF NYSSA. (Orat. in Diem Nat.) While the expectation of childbirth strikes a woman with terror, the sweet mention of her offspring calms her, as it is added, *And thou shalt call his name Jesus*. The coming of the Saviour is the banishing of all fear.

BEDE. Jesus is interpreted Saviour, or Healing.

GREEK EXPOSITOR. (Geom. sup.) And he says, *Thou shalt call*, not His father shall call, for He is without a father as regards His lower birth, as He is without a mother in respect of the higher.

CYRIL OF ALEXANDRIA. (de fide ad Theod.) But this name was given anew to the Word in adaptation to His nativity in the flesh; as that prophecy saith, *Thou shalt be called by a new name which the mouth of the Lord hath named*. (Is. 62:2.)

GREEK EXPOSITOR. (sup.) But as this name was common to Him with the successor of Moses, the angel therefore implying that He should not be after Joshua's likeness, adds, *He shall be great*. (Josh. 1.)

AMBROSE. It was said also of John, that *he shall be great*, but of him indeed as of a great man, of Christ, as of the great God. For abundantly is poured forth the power of God; widely the greatness of the heavenly substance extended, neither confined by place, nor grasped by thought; neither determined by calculation, nor altered by age.

ORIGEN. See then the greatness of the Saviour, how it is diffused over the whole world. Go up to heaven, see there how it has filled the heavenly places; carry thy thoughts down to the deep, behold, there too He has descended. If thou seest this, then, in like manner, beholdest thou fulfilled in very deed, *He shall be great*.

GREEK EXPOSITOR. (Photius.) The assumption of our flesh does not diminish ought from the loftiness of the Deity, but rather exalts the lowness of man's nature. Hence it follows, *And he shall be called the Son of the Highest*. Not, Thou shalt give Him the name, but He Himself shall be called. By whom, but His Father of like substance with Himself? For no one hath known the Son but the Father. (Matt. 11:27.) But He in Whom exists the infallible knowledge of His Son, is the true interpreter as to the name which should be given Him, when He says, *This is my beloved Son*; (Matt. 17:5.) for such indeed from everlasting He is, though His name was not revealed till now; therefore he says, *He shall be called*, not shall be made or begotten. For before the worlds He was of like substance with the Father. Him therefore thou shalt conceive; His mother thou shalt become; Him shall thy virgin shrine enclose, Whom the heavens were not able to contain.

CHRYSTOM. (non occ.) But since it seems shocking or unworthy to some men that God should inhabit a body, is the Sun, I would ask, the heat whereof is felt by each body that receives its rays, at all sullied as to its natural purity? Much more then does the Sun of Righteousness, in taking upon Himself a most pure body from the Virgin's womb, escape not only defilement, but even shew forth His own mother in greater holiness.

GREEK EXPOSITOR. (Severus Antiochenus.) And to make the Virgin mindful of the prophets, he adds, *And the Lord God shall give unto him the seat of David*, that she might know clearly, that He Who is to be born of her is that very Christ, Whom the prophets promised should be born of the seed of David.

CYRIL OF ALEXANDRIA. (contra Julian lib. viii.) Not however from Joseph proceeded the most pure descent of Christ. For from one and the same line of connexion had sprung both Joseph and the Virgin, and from this the only-begotten had taken the form of man.

BASIL. (Epist. 236. ad Amphil.) Our Lord sat not on the earthly throne of David, the Jewish kingdom having been transferred to Herod. *The seat of David* is that on which our Lord reestablished His spiritual kingdom which should never be destroyed. Hence it follows, *And he shall reign over the house of Jacob*.

CHRYSTOM. (Hom. vii. in Matt.) Now He assigns to the present house of Jacob all those who were of the number of the Jews that believed on Him. For as Paul says, *They are not all Israel which are of Israel, but the children of the promise are counted for the seed*.

BEDE. Or by the house of Jacob he means the whole Church which either sprang from a good root, or though formerly a wild olive branch, has yet been for a reward of its faith grafted into the good olive tree. (Rom. 11:17.)

GREEK EXPOSITOR. (Geometer.) But to reign for ever is of none save God alone; and hence though because of the incarnation Christ is said to receive the seat of David, yet as being Himself God He is acknowledged to be the eternal King. It follows, *And, his kingdom shall have no end*, not in that He is God, but in that He is man also. Now indeed He has the kingdom of many nations, but finally he shall reign over all, when all things shall be put under Him. (1 Cor. 15:25.)

BEDE. Let Nestorius then cease to say that the Virgin's Son is only man, and to deny that He is taken up by the Word of God into the unity of the Person. For the Angel when he says that the very same has David for His father whom he declares is called the Son of the Highest, demonstrates the one Person of Christ in two natures. The Angel uses the future tense (*vocabitur, regnabit*) not because, as the Heretics say, *Christ was not before Mary*, but because in the same person, man with God shares the same name of Son.

1:34–35

34. Then said Mary unto the angel, How shall this be, seeing I know not a man?

35. And the angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God.

AMBROSE. It was Mary's part neither to refuse belief in the Angel, nor too hastily take unto herself the divine message. How subdued her answer is, compared with the words of the Priest. *Then said Mary to the Angel, How shall this be?* She says, *How shall this be?* He answers, *Whereby shall I know this?* He refuses to believe that which he says he does not know, and seeks as it were still further authority for belief. She avows herself willing to do that which she doubts not will be done, but how, she is anxious to know. Mary had read, *Behold, she shall conceive and bear a son.* (Is. 7:14.) She believed therefore that it should be, but how it was to take place she had never read, for even to so great a prophet this had not been revealed. So great a mystery was not to be divulged by the mouth of man, but of an Angel.

GREGORY OF NYSSA. (Orat. in Diem Nat. Christi.) Hear the chaste words of the Virgin. The Angel tells her she shall bear a son, but she rests upon her virginity, deeming her inviolability a more precious thing than the Angel's declaration. Hence she says, *Seeing that I know not a man.*

BASIL. (235. Ep. Amph.) Knowledge is spoken of in various ways. The wisdom of our Creator is called knowledge, and an acquaintance with His

mighty works, the keeping also of His commandments, and the constant drawing near to Him; and besides these the marriage union is called knowledge, as it is here.

GREGORY OF NYSSA. (sup.) These words of Mary are a token of what she was pondering in the secrets of her heart; for if for the sake of the marriage union she had wished to be espoused to Joseph, why was she seized with astonishment when the conception was made known unto her? seeing in truth she might herself be expecting at the time to become a mother according to the law of nature. But because it was meet that her body being presented to God as an holy offering-should be kept inviolate, therefore she says, *Seeing that I know not a man*. As if she said, Notwithstanding that thou who speakest art an Angel, yet that I should know a man is plainly an impossible thing. How then can I be a mother, having no husband? For Joseph I have acknowledged as my betrothed.

GREEK EXPOSITOR. (Geometer.) But mark, how the Angel solves the Virgin's doubts, and shews to her the unstained marriage and the unspeakable birth. *And the Angel answered, and said unto her, The Holy Spirit shall come upon thee*.

CHRYSTOSTOM. (Hom. 49 in Gen.) As if he said, Look not for the order of nature in things which transcend and overpower nature. Dost thou say, *How shall this be, seeing I know not a man?* Nay rather, shall it happen to thee for this very reason, that thou hast never known a husband. For if thou hadst, thou wouldest not have been thought worthy of the mystery, not that marriage is unholy, but virginity more excellent. It became the common Lord of all both to take part with us, and to differ with us in His nativity; for the being born from the womb, He shared in common with us, but in that He was born without cohabitation, He was exalted far above us.

GREGORY OF NYSSA. (Orat. in Diem Nat.) O blessed is that womb which because of the overflowing purity of the Virgin Mary has drawn to itself the gift of life! For in others scarcely indeed shall a pure soul obtain the presence of the Holy Spirit, but in her the flesh is made the receptacle of the Spirit.

GREGORY OF NYSSA. (Lib. de Vita Moysis.) For the tables of our nature which guilt had broken, the true Lawgiver has formed anew to Himself

from our dust without cohabitation, creating a body capable of taking His divinity, which the finger of God hath carved, that is to say, the Spirit coming upon the Virgin.

GREGORY OF NYSSA. (in Diem Natal.) Moreover, *the power of the Highest shall overshadow thee*. Christ is the power of the most high King, who by the coming of the Holy Spirit is formed in the Virgin.

GREGORY. (18 Moral. c. 20. super Job 27:21.) By the term *overshadowing*, both natures of the Incarnate God are signified. For shadow is formed by light and matter. But the Lord by His Divine nature is light. Because then immaterial light was to be embodied in the Virgin's womb, it is well said unto her, *The power of the Highest shall overshadow thee*, that is, the human body in thee shall receive an immaterial light of divinity. For this is said to Mary for the heavenly refreshing of her soul.

BEDE. Thou shalt conceive then not by the seed of man whom thou knowest not, but by the operation of the Holy Spirit, with which thou art filled. There shall be no flame of desire in thee when the Holy Spirit shall overshadow thee.

GREGORY OF NYSSA. (Orat. in Diem Nat.) Or he says, *overshadow thee*, because as a shadow takes its shape from the character of those bodies which go before it, so the signs of the Son's Deity will appear from the power of the Father. (non occ. in Greg. Nyss.). For as in us a certain life-giving power is seen in the material substance, by which man is formed; so in the Virgin, has the power of the Highest in like manner, by *the life-giving Spirit*, taken from the Virgin's body a fleshly substance inherent in the body to form a new man. Hence it follows, *Therefore also that holy thing which shall be born of thee*.

ATHANASIUS. (Ep. ad Epictetum.) For we confess that which then was taken up from Mary to be of the nature of man and a most real body, the very same also according to nature with our own body. For Mary is our sister, seeing we have all descended from Adam.

BASIL. (Lib. de Spirit. Sanct. c. v.) Hence also, St. Paul says, *God sent forth his Son, born not (through a woman) but of a woman*. For the words through a woman might convey only a notion of birth as a passing through,

but when it is said, *of a woman*, (Gal. 4:4.) there is openly declared a communion of nature between the son and the parent.

GREGORY. (18 Moral. c. 52. super Job 28:19.) To distinguish His holiness from ours, Jesus is stated in an especial manner to be born holy. For we although indeed made holy, are not born so, for we are constrained by the very condition of our corruptible nature to cry out with the Prophet, *Behold, I was conceived in iniquity*. (Ps. 51:5.) But He alone is in truth holy, who was not conceived by the cementing of a fleshly union, nor as the heretics rave, one person in His human nature, another in His divine; not conceived and brought forth a mere man, and afterwards by his merits, obtained that He should be God, but the Angel announcing and the Spirit coming, first the Word in the womb, afterwards within the womb the Word made flesh. Whence it follows, *Shall be called the Son of God*.

GREEK EXPOSITOR. (Victor Presbyter.) But observe, how the Angel has declared the whole Trinity to the Virgin, making mention of the Holy Spirit, the Power, and the Most High, for the Trinity is indivisible. °

1:36–38

36. And, behold, thy cousin Elisabeth, she hath also conceived a son in her old age: and this is the sixth month with her, who was called barren.

37. For with God nothing shall be impossible.

38. And Mary said, Behold the handmaid of the Lord; be it unto me according to thy word. And the angel departed from her.

CHRYSOSTOM. (49 in Gen.) Seeing that his previous words had overcome the mind of the virgin, the angel drops his discourse to a humbler subject, persuading her by reference to sensible things. Hence he says, *And, behold, Elisabeth thy cousin, &c.* Mark the discretion of Gabriel; he did not remind her of Sarah, or Rebecca, or Rachel, because they were examples of ancient times, but he brings forward a recent event, that he might the more forcibly strike her mind. For this reason also he noticed the age, saying, *She also hath conceived a son in her old age*; and the natural infirmity also. As it follows, *And this is the sixth month with her who was called barren*. For not

immediately at the beginning of Elisabeth's conception did he make this announcement, but after the space of six months, that the swelling of her womb might confirm its truth.

GREGORY NAZIANZEN. (Carm. 18. de Geneal. Christi.) But some one will ask, How is Christ related to David, since Mary sprang from the blood of Aaron, the angel having declared Elisabeth to be her kinswoman? But this was brought about by the Divine counsel, to the end that the royal race might be united to the priestly stock; that Christ, Who is both King and Priest, might be descended from both according to the flesh. For it is written, that Aaron, the first High Priest according to the law, took from the tribe of Judah for his wife Elisabeth, the daughter of Aminadab. (Exod. 6:23.) And observe the most holy administration of the Spirit, in ordering that the wife of Zacharias should be called Elisabeth, so bringing us back to that Elisabeth whom Aaron married.

BEDE. So it was then, lest the virgin should despair of being able to bear a son, that she received the example of one both old and barren about to bring forth, in order that she might learn that all things are possible with God, even those which seem to be opposed to the order of nature. Whence it follows, *For there shall be no word (verbum) impossible with God.*

CHRYSOStOM. For the Lord of nature can do all things as He will, Who executes and disposes all things, holding the reins of life and death.

AUGUSTINE. (contra Faust. l. xxvi. c. 5.) But whoever says, "If God is omnipotent, let Him cause those things which have been done to have not been done," does not perceive that he says, "Let Him cause those things which are true, in that very respect in which they are true to be false." For He may cause a thing not to be which was, as when He makes a man who began to be by birth, not to be by death. But who can say that He makes not to be that which no longer is in being? For whatever is past is no longer in being. But if aught can happen to a thing, that thing is still in being to which any thing happens, and if it is, how is it past? Therefore that is not in being which we have truly said has been, because the truth is, in our opinions, not in that thing which no longer is. But this opinion God can not make false; and we do not so call God omnipotent as supposing also that He could die. He plainly is alone truly called omnipotent, who truly is, and by whom alone that is, whatever in any wise exists, whether spirit or body.

AMBROSE. Behold now the humility, the devotion of the virgin. For it follows, *But Mary said, Behold the handmaid of the Lord*. She calls herself His handmaid, who is chosen to be His mother, so far was she from being exalted by the sudden promise. At the same time also by calling herself handmaid, she claimed to herself in no other way the prerogative of such great grace than that she might do what was commanded her. For about to bring forth One meek and lowly, she was bound herself to shew forth lowliness. As it follows, *Be it unto me according to thy word*. You have her submission, you see her wish. *Behold the handmaid of the Lord*, signifies the readiness of duty. *Be it unto me according to thy word*, the conception of the wish.

GREEK EXPOSITOR. (Geometer.) Some men will highly extol one thing, some another, in these words of the virgin. One man, for example, her constancy, another her willingness of obedience; one man her not being tempted by the great and glorious promises of the great archangel; another, her self-command in not giving an instant assent, equally avoiding both the heedlessness of Eve and the disobedience of Zacharias. But to me the depth of her humility is an object no less worthy of admiration

GREGORY. (sup.) Through an ineffable sacrament of a holy conception and a birth inviolable, agreeable to the truth of each nature, the same virgin was both the handmaid and mother of the Lord.

BEDE. Having received the consent of the virgin, the angel soon returns heavenward, as it follows, *And the angel departed from her*.

EUSEBIUS. (vel Geometer.) Not only having obtained what he wished, but wondering at her virgin beauty, and the ripeness of her virtue.

1:39–45

39. And Mary arose in those days, and went into the hill country with haste, into a city of Juda;

40. And entered into the house of Zacharias, and saluted Elisabeth.

41. And it came to pass, that, when Elisabeth heard the salutation of Mary, the babe leaped in her womb; and Elisabeth was filled with the Holy

Ghost:

42. And she spake out with a loud voice, and said, Blessed art thou among women, and blessed is the fruit of thy womb.

43. And whence is this to me, that the mother of my Lord should come to me?

44. For, lo, as soon as the voice of thy salutation sounded in my ears, the babe leaped in my womb for joy.

45. And blessed is she that believed: for there shall be a performance of those things which were told her from the Lord.

AMBROSE. The Angel, when he announced the hidden mysteries to the Virgin, that he might build up her faith by an example, related to her the conception of a barren woman. When Mary heard it, it was not that she disbelieved the oracle, or was uncertain about the messenger, or doubtful of the example, but rejoicing in the fulfilment of her wish, and conscientious in the observance of her duty, she gladly went forth into the hill country. For what could Mary now, filled with God, (*plena Deo*) but ascend into the higher parts with haste!

ORIGEN. For Jesus who was in her womb hastened to sanctify John, still in the womb of his mother. Whence it follows, *with haste*.

AMBROSE. The grace of the Holy Spirit knows not of slow workings. Learn, ye virgins, not to loiter in the streets, nor mix in public talk.

THEOPHYLACT. She went into the mountains, because Zacharias dwelt there. As it follows, *To a city of Juda, and entered into the house of Zacharias*. Learn, O holy women, the attention which ye ought to shew for your kinswomen with child. For Mary, who before dwelt alone in the secret of her chamber, neither virgin modesty caused to shrink from the public gaze, nor the rugged mountains from pursuing her purpose, nor the tediousness of the journey from performing her duty. Learn also, O virgins, the lowliness of Mary. She came a kinswoman to her next of kin, the younger to the elder, nor did she merely come to her, but was the first to give her salutations; as it follows, *And she saluted Elisabeth*. For the more chaste a virgin is, the

more humble she should be, and ready to give way to her elders. Let her then be the mistress of humility, in whom is the profession of chastity. Mary is also a cause of piety, in that the higher went to the lower, that the lower might be assisted, Mary to Elisabeth, Christ to John.

CHRYSTOSTOM. (Hom. iv. in Matt.) Or else the Virgin kept to herself all those things which have been said, not revealing them to any one, for she did not believe that any credit would be given to her wonderful story; nay, she rather thought she would suffer reproach if she told it, as if wishing to screen her own guilt.

GREEK EXPOSITOR. (Geometer.) But to Elisabeth alone she has recourse, as she was wont to do from their relationship, and other close bonds of union.

AMBROSE. But soon the blessed fruits of Mary's coming and our Lord's presence are made evident. For it follows, *And it came to pass, that when Elisabeth heard the salutation of Mary, the babe leaped in her womb*. Mark the distinction and propriety of each word. Elisabeth first heard the word, but John first experienced the grace. She heard by the order of nature, he leaped by reason of the mystery. She perceived the coming of Mary, he the coming of the Lord.

GREEK EXPOSITOR. (Geometer.) For the Prophet sees and hears more acutely than his mother, and salutes the chief of Prophets; but as he could not do this in words, he leaps in the womb, which was the greatest token of his joy. Who ever heard of leaping at a time previous to birth? Grace introduced things to which nature was a stranger. Shut up in the womb, the soldier acknowledged his Lord and King soon to be born, the womb's covering being no obstacle to the mystical sight.

ORIGEN. (vid. etiam Tit. Bos.) He was not filled with the Spirit, until she stood near him who bore Christ in her womb. Then indeed he was both filled with the Spirit, and leaping imparted the grace to his mother; as it follows, *And Elisabeth was filled with the Holy Spirit*. But we cannot doubt that she who was then filled with the Holy Spirit, was filled because of her son.

AMBROSE. She who had hid herself because she conceived a son, began to glory that she carried in her womb a prophet, and she who had before blushed, now gives her blessing; as it follows, *And she spake out with a*

loud voice, Blessed art thou among women. With a loud voice she exclaimed when she perceived the Lord's coming, for she believed it to be a holy birth. But she says, *Blessed art thou among women.* For none was ever partaker of such grace or could be, since of the one Divine seed, there is one only parent.

BEDE. Mary is blessed by Elisabeth with the same words as before by Gabriel, to shew that she was to be revered both by men and angels.

THEOPHYLACT. But because there have been other holy women who yet have borne sons stained with sin, she adds, *And blessed is the fruit of thy womb.* Or another interpretation is, having said, *Blessed art thou among women,* she then, as if some one enquired the cause, answers, *And blessed is the fruit of thy womb:* as it is said, *Blessed be he that cometh in the name of the Lord. The Lord God, and he hath shewed us light;* (Ps. 118:26, 27.) for the Holy Scriptures often use *and*, instead of *because*.

TITUS BOSTRENSIS. Now she rightly calls the Lord the fruit of the virgin's womb, because He proceeded not from man, but from Mary alone. For they who are sown by their fathers are the fruits of their fathers.

GREEK EXPOSITOR. (Geometer.) This fruit alone then is blessed, because it is produced without man, and without sin.

BEDE. This is the fruit which is promised to David, *Of the fruit of thy body will I set upon thy throne.* (Ps. 132:11.)

GREEK EX. (Severus.) From this place we derive the refutation of Eutyches, in that Christ is stated to be the fruit of the womb. For all fruit is of the same nature with the tree that bears it. It remains then that the virgin was also of the same nature with the second Adam, who takes away the sins of the world. But let those also who invent curious fictions concerning the flesh of Christ, blush when they hear of the real child-bearing of the mother of God. For the fruit itself proceeds from the very substance of the tree. Where too are those who say that Christ passed through the virgin as water through an aqueduct? Let these consider the words of Elisabeth who was filled with the Spirit, that Christ was *the fruit of the womb.* It follows, *And whence is this to me, that the mother of my Lord should come to me?*

AMBROSE. She says it not ignorantly, for she knew it was by the grace and operation of the Holy Spirit that the mother of the prophet should be saluted by the mother of his Lord, to the advancement and growth of her own pledge; but being aware that this was of no human deserving, but a gift of Divine grace, she therefore says, *Whence is this to me*, that is, By what right of mine, by what that I have done, for what good deeds?

ORIGEN. (non occ. vide Theoph. et. Tit. Bost.) Now in saying this, she coincides with her son. For John also felt that he was unworthy of our Lord's coming to him. But she gives the name of "the mother of our Lord" to one still a virgin, thus forestalling the event by the words of prophecy. Divine foreknowledge brought Mary to Elisabeth, that the testimony of John might reach the Lord. For from that time Christ ordained John to be a prophet. Hence it follows, *For, to, as soon as the voice of thy salutation sounded, &c.*

AUGUSTINE. (Epist. ad Dardanum 57.) But in order to say this, as the Evangelist has premised, she was filled with the Holy Spirit, by whose revelation undoubtedly she knew what that leaping of the child meant; namely, that the mother of Him had come unto her, whose forerunner and herald that child was to be. Such then might be the meaning of so great an event; to be known indeed by grown up persons, but not understood by a little child; for she said not, "The babe leaped in faith in my womb," but *leaped for joy*. Now we see not only children leaping for joy, but even the cattle; not surely from any faith or religious feeling, or any rational knowledge. But this joy was strange and unwonted, for it was in the womb; and at the coming of her who was to bring forth the Saviour of the world. This joy, therefore, and as it were reciprocal salutation to the mother of the Lord, was caused (as miracles are) by Divine influences in the child, not in any human way by him. For even supposing the exercise of reason and the will had been so far advanced in that child, as that he should be able in the bowels of his mother to know, believe, and assent; yet surely that must be placed among the miracles of Divine power, not referred to human examples.

THEOPHYLACT. The mother of our Lord had come to see Elisabeth, as also the miraculous conception, from which the Angel had told her should result the belief of a far greater conception, to happen to herself; and to this belief the words of Elisabeth refer, *And blessed art thou who hast believed*,

for there shall be a performance of those things which were told thee from the Lord.

AMBROSE. You see that Mary doubted not but believed, and therefore the fruit of faith followed.

BEDE. Nor is it to be wondered at, that our Lord, about to redeem the world, commenced His mighty works with His mother, that she, through whom the salvation of all men was prepared, should herself be the first to reap the fruit of salvation from her pledge.

AMBROSE. But happy are ye also who have heard and believed, for whatever soul hath believed, both conceives and brings forth the word of God, and knows His works.

BEDE. But every soul which has conceived the word of God in the heart, straightway climbs the lofty summits of the virtues by the stairs of love, so as to be able to enter into the city of Juda, (into the citadel of prayer and praise, and abide as it were for three months in it,) to the perfection of faith, hope, and charity.

GREGORY. (super Ezech. lib. i. Hom. i. 8.) She was touched with the spirit of prophecy at once, both as to the past, present, and future. She knew that Mary had believed the promises of the Angel; she perceived when she gave her the name of mother, that Mary was carrying in her womb the Redeemer of mankind; and when she foretold that all things would be accomplished, she saw also what was to follow in the future.

1:46

46. And Mary said, My soul doth magnify the Lord.

AMBROSE. As evil came into the world by a woman, so also is good introduced by women; and so it seems not without meaning, that both Elisabeth prophesies before John, and Mary before the birth of the Lord. But it follows, that as Mary was the greater person, so she uttered the fuller prophecy.

BASIL. (in Psalm 33) For the Virgin, with lofty thoughts and deep penetration, contemplates the boundless mystery, the further she advances,

magnifying God; *And Mary said, My soul doth magnify the Lord.*

GREEK EXPOSITOR. (Athanasius.) As if she said, Marvellous things hath the Lord declared that He will accomplish in my body, but neither shall my soul be unfruitful before God. It becomes me to offer Him the fruit also of my will, for inasmuch as I am obedient to a mighty miracle, am I bound to glorify Him who performs His mighty works in me.

ORIGEN. Now if the Lord could neither receive increase or decrease, what is this that Mary speaks of, *My soul doth magnify* (magnificat) *the Lord*? But if I consider that the Lord our Saviour is the image of the invisible God, and that the soul is created according to His image, so as to be an image of an image, then I shall see plainly, that as after the manner of those who are accustomed to paint images, each one of us forming his soul after the image of Christ, makes it great or little, base or noble, after the likeness of the original; so when I have made my soul great in thought, word, and deed, the image of God is made great, and the Lord Himself, whose image it is, is magnified in my soul.

1:47

47. And my spirit hath rejoiced in God my Saviour.

BASIL. (ubi sup.) The first-fruit of the Spirit is peace and joy. Because then the holy Virgin had drunk in all the graces of the Spirit, she rightly adds, *And my spirit hath leaped for joy.* (exultavit.) She means the same thing, soul and spirit. But the frequent mention of leaping for joy in the Scriptures implies a certain bright and cheerful state of mind in those who are worthy. Hence the Virgin exults in the Lord with an unspeakable springing (and bounding) of the heart for joy, and in the breaking forth into utterance of a noble affection. It follows, *in God my Saviour.*

BEDE. Because the spirit of the Virgin rejoices in the eternal Godhead of the same Jesus. (i. e. the Saviour,) whose flesh is formed in the womb by a temporal conception.

AMBROSE. The soul of Mary therefore magnifies the Lord, and her spirit rejoiced in God, because with soul and spirit devoted to the Father and the Son, she worships with a pious affection the one God from whom are all

things. But let every one have the spirit of Mary, so that he may rejoice in the Lord. If according to the flesh there is one mother of Christ, yet, according to faith, Christ is the fruit of all. For every soul receives the word of God if only he be unspotted and free from sin, and preserves it with unsullied purity.

THEOPHYLACT. But he magnifies God who worthily follows Christ, and now that he is called Christian, lessens not the glory of Christ by acting unworthily, but does great and heavenly things; and then the Spirit (that is, the anointing of the Spirit) shall rejoice, (i. e. make him to prosper,) and shall not be withdrawn, so to say, and put to death.

BASIL. (ubi sup.) But if at any time light shall have crept into his heart, and loving God and despising bodily things he shall have gained the perfect standing of the just, without any difficulty shall he obtain joy in the Lord.

ORIGEN. But the soul first magnifies the Lord, that it may afterwards rejoice in God; for unless we have first believed, we can not rejoice.

1:48

48. For he hath regarded the low estate of his handmaiden: for, behold, from henceforth all generations shall call me blessed.

GREEK EXPOSITOR. (Isidore.) She gives the reason why it becomes her to magnify God and to rejoice in Him, saying, *For he hath regarded the lowliness of his handmaiden*; as if she said, “He Himself foresaw, therefore I did not look for Him.” I was content with things lowly, but now am I chosen unto counsels unspeakable, and raised up from the earth unto the stars.

AUGUSTINE. (Pseudo-Aug. Serm. de Assumpt 208.) O true lowliness, which hath borne God to men, hath given life to mortals, made new heavens and a pure earth, opened the gates of Paradise, and set free the souls of men. The lowliness of Mary was made the heavenly ladder, by which God descended upon earth. For what does *regarded* mean but “approved?” For many seem in my sight to be lowly, but their lowliness is not regarded by the Lord. For if they were truly lowly, their spirit would rejoice not in the world, but in God.

ORIGEN. But why was she lowly and cast down, who carried in her womb the Son of God? Consider that lowliness, which in the Scriptures is particularly praised as one of the virtues, is called by the philosophers “modestia.” And we also may paraphrase it, that state of mind in which a man instead of being puffed up, casts himself down.

BEDE. But she, whose humility is *regarded*, is rightly called *blessed* by all; as it follows, *For, behold, from henceforth all shall call me blessed.*

ATHANASIUS. For if as the Prophet says, *Blessed are they who have seed in Sion, and kinsfolk in Jerusalem*, (Isa. 31:9. apud LXX.) how great should be the celebration of the divine and ever holy Virgin Mary, who was made according to the flesh, the Mother of the Word?

GREEK EXPOSITOR. (Metaphrastes.) She does not call herself blessed from vain glory, for what room is there for pride in her who named herself the handmaid of the Lord? But, touched by the Holy Spirit, she foretold those things which were to come.

BEDE. For it was fitting, that as by the pride of our first parent death came into the world, so by the lowliness of Mary should be opened the entrance into life.

THEOPHYLACT. And therefore she says, *all generations*, not only Elisabeth, but also every nation that believed.

1:49

49. For he that is mighty hath done to me great things; and holy is his name.

THEOPHYLACT. The Virgin shews that not for her own virtue is she to be pronounced blessed, but she assigns the cause, saying, *For he that is mighty hath magnified me.*

AUGUSTINE. (sup.) What great things hath He done unto thee? I believe that a creature thou gavest birth to the Creator, a servant thou broughtest forth the Lord, that through thee God redeemed the world, through thee He restored it to life.

TITUS BOSTRENSIS. But where are the great things, if they be not that I still a virgin conceive (by the will of God) overcoming nature? I have been accounted worthy, without being joined to a husband, to be made a mother, not a mother of any one, but of the only-begotten Saviour.

BEDE. But this has reference to the beginning of the hymn, where it is said, *My soul doth magnify the Lord*. For that soul can alone magnify the Lord with due praise, for whom he deigus to do mighty things.

TITUS BOSTRENSIS. But she says, *that is mighty*, that if men should disbelieve the work of her conception, namely, that while yet a virgin, she conceived, she might throw back the miracles upon the power of the Worker. Nor because the only-begotten Son has come to a woman is He thereby defiled, *for holy is his name*.

BASIL. (in Ps. 33.) But holy is the name of God called, not because in its letters it contains any significant power, but because in whatever way we look at God we distinguish his purity and holiness.

BEDE. For in the height of His marvellous power He is far beyond every creature, and is widely removed from all the works of His hands. This is better understood in the Greek tongue, in which the very word which means holy, (ἅγιον) signifies as it were to be “apart from the earth.”

1:50

50. And his mercy is on them that fear him from generation to generation.

BEDE. Turning from God’s special gifts to His general dealings, she describes the condition of the whole human race, *And his mercy is from generation to generation on them that fear him*. As if she said, Not only for me hath He that is mighty done great things, but in every nation he that feareth God is accepted by Him.

ORIGEN. For the mercy of God is not upon one generation, but extends to eternity from generation to generation.

GREEK EXPOSITOR. (Victor Pres.) According to the mercy which He hath upon generations of generations, I conceive, and He Himself is united to a

living body, out of mercy alone undertaking our salvation. Nor is His mercy shewn indiscriminately, but upon those who are constrained by the fear of Him in every nation; as it is said, *upon those who fear him*, that is, upon those who being brought by repentance are turned to faith and renewal for the obstinate unbelievers have by their sin shut against themselves the gate of mercy.

THEOPHYLACT. Or by this she means that they who fear shall obtain mercy, both in that generation, (that is, the present world,) and the generation which is to come, (i. e. the life everlasting.) For now they receive a hundred-fold, but hereafter far more. (Matt. 19:29.)

1:51

51. He hath shewed strength with his arm, he hath scattered the proud in the imagination of their hearts.

BEDE. In describing the state of mankind, she shews what the proud deserve, and what the humble; saying, *He hath shewed strength with his arm, &c.* i. e. with the very Son of God. For as your arm is that whereby you work, so the arm of God is said to be His word by whom He made the world.

ORIGEN. But to those that fear Him, He hath done mighty things with His arm; though thou comest weak to God, if thou hast feared Him thou shalt obtain the promised strength.

THEOPHYLACT. For in His arm, that is, His incarnate Son, He hath shewed strength, seeing that nature was vanquished, a virgin bringing forth, and God becoming man.

GREEK EXPOSITOR. (Photius.) Or she says, *Hath shewed*, for *will shew strength*, not as long ago by the hand of Moses against the Egyptians, nor as by the Angel, (when he slew many thousand of the rebel Assyrians,) nor by any other instrument save His own power, He openly *triumphed*, overcoming *spiritual* (intelligibiles) enemies. Hence it follows, *he hath scattered, &c.* that is to say, every heart that was puffed up and not obedient to His coming He hath laid bare, and exposed the wickedness of their proud thoughts.

CYRIL OF JERUSALEM. But these words may be more appropriately taken to refer to the hostile ranks of the evil spirits. For they were raging on the earth, when our Lord's coming put them to flight, and restored those whom they had bound, to His obedience.

THEOPHYLACT. This might also be understood of the Jews whom He scattered into all lands as they are now scattered.

1:52

52. He hath put down the mighty from their seats, and exalted them of low degree.

BEDE. The words, *He hath shewed strength with his arm*, and those which went before, *And his mercy is on them that fear him from generation to generation*, must be joined to this verse by a comma only. For truly through all generations of the world, by a merciful and just administration of Divine power, the proud do not cease to fall, and the humble to be exalted. As it is said, *He hath put down the mighty from their seat, he hath exalted the humble and meek*.

CYRIL OF ALEXANDRIA. The mighty in knowledge were the evil spirits, the Devil, the wise ones of the Gentiles, the Scribes and Pharisees; yet these He hath put down, and raised up those who humbled themselves under the mighty hand of God (1 Pet. 5:6); giving them the power of treading upon serpents and scorpions and every power of the enemy. (Luke 10:19.) The Jews were also at one time puffed up with power, but unbelief slew them, and the mean and lowly of the Gentiles have through faith climbed up to the highest summit.

GREEK EXPOSITOR. (Macarius ex Serm. 1.) For our understanding is acknowledged to be the judgment-seat of God, but after the transgression, the powers of evil took their seat in the heart of the first man as on their own throne. For this reason then the Lord came and cast out the evil spirits from the seat of our will, and raised up those who were vanquished by devils, purging their consciences, and making their hearts his own dwelling place.

1:53

53. He hath filled the hungry with good things; and the rich he hath sent empty away.

GLOSS. (non occ.) Because human prosperity seems to consist chiefly in the honours of the mighty and the abundance of their riches, after speaking of the casting down of the mighty, and the exalting of the humble, he goes on to tell of the impoverishing of the rich and the filling of the poor, *He hath filled the hungry, &c.*

BASIL. (ubi sup.) These words regulate our conduct even with respect to sensible things, teaching the uncertainty of all worldly possessions, which are as shortlived as the wave which is dashed about to and fro by the violence of the wind. But spiritually all mankind suffered hunger except the Jews; for they possessed the treasures of legal tradition and the teachings of the holy prophets. But because they did not rest humbly on the Incarnate Word, they were sent away empty, carrying nothing with them, neither faith nor knowledge, and were bereft of the hope of good things, being shut out both of the earthly Jerusalem, and the life to come. But those of the Gentiles, who were brought low by hunger and thirst, because they clung to the Lord, were filled with spiritual goods.

GLOSS. (ordin.) They also who desire eternal life with their whole soul, as it were hungering after it, shall be filled when Christ shall appear in glory; but they who rejoice in earthly things, shall at the end be sent away emptied of all happiness.

1:54–55

54. He hath holpen his servant Israel, in remembrance of his mercy;

55. As he spake to our fathers, Abraham, and to his seed for ever.

GLOSS. (non occ.) After a general mention of the Divine mercy and holiness, the Virgin changes the subject to the strange and marvellous dispensation of the new incarnation, saying, *He hath holpen his servant Israel, &c.* as a physician relieves the sick, becoming visible among men, that He might make Israel (i. e. him who sees God) His servant.

BEDE. That is, obedient and humble; for he who disdains to be made humble, cannot be saved.

BASIL. (non occ.) For by Israel she means not Israel after the flesh, whom their own title made noble, but the spiritual Israel, which retained the name of faith, straining their eyes to see God by faith.

THEOPHYLACT. (vide etiam Tit. Bost.) It might also be applied to Israel after the flesh, seeing that out of that body multitudes believed. But this He did remembering His mercy, for He hath fulfilled what He promised to Abraham, saying, *For in thy seed shall all the nations of the earth be blessed.* (Gen. 12:3.) This promise then the mother of God called to mind, saying, *As he spake to our father Abraham;* (Gen. 17:12.) for it was said to Abraham, *I will place my covenant between me and thee, and thy seed after thee, for an eternal covenant, that I shall be thy God, and the God of thy seed after thee.*

BEDE. But by seed he means not so much those who are begotten in the flesh, as those who have followed the steps of Abraham's faith, to whom the Saviour's coming was promised for evermore.

GLOSS. (ordin.) For this promise of heritage shall not be narrowed by any limits, but to the very end of time there shall never lack believers, the glory of whose happiness shall be everlasting.

1:56

56. And Mary abode with her about three months, and returned to her own house.

AMBROSE. Mary abode with Elisabeth until she had accomplished the time of her bringing forth; as it is said, *And Mary abode, &c.*

THEOPHYLACT. For in the sixth month of the conception of the forerunner, the Angel came to Mary, and she abode with Elisabeth three months, and so the nine months are completed.

AMBROSE. Now it was not only for the sake of friendship that she abode so long, but for the increase also of so great a prophet. For if at her first coming the child had so far advanced, that at the salutation of Mary he

leaped in the womb, and his mother was filled with the Holy Spirit, how much must we suppose the presence of the Virgin Mary to have added during the experience of so long a time? Rightly then is she represented as having shewn kindness to Elisabeth, and preserved the mystical number.

BEDE. For the chaste soul which conceives a desire of the spiritual word must of necessity submit to the yoke of heavenly discipline, and sojourning for the days as it were of three months in the same place, cease not to persevere until it is illuminated by the light of faith, hope, and charity.

THEOPHYLACT. But when Elisabeth was going to bring forth, the Virgin departed, as it follows, *And she returned*; or, probably because of the multitude, who were about to assemble at the birth. But it became not a virgin to be present on such an occasion.

GREEK EXPOSITOR. (Metaphrastes.) For it is the custom for virgins to go away when the pregnant woman brings forth. But when she reached her own home, she went to no other place, but abode there until she knew the time of her delivery was at hand. And Joseph doubting, is instructed by an Angel.

1:57–58

57. Now Elisabeth's full time came that she should be delivered; and she brought forth a son.

58. And her neighbours and her cousins heard how the Lord had shewed great mercy upon her; and they rejoiced with her.

AMBROSE. If you carefully observe, you will find that the word signifying *fulness* is no where used except at the birth of the righteous. Hence it is said, *Now Elisabeth's full time came*. For the life of the righteous hath fulness, but the days of the wicked are empty.

CHRYSOSTOM. And for that reason the Lord kept back the delivery of Elisabeth, that her joy might be increased, and her fame the greater. Hence it follows, *And her neighbours and cousins heard, &c.* For they who had known her barrenness were made the witnesses of the Divine grace, and no

one seeing the child departed in silence, but gave praise to God, Who had vouchsafed him beyond their expectation.

AMBROSE. For the bringing forth of saints causes the rejoicing of many; it is a common blessing; for justice is a public virtue, and therefore at the birth of a just man a sign of his future life is sent beforehand, and the grace of the virtue which is to follow is represented, being foreshadowed by the rejoicing of the neighbours.

1:59–64

59. And it came to pass, that on the eighth day they came to circumcise the child; and they called him Zacharias, after the name of his father.

60. And his mother answered and said, Not so; but he shall be called John.

61. And they said unto her, There is none of thy kindred that is called by this name.

62. And they made signs to his father, how he would have him called.

63. And he asked for a writing table, and wrote, saying, His name is John. And they marvelled all.

64. And his mouth was opened immediately, and his tongue loosed, and he spake, and praised God.

CHRYSTOSTOM. (in Gen. Hom. 39.) The rite of circumcision was first delivered to Abraham as a sign of distinction, that the race of the Patriarch might be preserved in unmixed purity, and so might be able to obtain the promises. But now that the promise of the covenant is fulfilled, the sign attached to it is removed. So then through Christ circumcision ceased, and baptism came in its place; but first it was right that John should be circumcised; as it is said, *And it came to pass, that on the eighth day, &c.* For the Lord had said, *Let the child of eight days be circumcised among you.* (Gen. 17:13.) But this measurement of time I conceive was ordered by Divine mercy for two reasons. First, because in its most tender years the

child the more easily bears the cutting of the flesh. Secondly, that from the very operation itself we might be reminded that it was done for a sign; for the young child scarcely distinguishes any of the things that are around him. But after the circumcision, the name was conferred, as it follows, *And they called him*. But this was done because we must first receive the seal of the Lord, then the name of man. Or, because no man except he first cast aside his fleshly lusts, which circumcision signifies, is worthy to have his name written in the book of life.

AMBROSE. The holy Evangelist has especially remarked, that many thought the child should be called after his father Zacharias, in order that we might understand, not that any name of his kinsfolk was displeasing to his mother, but that the same word had been communicated to her by the Holy Spirit, which had been foretold by the Angel to Zacharias. And in truth, being dumb, Zacharias was unable to mention his son's name to his wife, but Elisabeth obtained by prophecy what she had not learnt from her husband. Hence it follows, *And she answered, &c.* Marvel not that the woman pronounced the name which she had never heard, seeing the Holy Spirit who imparted it to the Angel revealed it to her; nor could she be ignorant of the forerunner of the Lord, who had prophesied of Christ. And it well follows, *And they said unto her, &c.* that you might consider that the name belongs not to the family, but to the Prophet. Zacharias also is questioned, and signs made to him, as it follows, *And they made signs to the father, &c.* But since unbelief had so bereft him of utterance and hearing, that he could not use his voice, he spoke by his hand-writing, as it follows, *And he asked for a writing table, and wrote, saying, His name is John*; that is, we give no name to him who has received his name from God.

ORIGEN. (non occ.) Zacharias is by interpretation "remembering God," but John signifies "pointing to." Now "memory" relates to something absent, "pointing to," to something present. But John was not about to set forth the memory of God as absent, but with his finger to point him out as present, saying, *Behold the Lamb of God*.

CHRYSTOSTOM. But the name John is also interpreted the grace of God. Because then by the favour of Divine grace, not by nature, Elisabeth conceived this son, they engraved the memory of the benefit on the name of the child.

THEOPHYLACT. And because with the mother the dumb father also agreed as to the name of the child, it follows, *And they all marvelled*. For there was no one of this name among their kinsfolk that any one could say that they had both previously determined upon it.

GREGORY NAZIANZEN. (Orat. vi.) The birth of John then broke the silence of Zacharias, as it follows, *And his mouth was opened*. For it were unreasonable when the voice of the Word had come forth, that his father should remain speechless.

AMBROSE. Rightly also, from that moment was his tongue loosed, for that which unbelief had bound, faith set free. Let us then also believe, in order that our tongue, which has been bound by the chains of unbelief, may be loosed by the voice of reason. Let us write mysteries by the Spirit if we wish to speak. Let us write the forerunner of Christ, not on tables of stone, but on the fleshly tablets of the heart. For he who names John, prophesies Christ. For it follows, *And he spake, giving thanks*.

BEDE. Now in an allegory, the celebration of John's birth was the beginning of the grace of the New Covenant. His neighbours and kinsfolk had rather give him the name of his father than that of John. For the Jews, who by the observance of the Law were united to him as it were *by ties of kindred*, chose rather to follow the righteousness which is of the Law, than receive the grace of faith. But the name of John, (i. e. the grace of God,) his mother in word, his father in writing, suffice to announce, for both the Law itself as well as the Psalms and the Prophecies, in the plainest language foretel the grace of Christ; and that ancient priesthood, by the foreshadowing of its ceremonies and sacrifices, bears testimony to the same. And well doth Zacharias speak on the eighth day of the birth of his child, for by the resurrection of the Lord, which took place on the eighth day, i. e. the day after the *sabbath*, (septimam sabbati.) the hidden secrets of the legal priesthood were revealed.

1:65–66

65. And fear came on all that dwelt round about them: and all these sayings were noised abroad throughout all the hill country of Judæa.

66. And all they that heard them laid them up in their hearts, saying, What manner of child shall this be! And the hand of the Lord was with him.

THEOPHYLACT. As at the silence of Zacharias the people marvelled, so likewise when he spoke. Hence it is said, *And fear came upon all*; that from these two circumstances all might believe there was something great in the child that was born. But all these things were ordained, to the end that he who was to bear witness of Christ might also be esteemed trustworthy. Hence it follows, *And all they that heard them laid them up in their heart, saying, What manner of child, &c.*

BEDE. For forerunning signs prepare the way for the forerunner of the truth, and the future prophet is recommended by auspices sent before him; hence it follows, *For the hand of the Lord was with him.*

GREEK EXPOSITOR. (Metaphrastes.) For God worked miracles in John which he did not himself, but the right hand of God in him.

GLOSS. (ordin.) But mystically, at the time of our Lord's resurrection, by the preaching of the grace of Christ, a wholesome dread shook the hearts not only of the Jews, (who were neighbours, either from the place of their dwelling, or from the knowledge of the law,) but of the foreign nations also. The name of Christ surmounts not only the hilly country of Judæa, but all the heights of worldly dominion and wisdom.

1:67–68

67. And his father Zacharias was filled with the Holy Ghost, and prophesied, saying,

68. Blessed be the Lord God of Israel; for he hath visited and redeemed his people.

AMBROSE. God in His mercy and readiness to pardon our sins, not only restores to us what He has taken away, but grants us favours even beyond our expectations. Let no one then distrust Him, let no one from consciousness of past sins despair of the Divine blessing. God knoweth how to change His sentence, if thou hast known how to correct thy sin, seeing he

that was long silent prophecies; as it is said, *And Zacharias was filled with the Holy Spirit.*

CHRYSOSTOM. That is, “with the working of the Holy Spirit;” for he had obtained the grace of the Holy Spirit, not in any manner, but fully; and the gift of prophecy shone forth in him; as it follows, *And he prophesied.*

ORIGEN. Now Zacharias being filled with the Holy Spirit utters two prophecies, the first relating to Christ, the second to John. And this is plainly proved by those words in which he speaks of the Saviour as present and already going about in the world, saying, *Blessed be the Lord God of Israel, for he hath visited, &c.*

CHRYSOSTOM. Zacharias, when he is blessing God, says, that He hath visited His people, meaning thereby either the Israelites in the flesh, for *He came to the lost sheep of the house of Israel*; (Matt. 15:24.) or the spiritual Israel, that is, the faithful, who were worthy of this visitation, making the providence of God of good effect towards them.

BEDE. But the Lord visited His people who were pining away as it were from long sickness, and by the blood of His only begotten Son, redeemed them who were sold under sin. Which thing Zacharias, knowing that it would soon be accomplished, relates in the prophetic manner as if it were already passed. But he says, *His people*, not that when He came He found them His own, but that by visiting He made them so.

1:69

69. And hath raised up an horn of salvation for us in the house of his servant David.

THEOPHYLACT. God seemed to be asleep, disregarding the sins of the multitude, but in these last times coming in the flesh, He hath risen up and trodden down the evil spirits who hated us. Hence it is said, *And he hath raised up an horn of salvation to us in the house of his servant David.*

ORIGEN. Because Christ was born of the seed of David, according to the flesh, it is said, *A horn of salvation to us in the house of his servant David*; as it has also elsewhere been said, *A vineyard hath been planted in a horn*, (Is. 5:1.) i. e. in Jesus Christ.

CHRYSTOM. (Serm. de Anna. IV.) Now by a horn he means power, glory, and honour, deriving it metaphorically from the brute creatures, to whom God has given horns for defence and glory.

BEDE. The kingdom of our Saviour Christ is called also the *horn of salvation*, because all our bones are clothed with flesh, but the horn alone stretches beyond the flesh; so the kingdom of Christ is called the horn of salvation, as reaching beyond the world and the delights of the flesh. According to which figure David and Solomon were consecrated by the horn of oil to the glory of the kingdom.

1:70

70. As he spake by the mouth of his holy prophets which have been since the world began.

THEOPHYLACT. That Christ was born of the house of David, Micah relates, saying, *And thou, Bethlehem, art not the least in the city of Juda, for out of thee shall come a governor who shall rule my people Israel.* (Micah 5:2.) But all the prophets spoke of the Incarnation, and therefore it is said, *As he spake by the mouth of his holy prophets.*

GREEK EXPOSITOR. (Victor Presbyter.) Whereby he means that God spoke through them, and that their speech was not of man.

BEDE. But he says, *Which have been since the world began.* Because all the Scriptures of the Old Testament were a constant prophecy of Christ. For both our father Adam himself, and the other fathers, by their deeds bore testimony to His dispensation.

1:71

71. That we should be saved from our enemies, and from the hand of all that hate us.

BEDE. Having first briefly said, *He hath raised up a horn of salvation to us*, he goes on to explain his words, adding, *of salvation from our enemies.* As if he said, *He hath raised up to us a horn*, i. e. *He hath raised up to us salvation from our enemies, and from the hand of all who hate us.*

ORIGEN. Let us not suppose that this refers to our bodily enemies, but our ghostly. For the Lord Jesus came mighty in battle (Ps. 24:8) to destroy all our enemies, that He might deliver us from their snares and temptation.

1:72–74

72. To perform the mercy promised to our forefathers, and to remember his holy covenant;

73. The oath which he sware to our father Abraham,

74. That he would grant unto us.

BEDE. Having announced that the Lord, according to the declaration of the Prophet, would be born of the house of David, he now says, that the same Lord to fulfil the covenant He made with Abraham will deliver us, because chiefly to these patriarchs of Abraham's seed was promised the gathering of the Gentiles, or the incarnation of Christ. But David is put first, because to Abraham was promised the holy assembly of the Church; whereas to David it was told that from him Christ was to be born. And therefore after what was said of David, he adds concerning Abraham the words, *To perform the mercy promised to our fathers, &c.*

ORIGEN. I think that at the coming of our Lord and Saviour Jesus Christ, both Abraham, Isaac, and Jacob, were partakers of His mercy. For it is not to be believed, that they who had before seen His day, and were glad, should afterwards derive no advantage from His coming, since it is written, *Having made peace through the blood of his Cross, whether in earth or in heaven.* (Coloss. 1:20.)

THEOPHYLACT. The grace of Christ extends even to those who are dead, because through Him we shall rise again, not only we, but they also who have been dead before us. He performed His mercy also to our forefathers in fulfilling all their hopes and desires. Hence it follows, *And to remember his holy covenant*, that covenant, namely, wherein he said, *Blessing, I will bless thee, and multiplying, I will multiply thee.* (Gen. 22:17.) For Abraham was multiplied in all nations, who became his children by adoption, through following the example of his faith. But the fathers also, seeing their children enjoy these blessings, rejoice together with them, just as if they received the mercy in themselves. Hence it follows, *The oath which he sware to our father Abraham, that he would grant unto us.*

BASIL. (Hom. in Ps. 29. et in Ps. 14. App. op.) But let no one, hearing that the Lord had sworn to Abraham, be tempted to swear. For as when the wrath of God is spoken of, it does not signify passion but punishment; so neither does God swear as man, but His word is in very truth expressed to us in place of an oath, confirming by an unchangeable sentence what He promised.

1:74

74. That we, being delivered out of the hands of our enemies, might serve him without fear.

CHRYSTOSTOM. Having said that a horn of salvation had risen up to us from the house of David, he shews that through it we are partakers of His glory, and escape the assaults of the enemy. As he says, *That being delivered out of the hands of our enemies, we might serve him without fear.* The two things above mentioned will not easily be found united. For many escape danger, but fail of a glorious life, as criminals discharged from prison by the king's mercy. On the other hand, some reap glory, but are compelled for its sake to encounter dangers, as soldiers in war embracing a life of honour are oftentimes in the greatest peril. But the horn brings both safety and glory. Safety indeed as it rescues us from the hands of our enemies, not slightly but in a wonderful manner, insomuch that we have no more fear, which are his very words; *that being delivered from the hand of our enemies, we might serve him without fear.*

ORIGEN. Or in another way; Frequently are men delivered from the hands of the enemy, but not without fear. For when fear and peril have gone before, and a man is then plucked from the enemies' hand, he is delivered indeed, but not without fear. Therefore said he, that the coming of Christ caused us to be snatched from the enemies' hands without fear. For we suffered not from their evil designs, but He suddenly parting us from them, hath led us out to our own allotted resting place.

1:75

75. In holiness and righteousness before him, all the days of our life.

CHRYSTOSTOM. Zacharias glorifies the Lord, because He hath made us to serve Him with full confidence, not in the flesh as Judah did with the blood of victims, but in the spirit with good works. And this is what he means by *in holiness and righteousness*. For holiness is, a proper observance of our duty towards God, righteousness of our duty towards man; as, for example, when a man devoutly performs the Divine commands, and lives honourably among his fellow men. But he does not say "before men," as of hypocrites desirous to please men, but "before God," as of those *whose praise is not of*

men, but of God; (Rom. 2:29.) and this not once or for a time; but all the days of their life, as it is said, all our days.

BEDE. For whosoever either departs from God's service before he dies, or by any uncleanness stains either the strictness or purity of his faith, or strives to be holy and righteous before men, and not before God, does not yet serve the Lord in perfect freedom from the hand of his spiritual enemies, but after the example of the old Samaritans endeavours to serve equally the Gods of the Gentiles, and his Lord.

1:76

76. And thou, child, shalt be called the Prophet of the Highest: for thou shalt go before the face of the Lord to prepare his ways.

AMBROSE. In prophesying of the Lord he rightly addresses the prophet, shewing that prophecy also is a gift of the Lord, in order that he might not, while enumerating public benefits, seem to be so ungrateful as to be silent of his own. Hence it is said, *And thou, child, shalt be called the Prophet of the Highest.*

ORIGEN. The reason I suppose that Zacharias hastened to speak to his son, was because he knew that John was shortly about to be a sojourner in the wilderness, and that he himself should see him no more.

AMBROSE. Now perhaps some may think it an absurd extravagance of the mind to address a child of eight days old. But if we keep our eyes fixed upon higher things, we surely can understand that the son might hear the voice of his father, who before he was born heard the salutation of Mary. The Prophet knew that there were certain organs of hearing in a Prophet which were unclosed by the Spirit of God, not by the growth of the body. He possessed the faculty of understanding who was moved by the feeling of exultation.

BEDE. Unless indeed Zacharias be supposed to have wished as soon as he was able to speak, to proclaim for their instruction who were present, the future gifts of his son, which he had long before learnt from the Angel. Let the Arians however hear that our Lord Christ, whom John went before prophesying of Him, Zacharias calls "the Most High," as it is said in the

Psalms, *A man was born in her, and the most highest has established her.*
(Ps. 87:5.)

CHRYSTOSTOM. But as kings have their companions in arms, who stand nearest to them, so John, who was the friend of the Bridegroom, went before Him nigh unto His coming. And this is what follows, *For thou shalt go before the face of the Lord to prepare his ways.* For some prophets have preached the mystery of Christ at a distance, but he preached it nearer the time, that he might both see Christ, and declare Him to others.

GREGORY. (xix. Mor. sup. Job 28:23.) But all they who by preaching cleanse the hearts of their hearers from the filth of their sins, prepare a way for the coming of wisdom into the heart.

1:77

77. To give knowledge of salvation unto his people by the remission of their sins.

THEOPHYLACT. For the manner in which the forerunner prepared the way of the Lord he explains, adding, *To give knowledge of salvation.* The Lord Jesus is salvation, but the knowledge of salvation, i. e. of Christ, was given in John, who bore witness of Christ.

BEDE. For as if desiring to explain the name of Jesus, i. e. the Saviour, he frequently makes mention of salvation, but lest men should think it was a temporal salvation which was promised, he adds, *for the forgiveness of sins.*

THEOPHYLACT. For in no other way was He known to be God, but as having forgiven the sins of His people. For it is of God alone to forgive sins.

BEDE. But the Jews prefer not to receive Christ, but to wait for Antichrist; for they desire to be delivered not from the dominion of sin within, but from the yoke of man's bondage without.

1:78

78. Through the tender mercy of our God; whereby the dayspring from on high hath visited us.

THEOPHYLACT. Because God hath forgiven our sins not for our works' sake, but through His mercy, it is therefore fitly added, *Through the tender mercy of our God.*

CHRYSTOSTOM. (Hom. xiv. in Matt.) Which mercy we find not indeed by our own seeking, but God from on high hath appeared to us, as it follows; *Whereby* (i. e. by His tender mercy) *the dayspring from on high* (that is, Christ) *hath visited us*, taking upon Him our flesh.

GREEK EXPOSITOR. (Severus.) Abiding on high yet present upon the earth, suffering neither division nor limitation, which thing neither can our understanding embrace, nor any power of words express.

1:79

79. To give light to them that sit in darkness and in the shadow of death, to guide our feet into the way of peace.

BEDE. Christ is rightly called the Day-spring, because He hath disclosed to us the rising of the true light, as it follows; *To give light to them that sit in darkness and in the shadow of death.*

CHRYSTOSTOM. (ubi sup.) By darkness he means not material darkness, but error and distance from the faith, or ungodliness.

BASIL. (sup. Esai. c. ii) For in thick darkness were the Gentile people sitting, who were sunk deep in idolatry, until the rising light dispersed the darkness, and spread abroad the brightness of truth.

GREGORY. (iv. Moral. sup. Job 3:5.) But the shadow of death is taken to mean the forgetfulness of the mind. For as death causes that which it kills to be no longer in life, so whatever oblivion touches ceases to be in the memory. Hence the Jewish people who were forgetful of God are said to sit in the shadow of death. The shadow of death is taken also for the death of the flesh, because as that is the true death, by which the soul is separated from God, so that is the shadow of death by which the flesh is separated from the soul. Hence in the words of the martyrs it is said, *the shadow of death has come over us.* (Ps. 44:19.) By the shadow of death also is represented the following of the devil, who is called *Death* (Rev. 6:8.) in the Revelations, because as a shadow is formed according to the quality of the

body, so the actions of the wicked are expressed according to the manner of their following him.

CHRYSTOSTOM. (ut sup.) He rightly says *sitting*, for we were not walking in darkness, but sitting down as having no hope of deliverance.

THEOPHYLACT. But not only does the Lord at His rising give light to those who sit in darkness, but he says something further as it follows, *to direct our feet in the way of peace*. The way of peace is the way of righteousness, to which He has directed our feet, i. e. the affections of our souls.

GREGORY. (Hom. 33. in Evang.) For we guide our steps in the way of peace, when we walk in that line of conduct wherein we depart not from the grace of our Maker.

AMBROSE. Mark also, in how few words Elisabeth prophesies, in how many Zacharias, and yet each spoke filled with the Holy Spirit; but this discipline is preserved, that women may study rather to learn what are the Divine commands than to teach them.

1:80

80. And the child grew, and waxed strong in spirit, and was in the deserts till the day of his shewing unto Israel.

BEDE. The future preacher of repentance, that he might the more boldly reclaim his hearers from the allurements of the world, passes the first part of his life in the deserts. Hence it is said, *And the child grew*.

THEOPHYLACT. i. e. in bodily stature, and waxed strong in spirit, for together with his body at the same time his spiritual gift increased, and the workings of the Spirit were more and more manifested in him.

ORIGEN. Or he increased in spirit, remaining not in the same measure in which he had begun, but the Spirit was ever growing in him. His will ever tending to better things, was making its own advances, and his mind ever contemplating something more divine, while his memory was exercising itself, that it might lay up more and more things in its treasury, and more firmly retain them. But he adds, *And he waxed strong*. For human nature is weak, as we learn, *the flesh is weak*. (Matt. 26:41.) It must therefore be

made strong by the Spirit, for the Spirit is ready. Many wax strong in the flesh, but the wrestler of God must be strengthened by the Spirit that he may crush the wisdom of the flesh. He retires therefore to escape the noise of cities, and the thronging of the people. For it follows, *And he was in the deserts*. Where the air is purer, the sky more clear, and God a closer friend, that as the time had not yet arrived for his baptism and preaching, he might have leisure for praying, and might hold converse with the angels, calling upon God and fearing Him, saying, *Behold, here am I*.

THEOPHYLACT. Or, he was in the deserts that he might be brought up beyond the reach of the malice of the multitude, and not be afraid of man. For if he had been in the world, perchance he had been corrupted by the friendship and conversation of the world. And secondly, that he who was to preach Christ might also be esteemed trust-worthy. But he was hid in the desert until it pleased God to shew him forth to the people of Israel, as it follows, *till the day of his shewing forth to Israel*.

AMBROSE. And rightly is the time noted during which the prophet was in the womb, in order that the presence of Mary might not be passed over, while they are silent about the time of his childhood, because being strengthened in the womb by the presence of the Mother of the Lord, he knew not the struggles of childhood.

CHAP. 2

2:1–5

1. And it came to pass in those days, that there went out a decree from Cæsar Augustus, that all the world should be taxed.

2. (And this taxing was first made when Cyrenius was governor of Syria.)

3. And all went to be taxed, every one into his own city.

4. And Joseph also went up from Galilee, out of the city of Nazareth, into Judæa, unto the city of David, which is called Bethlehem; (because he was of the house and lineage of David:)

5. To be taxed with Mary his espoused wife, being great with child.

BEDE. The Son of God, about to be born in the flesh, as by His birth of a virgin He shewed that the grace of virginity was most pleasing in His sight, is therefore begotten in the most peaceful time of the world, because He taught men to seek peace, and condescends to visit those who follow it. But there could be no greater sign of peace than for the whole world to be brought together under one taxing, while its ruler Augustus reigned with so great peace for the twelve years, about the time of our Lord's nativity, that war having been quelled throughout the whole world, there seemed to be a literal fulfilment of the Prophet's prediction, *They shall beat their swords into ploughshares, &c.*

GREEK EXPOSITOR. (Metaphrastes et Alexander ander Monachus.) Christ is born also at a time when the princes of Judah had failed, and the kingdom was transferred to Roman governors, to whom the Jews paid tribute; and then was fulfilled the prophecy, saying, *There shall not fail a leader from Judah, nor a prince from between his feet, until he shall come who is to be sent.* (Gen. 49:10.) And now when Cæsar Augustus was in the 42d year of his reign, there went forth an edict from him that all the world should be taxed for the payment of tribute, the management of which he committed to a certain Cyrinus, whom he made governor of Judæa and Syria; and so it follows, *This taxing was first made, &c.*

BEDE. St. Luke points out, that this taxing was either the first of those which comprehended the whole world, for before this very many parts of the earth are often mentioned as having been taxed; or first began at that time when Cyrinus was sent into Syria.

AMBROSE. He has rightly added the name of the governor, to mark the course of time. For if the names of the Consuls are affixed to the tables of prices, how much more ought the time to be noted down, of that event which was the redemption of all men?

BEDE. Now the registration of property was so appointed by Divine guidance, that every one was ordered to go into his own country, as it follows, *And they all went to be taxed, every one to his own city.* Which so came to pass, in order that the Lord, conceived in one place, born in another, might the more easily escape the fury of the crafty Herod. Hence it follows: *Now Joseph also went up from Galilee.*

CHRYSOSTOM. (in diem natal. Christi.) It was the Lord who directed Augustus to give this edict, that he might minister unto the coming of the Only-begotten; for it was this edict that brought Christ's mother into her country as the prophets had foretold, namely, to Bethlehem of Judæa, according to the word, *to a city of David, which is called Bethlehem.*

GREEK EXPOSITOR. (Irenæus cont. Hær. 1. 3. c. 11.) Now he added, *a city of David*, that he might declare that the promise made by God to David, namely, *that from the fruit of his loins there should go before him a king for ever*, (2 Sam. 7:12.) was already fulfilled. Whence it follows, *Because he was of the house and lineage of David.* (Ps. 132:11.) But since Joseph was of the family of David, it pleased the Evangelist to make known also that the Virgin herself was of the same family, because the Divine law enjoined marriages between those of the same line; and therefore it follows, *With Mary his espoused wife.*

CYRIL OF ALEXANDRIA. (non occ.) It is said that she was espoused, to imply that nothing more than espousals preceded the conception; for it was not by man's seed that the Holy Virgin conceived.

GREGORY. (Hom. 8. in Ev.) But the registering of the whole world when our Lord was about to be born was mystical; for He appeared in the flesh Who should write down the names of His own elect in eternity.

AMBROSE. There is described a secular registration, implied a spiritual, to be laid before the King not of earth but of Heaven; a registering of faith: a census of souls. For the old census of the Synagogue was abolished, a new census of the Church was preparing. And to decide that the census was not of Augustus, but of Christ, the whole world is ordered to be registered. For who could demand the registration of the whole world but He who had dominion over it, for the earth is not of Augustus, but *the earth is the Lord's?* (Ps. 24:1.)

BEDE. And He most perfectly fulfilled what the name Augustus signifies, in that He was both desirous and able to increase (augere) His own.

THEOPHYLACT. Because it was fit also that at Christ's coming the worship of many Gods should cease, and one God only be worshipped, one king is described as ruling the world.

ORIGEN. To those who attentively consider it, there seems to be expressed a kind of sacrament, in its being necessary that Christ should be put down in the registration of the whole world; in order that His name being written with all, He might sanctify all, and being placed in the census with the whole world, He might impart to the world the communion of Himself.

BEDE. As at that time in the reign of Augustus and under the governorship of Cyrinus, every one went to his own city to make returns of his property; so now when Christ reigns through His teachers (the governors of the Church) ought we to make returns of righteousness.

AMBROSE. This was then the first public enrolment of souls to the Lord, to Whom all enrol themselves not at the voice of the crier, but of the Prophet, who says, *O clap your hands, all ye people.* (Ps. 47:1.) But in order that men might know that it was an enrolment of righteousness, there came up to it Joseph and Mary, the just man and the virgin. He who was to be guardian of the Word and she who was to bring it forth.

BEDE. Our city and country is the resting-place of the blessed, to which we ought to be travelling with daily increasing virtues. But day by day does Holy Church wait upon her Teacher, and going up from the course of worldly business (which the name of Galilee signifies) to the city of Judah, i. e. the city of confession and praise, make returns of her devotion to the Eternal King. She, after the example of the blessed Virgin Mary, a Virgin has conceived us of the Spirit. Though espoused to another, she is made fruitful by Him; and while visibly joined to the Pontiff who is placed over her, is invisibly filled with the graces of the Spirit. And hence Joseph is well interpreted *increased*, declaring by his very name, that the earnestness of the master speaking is of no avail, except he receive increasing help from above, that he may be heard.

6. And so it was, that, while they were there, the days were accomplished that, she should be delivered.

7. And she brought forth her firstborn son, and wrapped him in swaddling clothes, and laid him in a manger; because there was no room for them in the inn.

AMBROSE. St. Luke has briefly explained the manner, time, and also the place in which Christ was born in the flesh; the manner, that is, in which the espoused has conceived, a virgin has born offspring.

GREGORY OF NYSSA. (Diem Nat. Christi.) Though coming in the form of man, yet not in every thing is He subject to the laws of man's nature; for while His being born of a woman, tells of human nature; virginity becoming capable of childbirth betokens something above man. Of Him then His mother's burden was light, the birth immaculate, the delivery without pain, the nativity without defilement, neither beginning from wanton desire, nor brought to pass with sorrow. For as she who by her guilt engrafted death into our nature, was condemned to bring forth in trouble, it was meet that she who brought life into the world should accomplish her delivery with joy. But through a virgin's purity He makes His passage into mortal life at a time in which the darkness was beginning to fail, and the vast expanse of night to fade away before the exceeding brightness of the light. For the death of sin had brought an end of wickedness which from henceforth tends to nothing by reason of the presence of the true light which has illuminated the whole world with the rays of the Gospel.

BEDE. He condescended to become incarnate at that time, that after His birth He might be enrolled in Cæsar's taxing, and in order to bring liberty to us might Himself become subject to slavery. It was well also that our Lord was born at Bethlehem, not only as a mark of the royal crown, but on account of the sacrament of the name.

GREGORY. (Hom. viii. in Ev.) Bethlehem is by interpretation the house of bread. For it is the Lord Himself who says, *I am the bread of life which came down from heaven.* (John 6:53.) The place therefore where the Lord was born was before called the house of bread, because it was there that He was to appear in His fleshly nature who should refresh the souls of the elect with spiritual fulness.

BEDE. But down to the very end of time, the Lord ceases not to be conceived at Nazareth, to be born at Bethlehem, whenever any of His hearers taking of the flour of the word makes himself a house of eternal bread. Daily in the Virgin's womb, i. e. in the mind of believers, Christ is conceived by faith, born by baptism. It follows, *and she brought forth her firstborn son.*

JEROME. (cont. Helvid.) From this Helvidius ^d strives to prove that no one can be called firstborn who has not brothers, as he is called only-begotten who is the only son of his parents. But we thus determine the matter. Every only-begotten is firstborn, not every firstborn is only-begotten. We say not that he is first-begotten whom others follow, but before whom there is no one; (otherwise, supposing there is no firstborn but who has brothers following him, there are then no firstlings due to the priests as long as there are no others begotten;) lest perchance when no birth follows afterward, there should be an only-begotten and not a firstborn.

BEDE. He is also only-begotten in the substance of His divinity, firstborn in the taking upon Himself humanity, firstborn in grace, only-begotten in nature.

JEROME. (ubi sup.) Now here was no midwife, no tender anxiety of women; she wrapped the Child up in swaddling clothes, herself both mother and midwife.

BEDE. He who clothes the whole world with its varied beauty, is wrapped up in common linen, that we might be able to receive the best robe; He by Whom all things are made, is folded both hands and feet, that our hands might be raised up for every good work, and our feet directed in the way of peace.

GREEK EXPOSITOR. (Metaphrastes) Oh the wonderful straitening and banishment which He underwent, Who holds the whole world in His hands! From the very beginning He seeks for poverty, and ennobles it in His own person.

CHRYSTOM. (non occ.) Surely if He had so willed it, He might have come moving the heavens, making the earth to shake, and shooting forth His thunderbolts; but such was not the way of His going forth; His desire was not to destroy, but to save; and to trample upon human pride from its very

birth, therefore He is not only man, but a poor man, and has chosen a poor mother, who had not even a cradle where she might lay her new born Child; as it follows, *and she laid him in the manger.*

BEDE. He is confined in the narrow space of a rude manger, whose seat is the heavens, that He may give us ample room in the joys of His heavenly kingdom. He Who is the bread of Angels is laid down in a manger, that He might feast us, as it were the sacred animals, with the bread of His flesh.

CYRIL OF ALEXANDRIA. He finds man in his corrupt affections become like the beasts that perish, and therefore He is laid in the manger, in the place of food, that we changing the life of beasts, might be brought to the knowledge that befits man, partaking not of hay, but of the heavenly bread, the lifegiving body.

BEDE. He who sits at His Father's right hand, finds no room in an inn, that He might prepare for us in His Father's house many mansions; (John 14:2.) He is born not in His Father's house, but in an inn and by the way side, because through the mystery of the incarnation He was made the way by which to bring us to our country, (where we shall enjoy the truth and the life.) (John 14:6.)

GREGORY. (ubi sup.) And that He might shew that on account of the human form which He took upon Him, He was born as in a strange country, not according to His power but according to His nature.

AMBROSE. On thy account then am I weak, in Himself is He strong. On thy account am I poor, in Himself is He rich. Consider not what thou seest, but acknowledge that thou art redeemed. I owe more, O Lord Jesus, to Thy sufferings that I am redeemed, than to Thy works that I am created. It were no advantage to be born, had it not advantaged me to be redeemed also.

2:8–12

8. And there were in the same country shepherds abiding in the field, keeping watch over their flock by night.

9. And, lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them: and they were sore afraid.

10. And the angel said unto them, Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people.

11. For unto you is born this day in the city of David a Saviour, which is Christ the Lord.

12. And this shall be a sign unto you; Ye shall find the babe wrapped in swaddling clothes, lying in a manger.

AMBROSE. Observe with what care God builds up our faith. An Angel teaches Mary; an Angel teaches Joseph; an Angel the shepherds also, of whom it is said, *And there were in the same country shepherds abiding in the field.*

CHRYSOSTOM. To Joseph the Angel appeared in a dream, as to one who might be easily brought to believe, but to the shepherds in visible shape as to men of a ruder nature. But the Angel went not to Jerusalem, sought not for Scribes and Pharisees, (for they were corrupt and tormented with envy.) But these were simple men living in the ancient practices of Moses and the Patriarchs. There is a certain road which leads by innocence to Philosophy.

BEDE. (Hom. inter Hyem. de Sanctis v.) No where in the whole course of the Old Testament do we find that the Angels who so constantly appear to the Patriarchs, came with light. This privilege was rightly kept for this time when there arose in the darkness a light to them that were true of heart. Hence it follows, *and the glory of God shone round about them.* (Ps. 112:4.) He is sent forth from the womb, but He shines from heaven. He lies in a common inn, but He lives in celestial light.

GREEK EXPOSITOR. (Geometer.) They were alarmed at the miracle, as it follows, *And they were afraid, &c.* But the Angel dispels their rising fears. He not only soothes their terrors, but pours gladness into their hearts; for it follows, *For, behold, I bring you good tidings of great joy, &c.* not to the Jewish people only, but to all. The cause of their joy is declared; the new and wonderful birth is made manifest by the very names. It follows, *For unto you is born this day in the city of David a Saviour, which is Christ the Lord.* The first of these, i. e. the Saviour, has reference to the action, the third, i. e. the Lord, to the dignity of the person.

CYRIL OF ALEXANDRIA. But that which is in the middle, namely, Christ, has reference to the adoration, and signifies not the nature, but the compound substance of two natures. For on Christ our Saviour we confess the anointing to have been performed, not however figuratively, (as formerly on kings by the oil,) and as if by prophetic grace, nor for the accomplishment of any work, as it is said in Isaiah, *Thus saith the Lord to his anointed, to Cyrus*; (Isa. 45.) who although he was an idolater was said to be *anointed*, that he might by the decree of Heaven take possession of the whole province of Babylon; but the Saviour as man in the form of a servant, was anointed by the Holy Spirit, as God He Himself by His Holy Spirit anoints those that believe on Him.

GREEK EXPOSITOR. (Geometer) He marks the time of our Lord's nativity, when he says, *To-day*, and the place when he adds, *In the city of David*; and the signs thereof when it follows, *And there shall be a sign, &c.* Now the Angels bring tidings to the shepherds of the Chief Shepherd, as of a lamb discovered and brought up in a cave.

BEDE. The infancy of the Saviour was impressed upon us, both by frequent heraldings of Angels and testimonies of Evangelists, that we might be the more deeply penetrated in our hearts by what has been done for us. And we may observe, that the sign given us of the newborn Saviour was, that He would be found not clothed in Tyrian purple, but wrapped in poor swaddling clothes, not laying on gilded couches, but in a manger.

MAXIMUS. (in Serm. Nativ. 4.) But if perhaps the swaddling clothes are mean in thy eyes, admire the Angels singing praises together. If thou despisest the manger, raise thy eyes a little, and behold the new star in heaven proclaiming to the world the Lord's nativity. If thou believest the mean things, believe also the mighty. If thou disputest about those which betoken His lowliness, look with reverence on what is high and heavenly.

GREGORY. (ubi sup.) It was in a mystery that the Angel appeared to the shepherds while they were watching, and the glory of the Lord shone round about them, implying that they are thought worthy above the rest to see sublime things who take a watchful care of their faithful flocks; and while they themselves are piously watching over them, the Divine grace shines widely round about them.

BEDE. (Home. ubi sup.) For in a mystery, those shepherds, and their flocks, signify all teachers and guides of faithful souls. The night in which they were keeping watch over their flocks, indicates the dangerous temptations from which they never cease to keep themselves, and those placed under their care. Well also at the birth of our Lord do shepherds watch over their flocks; for He was born who says, *I am the good Shepherd*: (John 10:11, 16.) but the time also was at hand in which the same Shepherd was to recal His scattered sheep to the pastures of life.

ORIGEN. But if we would rise to a more hidden meaning, I should say, that there were certain shepherd angels, who direct the affairs of men, and while each one of them was keeping his watch, an angel came at the birth of the Lord, and announced to the shepherds that the true Shepherd had arisen. For Angels before the coming of the Saviour could bring little help to those entrusted to them, for scarcely did one single Gentile believe in God. But now whole nations come to the faith of Jesus.

2:13–14

13. And suddenly there was with the angel a multitude of the heavenly host praising God, and saying,

14. Glory to God in the highest, and on earth peace, good will toward men.

BEDE. Lest the authority of a single Angel should appear small, as soon as one had revealed the sacrament of the new birth, straightway there was present a multitude of the heavenly host. Rightly has the attending Chorus of Angels received the name of heavenly host, seeing they both humbly bring their aid to that Leader mighty in battle, Who has appeared to put down the powers of the air, and also themselves by their celestial arms bravely vanquish those opposing powers lest they should prevail as they wish in tempting men. But because He is both God and man, rightly do they sing Peace to men and Glory to God. As it follows, *Praising God and saying, Glory to God in the highest*. As soon as one Angel, one messenger, had brought the good tidings that God was born in the flesh, the multitude of the heavenly host broke forth in the praise of the Creator, in order both to fix their devotion on Christ, and to instruct us by their example, that as

often as any of the brethren shall sound forth the word of sacred learning, or we ourselves shall have brought these holy things home to our minds, we should with our whole heart, our mouths and hands, return praise to God.

CHRYSTOSTOM. Of old, indeed, Angels were sent to punish, as, for instance to the Israelites, to David, to the men of Sodom, to the valley of weeping. (Bochim. Judges 2:1.) Now on the other hand they sing the song of thanksgiving to God: because He hath revealed to them His coming down to men.

GREGORY. (28. Moral. sup. Job 38:7.) At the same time they also give praises because their voices of gladness accord well with our redemption, and while they behold our acceptance, they rejoice also that their number is completed.

BEDE. They wish also peace to men, as they add, *On earth peace to men*, because those whom they had before despised as weak and abject, now that our Lord has come in the flesh they esteem as friends.

CYRIL OF ALEXANDRIA. This peace has been made through Christ, for He has reconciled us by Himself to God and our Father, (2 Cor. 5:18, 19, Eph. 2:16, Col. 1:20.) having taken away our guilt, which was the ground of offence also. He has united two nations in one man, and has joined the heavenly and the earthly in one flock.

BEDE. For whom they ask peace is explained in the words, *Of good will*. For them, namely, who receive the new born Christ. For there, is no peace to the ungodly, (Isa. 57:20.) but much peace to them that love the name of God. (Ps. 119:165)

ORIGEN. But the attentive reader will ask, How then does the Saviour say, *I came not to send peace on the earth*, whereas now the Angels' song of His birth is, *On earth peace to men*? It is answered, that peace is said to be to men of goodwill. For the peace which the Lord does not give on the earth is not the peace of good will.

AUGUSTINE. (13. de Trin. cap. 13) For righteousness belongs to good will.

CHRYSTOSTOM. Behold the wonderful working of God. He first brings Angels down to men, and then brings men up to heaven. The heaven became earth, when it was about to receive earthly things.

ORIGEN. But in a mystery, the Angels saw that they could not accomplish the work committed to them without Him Who was truly able to save, and that their healing fell short of what the care of men required. And so it was as if there should come one who had great knowledge in medicine, and those who before were unable to heal, acknowledging now the hand of a master, grudge not to see the corruptions of wounds ceasing, but break forth into the praises of the Physician, and of that God who sent to them and to the sick a man of such knowledge; the multitudes of the Angels praised God for the coming of Christ.

2:15–20

15. And it came pass, as the angels were gone away from them into heaven, the shepherds said one to another, Let us now go even unto Bethlehem, and see this thing which is come to pass, which the Lord hath made known unto us.

16. And they came with haste, and found Mary and Joseph, and the babe lying in a manger.

17. And when they had seen it, they made known abroad the saying which was told them concerning this child.

18. And all they that heard it wondered at those things which were told them by the shepherds.

19. But Mary kept all these things, and pondered them in her heart.

20. And the shepherds returned, glorifying and praising God for all the things that they had heard and seen, as it was told unto them.

GREEK EXPOSITOR. (Geometer.) The shepherds were filled with astonishment at the things that they saw and heard, and so they left their sheep-folds, and set out by night to Bethlehem, seeking for the light of the Saviour; and therefore it is said, *They spoke one to another, &c.*

BEDE. As men who were truly watching, they said not, *Let us see (the child; but) the word* which has come to pass, i. e. the Word which was from the

beginning, let us see how it has been made flesh for us. since this very Word is the Lord. For it follows, *Which the Lord hath made, and has shewn to us*; i. e. Let us see how the Lord hath made Himself, and hath shewn His flesh to us.

AMBROSE. How remarkably Scripture weighs the import of each word. For when we behold the flesh of the Lord, we behold the Word, which is the Son. Let not this seem to you a slight example of faith, because of the humble character of the shepherds. For simplicity is sought for, not pride. It follows, *And they came in haste*. For no one indolently seeks after Christ.

ORIGEN. But because they came in haste, and not with loitering steps, it follows, *They found Mary*, (i. e. her who had brought Jesus into the world,) *and Joseph*, (i. e. the guardian of our Lord's birth,) *and the babe lying in the manger*, (i. e. the Saviour Himself.)

BEDE. It seems to succeed in due order, that after having rightly celebrated the incarnation of the Word, we should at length come to behold the actual glory of that Word. Hence it follows: *But when they saw it, they made known the word which had been spoken to them*.

GREEK EXPOSITOR. (Photius) Beholding with hidden faith indeed the happy events which had been told them, and not content with marvelling at the reality of those things which at the very first they saw and embraced when the Angel told them, they began to relate them not only to Mary and Joseph, but to the others also, (and what is more they impressed them on their minds,) as it follows, *And all who heard it marvelled*. For how could it be otherwise, at the sight of one of the heavenly host upon earth, and earth in peace reconciled to heaven; and that ineffable Child binding together in one, by His divinity, heavenly things, by His humanity, earthly things, and by this conjunction of Himself effecting a wonderful union!

GLOSS. Not only do they marvel at the mystery of the incarnation, but also at so wonderful an attestation of the shepherds, men who could not have devised these unheard of things, but were with simple eloquence proclaiming the truth.

AMBROSE. Esteem not the words of the shepherds as mean and despicable. For from the shepherds Mary increases her faith, as it follows: *Mary kept all these sayings, and pondered them in her heart*. Let us learn the chastity

of the sacred Virgin in all things, who no less chaste in her words than in her body, gathered up in her heart the materials of faith.

BEDE. (Hom. ubi sup.) For keeping the laws of virgin modesty, she who had known the secrets of Christ would divulge them to no one, but comparing what she had read in prophecy with what she now acknowledged to have taken place, she did not utter them with the mouth, but preserved them shut up in her heart.

GREEK EXPOSITOR. (Metaphrastes) Whatever the Angel had said unto her, whatever she had heard from Zacharias, and Elisabeth, and the shepherds, she collected them all in her mind, and comparing them together, perceived in all one harmony. Truly, He was God who was born from her.

ATHANASIUS. (non occ.) But every one rejoiced in the nativity of Christ, not with human feelings, as men are wont to rejoice when a son is born, but at the presence of Christ and the lustre of the Divine light. As it follows: *And the shepherds returned, glorifying and praising God for every thing they had heard, &c.*

BEDE. That is to say, from the Angels, and had seen, i. e. in Bethlehem, as it was told them, i. e. they glory in this, that when they came they found it even as it was told them, or as it was told them they give praise and glory to God. For this they were told by the Angels to do, not in very word commanding them, but setting before them the form of devotion when they sung glory to God in the highest.

BEDE. (Hom. ubi sup.) To speak in a mystery, let the shepherds of spiritual flocks, (nay, all the faithful,) after the example of these shepherds, go in thought even to Bethlehem, and celebrate the incarnation of Christ with due honours. Let us go indeed casting aside all fleshly lusts, with the whole desire of the mind even to the heavenly Bethlehem, (i. e. the house of the living bread,) that He whom they saw crying in the manger we may deserve to see reigning on the throne of His Father. And such bliss as this is not to be sought for with sloth and idleness, but with eagerness must we follow the footsteps of Christ. When they saw Him they knew Him; and let us haste to embrace in the fulness of our love those things which were spoken of our Saviour, that When the time shall come that we shall see with perfect knowledge we may be able to comprehend them.

BEDE. Again, the shepherds of the Lord's flock by contemplating the life of the fathers who went before them, (which preserved the bread of life,) enter as it were the gates of Bethlehem, and find therein none other than the virgin beauty of the Church, that is, Mary; the manly company of spiritual doctors, that is, Joseph; and the lowly coming of Christ contained in the pages of Holy Scripture, that is, the infant child Christ, laid in the manger.

ORIGEN. That was the manger which Israel knew not, according to those words of Isaiah, *The ox knoweth his owner, and the ass his master's crib.* (Isa. 3:1.)

BEDE. (Hom. ubi sup.) The shepherds did not hide in silence what they knew, because to this end have the Shepherds of the Church been ordained, that what they have learned in the Scriptures they might explain to their hearers.

BEDE. (in loc.) The masters of the spiritual flocks also, while others sleep, at one time by contemplation enter into the heavenly places, at another time pass around them by seeking the examples of the faithful, at another time by teaching return to the public duties of the pastoral office.

BEDE. (Hom. ubi sup.) Every one of us, even he who is supposed to live as a private person, exercises the office of shepherd, if, keeping together a multitude of good actions and pure thoughts, he strive to rule them with due moderation, to feed them with the food of the Scriptures, and to preserve them against the snares of the devil.

2:21

21. And when eight days were accomplished for the circumcising of the child, his name was called JESUS, which was so named of the angel before he was conceived in the womb.

BEDE. (ubi sup.) Having related our Lord's nativity, the Evangelist adds, *And after that eight days were accomplished for the circumcision of the child.*

AMBROSE. Who is this Child, but He of whom it was said, *Unto us a child is born, unto us a son is given?* (Is. 9:6, Gal. 4:5.) For He was made under the law, that He might redeem them who were under the law.

EPIPHANIUS. (lib. i. Hær. 30.) Now the followers of Ebion and Cerinthus say^e, “It is enough for a disciple if he be as his Master. But Christ circumcised Himself. Be thou therefore circumcised.” But herein do they deceive themselves, destroying their own principles; for if Ebion should confess that Christ as God descended from heaven and was circumcised on the eighth day, it might then afford the ground of an argument for circumcision; but since he affirms Him to be mere man, surely as a boy he cannot be the cause of Himself being circumcised, as neither are infants the authors of their own circumcision. But we confess that it is God Himself who has descended from heaven, and that inclosed in a virgin’s womb, He abode there the whole time necessary for her delivery, until He should perfectly form to Himself of the virgin’s womb a human body; and that in this body He was not in appearance but truly circumcised on the eighth day, in order that the figures having come to this spiritual fulfilment, both by Himself and His disciples, might now be spread abroad no longer the figures but the reality.

ORIGEN. As we have died with Him at His death, and risen together with Him at His resurrection, so with Him have we been circumcised, and therefore need not now circumcision in the flesh.

EPIPHANIUS. (ubi sup.) Christ was circumcised for several reasons. First indeed to shew the reality of His flesh, in opposition to Manichæus^f and those who say that He came forth in appearance only. Secondly, that He might prove that His body was not of the same substance with the Deity, according to Apollinaris, and that it descended not from heaven, as Valentinian said. Thirdly, to add a confirmation to circumcision which He had of old instituted to wait His coming. Lastly, to leave no excuse to the Jews. For had He not been circumcised, they might have objected that they could not receive Christ uncircumcised.

BEDE. He was circumcised also that He might enjoin upon us by His example the virtue of obedience, and might take compassion on them who being placed under the law, were unable to bear the burdens of the law, to the end that He who came in the likeness of sinful flesh might not reject the remedy with which sinful flesh was wont to be healed. For circumcision brought in the law the same assistance of a saving cure to the wound of original sin which Baptism does in the time of the grace of revelation, except that as yet the circumcised could not enter the gates of the heavenly

kingdom, but comforted after death with a blessed rest in Abraham's bosom, they waited with a joyful hope for their entrance into eternal peace.

ATHANASIUS. (De Sabbato et Circumcisione.) For circumcision expressed nothing else, but the stripping off of the old birth, seeing that part was circumcised which caused the birth of the body. And thus it was done at that time as a sign of the future baptism through Christ. Therefore as soon as that of which it was a sign came, the figure ceased. For since the whole of the old man Adam is taken away by baptism, there remains nothing which the cutting of a part prefigures.

CYRIL OF ALEXANDRIA. It was the custom on the eighth day to perform the circumcision of the flesh. For on the eighth day Christ rose from the dead, and conveyed to us a spiritual circumcision, saying, *Go and teach all nations, baptizing them.* (Matt. 28:19.)

BEDE. Now in His resurrection was prefigured the resurrection of each of us both in the flesh and the Spirit, for Christ has taught us by being circumcised that our nature must both now in itself be purged from the stain of vice, and at the last day be restored from the plague of death. And as the Lord rose on the eighth day, i. e. the day after the seventh, (which is the Sabbath,) so we also after six ages of the world and after the seventh, which is the rest of souls, and is now carrying on in another life, shall rise as on the eighth day.

CYRIL OF ALEXANDRIA. But according to the command of the law, on the same day He received the imposition of a name, as it follows, *His name was called Jesus*, which is interpreted Saviour. For He was brought forth for the salvation of the whole world, which by His circumcision He prefigured, as the Apostle says to the Colossians, "Ye are circumcised with a circumcision made without hands, in the stripping off of the body of the flesh, to wit, the circumcision of Christ." (Col. 2:11.)

BEDE. That upon the day of His circumcision He also received the imposition of the name was likewise done in imitation of the old observances. For Abraham, who received the first *sacrament* (Gen. 17:5.) of circumcision, was on the day of his circumcision thought worthy to be blessed by the increase of his name.

ORIGEN. But the name of Jesus, a glorious name and worthy of all honour, a name which is above every other, ought not first to be uttered by men, nor by them be brought into the world. Therefore significantly the Evangelist adds, *which was called of the Angel, &c.*

BEDE. Of this name the elect also in their spiritual circumcision rejoice to be partakers, that as from Christ they are called Christians, so also from the Saviour they may be called saved, which title was given them of God not only before they were conceived through faith in the womb of the Church, but even before the world began.

2:22–25

22. And when the days of her purification according to the law of Moses were accomplished, they brought him to Jerusalem, to present him to the Lord;

23. (As it is written in the law of the Lord, Every male that openeth the womb shall be called holy to the Lord;)

24 And to offer a sacrifice according to that which is said in the law of the Lord, A pair of turtledoves, or two young pigeons.

25. And, behold, there was a man in Jerusalem, whose name was Simeon; and the same man was just and devout, waiting for the consolation of Israel; and the Holy Ghost was upon him.

CYRIL OF ALEXANDRIA. Next after the circumcision they wait for the time of purification, as it is said, *And when the days of her purification according to the law of Moses were come.*

BEDE. If you diligently examine the words of the law, you will find indeed that the mother of God as she is free from all connexion with man, so is she exempt from any obligation of the law. For not every woman who brings forth, but she who has received seed and brought forth, is pronounced unclean, and by the ordinances of the law is taught that she must be cleansed, in order to distinguish probably from her who though a virgin has conceived and brought forth. But that we might be loosed from the bonds of

the law, as did Christ, so also Mary submitted herself of her own will to the law.

TITUS BOSTRENSIS. Therefore the Evangelist has well observed, that the days of her purification were come according to the law, who since she had conceived of the Holy Spirit, was free from all uncleanness. It follows, *They brought him to Jerusalem to present him to the Lord.* ^g

ATHANASIUS. But when was the Lord hid from His Father's eye, that He should not be seen by Him, or what place is excepted from His dominion, that by remaining there He should be separate from His Father, unless brought to Jerusalem and introduced into the temple? But for us perhaps these things were written. For as not to confer grace on Himself was He made man and circumcised in the flesh, but to make us Gods through grace, and that we might be circumcised in the Spirit, so for our sakes is He presented to the Lord, that we also might learn to present ourselves to the Lord.

BEDE. On the thirty-third day after His circumcision He is presented to the Lord, signifying in a mystery that no one but he who is circumcised from his sins is worthy to come into the Lord's sight, that no one who has not severed himself from all human ties can perfectly enter into the joys of the heavenly city. It follows, *As it is written in the law of the Lord.*

ORIGEN. Where are they who deny that Christ proclaimed in the Gospel the law to be of God, or can it be supposed that the righteous God made His own Son under a hostile law which He Himself had not given? It is written in the law of Moses as follows, *Every male which openeth the womb shall be called holy unto the Lord.* (Ex. 13:2, 12.)

BEDE. By the words, *opening the womb*, he signifies the first-born both of man and beast, and each one of which was, according to the commandment, to be called holy to the Lord, and therefore to become the property of the priest, that is, so far that he was to receive a price for every first-born of man, and oblige every unclean animal to be ransomed.

GREGORY OF NYSSA. (in Hom. de occurso Domini.) Now this commandment of the law seems to have had its fulfilment in the incarnate God, in a very remarkable and peculiar manner. For He alone, ineffably conceived and incomprehensibly brought forth, opened the virgin's womb, till then

unopened by marriage, and after this birth miraculously retaining the seal of chastity.

AMBROSE. For no union with man disclosed the secrets of the virgin's womb, but the Holy Spirit infused the immaculate seed into an inviolate womb. He then who sanctified another womb in order that a prophet should be born, He it is who has opened the womb of His own mother, that the Immaculate should come forth. By the words *opening the womb*, he speaks of birth after the usual manner, not that the sacred abode of the virgin's womb, which our Lord in entering sanctified, should now be thought by His proceeding forth from it to be deprived of its virginity.

GREGORY OF NYSSA. (ubi sup.) But the offspring of this birth is alone seen to be spiritually male, as contracting no guilt from being born of a woman. Hence He is truly called holy, and therefore Gabriel, as if announcing that this commandment belonged to Him only, said, *That Holy thing which shall be born of thee shall be called the Son of God*. Now of other first-borns the wisdom of the Gospel has declared that they are called holy from their being offered to God. But the first-born of every creature, *That holy thing which is born, &c.* the Angel pronounces to be in the nature of its very being holy.

AMBROSE. For among those that are born of a woman, the Lord Jesus alone is in every thing holy, who in the newness of His immaculate birth experienced not the contagion of earthly defilement, but by His Heavenly Majesty dispelled it. For if we follow the letter, how can every male be holy, since it is undoubted that many have been most wicked? But He is holy whom in the figure of a future mystery the pious ordinances of the divine law prefigured, because He alone was to open the hidden womb of the holy virgin Church for the begetting of nations.

CYRIL OF ALEXANDRIA. (Hom. xi.) Oh the depth of the riches of the wisdom and knowledge of God! (Rom. 11:33.) He offers victims, Who in each victim is honoured equally with the Father. The Truth preserves the figures of the law. He who as God is the Maker of the law, as man has kept the law. Hence it follows, *And that they should give a victim as it was ordered in the law of the Lord, a pair of turtle doves or two young pigeons.* (Lev. 12:8.)

BEDE. (Hom. Purif.) Now this was the victim of the poor. For the Lord commanded in the law that they who were able should offer a lamb for a son or a daughter as well as a turtle dove or pigeon; but they who were not able to offer a lamb should give two turtle doves or two young pigeons. Therefore the Lord, though he was rich, deigned to become poor, that by his poverty He might make us partakers of His riches.

CYRIL OF ALEXANDRIA. (ubi sup.) But let us see what these offerings mean. The turtle dove is the most vocal of birds, and the pigeon the gentlest. And such was the Saviour made unto us; He was endowed with perfect meekness, and like the turtle dove entranced the world, filling ^a His garden with His own melodies. There was killed then either a turtle dove or a pigeon, that by a figure He might be shewn forth unto us as about to suffer in the flesh for the life of the world.

BEDE. (ubi sup.) Or the pigeon denotes simplicity, the turtle dove chastity, for the pigeon is a lover of simplicity, and the turtle dove of chastity, so that if by chance she has lost her mate, she heeds not to find another. Rightly then are the pigeon and turtle dove offered as victims to the Lord, because the simple and chaste conversation of the faithful is a sacrifice of righteousness well pleasing to Him.

ATHANASIUS. (ubi sup.) He ordered two things to be offered, because as man consists of both body and soul, the Lord requires a double return from us, chastity and meekness, not only of the body, but also of the soul. Otherwise, man will be a dissembler and hypocrite, wearing the face of innocence to mask his hidden malice.

BEDE. (ubi sup.) But while each bird, from its habit of wailing, represents the present sorrows of the saints, in this they differ, that the turtle is solitary, but the pigeon flies about in flocks, and hence the one points to the secret tears of confession, the other to the public assembling of the Church.

BEDE. Or the pigeon which flies in flocks sets forth the busy intercourse of active life. The turtle, which delights in solitariness, tells of the lofty heights of the contemplative life. But because each victim is equally accepted by the Creator, St. Luke has purposely omitted whether the turtles or young pigeons were offered for the Lord, that he might not prefer one mode of life before another, but teach that both ought to be followed.

2:25–28

25. And, behold, there was a man in Jerusalem, whose name was Simeon; and the same man was just and devout, waiting for the consolation of Israel: and the Holy Ghost was upon him.

26. And it was revealed unto him by the Holy Ghost, that he should not see death, before he had seen the Lord's Christ.

27. And he came by the Spirit into the temple: and when the parents brought in the child Jesus, to do for him after the custom of the law,

28. Then took he him up in his arms.

AMBROSE. Not only did Angels and Prophets, the shepherds and his parents, bear witness to the birth of the Lord, but the old men and the righteous. As it is said, *And, behold, there was a man in Jerusalem whose name was Simeon, and he was a just man, and one who feared God*. For scarcely is righteousness preserved without fear, I mean not that fear which dreads the loss of worldly goods, (which perfect love casteth out,) (1 John 4:18) but that holy fear of the Lord which abideth for ever, (Ps. 19:9.) by which the righteous man, the more ardent his love to God, is so much the more careful not to offend Him.

AMBROSE. Well is he called righteous who sought not his own good, but the good of his nation, as it follows, *Waiting for the consolation of Israel*.

GREGORY OF NYSSA. (ubi sup.) It was not surely worldly happiness that the prudent Simeon was waiting for as the consolation of Israel, but a real happiness, that is, a passing over to the beauty of truth from the shadow of the law. For he had learnt from the sacred oracles that he would see the Lord's Christ before he should depart out of this present life. Hence it follows, *And the Holy Spirit was in him*, (by which indeed he was justified,) and he received an answer from the Holy Spirit.

AMBROSE. He desired indeed to be loosed from the chains of bodily infirmity, but he waits to see the promise, for he knew, *Happy are those eyes which shall see it*. (Job 6.)

GREGORY. (Mor. 7.) Hereby also we learn with what desire the holy men of Israel desired to see the mystery of His incarnation.

BEDE. To see death means to undergo it, and happy will he be to see the death of the flesh who has first been enabled to see with the eyes of his heart the Lord Christ, having his conversation in the heavenly Jerusalem, and frequently entering the doors of God's temple, that is, following the examples of the saints in whom God dwells as in His temple. By the same grace of the Spirit whereby he foreknew Christ would come, he now acknowledges Him come, as it follows, *And he came by the Spirit into the temple.*

ORIGEN. If thou wilt touch Jesus and grasp Him in thy hands, strive with all thy strength to have the Spirit for thy guide, and come to the temple of God. For it follows, *And when his parents brought in the child Jesus, (i. e. Mary His mother, and Joseph His reputed father,) to do for him after the custom of the law, then took he him up in his arms.*

GREGORY OF NYSSA. (ubi sup.) How blessed was that holy entrance to holy things through which he hastened on to the end of life, blessed those hands which handled the word of life, and the arms which were held out to receive Him!

BEDE. Now the righteous man, according to the law, received the Child Jesus in his arms, that he might signify that the legal righteousness of works under the figure of the hands and arms was to be changed for the lowly indeed but saving grace of Gospel faith. The old man received the infant Christ, to convey thereby that this world, now worn out as it were with old age, should return to the childlike innocence of the Christian life.

2:28–32

28. ———and blessed God, and said,

29. Lord, now lettest thou thy servant depart in peace, according to thy word:

30. For mine eyes have seen thy salvation,

31. Which thou hast prepared before the face of all people;

32. A light to lighten the Gentiles, and the glory of thy people Israel.

ORIGEN. If we marvel to hear that a woman was healed by touching the hem of a garment, what must we think of Simeon, who received an Infant in his arms, and rejoiced seeing that the little one he carried was He who had come to let loose the captive! Knowing that no one could release him from the chains of the body with the hope of future life, but He whom he held in his arms. Therefore it is said, *And he blessed God, saying, Lord, now lettest thou thy servant depart.*

THEOPHYLACT. When he says *Lord*, he confesses that He is the very Lord of both life and death, and so acknowledges the Child whom he held in his arms to be God.

ORIGEN. As if he said, “As long as I held not Christ, I was in prison, and could not escape from my bonds.”

BASIL. (Hom. de grat. act.) If you examine the words of the righteous, you will find that they all sorrow over this world and its mournful delay. *Alas me!* says David, *that my habitation is prolonged.* (Ps. 120:5.)

AMBROSE. Observe then that this just man, confined as it were in the prison house of his earthly frame, is longing to be loosed, that he may again be with Christ. (Phil. 1:23.) But whoso would be cleansed, let him come into the temple;—into Jerusalem: let him wait for the Lord’s Christ, let him receive in his hands the word of God, and embrace it as it were with the arms of his faith. Then let him depart that he might not see death who has seen life.

GREEK EXPOSITOR. (Photius.) Simeon blessed God also, because the promises made to him had received their true fulfilment. For He was reckoned worthy to see with his eyes, and to carry in his arms the consolation of Israel. And therefore he says, *According to thy word*, i. e. since I have obtained the completion of thy promises. And now that I have seen with my eyes what was my desire to see, *now lettest thou thy servant depart*, neither dismayed at the taste of death, nor harassed with doubting thoughts: as he adds, *in peace.*

GREGORY OF NYSSA. (ubi sup.) For since Christ has destroyed the enemy, which is sin, and has reconciled us to the Father, the removal of saints has been in peace.

ORIGEN. But who departs from this world in peace, but he who is persuaded that God was *Christ reconciling the world to Himself*, (2 Cor. 5.) who has nothing hostile to God, having derived to himself all peace by good works in himself?

GREEK EXPOSITOR. (ubi sup.) But it had been twice promised to him that he should not see death before he should see the Lord's Christ, and therefore he adds, to shew that this promise was fulfilled, *For mine eyes have seen thy salvation*.

GREGORY OF NYSSA. (ubi sup.) Blessed are the eyes, both of thy soul and thy body. For the one visibly embrace God, but the others not considering those things which are seen, but enlightened by the brightness of the Spirit of the Lord, acknowledge the Word made flesh. For the salvation which thou hast perceived with thy eyes is Jesus Himself, by which name salvation is declared.

CYRIL OF ALEXANDRIA. (ubi sup.) But Christ was the mystery which has been revealed in the last times of the world, having been prepared before the foundation of the world. Hence it follows, *which thou hast prepared before the face of all men*.

ATHANASIUS. (non occ.) That is to say, the salvation wrought by Christ for the whole world. How then was it said above that he was watching for the consolation of Israel, but because he truly perceived in the spirit that consolation would be to Israel at that time when salvation was prepared for all people.

GREEK EXPOSITOR. (Photius.) Mark the wisdom of the good and venerable old man, who before that he was thought worthy of the blessed vision, was waiting for the consolation of Israel, but when he obtained that which he was looking for, exclaims that he saw the salvation of all people. So enlightened was he by the unspeakable radiance of the Child, that he perceived at a glance things that were to happen a long time after.

THEOPHYLACT. By these words, *Before the face*, he signifies that our Lord's incarnation would be visible to all men. And this salvation he says is to be the light of the Gentiles and the glory of Israel, as it follows, *A light to lighten the Gentiles*.

ATHANASIUS. (non occ.) For the Gentiles before the coming of Christ were lying in the deepest darkness, being without the knowledge of God.

CYRIL OF ALEXANDRIA. (ubi sup.) But Christ coming was made a light to them that sat in darkness, being sore oppressed by the power of the devil, but they were called by God the Father to the knowledge of His Son, Who is the true light.

GREGORY OF NYSSA. (ubi sup.) Israel was enlightened though dimly by the law, so he says not that light came to them, but his words are, *to be the glory of thy people Israel*. Calling to mind the ancient history, that as of old Moses after speaking with God returned with his face glorious, so they also coming to the divine light of His human nature, casting away their old veil, might be *transformed into the same image from glory to glory* (2 Cor. 3:7.) For although some of them were disobedient, yet a remnant were saved and came through Christ to glory, of which the Apostles were first-fruits, whose brightness illumines the whole world. For Christ was in a peculiar manner the glory of Israel, because according to the flesh He came forth from Israel, although as God He was over all blessed for ever.

GREGORY OF NYSSA. (ubi sup.) He said therefore, *of thy people*, signifying that not only was He adored by them, but moreover of them was He born according to the flesh.

BEDE. And well is the enlightening of the Gentiles put before the glory of Israel, because when the fulness of the Gentiles shall have come in, then shall Israel be safe. (Rom 11:26.)

2:33–35

33. And Joseph and his mother marvelled at those things which were spoken of him.

34. And Simeon blessed them, and said unto Mary his mother, Behold, this child is set for the fall and rising again of many in Israel; and for a sign

which shall be spoken against;

35. (Yea, a sword shall pierce through thy own soul also,) that the thoughts of many hearts may be revealed.

GREEK EXPOSITOR. (Photius.) The knowledge of supernatural things, as often as it is brought to the recollection, renews the miracle in the mind, and hence it is said, *His father and mother marvelled at those things which were said of him.*

ORIGEN. Both by the angel and the multitude of the heavenly host, by the shepherds also, and Simeon.

BEDE. Joseph is called the father of the Saviour, not because he was (as the Photinians say) His real father, but because from regard to the reputation of Mary, all men considered him so.

AUGUSTINE. (de Con. in Evan. ii. 1.) He however might be called His father in that light in which he is rightly regarded as the husband of Mary, that is, not from any carnal connection, but by reason of the very bond of wedlock, a far closer relationship than that of adoption. For that Joseph was not to be called Christ's father was not, because he had not begotten Him by cohabitation, since in truth he might be a father to one whom he had not begotten from his wife, but had adopted from another.

ORIGEN. But they who look deeper into the matter may say, that since the genealogy is deduced from David to Joseph, therefore lest Joseph should seem to be mentioned for no purpose, as not being the father of the Saviour, he was called His father, that the genealogy might maintain its place.

GREEK EXPOSITOR. (ubi sup.) Having given praise to God, Simeon now turns to bless them that brought the Child, as it follows, *And Simeon blessed them.* He gave to each a blessing, but his presage of hidden things he imparts only to the mother, in order that in the common blessing He might not deprive Joseph of the likeness of a father, but in what he says to the mother apart from Joseph he might proclaim her to be the true mother.

AMBROSE. Behold what abundant grace is extended to all men by the birth of the Lord, and how prophecy is withheld from the unbelievers, not from

the righteous. Simeon also prophesies that Christ Jesus has come for the fall and rising again of many.

ORIGEN. They who explain this simply, may say that He came for the fall of unbelievers, and the rising again of believers.

CHRYSOSTOM. As the light though it may annoy weak eyes, is still light; in like manner the Saviour endures, though many fall away, for His office is not to destroy; but their way is madness. Wherefore not only by the salvation of the good, but by the scattering of the wicked, is His power shewn. For the sun the brighter it shines, is the more trying to the weak sight.

GREGORY OF NYSSA. (non occ.) Mark the nice distinction here observed. Salvation is said to be prepared before the face of all people, but the falling and raising is of many; for the Divine purpose was the salvation and sanctification of every one, whereas the falling and lifting up stands in the will of many, believers and unbelievers. But that those who were lying in unbelief should be raised up again is not unreasonable.

ORIGEN. The careful interpreter will say, that no one falls who was not before standing. Tell me then, who were they who stood, for whose fall Christ came?

GREGORY OF NYSSA. (non occ.) But by this he signifies a fall to the very lowest, as if the punishment before the mystery of the incarnation, fell far short of that after the giving and preaching of the Gospel dispensation. And those spoken of are chiefly of Israel, who must of necessity forfeit their ancient privileges, and pay a heavier penalty than any other nation, because they were so unwilling to receive Him Who had long been prophesied among them, had been worshipped, and had come forth from them. In a most especial manner then he threatens them with not only a fall from spiritual freedom, but also the destruction of their city, and of those who dwelt among them. But a resurrection is promised to believers, partly indeed as subject to the law, and about to be delivered from its bondage, but partly as buried together with Christ, and rising with Him.

GREGORY OF NYSSA. (hom. de occ. Dom.) Now from these words, you may perceive through the agreement of men's minds on the word of prophecy, that one and the same God and lawgiver hath spoken both in the Prophets

and the New Testament. For the language of prophecy declared that there shall be *a stone of stumbling, and a rock of offence, that they who believe on Him should not be confounded*. (Is. 8:14, Rom. 9:33.) The fall therefore is to them who are offended with the meanness of His coming in the flesh; the rising again to those who acknowledge the steadfastness of the Divine purpose.

ORIGEN. There is also a deeper meaning aimed against those who raise their voices against their Creator, saying, Behold the God of the Law and the Prophets of what sort He is! He says, *I kill, and I make alive*. (Deut. 32:39.) If God then is a bloody judge and a cruel master, it is most plain that Jesus is His Son, since the same things here are written of Him, namely, that he comes for the fall and rising again of many.

AMBROSE. That is, to distinguish the merits of the just and the unjust, and according to the quality of our deeds, as a true and just Judge, to decree punishment or rewards.

ORIGEN. But we must take care lest by chance the Saviour should not come to some equally for the fall and rising again; for when I stood in sin, it was first good for me to fall, and die to sin. Lastly, Prophets and Saints when they were designing some great thing, used to fall on their faces, that by their fall their sins should be the more fully blotted out. This it is that the Saviour first grants to thee. Thou wert a sinner, let that which is sin fall in thee, that thou mayest thence rise again, and say, *If we be dead with Him, we shall also live with Him*. (2 Tim. 2:11.)

CHRYSOStOM. The resurrection is a new life and conversation. For when the sensual man becomes chaste, the covetous merciful, the cruel man gentle, a resurrection takes place. Sin being dead, righteousness rises again. It follows, *And for a sign which shall be spoken against*.

BASIL. (ep. 260. ad Opt.) The sign which is spoken against is called in Scripture, the cross. For Moses, it says, *made a brazen serpent, and placed it for a sign*. (Numb. 21:8.)

GREGORY OF NYSSA. (non occ.) He has joined together honour and dishonour. For to us Christians this sign is a token of honour, but it is a sign of contradiction, inasmuch by some indeed it is received as absurd and monstrous, by others with the greatest veneration. Or perhaps Christ

Himself is termed a sign, as having a supernatural existence, and as the author of signs.

BASIL. (ubi sup.) For a sign betokens something marvellous and mysterious, which is seen indeed by the simple minded.

ORIGEN. But all the things which history relates of Christ are spoken against, not that those who believe on Him speak against Him, (for we know that all the things which are written of Him are true,) but that every thing which has been written of Him is with the unbelievers a sign which is spoken against.

GREGORY OF NYSSA. (non occ.) Though these things are said of the Son, yet they have reference also to His mother, who takes each thing to herself, whether it be of danger or glory. He announces to her not only her prosperity, but her sorrows; for it follows. *And a sword shall pierce through thy own heart.*

BEDE. No history tells us that Mary departed this life by being slain with the sword, therefore since not the soul but the body is killed with iron, we are left to understand that sword which is mentioned, *And a sword in their lips*, (Ps. 59:7.) that is, grief because of our Lord's passion passed through her soul, who although she saw Christ the very Son of God die a voluntary death, and doubted not that He who was begotten of her flesh would overcome death, could not without grief see Him crucified.

AMBROSE. Or it shews the wisdom of Mary, that she was not ignorant of the heavenly Majesty. For the word of God is living and strong, and sharper than the sharpest sword. (Heb. 4:12.)

AUGUSTINE. (de Nov. ac vet, Test. c. 73.) Or by this is signified that Mary also, through whom was performed the mystery of the incarnation, looked with doubt and astonishment at the death of her Lord, seeing the Son of God so humbled as to come down even to death. And as a sword passing close by a man causes fear, though it does not strike him; so doubt also causes sorrow, yet does not kill; for it is not fastened to the mind, but passes through it as through a shadow.

GREGORY OF NYSSA. (de occ. Dom. non occ.) But it is not meant that she alone was concerned in that passion, for it is added, *that the thoughts of*

many hearts may be revealed. The word *that* marks the event; it is not used causatively; for when all these events took place, there followed the discovery of many men's intentions. For some confessed God on the cross, others even then ceased not from their blasphemies and revilings. Or this was said, meaning that at the time of the passion the thoughts of men's hearts should be laid open, and be corrected by the resurrection. For doubts are quickly superseded by certainty. Or perhaps by revealing may be meant, the enlightening of the thoughts, as it is often used in Scripture.

BEDE. But now even down to the close of the present time, the sword of the severest tribulation ceases not to go through the soul of the Church, when with bitter sorrow she experiences the evil speaking against the sign of faith, when hearing the word of God that many are raised with Christ, she finds still more falling from the faith, when at the revealing of the thoughts of many hearts, in which the good seed of the Gospel has been sown, she beholds the tares of vice overshooting it, spreading beyond it, or growing alone.

ORIGEN. But the evil thoughts of men were revealed, that He Who died for us might slay them; for while they were hidden, it was impossible to utterly destroy them. Hence also when we have sinned we ought to say, *Mine iniquity have I not hid.* (Ps. 32:5.) For if we make known our sins not only to God, but to whoever can heal our wounds, our sins will be blotted out.

2:36–38

36. And there was one Anna, a prophetess, the daughter of Phanuel, of the tribe of Aser: she was of a great age, and had lived with an husband seven years from her virginity;

37. And she was a widow of about fourscore and four years, which departed not from the temple, but served God with fastings and prayers night and day.

38. And she coming in that instant gave thanks likewise unto the Lord, and spake of him to all them that looked for redemption in Jerusalem.

AMBROSE. Simeon had prophesied, a woman united in marriage had prophesied, a virgin had prophesied, it was meet also that a widow should prophesy, that there might lack no sex or condition of life, and therefore it is said, *And there was one Anna a prophetess.*

THEOPHYLACT. The Evangelist dwells some time on the account of Anna, mentioning both her father's tribe, and adding, as it were, many witnesses who knew her father and her tribe.

GREGORY OF NYSSA. (ubi sup.) Or because at that time there were several others who were called by the same name, that there might be a plain way of distinguishing her, he mentions her father, and describes the quality of her parents.

AMBROSE. Now Anna, both from the duties of her widowhood and her manner of life, is found to be such that she is thought worthy to announce the Redeemer of the world. As it follows, *She was of a great age, and had lived with her husband, &c.*

ORIGEN. For the Holy Spirit dwelt not by chance in her. For the highest blessing, if any can possess it, is the grace of virginity, but if this cannot be, and it chance to a woman to lose her husband, let her remain a widow, which indeed not only after the death of her husband, but even while he is living, she ought to have in her mind, that supposing it should not happen, her will and determination might be crowned by the Lord, and her words should be, "This I vow, and promise, that if a certain condition of this life be mine, (which yet I wish not,) I will do nothing else but remain inviolate and a widow." Most justly then was this holy woman thought worthy to receive the gift of prophecy, because by long chastity and long fastings she had ascended to this height of virtue, as it follows, *Who departed not from the temple with fastings and prayers, &c.*

ORIGEN. From which it is plain that she possessed a multitude of other virtues; and mark how she resembles Simeon in his goodness, for they were both in the temple together, and both counted worthy of prophetic grace, as it follows, *And she coming in at this very instant, gave thanks to the Lord.*

THEOPHYLACT. That is, returned thanks for seeing in Israel the Saviour of the world, and she confessed of Jesus that He was the Redeemer and the Saviour. Hence it follows, *And she spoke of him to all, &c.*

ORIGEN. But because Anna's words were nothing remarkable, and of no great note respecting Christ, the Gospel does not give the particulars of what she said, and perhaps for this reason one may suppose that Simeon anticipated her, since he indeed bore the character of the law, (for his name signifies obedience,) but she the character of grace, (which her name is by interpretation,) and Christ came between them. Therefore He let Simeon depart dying with the law, but Anna he sustains living beyond through grace.

BEDE. According to the mystical meaning, Anna signifies the Church, who at present is indeed a widow by the death of her Husband; the number also of the years of her widowhood marks the time of the Church, at which established in the body, she is separated from the Lord. For seven times twelve make eighty-four, seven indeed referring to the course of this world, which revolves in seven days; but twelve had reference to the perfection of Apostolic teaching, and therefore the Universal Church, or any faithful soul which strives to devote the whole period of its life to the following of Apostolic practice, is said to serve the Lord for eighty-four years. The term also of seven years, during which she lived with her husband, coincides. For through the prerogative of our Lord's greatness, whereby abiding in the flesh, He taught, the simple number of seven years was taken to express the sign of perfection. Anna also favours the mysteries of the Church, being by interpretation its "grace," and being both the daughter of Phanuel, who is called "the face of God," and descended from the tribe of Aser, i. e. the blessed.

2:39–41

39. And when they had performed all things according to the law of the Lord, they returned into Galilee, to their own city Nazareth.

40. And the child grew, and waxed strong in spirit, filled with wisdom: and the grace of God was upon him.

41. Now his parents went to Jerusalem every year at the feast of the Passover.

BEDE. Luke has omitted in this place what he knew to have been sufficiently set forth by Matthew, that the Lord after this, for fear that He should be discovered and put to death by Herod, was carried by His parents into Egypt, and at Herod's death, having at length returned to Galilee, came to dwell in His own city Nazareth. For the Evangelists individually are wont to omit certain things which they either know to have been, or in the Spirit foresee will be, related by others, so that in the connected chain of their narrative, they seem as it were to have omitted nothing, whereas by examining the writings of another Evangelist, the careful reader may discover the places where the omissions have been. Thus after omitting many things, Luke says, *And when they had accomplished all things, &c.*

THEOPHYLACT. Bethlehem was indeed their city, their paternal city, Nazareth the place of their abode.

AUGUSTINE. (de Con. Evan. ii. 9.) Perhaps it may strike you as strange that Matthew should say that His parents went with the young Child into Galilee because they were unwilling to go to Judæa for fear of Archelaus, when they seem to have gone into Galilee rather because their city was Nazareth in Galilee, as Luke in this place explains it. But we must consider, that when the Angel, said in a dream to Joseph in Egypt, *Rise, and take the young child and his mother, and go into the land of Israel*, (Matt. 2:20.) it was at first understood by Joseph as a command to go into Judæa, for so at first sight the land of Israel might have been taken to mean. But when afterwards he finds that Herod's son Archelaus was king, he was unwilling to be exposed to that danger, seeing the land of Israel might also be understood to include Galilee also as a part of it, for there also the people of Israel dwelt.

GREEK EXPOSITOR. (Metaphrastes.) Or again, Luke is here describing the time before the descent to Egypt, for before her purification Joseph had not taken Mary there. But before they went down into Egypt, they were not told by God to go to Nazareth, but as living more freely in their own country, thither of their own accord they went; for since the going up to Bethlehem was for no other reason but the taxing, when that was accomplished they go down to Nazareth.

THEOPHYLACT. Now our Lord might have come forth from the womb in the stature of mature age, but this would seem like something imaginary;

therefore His growth is gradual, as it follows, *And the child grew, and waxed strong.*

BEDE. We must observe the distinction of words, that the Lord Jesus Christ in that He was a child, that is, had put on the condition of human weakness, was daily growing and being strengthened.

ATHANASIUS. (lib. de Incarn. Christi cont. Apollin.) But if as some say the flesh was changed into a Divine nature, how did it derive growth? for to attribute growth to an uncreated substance is impious.

CYRIL OF ALEXANDRIA. Rightly with the growth in age, St. Luke has united increase in wisdom, as he says, *And he was strengthened*, (i. e. in spirit.) For in proportion to the measure of bodily growth, the Divine nature developed its own wisdom.

THEOPHYLACT. For if while yet a little child, He had displayed His wisdom, He would have seemed a miracle, but together with the advance of age He gradually shewed Himself, so as to fill the whole world. For not as receiving wisdom is He said to be strengthened in spirit. For that which is most perfect in the beginning, how can that become any more perfect. Hence it follows, *Filled with wisdom, and the grace of God was in him.*

BEDE. Wisdom truly, for *in Him dwelleth all the fulness of the Godhead bodily*, (Col. 2:19.) but grace, because it was in great grace given to the man Christ Jesus, that from the time He began to be man He should be perfect man and perfect God. But much rather because He was the word of God, and God needed not to be strengthened, nor was in a state of growth. But while He was yet a little child He had the grace of God, that as in Him all things were wonderful, His childhood also might be wonderful, so as to be filled with the wisdom of God. It follows, *And his parents went every year to Jerusalem, at the feast of the Passover.*

CHRYSOStOM. (Orat. cont. Judæos.) At the feast of the Hebrews the law commanded men not only to observe the time, but the place, and so the Lord's parents wished to celebrate the feast of the Passover only at Jerusalem.

AUGUSTINE. (de Con. Ev. ii. 10.) But it may be asked, how did His parents go up all the years of Christ's childhood to Jerusalem, if they were

prevented from going there by fear of Archelaus? This question might be easily answered, even had some one of the Evangelists mentioned how long Archelaus reigned. For it were possible that on the feast day amid so great a crowd they might secretly come, and soon return again, at the same time that they feared to remain there on other days, so as neither to be wanting in religious duties by neglecting the feast, nor leave themselves open to detection by a constant abode there. But now since all have been silent as to the length of Archelaus' reign, it is plain that when Luke says, *They were accustomed to go up every year to Jerusalem*, we are to understand that to have been when Archelaus was no longer feared.

2:42–50

42. And when he was twelve years old, they went up to Jerusalem after the custom of the feast.

43. And when they had fulfilled the days, as they returned, the child Jesus tarried behind in Jerusalem; and Joseph and his mother knew not of it.

44. But they, supposing him to have been in the company, went a day's journey; and they sought him among their kinsfolk and acquaintance.

45. And when they found him not, they turned back again to Jerusalem, seeking him.

46. And it came to pass, that after three days they found him in the temple, sitting in the midst of the doctors, both hearing them, and asking them questions.

47. And all that heard him were astonished at his understanding and answers.

48. And when they saw him, they were amazed: and his mother said unto him, Son, why hast thou thus dealt with us? behold, thy father and I have sought thee sorrowing.

49. And he said unto them, How is it that ye sought me? wist ye not that I must be about my Father's business?

50. And they understood. not the saying which he spake unto them.

CYRIL OF ALEXANDRIA. The Evangelist having said before that the Child grew and waxed strong, verifies his own words when he relates, that Jesus with the holy Virgin went up to Jerusalem; as it is said, *And when he was twelve years old, &c.*

GREEK EXPOSITOR. (Geometer) His indication of wisdom did not exceed the measure of His age, but at the time that with us the powers of discernment are generally perfected, the wisdom of Christ shews itself.

AMBROSE. Or the twelfth year was the commencement of our Lord's disputation with the doctors, for this was the number of the Evangelists necessary to preach the faith.

BEDE. We may also say, that as by the seventh number, so also by the twelfth, (which consists of the parts of seven multiplied alternately by one another,) the universality and perfection of either things or times is signified, and therefore rightly from the number twelve, the glory of Christ takes its beginning, being that by which all places and times are to be filled.

BEDE. (in Hom. post Epiph.) Now that the Lord came up every year to Jerusalem at the Passover, betokens His humility as a man, for it is man's duty to meet together to offer sacrifices to God, and conciliate Him with prayers. Accordingly the Lord as man, did among men what God by angels commanded men to do. Hence it is said, *According to the custom of the feast day.* (Gal. 3:14, Judges 6:20; 13:16.) Let us follow then the journey of His mortal life, if we delight to behold the glory of His divine nature.

GREEK EXPOSITOR. (Metaphrastes vel Geometer.) The feast having been celebrated, while the rest returned, Jesus secretly tarried behind. As it follows, *And when they had fulfilled the days, as they returned, the child Jesus tarried behind in Jerusalem; and his parents knew not of it.* It is said, *When the days were accomplished,* because the feast lasted seven days. But the reason of His tarrying behind in secret was, that His parents might not be a hindrance to His carrying on the discussion with the lawyers; or perhaps to avoid appearing to despise his parents by not obeying their commands. He remains therefore secretly, that he might neither be kept away nor be disobedient.

ORIGEN. But we must not wonder that they are called His parents, seeing the one from her childbirth, the other from his knowledge of it, deserved the names of father and mother.

BEDE. But some one will ask, how was it that the Son of God, brought up by His parents with such care, could be left behind from forgetfulness? To which it is answered, that the custom of the children of Israel while assembling at Jerusalem on the feast days, or returning to their homes, was for the women and men to go separately, and the infants or children to go with either parent indiscriminately. And so both Mary and Joseph each thought in turn that the Child Jesus, whom they saw not with them, was returning with the other parent. Hence it follows, *But they, supposing him to have been in the company, &c.*

ORIGEN. But as when the Jews plotted against Him He escaped from the midst of them, and was not seen; so now it seems that the Child Jesus remained, and His parents knew not where He was. As it follows, *And not finding him, they returned to Jerusalem, seeking for him.* (John 10:29.)

GLOSS. (ordin.) They were on their way home, one day's journey from Jerusalem; on the second day they seek for Him among their kinsfolk and acquaintance, and when they found Him not, they returned on the third day to Jerusalem, and there they found Him. As it follows, *And it came to pass, after three days they found him.*

ORIGEN. He is not found as soon as sought for, for Jesus was not among His kinsfolk and relations, among those who are joined to Him in the flesh, nor in the company of the multitude can He be found. Learn where those who seek Him find Him, not every where, but in the temple. And do thou then seek Jesus in the temple of God. Seek Him in the Church, and seek Him among the masters who are in the temple. For if thou wilt so seek Him, thou shalt find Him. They found Him not among His kinsfolk, for human relations could not comprehend the Son of God; not among His acquaintance, for He passes far beyond all human knowledge and understanding. Where then do they find Him? In the temple! If at any time thou seek the Son of God, seek Him first in the temple, thither go up, and verily shalt thou find Christ, the Word, and the Wisdom, (i. e. the Son of God.)

AMBROSE. After three days He is found in the temple, that it might be for a sign, that after three days of victorious suffering, He who was believed to be dead should rise again, and manifest Himself to our faith, seated in heaven with divine glory.

GLOSS. (ubi sup.) Or because the advent of Christ, which was looked for by the Patriarchs before the Law, was not found, nor again, that which was sought for by prophets and just men under the Law, but that alone is found which is sought for by Gentiles under grace.

ORIGEN. Because moreover He was the Son of God, He is found in the midst of the doctors, enlightening and instructing them. But because He was a little child, He is found among them not teaching but asking questions, as it is said, *Sitting in the midst of the doctors, hearing them, and asking them questions*. And this He did as a duty of reverence, that He might set us an example of the proper behaviour of children, though they be wise and learned, rather to hear their masters than teach them, and not to vaunt themselves with empty boasting. But He asked not that He might learn, but that asking He might instruct. For from the same source of learning is derived both the power of asking and answering wisely, as it follows, *All who heard him were astonished at his wisdom*.

BEDE. To shew that He was a man, He humbly listened to the masters; but to prove that He was God, He divinely answered those who spake.

GREEK EXPOSITOR. (Metaphrastes vel Geometer.) He asks questions with reason, He listens with wisdom, and answers with more wisdom, so as to cause astonishment. As it follows, *And they who saw it were astonished*.

CHRYSOSTOM. (sup. Joh. Hom. 20.) The Lord truly did no miracle in His childhood, yet this one fact St. Luke mentions, which made men look with wonder upon Him.

BEDE. For from His tongue there went forth divine wisdom, while His age exhibited man's helplessness, and hence the Jews, amid the high things they hear and the lowly things they see, are perplexed with doubts and astonishment. But we can in no wise wonder, knowing the words of the Prophet, that thus unto us a Child is born, that He abideth the mighty God. (Is. 9:6.)

GREEK EXPOSITOR. (ubi sup.) But the ever-wonderful mother of God, moved by a mother's feelings, as it were with weeping makes her mournful enquiry, in every thing like a mother, with confidence, humility, and affection. As it follows, *And his mother said unto him, Son, what hast thou done?*

ORIGEN. The holy Virgin knew that He was not the Son of Joseph, and yet calls her husband His father according to the belief of the Jews, who thought that He was conceived in the common way. Now to speak generally we may say, that the Holy Spirit honoured Joseph by the name of father, because he brought up the Child Jesus; but more technically, that it might not seem superfluous in St. Luke, bringing down the genealogy from David to Joseph. But why sought they Him sorrowing? Was it that he might have perished or been lost? It could not be. For what should cause them to dread the loss of Him whom they knew to be the Lord? But as whenever you read the Scriptures you search out their meaning with pains, not that you suppose them to have erred or to contain anything incorrect, but that the truth which they have inherent in them you are anxious to find out; so they sought Jesus, lest perchance leaving them he should have returned to heaven, thither to descend when He would. He then who seeks Jesus must go about it not carelessly and idly, as many seek Him who never find Him, but with labour and sorrow.

GLOSS. (ordin.) Or they feared lest Herod who sought Him in His infancy, now that He was advanced to boyhood might find an opportunity of putting Him to death.

GREEK EXPOSITOR. (Metaphrastes et Geometer.) But the Lord Himself sets every thing at rest, and correcting as it were her saying concerning him who was His reputed father, manifests His true Father, teaching us not to walk on the ground, but to raise ourselves on high, as it follows, *And he says unto them, What is it that you ask of me?*

BEDE. He blames them not that they seek Him as their son, but compels them to raise the eyes of their mind to what was rather due to Him whose eternal Son He was. Hence it follows, *Knew ye not? &c.*

AMBROSE. There are two generations in Christ, one from His Father, the other from His mother; the Father's more divine, the mother's that which

has come down for our use and advantage.

CYRIL OF ALEXANDRIA. He says this then by way of shewing that He surpasses all human standards, and hinting that the Holy Virgin was made the handmaid of the work in bringing His flesh unto the world, but that He Himself was by nature and in truth God, and the Son of the Father most high. Now from this let the followers of Valentinus, hearing that the temple was of God, be ashamed to say that the Creator, and the God of the law and of the temple, is not also the Father of Christ.

EPIPHANIUS. (cont. Hær. 1. ii. hær. 31.) Let Ebion know that at twelve years old, not thirty, Christ is found the astonishment of all men, wonderful and mighty in the words of grace. We can not therefore say, that after that the Spirit came to Him in Baptism He was made the *Christ*, that is, *anointed with divinity*, but from His very childhood He acknowledged both the temple and His Father.

GREEK EXPOSITOR. (Geometer.) This is the first demonstration of the wisdom and power of the Child Jesus. For as to what are called the ^a acts of His childhood, we can not but suppose them to be the work not only of a childish but even of a devilish mind and perverse will, attempting to revile those things which are contained in the Gospel and the sacred prophecies. But should one desire to receive only such things as are generally believed, and are not contrary to our other declarations, but accord also with the words of prophecy, let it suffice that Jesus was distinguished in form above the sons of men; obedient to His mother, gentle in disposition; in appearance full of grace and dignity; eloquent in words, kind and thoughtful of the wants of others, known among all for a power and energy, as of one who was filled with all wisdom; and as in other things, so also in all human conversation, though above man, Himself the rule and measure. But that which most distinguished Him was His meekness, and that a razor had never come upon His head, nor any human hand except His mother's. But from these words we may derive a lesson; for when the Lord reproves Mary seeking Him among His relations, He most aptly points to the giving up of all fleshly ties, shewing that it is not for him to attain the goal of perfection who is still encompassed by and walks among the things of the body, and that men fall from perfection through love of their relations.

BEDE. It follows, *And they understood him not*, that is, the word which He spoke to them of His divinity.

ORIGEN. Or they knew not whether when He said *about my Father's business*, He referred to the temple, or something higher and more edifying; for every one of us who doeth good, is the seat of God the Father; but whoso is the seat of God the Father, has Christ in the midst of him.

2:51–52

51. And he went down with them, and came to Nazareth, and was subject unto them: but his mother kept all these sayings in her heart.

52. And Jesus increased in wisdom and stature, and in favour with God and man.

GREEK EXPOSITOR. (ubi sup.) All that time of the life of Christ which He passed between His manifestation in the temple and His baptism, being devoid of any great public miracles or teaching, the Evangelist sums up in one word, saying, *And he went down with them*.

ORIGEN. Jesus frequently went down with His disciples, for He is not always dwelling on the mount, for they who were troubled with various diseases were not able to ascend the mount. For this reason now also He went down to them who were below. It follows: *And he was subject to them, &c.*

GREEK EXPOSITOR. (ubi sup.) Sometimes by His word He first institutes laws, and He afterwards confirms them by His work, as when He says, *The good shepherd layeth down his life for his sheep*. (John 10:11) For shortly after seeking our salvation He poured out His own life. But sometimes He first sets forth in Himself an example, and afterwards, as far as words can go, draws therefrom rules of life, as He does here, shewing forth by His work these three things above the rest, the love of God, honour to parents, but the preferring God also to our parents. For when He was blamed by His parents, He counts all other things of less moment than those which belong to God; again, He gives His obedience also to His parents.

BEDE. For what is the teacher of virtue, unless he fulfil his duty to his parents? What else did He do among us, than what He wished should be done by us?

ORIGEN. Let us then also ourselves be subject to our parents. But if our fathers are not, let us be subject to those who are our fathers. Jesus the Son of God is subject to Joseph and Mary. But I must be subject to the Bishop who has been constituted my father. It seems that Joseph knew that Jesus was greater than he, and therefore in awe moderated his authority. But let every one see, that oftentimes he who is subject is the greater. Which if they who are higher in dignity understand, they will not be elated with pride, knowing that their superior is subject to them.

GREGORY OF NYSSA. (Orat. in 1 Cor. 15:28.) Further, since the young have not yet perfect understanding, and have need to be led forward by those who have advanced to a more perfect state; therefore when He arrived at twelve years, He is obedient to His parents, to shew that whatever is made perfect by moving forward, before that it arrives at the end profitably embraces obedience, (as leading to good.)

BASIL. (in Const. Mon. 4.) But from His very first years being obedient to His parents, He endured all bodily labours, humbly and reverently. For since His parents were honest and just, yet at the same time poor, and ill supplied with the necessities of life, (as the stable which administered to the holy birth bears witness,) it is plain that they continually underwent bodily fatigue in providing for their daily wants. But Jesus being obedient to them, as the Scriptures testify, even in sustaining labours, submitted Himself to a complete subjection.

AMBROSE. And can you wonder if He who is subject to His mother, also submits to His Father? Surely that subjection is a mark not of weakness but of filial duty. Let then the heretic so raise his head as to assert that He who is sent has need of other help; yet why should He need human help, in obeying His mother's authority? He was obedient to a handmaid, He was obedient to His pretended father, and do you wonder whether He obeyed God? Or is it a mark of duty to obey man, of weakness to obey God?

BEDE. The Virgin, whether she understood or whether she could not yet understand, equally laid up all things in her heart for reflection and diligent

examination. Hence it follows, *And his mother laid up all these things, &c.* Mark the wisest of mothers, Mary the mother of true wisdom, becomes the scholar or disciple of the Child. For she yielded to Him not as to a boy, nor as to a man, but as unto God. Further, she pondered upon both His divine words and works, so that nothing that was said or done by Him was lost upon her, but as the Word itself was before in her womb, so now she conceived the ways and words of the same, and in a manner nursed them in her heart. And while indeed she thought upon one thing at the time, another she wanted to be more clearly revealed to her; and this was her constant rule and law through her whole life. It follows, *And Jesus increased in wisdom.*

THEOPHYLACT. Not that He became wise by making progress, but that by degrees He revealed His wisdom. As it was when He disputed with the Scribes, asking them questions of their law to the astonishment of all who heard Him. You see then how He increased in wisdom, in that He became known to many, and caused them to wonder, for the shewing forth of His wisdom is His increase. But mark how the Evangelist, having interpreted what it is to increase in wisdom, adds, *and in stature*, declaring thereby that an increase or growth in age is an increase in wisdom.

CYRIL OF ALEXANDRIA. (Thes. l. x. c. 7.) But the Eunomian Heretics^b say, “How can He be equal to the Father in substance, who is said to increase, as if before imperfect.” But not because He is the Word, but because He is made man, He is said to receive increase. For if He really increased after that He was made flesh, as having before existed imperfect, why then do we give Him thanks as having thence become incarnate for us? But how if He is the true wisdom can He be increased, or how can He who gives grace to others be Himself advanced in grace. Again, if hearing that the Word humbled Himself, no one is offended (thinking slightly of the true God,) but rather marvels at His compassion, how is it not absurd to be offended at hearing that He increases? For as He was humbled for us, so for us He increased, that we who have fallen through sin might increase in Him. For whatever concerns us, Christ Himself has truly undertaken for us, that He might restore us to a better state. And mark what He says, not that the Word, but Jesus, increases, that you should not suppose that the pure Word increases, but the Word made flesh; and as we confess that the Word suffered in the flesh, although the flesh only suffered, because of the Word

the flesh which suffered, so He is said to increase, because the human nature of the Word increased in Him. But He is said to increase in His human nature, not as if that nature which was perfect from the beginning received increase, but that by degrees it was manifested. For the law of nature brooks not that man should have higher faculties than the age of his body permits. The Word then (made man) was perfect, as being the power and wisdom of the Father, but because something was to be yielded to the habits of our nature, lest He should be counted strange by those who saw Him, He manifested Himself as man with a body, gradually advancing in growth, and was daily thought wiser by those who saw and heard Him.

GREEK EXPOSITOR. (Amphilochius.) He increased then *in age*, His body growing to the stature of man; but in *wisdom* through those who were taught divine truths by Him; *in grace*, that is, whereby we are advanced with joy, trusting at last to obtain the promises; and this indeed *before God*, because having put on the flesh, He performed His Father's work, but *before men* by their conversion from the worship of idols to the knowledge of the Most High Trinity.

THEOPHYLACT. He says *before God and men*, because we must first please God, then man.

GREGORY OF NYSSA. (Hom. 3. in Cant.) The word also increases in different degrees in those who receive it; and according to the measure of its increase a man appears either an infant, grown up, or a perfect man.

CHAP. 3

3:1–2

1. Now in the fifteenth year of the reign of Tiberius Cæsar, Pontius Pilate being governor of Judæa, and Herod being tetrarch of Galilee, and his brother Philip tetrarch of Ituræa and of the region of Trachonitis, and Lysanias the tetrarch of Abilene,

2. Annas and Caiaphas being the High Priests, the word of God came unto John the son of Zacharias in the wilderness.

GREGORY. (Hom. 20. in Ev.) The time at which the forerunner of the Saviour received the word of preaching, is marked by the names of the Roman sovereign and of the princes of Judæa, as it follows: *Now in the fifteenth year of the reign of Tiberius Cæsar, Pontius Pilate being governor of Judæa, and Herod being tetrarch of Galilee, &c.* For because John came to preach Him who was to redeem some from among the Jews, and many among the Gentiles, therefore the time of his preaching is marked out by making mention of the king of the Gentiles and the rulers of the Jews. But because all nations were to be gathered together in one, one man is described as ruling over the Roman state, as it is said, *The reign of Tiberius Cæsar.*

GREEK EXPOSITOR. (Metaphrastes) For the emperor Augustus being dead, from whom the Roman sovereigns obtained the name of “Augustus,” Tiberius being his successor in the monarchy, was now in the 15th year of his receiving the reins of government.

ORIGEN. In the word of prophecy, spoken to the Jews alone, the Jewish kingdom only is mentioned, as, *The vision of Esaias, in the days of Uzziah, Jotham, Ahaz, and Hezekiah, kings of Judah.* (Is. 1:1.) But in the Gospel which was to be proclaimed to the whole world, the empire of Tiberius Cæsar is mentioned, who seemed the lord of the whole world. But if the Gentiles only were to be saved, it were sufficient to make mention only of Tiberius, but because the Jews also must believe, the Jewish kingdom therefore, or Tetrarchies, are also introduced, as it follows, *Pontius Pilate being governor of Judæa, and Herod tetrarch, &c.*

GREGORY. (ubi sup.) Because the Jews were to be scattered for their crime of treachery, the Jewish kingdom was shut up into parts under several governors. According to that saying, *Every kingdom divided against itself is brought to desolation.* (Luke 11:17.)

BEDE. Pilate was sent in the twelfth year of Tiberius to take the government of the Jewish nation, and remained there for ten successive years, almost until the death of Tiberius. But Herod, and Philip, and Lysanias, were the sons of that Herod in whose reign our Lord was born. Between these and

Herod himself Archelaus their brother reigned ten years. He was accused by the Jews before Augustus, and perished in exile at Vienne. But in order to reduce the Jewish kingdom to greater weakness, Augustus divided it into Tetrarchies.

GREGORY. Because John preached Him who was to be at the same time both King and Priest, Luke the Evangelist has marked the time of that preaching by the mention not only of Kings, but also of Priests. As it follows, *Under the High Priests Annas and Caiaphas*.

BEDE. Both Annas and Caiaphas, when John began his preaching, were the High Priests, but Annas held the office that year, Caiaphas the same year in which our Lord suffered on the cross. Three others had held the office in the intervening time, but these two, as having particular reference to our Lord's Passion, are mentioned by the Evangelist. For at that time of violence and intrigue, the commands of the Law being no longer in force, the honour of the High Priest's office was never given to merit or high birth, but the whole affairs of the Priesthood were managed by the Roman power. For Josephus relates, that Valerius Gratus, when Annas was thrust out of the Priesthood, appointed Ismael High Priest, the son of Baphas; but not long after casting him off, he put in his place Eleazar the son of the High Priest Ananias. After the space of one year, he expelled him also from the office, and delivered the government of the High Priesthood to a certain Simon, son of Caiaphas, who holding it not longer than a year, had Joseph, whose name also was Caiaphas, for his successor; so that the whole time during which our Lord is related to have taught is included in the space of four years.

AMBROSE. The Son of God being about to gather together the Church, commences His work in His servant. And so it is well said, *The word of the Lord came to John*, that the Church should begin not from man, but from the Word. But Luke, in order to declare that John was a prophet, rightly used these few words, *The word of the Lord came to him*. He adds nothing else, for they need not their own judgment who are filled with the Word of God. By saying this one thing, he has therefore declared all. But Matthew and Mark desired to shew him to be a prophet, by his raiment, his girdle, and his food.

CHRYSTOM. (in Matt. Hom. 10.) The word of God here mentioned was a commandment, for the son of Zacharias came not of himself, but God moved him.

THEOPHYLACT. Through the whole of the time until his shewing himself he was hid in the wilderness, that no suspicion might arise in men's minds, that from his relation to Christ, and from his intercourse with Him from a child, he would testify such things of Him; and hence he said, *I knew him not*. (John 1:33.)

GREGORY OF NYSSA. (de Virg. c. 6.) Who also entered this life at once in the spirit and power of Elias, removed from the society of men, in uninterrupted contemplation of invisible things, that he might not, by becoming accustomed to the false notions forced upon us by our senses, fall into mistakes and errors in the discernment of good men. And to such a height of divine grace was he raised, that more favour was bestowed upon him than the Prophets, for from the beginning even to the end, he ever presented his heart before God pure and free from every natural passion.

AMBROSE. Again, the wilderness is the Church itself, for the barren has more children than she who has an husband. The word of the Lord came, that the earth which was before barren might bring forth fruit unto us.

3:3–6

3. And he came into all the country about Jordan, preaching the baptism of repentance for the remission of sins;

4. As it is written in the book of the words of Esaias the prophet, saying, The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight.

5. Every valley shall be filled, and every mountain and hill shall be brought low; and the crooked shall be made straight, and the rough ways shall be made smooth;

6. And all flesh shall see the salvation of God.

AMBROSE. The Word came, and the voice followed. For the Word first works inward, then follows the office of the voice, as it is said, *And he went into all the country about Jordan.*

ORIGEN. Jordan is the same as *descending*, for there descends from God a river of healing water. But what parts would John be traversing but the country lying about Jordan, that the penitent sinner might soon arrive at the flowing stream, humbling himself to receive the baptism of repentance. For it is added, *preaching the baptism of repentance for the remission of sins.*

GREGORY. (ubi sup.) It is plain to every reader that John not only preached the baptism of repentance, but to some also he gave it, yet his own baptism he could not give for the remission of sins.

CHRYSTOSTOM. (ubi sup.) For as the sacrifice had not yet been offered up, nor had the holy Spirit descended, how could remission of sins be given? What is it then that St. Luke means by the words, *for the remission of sins*? Seeing the Jews were ignorant, and knew not the weight of their sins, and because this was the cause of their evils, in order that they might be convinced of their sins and seek a Redeemer, John came exhorting them to repentance, that being thereby made better and sorrowful for their sins, they might be ready to receive pardon. Rightly then after saying, that *he came preaching the baptism of repentance*, he adds, *for the remission of sins*. As if he should say, The reason by which he persuaded them to repent was, that thereby they would the more easily obtain subsequent pardon, believing on Christ. For if they were not led by repentance, in vain could they ask for grace, other than as a preparation for faith in Christ.

GREGORY. (ubi sup.) Or John is said to preach the baptism of repentance for the remission of sins, because the baptism which was to take away sin, as he could not give, he preached; just as the Incarnate Word of the Father preceded the word of preaching, so the baptism of repentance, which was able to take away sin, was preceded by John's baptism, which could not take away sin.

AMBROSE. And therefore many say that St. John is a type of the Law, because the Law could denounce sin, but could not pardon it.

GREGORY NAZIANZEN. (Orat. 39.) To speak now of the difference of baptisms. Moses indeed baptized, but in the water, the cloud, and the sea,

but this was done figuratively. John also baptized, not indeed according to the Jewish rite, (for he baptized not only with water,) but also for the remission of sins, yet not altogether spiritually, (for he adds not, *in the Spirit*.) Jesus baptizes but with the Spirit, and this is perfect baptism. There is also a fourth baptism, namely by martyrdom and blood, by which also Christ Himself was baptized, and which is so far more glorious than the others, as it is not sullied by repeated acts of defilement. There is also a fifth, the most weary, according to which David every night washed his bed and his couch with tears. It follows, *As it is written in the book of Esaias the Prophet, The voice of one crying in the wilderness*. (Is. 40:3.)

AMBROSE. John the forerunner of the Word is rightly called the voice, because the voice being inferior precedes, the Word, which is more excellent, follows.

GREGORY. (7, 20. in Ev.) John cries in the desert because he brings the glad tidings of redemption to deserted and forsaken Judæa, but what he cries is explained in the words, *Prepare ye the way of the Lord*. For they who preach true faith and good works, what else do they than prepare the way for the Lord's coming into the hearts of the hearers, that they might make the paths of God straight, forming pure thoughts in the mind by the word of good preaching.

ORIGEN. Or, a way must be prepared in our heart for the Lord, for the heart of man is large and spacious if it has become clean. For imagine not that in the size of the body, but in the virtue of the understanding, consists that greatness which must receive the knowledge of the truth. Prepare then in thy heart by good conversation a way for the Lord, and by perfect works pursue the path of life, that so the word of God may have free course in thee.

BASIL. (non occ.) And because a path is a way trodden down by those that have gone before, and which former men have worn away, the word bids those who depart from the zeal of their predecessors repeatedly pursue it.

CHRYSOStOM. (ubi sup.) But to cry, *Prepare ye the way of the Lord*, was not the office of the king, but of the forerunner. And so they called John the voice, because he was the forerunner of the Word.

CYRIL OF ALEXANDRIA. (in Esai. 40. lib. 3.) But suppose some one should answer, saying, How shall we prepare the way of the Lord, or how shall we make His paths straight? since so many are the hindrances to those who wish to lead an honest life. To this the word of prophecy replies, There are some ways and paths by no means easy to travel, being in some places hilly and rugged, in others steep and precipitous; to remove which it says, *Every valley shall be filled, every mountain and hill shall he brought low.* Some roads are most unequally constructed, and while in one part rising, in another sloping downwards, are very difficult to pass. And here he adds, *And the crooked ways shall be made straight, and the rough ways shall be made smooth.* But this was in a spiritual manner brought to pass by the power of our Saviour. For formerly to pursue an Evangelical course of life was a difficult task, for men's minds were so immersed in worldly pleasures. But now that God being made Man, has condemned sin in the flesh, all things are made plain, and the way of going has become easy, and neither hill nor valley is an obstacle to those who wish to advance.

ORIGEN. For when Jesus had come and sent His Spirit, every valley was filled with good works, and the fruits of the Holy Spirit, which if thou hast, thou wilt not only cease to become a valley, but will begin also to be a mountain of God.

GREGORY OF NYSSA. (ubi sup.) Or by the valleys he means a quiet habitual practice of virtue, as in the Psalms, *The valleys shall be filled with corn.* (Ps. 65:13.)

CHRYSTOSTOM. (ubi sup.) He denounces the haughty and arrogant by the name of mountains, whom Christ has brought low. But by the hills He implies the wreckless, not only because of the pride of their hearts, but because of the barrenness of despair. For the hill produces no fruit.

ORIGEN. Or you may understand the mountains and hills to be the hostile powers, which have been overthrown by the coming of Christ.

BASIL. (non occ.) But as the hills differ from mountains in respect of height, in other things are the same, so also the adverse powers agree indeed in purpose, but are distinguished from one another in the enormity of their offences.

GREGORY. (20. in Ev.) Or, the valley when filled increases, but the mountains and hills when brought low decrease, because the Gentiles by faith in Christ receive fulness of grace, but the Jews by their sin of treachery have lost that wherein they boasted. For the humble receive a gift because the hearts of the proud they keep afar off.

CHRYSTOSTOM. (in Matt. Hom. 10.) Or by these words he declares the difficulties of the law to be turned into the easiness of faith; as if he said, No more toils and labours await us, but grace and remission of sins make an easy way to salvation.

GREGORY OF NYSSA. (ubi sup.) Or, He orders the valleys to be filled, the mountains and hills to be cast down, to shew that the rule of virtue neither fails from want of good, nor transgresses from excess.

GREGORY. (ubi sup.) But the crooked places are become straight, when the hearts of the wicked, perverted by a course of injustice, are directed to the rule of justice. But the rough ways are changed to smooth, when fierce and savage dispositions by the influence of Divine grace return to gentleness and meekness.

CHRYSTOSTOM. (ubi sup.) He then adds the cause of these things, saying, *And all flesh shall see, &c.* shewing that the virtue and knowledge of the Gospel shall be extended even to the end of the world, turning mankind from savage manners and perverse wills to meekness and gentleness. Not only Jewish converts but all mankind shall see the salvation of God.

CYRIL OF ALEXANDRIA. (ubi sup.) That is, of the Father, who sent His Son as our Saviour. But the flesh is here taken for the whole man.

GREGORY. (ubi sup.) Or else, All flesh, i. e. Every man can not see the salvation of God in Christ in this life. The Prophet therefore stretches his eye beyond to the last day of judgment, when all men both the elect and the reprobate shall equally see Him.

3:7–9

7. Then said he to the multitude that came forth to be baptized of him, O generation of vipers, who hath warned you to flee from the wrath to come?

8. Bring forth therefore fruits worthy of repentance, and begin not to say within yourselves, We have Abraham to our father: for I say unto you, That God is able of these stones to raise up children unto Abraham.

9. And now also the axe is laid unto the root of the trees: every tree therefore which bringeth not forth good fruit is hewn down, and cast into the fire,

ORIGEN. No one that remains in his old state, and forsakes not his old habits and practices, can rightly come to be baptized; whoever then wishes to be baptized, let him *go forth*. Hence are those words significantly spoken, *And he said unto the multitude that went forth to be baptized of him*. To the multitudes then who are going forth to the laver of baptism, He speaks the following words, for if they had already gone forth, He would not have said, *O generation of vipers*.

CHRYSTOSTOM. (Hom. in Matt. 10.) The dweller in the wilderness, when he saw all the people of Palestine standing round him and wondering, bent not beneath the weight of such respect, but rose up against them and reproved them. (Hom. in Gen. 12.) The holy Scripture often gives the names of wild beasts to men, according to the passions which excite them, calling them sometimes dogs because of their impudence, horses on account of their lust, asses for their folly, lions and panthers for their ravening and wantonness, asps for their guile, serpents and vipers for their poison and cunning; and so in this place John calls the Jews *a generation of vipers*.

BASIL. (cont. Eunom. lib. 2.) Now it may be observed, that the following words *natus* and *filius* are spoken of animals, but *genimen* may be said of the foetus before it is formed in the womb; the fruit of the palm trees is also called *genimina*, but that word is very seldom used with respect to animals, and when it is, always in a bad sense.

CHRYSTOSTOM. (Hom. in Matt. 11.) Now they say that the female viper kills the male in copulation, and the foetus as it increases in the womb kills the mother, and so comes forth into life, bursting open the womb in revenge as it were of its father's death; the viper progeny therefore are parricides. Such also were the Jews, who killed their spiritual fathers and teachers. But what if he found them not sinning, but beginning to be converted? He ought not surely to rebuke them, but to comfort them. We answer, that he gave not

heed to those things which are outward, for he knew the secrets of their hearts, the Lord revealing them to him; for they vaunted themselves too much in their forefathers. Cutting therefore at this root, he calls them a *generation of vipers*, not indeed that he blamed the Patriarchs, or called them vipers.

GREGORY. (in Hom. 20, in Ev.) Because the Jews hated good men, and persecuted them, following the steps of their carnal parents, they are by birth the poisonous sons, as it were, of poisonous or sorcerous parents. But because the preceding verse declares that at the last judgment Christ shall be seen by all flesh, it is rightly added, *Who hath warned you to flee from the wrath to come?* The wrath to come being the awarding of final punishment.

AMBROSE. We see these men through the compassion of God, inspired with prudence to seek repentance of their crimes, dreading with wise devotion the terror of the judgment to come. Or perhaps, according to the precept, *Be ye wise as serpents*, (Matt. 10:16.) they are shewn to have a natural prudence, who perceive what is coming, and earnestly desire help, though they still forsake not what is hurtful.

GREGORY. (ubi sup.) But because he cannot then flee from the wrath of God, who now has not recourse to the sorrows of repentance, it is added, *Bring forth therefore fruits*.

CHRYSOSTOM. (ubi sup.) For it is not sufficient for the penitent to leave off his sins, he must also bring forth the fruits of repentance, as it is in the Psalms, *depart from evil and do good*, (Ps. 34:14.) just as in order to heal, it will not do to pluck out the arrow only, but we must also apply a salve to the wound. But he says not fruit, but *fruits*, signifying abundance.

GREGORY. (ubi sup.) He warns them that they must bring forth not only the fruits of repentance, but fruits worthy of repentance. For he that has violated no law, to him it is permitted to use what is lawful, but if a man has fallen into sin, he ought so to cut himself off from what is lawful, as he remembers to have committed what is unlawful. For the fruit of good works ought not to be equal in the man who has sinned less, and the man who has sinned more, nor in him who has fallen into no crimes, and him who has fallen into some. In this way it is adapted to the conscience of each man,

that they should seek for so much the greater blessing on good works through repentance, as they have by guilt brought on themselves the heavier penalties.

MAXIMUS. (lib. Ascet.) The fruit of repentance is an equanimity of soul, which we do not fully obtain, as long as we are at times affected by our passions, for not as yet have we performed the fruits worthy of repentance. Let us then repent truly, that being delivered from our passions we may obtain the pardon of their sins.

GREGORY. (ubi sup.) But the Jews glorying in their noble birth were unwilling to acknowledge themselves sinners, because they were descended from the stock of Abraham. So then it is rightly said, *And begin not to say within yourselves, we have Abraham for our father.*

CHRYSOSTOM. (ubi sup.) Not meaning thereby that they had not descended in their natural course from Abraham, but that it avails them nothing to have Abraham for their father, unless they observed the relationship in respect of virtue. For Scripture is accustomed to entitle laws of relationship, such as do not exist by nature, but are derived from virtue or vice. To whichsoever of these two a man conforms himself, he is called its son or brother.

CYRIL OF ALEXANDRIA. For what profits the nobleness we inherit through the flesh, unless it be supported by kindred feelings in us? It is folly then to boast of our worthy ancestors, and fall away from their virtues.

BASIL. (non occ.) For neither does the speed of its sire make the horse swift; but as the goodness of other animals is looked for in individuals, so also that is reckoned to be man's legitimate praise which is decided by the test of his present worth. For it is a disgraceful thing for a man to be adorned with the honours of another, when he has no virtue of his own to commend him.

GREGORY OF NYSSA. (non occ.) So then having foretold the casting away of the Jews, He goes on to allude to the calling of the Gentiles, whom He calls *stones*. Hence it follows, *For I say unto you, &c.*

CHRYSOSTOM. (ubi sup.) As if He said, Think not that if you perish the Patriarch will be deprived of sons, for God even from stones can produce men unto him, and prolong the line of his descendants. For so has it been

from the beginning, seeing that for men to be made from stones unto Abraham is but equivalent to the coming forth of a son from the dead womb of Sarah.

AMBROSE. But although God can alter and change the most diverse natures, yet in my mind a mystery is of more avail than a miracle. For what else than stones were they who bowed down to stones, like indeed to them who made them. It is prophesied therefore that faith shall be poured into the stony hearts of the Gentiles, and through faith the oracles promise that Abraham shall have sons. But that you may know who are the men compared to stones, he has also compared men to trees, adding, *For now the axe is laid to the root of the tree*. This change of figure was made, that by means of comparison might be understood to have now commenced a more kindly growth of manhood.

ORIGEN. If the completion of all things had been then already begun, and the end of time close at hand, I should have no question but that the prophecy was given, because at that time it was to be fulfilled. But now that many ages have elapsed since the Spirit spoke this, I think it was prophesied to the people of Israel, because their cutting off was approaching. For to those that went out to him that they should be baptized, he gave this warning among others.

CYRIL OF ALEXANDRIA. By the axe then he declares the deadly wrath of God, which fell upon the Jews on account of the impieties they practised against Christ; he does not pronounce the axe to be yet fixed to the root, (ad radicem) but that it was laid, i. e. near the root. For though the branches were cut down, the tree itself was not yet entirely destroyed. For a remnant of Israel shall be saved.

GREGORY. (ubi sup.) Or we may take it in this way; The tree represents the whole human race in this world, but the axe is our redeemer, who by the handle and iron, as it were, is held indeed in the hand of man, but strikes by the power of God. Which axe indeed is now laid at the root of the tree; for although it waits patiently, yet it is plain what it is about to do. And we must observe that the said axe is to be laid not at the branches, but at the root. For when the children of the wicked are taken away, what is this but the cutting off of the branches of an unfruitful tree. But when the whole family together with the parent is removed, the unfruitful tree is cut off

from the very root. But every hardened sinner finds the fire of hell the quicker prepared for him, as he disdains to bring forth the fruits of good works. Hence it follows, *Every one then*.

CHRYSTOSTOM. It is elegantly said, *that beareth not fruit*, and it is added, *good*. For God created man an animal fond of employment, and constant activity is natural to him, but idleness is unnatural. For idleness is hurtful to every member of the body, but much more to the soul. For the soul being by nature in constant motion does not admit of being slothful. But as idleness is an evil, so also is an unworthy activity. But having before spoken of repentance, he now declares that the axe lies near, not indeed actually cutting, but only striking terror.

AMBROSE. Let him then that is able *bring forth fruit* unto grace, him who ought, unto repentance. The Lord is at hand seeking for His fruit, who shall cherish the fruitful, but rebuke the barren.

3:10–14

10. And the people asked him, saying, What shall we do then?

11. He answereth and saith unto them, He that hath two coats, let him impart to him that hath none; and he that hath meat, let him do likewise.

12. Then came also Publicans to be baptized, and said unto him, Master, what shall we do?

13. And he said unto them, Exact no more than that which is appointed you.

14. And the soldiers likewise demanded of him, saying, And what shall we do? And he said unto them, Do violence to no man, neither accuse any falsely; and be content with your wages.

GREGORY. (*ubi sup.*) In the preceding words of John, it is plain that the hearts of his hearers were troubled, and sought for advice from him. As it is added, *And they asked him, saying, &c.*

ORIGEN. Three classes of men are introduced as enquiring of John concerning their salvation, one which the Scripture calls *the multitude*, another to which it gives the name of *Publicans*, and a third which is noticed by the appellation of *soldiers*.

THEOPHYLACT. Now to the Publicans and soldiers he gives a commandment to abstain from evil, but the multitudes, as not living in an evil condition, he commands to perform some good work, as it follows, *He that hath two coats, let him give one*.

GREGORY. (ubi sup.) Because a coat is more necessary for our use than a cloak, it belongs to the bringing forth of fruits worthy of repentance, that we should divide with our neighbours not only our superfluities but those which are absolutely necessary to us, as our coat, or the meat with which we support our bodies; and hence it follows, *And he who has meat, let him do likewise*.

BASIL. But we are hereby taught, that every thing we have over and above what is necessary to our daily support, we are bound to give to him who hath nothing for God's sake, who hath given us liberally whatever we possess.

GREGORY. (ubi sup.) For because it was written in the law, *Thou shalt love thy neighbour as thyself*, he is proved to love his neighbour less than himself, who does not share with him in his distress, those things which are even necessary to himself. Therefore that precept is given of dividing with one's neighbour the two coats, since if one is divided no one is clothed. But we must remark in this, of how much value are works of mercy, since of the works worthy of repentance these are enjoined before all others.

AMBROSE. For other commands of duty have reference only to individuals, mercy has a common application. It is therefore a common commandment to all, *to contribute to him that has not*. Mercy is the fulness of virtues, yet in mercy itself a proportion is observed to meet the capacities of man's condition, in that each individual is not to deprive himself of all, but what he has to share it with the poor.

ORIGEN. But this place admits of a deeper meaning, for as we ought not to serve two masters, so neither to have two coats, lest one should be the clothing of the old man, the other of the new, but we ought to cast off the

old man, and give to him who is naked. For one man has one coat, another has none at all, the strength therefore of the two is exactly contrary, and as it has been written that we should cast all our crimes to the bottom of the sea, so ought we to throw from us our vices and errors, and lay them upon him who has been the cause of them.

THEOPHYLACT. But some one has observed that the two coats are the spirit and letter of Scripture, but John advises him that hath these two to instruct the ignorant, and give him at least the letter.

BEDE. What great virtue there was in the discourse of the Baptist is manifested by this, that the Publicans, nay even the soldiers, he compelled to seek counsel of him concerning their salvation, as it follows, *But the publicans came.*

CHRYSTOSTOM. (Hom. in Matt. 24.) Great is the force of virtue that makes the rich seek the way of salvation from the poor, from him that hath nothing.

BEDE. He commands them therefore that they exact no more than what was presented to them, as it follows, *And he said unto them, Do no more than what is appointed to you.* But they are called publicans who collect the public taxes, or who are the farmers of the public revenue or public property? Those also who pursue the gain of this world by traffic are denoted by the same titles, all of whom, each in his own sphere, he equally forbids to practise deceit, that so by first keeping themselves from desiring other men's goods, they might at length come to share their own with their neighbours. It follows, *But the soldiers also asked him.* In the justest manner he advises them not to seek gain by falsely accusing those whom they ought to benefit by their protection. Hence it follows, *And he says unto them, Strike no one, (i. e. violently,) nor accuse any falsely, (i. e. by unjustly using arms,) and be content with your wages.*

AMBROSE. Teaching thereby that wages were affixed to military duty, lest men seeking for gain should go about as robbers.

GREGORY NAZIANZEN. (Orat. 19.) For by wages he refers to the imperial pay, and the rewards assigned to distinguished actions.

AUGUSTINE. (cont. Faust. lib. xxii c. 74.) For he knew that soldiers, when they use their arms, are not homicides, but the ministers of the law; not the

avengers of their own injuries, but the defenders of the public safety. Otherwise he might have answered, “Put away your arms, abandon warfare, strike no one, wound no one, destroy no one.” For what is it that is blamed in war? Is it that men die, who some time or other must die, that the conquerors might rule in peace? To blame this is the part of timid not religious men. The desire of injury, the cruelty of revenge, a savage and pitiless disposition, the fierceness of rebellion, the lust of power, and such like things are the evils which are justly blamed in wars, which generally for the sake of thereby bringing punishment upon the violence of those who resist, are undertaken and carried on by good men either by command of God or some lawful authority, when they find themselves in that order of things in which their very condition justly obliges them either to command such a thing themselves, or to obey when others command it.

CHRYSOSTOM. (Hom. in Matt. 11.) But John’s desire when he spoke to the Publicans and soldiers, was to bring them over to a higher wisdom, for which as they were not fitted, he reveals to them commoner truths, lest if he put forward the higher they should pay no attention thereto, and be deprived of the others also.

3:15–17

15. And as the people were in expectation, and all men mused in their hearts of John, whether he were the Christ, or not;

16. John answered, saying unto them all, I indeed baptize you with water; but one mightier than I cometh, the latchet of whose shoes I am not worthy to unloose: he shall baptize you with the Holy Ghost and with fire.

17. Whose fan is in his hand, and he will thoroughly purge his floor, and will gather the wheat into his garner; but the chaff he will burn with fire unquenchable.

ORIGEN. It was meet that more deference should be paid to John than to other men, for he lived such as no other man. Wherefore indeed most rightly did they regard him with affection, only they kept not within due bounds; hence it is said, *But while the people were expecting whether he were the Christ.*

AMBROSE. Now what could be more absurd than that he who was fancied to be in another should not be believed in his own person? He whom they thought to have come by a woman, is not believed to have come by a virgin; while in fact the sign of the Divine coming was placed in the childbearing of a virgin, not of a woman.

ORIGEN. But love is dangerous when it is uncontrolled. For he who loves any one ought to consider the nature and causes of loving, and not to love more than the object deserves. For if he pass the due measure and bounds of love, both he who loves, and he who is loved, will be in sin.

GREEK EXPOSITOR. (Metaphrastes.) And hence John gloried not in the estimation in which all held him, nor in any way seemed to desire the deference of others, but embraced the lowest humility. Hence it follows, *John answered.*

BEDE. But how could he answer them who in secret thought that he was Christ, except it was that they not only thought, but also (as another Evangelist declares) sending Priests and Levites to him asked him whether he was the Christ or not?

AMBROSE. Or: John saw into the secrets of the heart; but let us remember by whose grace, for it is of the gift of God to reveal things to man, not of the virtue of man, which is assisted by the Divine blessing, rather than capable of perceiving by any natural power of its own. But quickly answering them, he proved that he was not the Christ, for his works were by visible operations. For as man is compounded of two natures, i. e. soul and body, the visible mystery is made holy by the visible, the invisible by the invisible; for by water the body is washed, by the Spirit the soul is cleansed of its stains. It is permitted to us also in the very water to have the sanctifying influence of the Deity breathed upon us. And therefore there was one baptism of repentance, another of grace. The latter was by both water and Spirit, the former by one only; the work of man is to bring forth repentance for his sin, it is the gift of God to pour in the grace of His mystery. Devoid therefore of all envy of Christ's greatness, he declared not by word but by work that he was not the Christ. Hence it follows, *There cometh after me one mightier than I.* In those words, *mightier than I*, he makes no comparison, for there can be none between the Son of God and man, but because there are many mighty, no one is mightier but Christ. So

far indeed was he from making comparison, that he adds, *Whose shoes latchet I am not worthy to unloose.*

AUGUSTINE. (de Cons. Evang. lib. ii. 12.) Matthew says, *Whose shoes I am not worthy to bear.* If therefore it is worth while to understand any difference in these expressions, we can only suppose that John said one at one time, another at another, or both together, *To bear his shoes, and to loose the latchet of his shoes,* so that though one Evangelist may have related this, the others that, yet all have related the truth. But if John intended no more when he spoke of the shoes of our Lord but His excellence and his own humility, whether he said *loosing the latchet of the shoes, or bearing them,* they have still kept the same sense who by the mention of shoes have in their own words expressed the same signification of humility.

AMBROSE. By the words, *Whose shoes I am not worthy to bear,* he shews that the grace of preaching the Gospel was conferred upon the Apostles, who were shod for the Gospel. (Eph. 6:15.) He seems however to say it, because John frequently represented the Jewish people.

GREGORY. (Hom. 7. in Evan.) But John denounces himself as unworthy to loose the latchet of Christ's shoes: as if he openly said, I am not able to disclose the footsteps of my Redeemer, who do not presume unworthily to take unto myself the name of bridegroom, for it was an ancient custom that^a when a man refused to take to wife her whom he ought, whoever should come to her betrothed by right of kin, was to loose his shoe. Or because shoes are made from the skins of dead animals, our Lord being made flesh appeared as it were with shoes, as taking upon Himself the carcase of our corruption. The latchet of the shoe is the connexion of the mystery. John therefore can not loose the latchet of the shoe, because neither is he able to fathom the mystery of the Incarnation, though he acknowledged it by the Spirit of prophecy.

CHRYSOSTOM. (ubi sup.) And having said that his own baptism was only with water, he next shews the excellence of that baptism which was brought by Christ, adding, *He shall baptize you with the Holy Spirit, and fire,* signifying by the very metaphor which he uses the abundance of grace. For he says not, "He shall give you the Holy Spirit," but *He shall baptize you.* And again, by the addition of fire, he shews the power of grace. And as

Christ calls the grace of the Spirit, *water*, (John 4:14; 7:38.) meaning by water the purity resulting from it, and the abundant consolation which is brought to minds which are capable of receiving Him; so also John, by the word *fire*, expresses the fervour and uprightness of grace, as well as the consuming of sins.

BEDE. The Holy Spirit also may be understood by the word fire, for He kindles with love and enlightens with wisdom the hearts which He fills. Hence also the Apostles received the baptism of the Spirit in the appearance of fire. There are some who explain it, that now we are baptized with the Spirit, hereafter we shall be with fire, that as in truth we are now born again to the remission of our sins by water and the Spirit, so then we shall be cleansed from certain lighter sins by the baptism of purifying fire.

ORIGEN. And as John was waiting by the river Jordan for those who came to his baptism, and some he drove away, saying, *Generation of vipers*, but those who confessed their sins he received, so shall the Lord Jesus stand in the fiery stream with the flaming sword, that whoever after the close of this life desires to pass over to Paradise and needs purification, He may baptize him with this laver, and pass him over to paradise, but whoso has not the seal of the former baptisms, him He shall not baptize with the laver of fire.

BASIL. (lib. de Spir. Sanct. c. 12.) But because he says, *He shall baptize you with the Holy Spirit*, let no one admit that baptism to be valid in which the name of His Spirit only has been invoked, for we must ever keep undiminished that tradition which has been sealed to us in quickening grace. To add or take away ought thereof excludes from eternal life.

GREEK EXPOSITOR. (ubi sup.) By these words then, *He shall baptize with the Holy Spirit*, He signifies the abundance of His grace, the plenteousness of His mercy; but lest any should suppose that while to bestow abundantly is both in the power and will of the Creator, He will have no occasion to punish the disobedient, he adds, *whose fan is in his hand*, shewing that He is not only the rewarder of the righteous, but the avenger of them that speak lies. But the fan expresses the promptitude of His judgment. For not with the process of passing sentence on trial, but in an instant and without any interval he separates those that are to be condemned from the company of those that are to be saved.

CYRIL OF ALEXANDRIA. (Chrys. in Thes. lib. ii. c. 4.) By the following words, *And he shall thoroughly purge his floor*, the Baptist signifies that the Church belongs to Christ as her Lord.

BEDE. For by the floor is represented the present Church, in which many are called but few are chosen. The purging of which floor is even now carried on individually, when every perverse offender is either cast out of the Church for his open sins, (by the hands of the Priesthood,) or for his secret sins is after death condemned by Divine judgment. And at the end of the world it will be accomplished universally, when the Son of Man shall send His angels, and they shall gather out of His kingdom every thing that has offended.

AMBROSE. By the sign of a fan then the Lord is declared to possess the power of discerning merits, since when the corn is winnowed in the threshing floor, the full cars are separated from the empty by the trial of the wind blowing them. Hence it follows, *And he shall gather the wheat into his barn*. By this comparison, the Lord shews that on the day of judgment He will discern the solid merits and fruits of virtue from the unfruitful lightness of empty boasting and vain deeds, about to place the men of more perfect righteousness in His heavenly mansion. For that is indeed the more perfect fruit which was thought worthy to be like to Him who fell as a grain of wheat, that He might bring forth fruit in abundance. (John 12:24.)

CYRIL OF ALEXANDRIA. But the chaff signifies the trifling and empty, blown about and liable to be carried away by every blast of sin.

BASIL. (non occ.) But they are mixed up with those who are worthy of the kingdom of heaven, as the chaff with the wheat. This is not however from consideration of their love of God and their neighbour, nor from their spiritual gifts or temporal blessings.

ORIGEN. Or, because without the wind the wheat and chaff cannot be separated, therefore He has the fan in His hand, which shews some to be chaff, some wheat; for when you were as the light chaff; (i. e. unbelieving,) temptation shewed you to be what you knew not; but when you shall bravely endure temptation, the temptation will not make you faithful and enduring, but it will bring to light the virtue which was hid in you.

GREGORY OF NYSSA. (non occ.) But it is well to know, that the treasures, which according to the promises are laid up for those who live honestly, are such as the words of man cannot express, as eye hath not seen, nor the ear heard, nor hath it entered into the heart of man to conceive. And the punishments which await sinners bear no proportion to any of those things which now affect the senses. And although some of those punishments are called by our names, yet their difference is very great. For when you hear of *fire*, you are taught to understand something else from the expression which follows, *that is not quenched*, beyond what comes into the idea of other fire.

GREGORY. (Mor. 15. sup. Job 20.) The fire of hell is here wonderfully expressed, for our earthly fire is kept up by heaping wood upon it, and cannot live unless supplied with fuel, but on the contrary the fire of hell, though a bodily fire, and burning bodily the wicked who are put into it, is not kept up by wood, but once made remains unquenchable.

3:18–20

18. And many other things in his exhortation preached he unto the people.

19. But Herod the tetrarch, being reproved by him for Herodias his brother Philip's wife, and for all the evils which Herod had done,

20. Added yet this above all, that he shut up John in prison.

ORIGEN. John having announced the coming of Christ, was preaching the baptism of the Holy Spirit, and the other things which the Gospel history has handed down to us. But besides these he is declared to have announced others in the following words, *And many other things in his exhortation preached he unto the people*.

THEOPHYLACT. For his exhortation was the telling of good things, and therefore is fitly called the Gospel.

ORIGEN. And as in the Gospel according to St. John it is related of Christ that He spoke many other things, so also in this place we must understand Luke to say the same of John the Baptist, since certain things are announced by John too great to be entrusted to writing. But we marvel at John, because

among them that are born of women there was not a greater than he, for by his good deeds he had been exalted to so high a fame for virtue, that by many he was supposed to be Christ. But what is much more marvellous he feared not Herod, nor dreaded death, as it follows, *But Herod the tetrarch being reproved by him.*

EUSEBIUS. (non occ.) He is called the tetrarch, to distinguish him from the other Herod, in whose reign Christ was born, and who was king, but this Herod was tetrarch. Now his wife was the daughter of Aretas, king of Arabia, but he had sacrilegiously married his brother Philip's wife, though she had offspring by his brother. For those only were allowed to do this whose brothers died without issue. For this the Baptist had censured Herod. First indeed he heard him attentively, for he knew that his words were weighty and full of consolation, but the desire of Herodias compelled him to despise the words of John, and he then thrust him into prison. And so it follows, *And he added this above all, that he shut up John in prison.*

BEDE. But John was not imprisoned in those days. According to St. John's Gospel it was not till after some miracles had been performed by our Lord, and after His baptism had been noised abroad; but according to Luke he had been seized beforehand by the redoubled malice of Herod, who, when he saw so many flock to the preaching of John, and the soldiers believing, the publicans repenting, and whole multitudes receiving baptism, on the contrary not only despised John, but having put him in prison, slew him.

GLOSS. (ordin.) For before that Luke relates any of the acts of Jesus, he says that John was taken by Herod, to shew that he alone was in an especial manner going to describe those of our Lord's acts, which were performed since the year in which John was taken or put to death.

3:21–22

21. Now when all the people were baptized, it came to pass, that Jesus also being baptized, and praying, the heaven was opened,

22. And the Holy Ghost descended in a bodily shape like a dove upon him, and a voice came from heaven, which said, Thou art my beloved Son; in thee I am well pleased.

AMBROSE. In a matter which has been related by others, Luke has rightly given us only a summary, and has left more to be understood than expressed in the fact, that our Lord was baptized by John. As it is said, *Now when all were baptized, it came to pass*. Our Lord was baptized not that He might be cleansed by the waters but to cleanse them, that being purified by the flesh of Christ who knew no sin, they might possess the power of baptism.

GREGORY NAZIANZEN. (in Orat. 39.) Christ comes also to baptism perhaps to sanctify baptism, but doubtless to bury the old Adam in water.

AMBROSE. But the cause of our Lord's baptism He Himself declares when He says, *Thus it becomes us to fulfil all righteousness*. But what is righteousness, except that what you would have another do to you, you should first begin yourself, and so by your example encourage others? Let none then avoid the laver of grace, since Christ avoided not the laver of repentance.

CHRYSOSTOM. Now there was a Jewish baptism which removed the pollutions of the flesh, not the guilt of the conscience; but our baptism parts us from sin, washes the soul, and gives us largely the outpouring of the Spirit. But John's baptism was more excellent than the Jewish; for it did not bring men to the observance of bodily purifications, but taught them to turn from sin to virtue. But it was inferior to our baptism, in that it conveyed not the Holy Spirit, nor shewed forth the remission which is by grace, for there was a certain end as it were of each baptism. But neither by the Jewish nor our own baptism was Christ baptized, for He needed not the pardon of sins, nor was that flesh destitute of the Holy Spirit which from the very beginning was conceived by the Holy Spirit; He was baptized by the baptism of John, that from the very nature of the baptism, you might know that He was not baptized because He needed the gift of the Spirit. But he says, *being baptized and praying*, that you might consider how fitting to one who has received baptism is constant prayer.

BEDE. Because though all sins are forgiven in baptism, not as yet is the weakness of this fleshly substance made strong. For we rejoice at the overwhelming of the Egyptians having now crossed the Red sea, but in the wilderness of worldly living there meet us other foes, who, the grace of Christ directing us, may by our exertions be subdued until we come to our own country.

CHRYSTOM. But he says, *The heavens opened*, as if till then they had been shut. But now the higher and the lower sheep-fold being brought into one, and there being one Shepherd of the sheep, the heavens opened, and man was incorporated a fellow citizen with the Angels.

BEDE. For not then were the heavens opened to Him whose eyes scanned the innermost parts of the heaven, but therein is shewn the virtue of baptism, that when a man comes forth from it the gates of the heavenly kingdom are opened to him, and while his flesh is bathed unharmed in the cold waters, which formerly dreaded their hurtful touch, the flaming sword is extinguished.

CHRYSTOM. The Holy Spirit descended also upon Christ as upon the Founder of our race, that He might be in Christ first of all who received Him not for Himself, but rather for us. Hence it follows: *And the Holy Spirit descended*. Let not any one imagine that He received Him because He had Him not. For He as God sent Him from above, and as man received Him below. Therefore from Him the Spirit fled down to Him, i. e. from His deity to His humanity.

AUGUSTINE. But it is most strange that He should receive the Spirit when He was thirty years old. But as without sin He came to baptism, so not without the Holy Spirit. For if it was written of John, *He shall be filled with the Spirit from his mother's womb*, (Luke 1:15.) what must we believe of the man Christ, the very conception of whose flesh was not carnal but spiritual. Therefore He condescended now to prefigure His body, i. e. the Church, in which the baptized especially receive the Holy Spirit.

CHRYSTOM. That baptism savoured partly of antiquity, partly of novelty. For that He should receive baptism from a Prophet shewed antiquity, but the Spirit's descent denoted something new.

AMBROSE. Now the Spirit rightly shewed Himself in the form of a dove, for He is not seen in His divine substance. Let us consider the mystery why like a dove? Because the grace of baptism requires innocence, that we should be innocent as doves. The grace of baptism requires peace, which under the emblem of an olive branch the dove once brought to that ark which alone escaped the deluge.

CHRYSTOSTOM. Or to shew the meekness of the Lord, the Spirit now appears in the form of a dove, but at Pentecost like fire, to signify punishment. For when He was about to pardon offences, gentleness was necessary; but having obtained grace, there remaineth for us the time of trial and judgment.

CYPRIAN. (De unit. Eccles.) the dove is a harmless and pleasant creature, with no bitterness of gall, no fierceness of bite, no violence of rending talons; they love the abodes of men, consort within one home, when they have young nurturing them together, when they fly abroad, hanging side by side upon the wing, leading their life in mutual intercourse, giving with their bills a sign of their peaceful harmony, and fulfilling a law of unanimity in every way.

CHRYSTOSTOM. Christ indeed had already manifested Himself at His birth by many oracles, but because men would not consult them, He who had in the mean time remained secret, again more clearly revealed Himself in a second birth. For formerly a star in the heavens, now the Father at the waves of Jordan declared Him, and as the Spirit descended upon Him, pouring forth that voice over the head of Him who was baptized, as it follows, *And a voice came from heaven, Thou art my beloved Son.*

AMBROSE. We have seen the Spirit, but in a bodily shape, and the Father whom we cannot see we may hear. He is invisible because He is the Father, the Son also is invisible in His divinity, but He wished to manifest Himself in the body. And because the Father did not take the body, He wished therefore to prove to us that He was present in the Son, by saying, *Thou art my Son.*

ATHANASIUS. (De Dec. Nic. Syn.) The holy Scriptures by the name of Son set forth two meanings; one similar to that spoken of in the Gospel, *He gave to them power that they should become the sons of God*; another according to which Isaac is the son of Abraham. Christ is not then simply called a Son of God, but the article is prefixed, that we should understand that He alone is really and by nature the Son; and hence He is said to be the *Only begotten*. For if according to the madness of Arius He is called Son, as they are called who obtain the name through grace, He will seem in no way to differ from us. It remains therefore that in another respect we must confess Christ to be the Son of God, even as Isaac is acknowledged to be the son of

Abraham. For that which is naturally begotten of another, and takes not its origin from any thing besides nature, accounts a son. But it is said, Was then the birth of the Son with suffering as of a man? By no means. God since He cannot be divided is without suffering the Father of the Son. Hence He is called the Word of the Father, because neither is the word of man even produced with suffering, and since God is by nature one, He is the Father of one only Son, and therefore it is added, *Beloved*. For when a man has only one son, he loves him very much, but if he becomes father of many, his affection is divided by being distributed.

ATHANASIUS. But as the prophet had before announced the promise of God, saying, *I will send Christ my son*, that promise being now as it were accomplished at Jordan, He rightly adds, *In thee I am well pleased*.

BEDE. As if He said, In Thee have I appointed My good pleasure, i. e. to carry on by Thee what seems good to Me.

GREGORY. (sup. Ezech. Hom. 8.) Or else, Every one who by repentance corrects any of his actions, by that very repentance shews that he has displeased himself, seeing he amends what he has done. And since the Omnipotent Father spoke of sinners after the manner of men, saying, *It repents me that I have made man*, (Gen. 6:7.) He (so to speak) displeased Himself in the sinners whom He had created. But in Christ alone He pleased Himself, for in Him alone He found no fault that He should blame Himself, as it were, by repentance.

AUGUSTINE. (de Con. Ev. lib. ii. c. 14.) But the words of Matthew, *This is my beloved Son*, and those of Luke, *Thou art my beloved Son*, convey the same meaning; for the heavenly voice spoke one of these. But Matthew wished to shew that by the words, *This is my beloved Son*, it was meant rather to declare to the hearers, that He was the Son of God. For that was not revealed to Christ which He knew, but they heard it who were present, and for whom the voice came.

3:23–38

23. And Jesus himself began to be about thirty years of age, being (as was supposed) the son of Joseph, which was the son of Heli,

24. Which was the son of Matthat, which was the son of Levi, which was the son of Melchi, which was the son of Janna, which was the son of Joseph,

25. Which was the son of Mattathias, which was the son of Amos, which was the son of Naum, which was the son of Esli, which was the son of Nagge,

26. Which was the son of Maath, which was the son of Mattathias, which was the son of Semei, which was the son of Joseph, which was the son of Juda,

27. Which was the son of Joanna, which was the son of Rhesa, which was the son of Zorobabel, which was the son of Salathiel, which was the son of Neri,

28. Which was the son of Melchi, which was the son of Addi, which was the son of Cosam, which was the son of Elmodam, which was the son of Er,

29. Which was the son of Jose, which was the son of Eliezer, which was the son of Jorim, which was the son of Matthat, which was the son of Levi,

30. Which was the son of Simeon, which was the son of Juda, which was the son of Joseph, which was the son of Jonan, which was the son of Eliakim,

31. Which was the son of Melea, which was the son of Menan, which was the son of Mattatha, which was the son of Nathan, which was the son of David,

32. Which was the son of Jesse, which was the son of Obed, which was the son of Booz, which was the son of Salmon, which was the son of Naasson,

33. Which was the son of Aminadab, which was the son of Aram, which was the son of Esrom, which was the son of Phares, which was the son of Juda,

34. Which was the son of Jacob, which was the son of Isaac, which was the son of Abraham, which was the son of Thara, which was the son of Nachor,

35. Which was the son of Saruch, which was the son of Ragau, which was the son of Phalec, which was the son of Heber, which was the son of Sala,

36. Which was the son of Cainan, which was the son of Arphaxad, which was the son of Sem, which was the son of Noe, which was the son of Lamech,

37. Which was the son of Mathusala, which was the son of Enoch, which was the son of Jared, which was the son of Maleleel, which was the son of Cainan,

38. Which was the son of Enos, which was the son of Seth, which was the son of Adam, which was the son of God.

ORIGEN. Having related our Lord's baptism, he next enters upon the generation of the Lord, not bringing it down from the higher to the lower, but beginning with Christ, he carries it up to God Himself. Hence he says, *And Jesus Himself began*. For when He was baptized, and had Himself undergone the mystery of the second birth, then He is said to have begun, that thou also mightest destroy this first birth and be born in the second.

GREGORY NAZIANZEN. (Orat. 39.) We must therefore consider who He was who was baptized, and by whom and when: seeing He was pure, baptized by John, and at a time when His miracles had begun, that we might thence derive the lesson of purifying ourselves beforehand, and of embracing humility, and of not beginning to preach until the maturity of our spiritual and natural life. The first of these was said for their sakes who are receiving baptism; for although the gift of baptism brings remission, yet we must fear lest we return again to our vomit. The second is pointed at those who exalt themselves against the stewards of the mysteries, whom they may excel in rank. The third was uttered for those who trust in their youth, and imagine that any age is fit for promotion and teaching. Jesus is cleansed, and dost thou despise purification? By John, and dost thou say ought against thy

teacher. At thirty years old, but dost thou in teaching precede thy elders? But the example of Daniel and the like are ready in thy mouth, for every guilty person is ready with an answer. But that is not the law of the Church which seldom happens, as neither does a single swallow make the spring.

CHRYSTOSTOM. Or, He waited accomplishing the whole law until that age which takes in every sin, that none might say that He abrogated the law because He was not able to fulfil it.

GREEK EXPOSITOR. (Severus.) For this reason also He came at thirty years to be baptized, to shew that spiritual regeneration makes men perfect as far as regards their spiritual life.

BEDE. The thrice ten years also which our Saviour had passed when He was baptized might intimate also the mystery of our baptism, because of the faith in the Trinity, and the obedience to the Decalogue.

GREGORY NAZIANZEN. (Orat. 40.) Still must a child be baptized if necessity demands it. For it is better to be insensibly sanctified, than to pass from this life unsealed. But you will say, Christ is baptized at thirty years old, and He was God, but thou biddest us to hasten our baptism. In that thou saidst God, the objection was done away: He needed no cleansing, nor was any danger hanging over Him while He put off His baptism. But with thee it extends to no slight calamity, if thou passest from this life born in corruption, but not if thou hast put on the robe of incorruption. And truly it is a blessed thing to keep unsullied the clean robe of baptism, but it is better at times to be slightly stained, than to be altogether devoid of grace.

CYRIL OF ALEXANDRIA. (Glaph. in Exod. lib. 1.) Although in truth Christ had no father according to the flesh, yet some fancied he had a father. Hence it follows, *As was supposed the son of Joseph.*

AMBROSE. Rightly *as was supposed*, since in reality He was not, but was supposed to be so, because Mary who was espoused to Joseph was His mother. But we might doubt why the descent of Joseph is described rather than that of Mary, (seeing that Mary brought forth Christ of the Holy Spirit, while Joseph seemed to be out of the line of our Lord's descent,) were we not informed of the custom of the Holy Scripture, which always seeks the origin of the husband, and especially in this case, since in Joseph's descent we also find that of Mary. For Joseph being a just man took a wife really

from his own tribe and country, and so at the time of the taxing Joseph went up from the family and country of David to be taxed with Mary his wife. She who gives in the returns from the same family and country, shews herself to be of that family and country. Hence He goes on in the descent of Joseph, and adds, *Who was the son of Eli*. But let us consider the fact, that St. Matthew makes Jacob, who was the father of Joseph, to be son of Nathan, but Luke says that Joseph (to whom Mary was espoused) was the son of Eli. How then could there be two fathers, (namely, Eli and Jacob,) to one man.

GREGORY NAZIANZEN. (Carm. 18.) But some say that there is one succession from David to Joseph, which each Evangelist relates under different names. But this is absurd, since at the beginning of this genealogy, two brothers come in Nathan and Salomon, from whom the lines are carried in different ways.

EUSEBIUS. Let us then more carefully explain the meaning of the words themselves. For if when Matthew affirmed Joseph to be the son of Jacob, Luke had in like manner affirmed that Joseph was the son of Eli, there would be some dispute. But seeing the case is that Matthew gives his opinion, Luke repeats the common opinion of many, not his own, saying, *as was supposed*, I do not think that there is any room for doubt. For since there were among the Jews different opinions of the genealogy of Christ, and yet all traced Him up to David because to him the promises were made, while many affirmed that Christ would come through Solomon and the other kings, some shunned this opinion because of the many crimes related of their kings, and because Jeremiah said of Jechonias that “a man should not rise of his seed to sit on the throne of David.” (Jer. 22:30.) This last view Luke takes, though conscious that Matthew gives the real truth of the genealogy. This is the first reason. The next is a deeper one. For Matthew when he began to write of the things before the conception of Mary and the birth of Jesus in the flesh, very fitly as in a history commences with the ancestry in the flesh, and descending from thence deduces His generation from those who went before. For when the Word of God became flesh, He descended. But Luke hastens forward to the regeneration which takes place in baptism, and then gives another succession of families, and rising up from the lowest to the highest, keeps out of sight those sinners of whom Matthew makes mention, (because that he who is born again in God is

separated from his guilty parents, being made the son of God,) and relates those who have led a virtuous life in the sight of God. For thus it was said to Abraham, *Thou shalt set out to thy fathers*, (Gen. 15:15.) not fathers in the flesh, but in God, on account of their likeness in virtue. To him therefore who is born in God he ascribes parents who are according to God on account of this resemblance in character.

PSEUDO-AUG. (Aug. Quæst. Nov. ac Vet. Test. 56.) Or in another way; Matthew descends from David through Salomon to Joseph: but Luke beginning from Eli, who was in the line of our Saviour, ascends through the line of Nathan the son of David, and joins the tribes of Eli and Joseph, shewing that they are both of the same family, and thereby that the Saviour was not only the Son of Joseph, but also of Eli. For by the same reason by which the Saviour is called the son of Joseph, he is also the son of Eli, and of all the rest who are of the same tribe. Hence that which the Apostle says, *Of whom are the fathers, and from whom Christ came according to the flesh*. (Rom. 9:5.)

AUGUSTINE. (Quæst. Ev. ii. qu. 5.) Or there occur three reasons, by one of which the Evangelist was led. For either one Evangelist has mentioned the father by whom Joseph was begotten, but the other his maternal grandfather, or some one of his ancestors. Or one of the fathers mentioned was the natural father of Joseph, the other his father who had adopted him. Or after the manner of the Jews, when a man has died without children, the next of kin taking his wife ascribes to his dead kinsman the son whom he has himself begotten.

AMBROSE. For it is related that Matthat, who was descended from Salomon, begat Jacob as his son, and died leaving his wife living, whom Melchior took unto him as wife, and from her Eli was born. Again, Eli, when his brother Jacob died without children, was joined to his brother's wife, and begot a son Joseph, who according to law is called the son of Jacob, since Eli raised up seed to his deceased brother, according to the order of the ancient law. (Deut. 25:5.)

BEDE. Or else, Jacob, taking the wife of his brother Eli who had died without children according to the command of the law, begot Joseph, by natural parentage his own son, but by the ordinance of the law the son of Eli.

AUGUSTINE. (de Con. Ev. lib. ii. c. 3.) It is most probable that Luke took the origin by adoption, as not being willing to say that Joseph, was begotten by him whose son he related him to be. For more easily is a man said to be his son by whom he was adopted, than to be begotten by him from whose flesh he was not born. But Matthew saying, "Abraham begat Isaac, and Isaac begat Jacob," and continuing in the word "begat," until at last he says, but "Jacob begat Joseph," has sufficiently expressed that he has carried through the succession of the fathers, to that father by whom Joseph was not adopted, but begotten. Although even supposing that Luke should say that Joseph was begotten by Eli, neither ought that word to perplex us. For it is not absurd to say that a man has begotten not in the flesh but in love the Son whom he has adopted. But rightly has Luke taken the origin by adoption, for by adoption are we made the sons of God, by believing on the Son of God, but by His birth in the flesh, the Son of God has rather for our sakes become the Son of man.

CHRYSTOSTOM. (Hom. 31, in Ep. ad Rom.) But because this part of the Gospel consists of a series of names, men think there is nothing valuable to be derived therefrom. Lest then we should feel this, let us try to examine every step. For from the mere name we may extract an abundant treasure, for names are indicative of many things. For they savour of the Divine mercy and the offerings of thanks by women, who when they obtained sons gave a name significant of the gift.

GLOSS. (interlin.) By interpretation then Eli means, "My God," or "climbing," *Who was the son of Matthat*, i. e. "forgiving sins." *Who was the son of Levi*, i. e. "being added."

AMBROSE. Luke rightly thought, seeing that he could not embrace more of the sons of Jacob, lest he should seem to be wandering from the line of descent in a superfluous course, that the ancient names of the Patriarchs though occurring in others far later, Joseph, Judah, Simeon, and Levi, should not be omitted. For we recognise in these four kinds of virtue; in Judah, the mystery of our Lord's Passion prophesied by figure; in Joseph, an example of chastity going before; in Simeon, the punishment of injured modesty; in Levi, the priestly office. Hence it follows, *Who was the son of Melchi*, i. e. "my King." *Who was the son of Janna*, i. e. "a right hand." *Who was the son of Joseph*, i. e. "growing up;" but this was a different Joseph. *Who was the son of Mattathias*, i. e. "the gift of God," or

“sometimes.” *Who was the son of Amos*, i. e. “loading, or he loaded.” *Who was the son of Naum*, i. e. “help me.” *Who was the son of Matthat*, i. e. “desire.” *Who was the son of Mattathias*, as above. *Who was the son of Simei*, i. e. “obedient.” *Who was the son of Joseph*, i. e. “increase.” *Who was the son of Judah*, i. e. “confessing.” *Joanna*, “the Lord, his grace,” or “the gracious Lord.” *Resa*, “merciful.” *Zorobabel*, “chief or master of Babylon.” *Salathiel*, “God my petition.” *Neri*, “my lantern.” *Melchi*, “my kingdom.” *Addi*, “strong or violent.” *Cosam*, “divining.” *Her*, “watching, or watch, or of skins.” *Who was the son of Jesus*, i. e. “Saviour.” *Eliezer*, i. e. “God my helper.” *Joarim*, i. e. “God exalting, or, is exalting.” *Matthat*, as above. *Levi*, as above. *Simeon*, i. e. “He has heard the sadness, or the sign.” *Juda*, as above. *Joseph*, as above. *Jonah*, a dove, or wailing. *Eliachim*, i. e. “the resurrection of God.” *Melchi*, i. e. “his king.” *Menan*, i. e. “my bowels.” *Mattathias*, i. e. “gift.” *Nathan*, i. e. “He gave, or, of giving.”

AMBROSE. But by Nathan we perceive expressed the dignity of Prophecy, that as Christ Jesus alone fulfilled all things, in each of His ancestors different kinds of virtue might precede Him. It follows, *Who was the son of David*.

ORIGEN. The Lord descending into the world took upon Him the person of all sinners, and was willing to be born of the stock of Solomon, (as Matthew relates,) whose sins have been written down, and of the rest, many of whom did evil in the sight of God. But when He ascended, and is described as being born a second time in baptism, (as Luke relates,) He is not born through Salomon, but Nathan, who reproves the father for the death of Uriah, and the birth of Solomon.

AUGUSTINE. (Retract. i. c. 26.) But it must be confessed that a prophet of this same name reproves David, that he might be thought to be the same man, whereas he was different.

GREGORY NAZIANZEN. (ubi sup.) From David upwards according to each Evangelist there is an unbroken line of descent; as it follows, *Who was the son of Jesse*.

GLOSS. (ubi sup.) David is interpreted, “with a mighty arm, strong in fight.” *Obith*, i. e. “slavery.” *Booz*, i. e. “strong.” *Salmon*, i. e. “capable of feeling, or peace-making.” *Naasson*, i. e. “augury, or belonging to serpents.”

Aminadab, “the people being willing.” *Aram*, i. e. “upright, or lofty.”
Esrom, i. e. “an arrow.” *Phares*, i. e. “division.” *Judah*, i. e. “confessing.”
Who was the son of Jacob, i. e. “supplanted.” *Isaac*, i. e. “laughing or joy.”
Abraham, i. e. “the father of many nations, or the people.”

CHRYSTOSTOM. (Hom. in Matt 1.) Matthew, who wrote as for the Jews, had no further object than to shew that Christ proceeded from Abraham and David, for this was most grateful to the Jews. Luke however, as speaking to all men in common, carried his account beyond as far even as Adam. Hence it follows, *Who was the son of Thara*.

GLOSS. (ubi sup.) Which is interpreted, “finding out,” or “wickedness.”
Nachor, i. e. “the light rested.” *Sarug*, i. e. “correction,” or “holding the reins,” or “perfection.” *Ragan*, i. e. “sick,” or “feeding.” *Phares*, i. e. “dividing,” or “divided.” *Heber*, i. e. “passing over.” *Sala*, i. e. “taking away.” *Canaan*, i. e. “lamentation,” or “their possession.”

BEDE. The name and generation of Cainan, according to the Hebrew reading, is found neither in Genesis, nor in the Chronicles, (dierum Vulg. verbis.) but Arphaxad is stated to have begot Sala his son, without any one intervening. Know then that Luke borrowed this generation from the Septuagint, where it is written, that Arphaxad at a hundred and thirty-five years old begot Cainan, but he at a hundred and thirty years begot Sala. It follows, *Who was the son of Arphaxad*.

GLOSS. (ubi sup.) i. e. “healing the laying waste.” *Sem*, i. e. “a name,” or being “named.” *Who was the son of Noe*, i. e. “rest.”

AMBROSE. The mention of just Noah ought not to be omitted among our Lord’s generations, that as our Lord was born the builder of His Church, He might seem to have sent Noah beforehand, the author of His race, who had before founded the Church under the type of an ark. *Who was the son of Lamech*.

GLOSS. (ubi sup.) i. e. “humility, or striking, or struck, or humble.” *Who was the son of Mathusalem*, i. e. “the sending forth of death,” or “he died,” also “he asked.”

AMBROSE. His years are numbered beyond the deluge, that since Christ is the only one whose life experiences no age, in His ancestors also He might

seem to have felt not the deluge. *Who was the son of Enoch.* And here is a manifest declaration of our Lord's piety and divinity, since our Lord neither experienced death, and returned to heaven, the founder of whose race was taken up into heaven. Whence it is plain that Christ could not die, but was willing that His death should profit us. And Enoch indeed was taken, that his heart might not change by wickedness, but the Lord, whom the wickedness of the world could not change, returned to that place whence He had come by the greatness of His own nature.

BEDE. But rightly rising up from the baptized Son of God to God the Father, he places Enoch in the seventy-seventh step, who, having put off death, was translated unto Paradise, that he might signify that those, who by the grace of adoption of sons are born again of water and the Holy Spirit, are in the mean time (after the dissolution of the body) to be received into eternal rest, for the number seventy, because of the seventh of the sabbath, signifies the rest of those who, the grace of God assisting them, have fulfilled the decalogue of the law.

GLOSS. Enoch is interpreted "dedication." *Jared*, i. e. descending or "holding together." *Malaleleel*, i. e. "the praised of God," or "praising God." *Cainan*, as above. *Enos*, i. e. "man," or "despairing," or "violent." *Seth*, i. e. "placing," "settling," "he hath placed." Seth, the last son of Adam, is not omitted, that as there were two generations of people, it might be signified under a figure that Christ was to be reckoned rather in the last than the first.

It follows, *Who was the son of Adam.*

GLOSS. (ubi sup.) Which is "man," or "of the earth," or "needy." *Who was the son of God.*

AMBROSE. What could better agree than that the holy generation should commence from the Son of God, and be carried up even to the Son of God; and that he who was created should precede in a figure, in order that he who was born might follow in substance, so that he who was made after the image of God might go before, for whose sake the image of God was to descend. For Luke thought that the origin of Christ should be referred to God, because God is the true progenitor of Christ, or the Father according to the true birth, or the Author of the mystical gift according to baptism and

regeneration, and therefore he did not from the first begin to describe His generation, but not till after he had unfolded His baptism, that both by nature and by grace, he might declare Him to be the Son of God. But what more evident sign of His divine generation than that when about to speak of it St. Luke introduces first the Father, saying, *Thou art my beloved Son?*

AUGUSTINE. (de Con. Ev. lib. ii. c. 3.) He sufficiently declared by this that he called not Joseph the son of Eli because he was begotten by him, but rather because he was adopted by him, for he has called also Adam himself son, since though made by God, yet by grace (which he forfeited by sin) he was placed as a son in paradise.

THEOPHYLACT. For this reason he closes the generations in God, that we may learn that those fathers who intervene, Christ will raise up to God, and make them sons of God, and that it might be believed also that the birth of Christ was without seed; as if he said, If thou believest not that the second Adam was made without seed, you must come to the first Adam, and you will find that he was made by God without seed.

AUGUSTINE. (ubi sup. c. 4.) Matthew indeed wished to set forth God descending to our mortality; accordingly at the beginning of the Gospel he recounted the generations from Abraham to the birth of Christ in a descending scale. But Luke, not at the beginning, but after the baptism of Christ, relates the generation not descending but ascending, as if marking out rather the high priest in the expiation of sins, of whom John bore testimony, saying, *Behold, who taketh away the sins of the world*. But by ascending he comes to God, to whom we are reconciled, being cleansed and expiated.

AMBROSE. Nor do the Evangelists seem so to differ who have followed the old order, nor can you wonder if from Abraham down to Christ there are more successions according to Luke, fewer according to Matthew, since you must admit the line to have been traced through different persons. But it might be that some men have passed a very long life, but the men of the next generation have died at an early age, since we see how many old men live to see their grandchildren, while others depart as soon as they have sons born to them.

AUGUSTINE. (Quæst. Ev. lib. ii. qu. 6.) But most fitly with regard to our baptized Lord does Luke reckon the generations through seventy-seven persons. For both the ascent to God is expressed, to whom we are reconciled by the abolition of sins, and by baptism is brought to man the remission of all his sins, which are signified by that number. For eleven times seven are seventy-seven. But by the tenth number is meant perfect happiness. Hence it is plain that the going beyond the tenth marks the sin of one through pride coveting to have more. But this is said to be seven times to signify that the transgression was caused by the moving of man. For by the third number the immortal part of man is represented, but by the fourth the body. But motion is not expressed in numbers, as when we say, one, two, three; but when we say, once, twice, thrice. And so by seven times eleven, is signified a transgression wrought by man's action.

CHAP. 4

4:1–4

1. And Jesus being full of the Holy Ghost returned from Jordan, and was led by the Spirit into the wilderness,

2. Being forty days tempted of the devil. And in those days he did eat nothing: and when they were ended, he afterward hungered.

3. And the devil said unto him, If thou be the Son of God, command this stone that it be made bread.

4. And Jesus answered him, saying, It is written, That man shall not live by bread alone, but by every word of God.

THEOPHYLACT. Christ is tempted after His baptism, shewing us that after we are baptized, temptations await us. Hence it is said, *But Jesus being full of the Holy Spirit, &c.*

CYRIL OF ALEXANDRIA. God said in times past, *My Spirit shall not always abide in men, for that they are flesh.* (Gen. 6:3. Vulg.) But now that we have been enriched with the gift of regeneration by water and the Spirit, we are become partakers of the Divine nature by participation of the Holy Spirit. But the first-born among many brethren first received the Spirit, who Himself also is the giver of the Spirit, that we through Him might also receive the grace of the Holy Spirit.

ORIGEN. When therefore you read that Jesus was *full of the Holy Spirit*, and it is written in the Acts concerning the Apostles, that they were filled with the Holy Spirit, you must not suppose that the Apostles were equal to the Saviour. For as if you should say, *These vessels are full of wine or oil*, you would not thereby affirm them to be equally full, so Jesus and Paul were full of the Holy Spirit, but Paul's vessel was far less than that of Jesus, and yet each was filled according to its own measure. Having then received baptism, the Saviour, being full of the Holy Spirit, which came upon Him from heaven in the form of a dove, was led by the Spirit, because, *as many as are led by the Spirit, they are the sons of God*, (Rom. 8:14.) but He was above all, especially the Son of God.

BEDE. That there might be no doubt by what Spirit He was led, while the other Evangelists say, *into the wilderness*, Luke has purposely added, *And he was led by the Spirit into the wilderness for forty days*. That no unclean spirit should be thought to have prevailed against Him, who being full of the Holy Spirit did whatever He wished.

GREEK EXPOSITOR. (Severus.) But if *we* order our lives according to our own will, how was He led about unwillingly? Those words then, *He was led by the Spirit*, have some meaning of this kind: He led of His own accord that kind of life, that He might present an opportunity to the tempter.

BASIL. For not by word provoking the enemy, but by His actions rousing him, He seeks the wilderness. For the devil delights in the wilderness, he is not wont to go into the cities, the harmony of the citizens troubles him.

AMBROSE. He was led therefore into the wilderness, to the intent that He might provoke the devil, for if the one had not contended, the other it seems had not conquered. In a mystery, it was to deliver that Adam from exile who was cast out of Paradise into the wilderness. By way of example, it was to shew us that the devil envies us, whenever we strive after better things; and that then we must use caution, lest the weakness of our minds should lose us the grace of the mystery. Hence it follows: *And he was tempted of the devil*.

CYRIL OF ALEXANDRIA. Behold, He is among the wrestlers, who as God awards the prizes. He is among the crowned, who crowns the heads of the saints.

GREGORY. (3. Mor. sup. Job 2.) Our enemy was however unable to shake the purpose of the Mediator between God and men. For He condescended to be tempted outwardly, yet so that His soul inwardly, resting in its divinity, remained unshaken.

ORIGEN. But Jesus is tempted by the devil forty days, and what the temptations were we know not. They were perhaps omitted, as being greater than could be committed to writing.

BASIL. Or, the Lord remained for forty days untempted, for the devil knew that He fasted, yet hungered not, and dared not therefore approach Him. Hence it follows: *And he eat nothing in those days*. He fasted indeed, to

shew that He who would gird Himself for struggles against temptation must be temperate and sober.

AMBROSE. There are three things which united together conduce to the salvation of man; The Sacrament, The Wilderness, Fasting. No one who has not rightly contended receives a crown, but no one is admitted to the contest of virtue, except first being washed from the stains of all his sins, he is consecrated with the gift of heavenly grace.

GREGORY NAZIANZEN. (Orat. 40.) He fasted in truth forty days, eating nothing. (For He was God.) But we regulate our fasting according to our strength, although the zeal of some persuades them to fast beyond what they are able.

BASIL. (ex Const. Mon.) But we must not however so use the flesh, that through want of food our strength should waste away, nor that by excess of mortification our understandings wax dull and heavy. Our Lord therefore, once performed this work, but during this whole succeeding time He governed His body with due order, and so in like manner did Moses and Elias.

CHRYSTOM. (Hom. 13. in Matt.) But very wisely, He exceeded not their number of days, lest indeed He should be thought to have come in appearance only, and not to have really received the flesh, or lest the flesh should seem to be something beyond human nature.

AMBROSE. But mark the mystical number of days. For you remember that for forty days the waters of the deep were poured forth, and by sanctifying a fast of that number of days, He brings before us the returning mercies of a calmer sky. By a fast of so many days also, Moses earned for himself the understanding of the law. Our fathers being for so many years settled in the wilderness, obtained the food of Angels.

AUGUSTINE. (de Con. Ev. lib. ii. c. 4.) Now that number is a sacrament of our time and labour, in which under Christ's discipline we contend against the devil, for it signifies our temporal life. For the seasons of the year run in courses of four, but forty contains four tens. Again, those ten are completed by the number one successively advancing up to four. This plainly shews that the fast of forty days, i. e. the humiliation of the soul, the Law and the

Prophets have consecrated by Moses and Elias, the Gospel by the fast of our Lord Himself.

BASIL. (ubi sup.) But because not to suffer hunger is above the nature of man, our Lord took upon Himself the feeling of hunger, and submitted Himself as it pleased Him to human nature, both to do and to suffer those things which were His own. Hence it follows: *And those days being ended, he was a hungered.* Not forced to that necessity which overpowers nature, but as if provoking the devil to the conflict. For the devil, knowing that wherever hunger is there is weakness, sets about to tempt Him, and as the deviser or inventor of temptations, Christ permitting him tries to persuade Him to satisfy His appetite with the stones. As it follows; *But the devil said unto him, If thou art the Son of God, command these stones that they be made bread.*

AMBROSE. There are three especial weapons which we are taught the devil is wont to arm himself with, that he may wound the soul of man. One is of the appetite, another of boasting, the third ambition. He began with that wherewith he had already conquered, namely, Adam. Let us then beware of the appetite, let us beware of luxury, for it is a weapon of the devil. But what mean his words, *If thou art the Son of God*, unless he had known that the Son would come, but supposed Him not to have come from the weakness of His body. He first endeavours to find Him out, then to tempt Him. He professes to trust Him as God, then tries to deceive Him as man.

ORIGEN. When a father is asked by his son for bread, he does not give him a stone for bread, but the devil like a crafty and deceitful foe gives stones for bread.

BASIL. (ubi sup.) He tried to persuade Christ to satisfy His appetite with stones, i. e. to shift his desire from the natural food to that which was beyond nature or unnatural.

ORIGEN. I suppose also that even now at this very time the devil shews a stone to men that he may tempt them to speak, saying to them, *Command this stone to be made bread.* If thou seest the heretics devouring their lying doctrines as if they were bread, know that their teaching is a stone which the devil shews them.

BASIL. (ubi sup.) But Christ while He vanquishes temptation, banishes not hunger from our nature, as though that were the cause of evils, (which is rather the preservative of life, but confining nature within its proper bounds, shews of what kind its nourishment is, as follows; *And Jesus answered him, saying, It is written, Man shall not live by bread alone.*

THEOPHYLACT. As if He said, Not by bread alone is human nature sustained, but the word of God is sufficient to support the whole nature of man. Such was the food of the Israelites when they gathered manna during the space of forty years, and when they delighted in the taking of quails. (Exod. 16:15, Numb. 11:32) By the Divine counsel Elias had the crows to entertain him; (1 Kings 17:6) Elisha fed his companions on the herbs of the field. (2 Kings 4:44.)

CYRIL OF ALEXANDRIA. Or, our earthly body is nourished by earthly food, but the reasonable soul is strengthened by the Divine Word, to the right ordering of the spirit.

GREGORY NAZIANZEN. (Poem. Mor. x. 624.) For the body nourishes not our immaterial nature.

GREGORY OF NYSSA. (in Eccles. Hom. 5.) Virtue then is not sustained by bread, nor by flesh does the soul keep itself in health and vigour, but by other banquets than these is the heavenly life fostered, and increased. The nourishment of the good man is chastity, his bread, wisdom, his herbs, justice, his drink, freedom from passion, his delight, (εὐφροσύνη quasi ex εὐφρόνειν) to be rightly wise.

AMBROSE. You see then what kind of arms He uses to defend man against the assaults of spiritual wickedness, and the allurements of the appetite. He does not exert His power as God, (for how had that profited me,) but as man He summons to Himself a common aid, that while intent upon the food of divine reading He may neglect the hunger of the body, and gain the nourishment of the word. For he who seeks after the word cannot feel the want of earthly bread; for divine things doubtless make up for the loss of human. At the same time by saying, *Man lives not by bread alone*, He shews that man was tempted, that is, our flesh which He assumed, not His own divinity.

4:5–8

5. And the devil, taking him up into a high mountain, shewed unto him all the kingdoms of the world in a moment of time.

6. And the devil said unto him, All this power will I give thee, and the glory of them: for that is delivered unto me; and to whomsoever I will I give it.

7. If thou therefore wilt worship me, all shall be thine.

8. And Jesus answered and said unto him, Get thee behind me, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve.

THEOPHYLACT. The enemy had first assailed Christ by the temptation of the appetite, as also he did Adam. He next tempts Him with the desire of gain or covetousness, shewing Him all the kingdoms of the world. Hence it follows, *And the devil taking him up*.

GREGORY. (Hom. 6. in Ev.) What marvel that He permitted Himself to be led by the devil into the mountains, who even endured to be crucified in His own body?

THEOPHYLACT. But how did the devil shew Him all the kingdoms of the world? Some say that he presented them to Him in imagination, but I hold that he brought them before Him in visible form and appearance.

TITUS BOSTRENSIS. Or, the devil described the world in language, and as he thought brought it vividly before our Lord's mind as though it were a certain house.

AMBROSE. Truly in a moment of time, the kingdoms of this world are described. For here it is not so much the rapid glance of sight which is signified as is declared the frailty of mortal power. For in a moment all this passes by, and oftentimes the glory of this world has vanished before it has arrived. It follows, *And he said unto him, I will give thee all this power*.

TITUS BOSTRENSIS. (non occ.) He lied in two respects. For he neither had to give, nor could he give that which he had not; he gains possession of

nothing, but is an enemy reduced to fight.

AMBROSE. For it is elsewhere said, that all power is from God. (Rom. 13:1.) Therefore from God's hands comes the disposal of power, the lust of power is from the evil one; power is not itself evil, but he who evilly uses it. What then; is it good to exercise power, to desire honour? Good if it is bestowed upon us, not if it is seized. We must distinguish however in this good itself. There is one good use of the world, another of perfect virtue. It is good to seek God; it is a good thing that the desire of becoming acquainted with God should be hindered by no worldly business. But if he who seeks God, is from the weakness of the flesh, and the narrowness of his mind, often tempted, how much more is he exposed who seeks the world? We are taught then to despise ambition, because it is subject to the power of the devil. But honour abroad is followed by danger at home, and in order to rule others a man is first their servant, and prostrates himself in obedience that he may be rewarded with honours, and the higher he aspires the lower he bends with feigned humility; whence he adds, *If thou wilt fall down and worship me.*

CYRIL OF ALEXANDRIA. And dost thou, whose lot is the unquenchable fire, promise to the Lord of all that which is His own? Didst thou think to have Him for thy worshipper, from dread of whom the whole creation trembles?

ORIGEN. Or, to view the whole in another light. Two kings are earnestly contending for a kingdom; The king of sin who reigneth over sinners, that is, the devil; The king of righteousness who ruleth the righteous, that is, Christ. The devil, knowing that Christ had come to take away his kingdom, shews Him all the kingdoms of the world; not the kingdoms of the Persians and of the Medes, but his own kingdom whereby he reigned in the world, whereby some are under the dominion of fornication, others of covetousness. And he shews Him them in a moment of time, that is, in the present course of time, which is but a moment in comparison of eternity. For the Saviour needed not to be shewn for any longer time the affairs of this world, but as soon as He turned His eyes to look, He beheld sins reigning, and men made slaves to vice. The devil therefore says unto Him, Camest Thou to contend with me for dominion? Worship me, and behold I give Thee the kingdom I hold. Now the Lord would indeed reign, but being Righteousness itself, would reign without sin; and would have all nations subject to Him, that they might obey the truth, but would not so reign over others as that He Himself should be subject to the devil. Hence it follows,

And Jesus answering said unto him, It is written, Thou shalt worship the Lord thy God.

BEDE. The devil saying to our Saviour, *If thou wilt fall down and worship me*, receives answer that he himself ought rather to worship Christ as his Lord and God.

CYRIL OF ALEXANDRIA. (in Thes. 32.) But how comes it that the Son (if as the heretics say a created being) is worshipped? What charge can be brought against those who served the creature and not the Creator, if the Son (according to them a created being) we are to worship as God?

ORIGEN. Or else, All these, he says, I would have subject to me, that they might worship the Lord God, and serve Him alone. But dost thou wish sin to begin from Me, which I came hither to destroy?

CYRIL OF ALEXANDRIA. This command touched him to the quick; for before Christ's coming he was every where worshipped. But the law of God casting him down from his usurped dominion, establishes the worship of Him alone who is really God.

BEDE. But some one may ask how this injunction agrees with the word of the Apostle, which says, *Beloved, serve one another*. (Gal. 5:13.) In the Greek, δουλεία signifies a common service, (i. e. given either to God or man,) according to which we are bid to serve one another; but λατρεία is the service due to the worship of the Deity, with which we are bid to serve God alone.

4:9–13

9. And he brought him to Jerusalem, and set him on a pinnacle of the temple, and said unto him, If thou be the Son of God, cast thyself down from hence:

10. For it is written, He shall give his angels charge over thee, to keep thee:

11. And in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone.

12. And Jesus answering said unto him, It is said, Thou shalt not tempt the Lord thy God.

13. And when the devil had ended all the temptation, he departed from him for a season.

AMBROSE. The next weapon he uses is that of boasting, which always causes the offender to fall down; for they who love to boast of the glory of their virtue descend from the stand and vantage ground of their good deeds. Hence it is said, *And he led him to Jerusalem.*

ORIGEN. He followed evidently as a wrestler, gladly setting out to meet the temptation, and saying, as it were, Lead me where you will, and you will find me the stronger in every thing.

AMBROSE. It is the fate of boasting, that while a man thinks he is climbing higher, he is by his pretension to lofty deeds brought low. Hence it follows, *And he said unto him, If thou art the Son of God, throw thyself down.*

ATHANASIUS. (non occ.) The devil entered not into a contest with God, (for he durst not, and therefore said, *If thou art the Son of God,*) but he contended with man whom once he had power to deceive.

AMBROSE. That is truly the devil's language, which seeks to cast down the soul of man from the high ground of its good deeds, while he shews at the same time both his weakness and malice, for he can injure no one that does not first cast himself down. For he who forsaking heavenly things pursues earthly, rushes as it were wilfully down the self-sought precipice of a falling life. As soon then as the devil perceived his dart blunted, he who had subdued all men to his own power, began to think he had to deal with more than man. But Satan transforms himself into an angel of light, and often from the Holy Scriptures weaves his mesh for the faithful: hence it follows, *It is written, He shall give, &c.*

ORIGEN. Whence knowest thou, Satan, that those things are written? Hast thou read the Prophets, or the oracles of God? Thou hast read them indeed, but not that thyself mightest be the better for the reading, but that from the mere letter thou mightest slay them who are friends to the letter. (2 Cor. 3:6.) Thou knowest that if thou wert to speak from His other books, thou wouldest not deceive.

AMBROSE. Let not the heretic entrap thee by bringing examples from the Scriptures. The devil makes use of the testimony of the Scriptures not to teach but to deceive.

ORIGEN. But mark how wily he is even in this testimony. For he would fain throw a slur upon the glory of the Saviour, as though He needed the assistance of angels, and would stumble were He not supported by their hands. But this was said not of Christ, but of the saints generally; He needs not the aid of angels, Who is greater than angels. But let this teach thee, Satan, that the angels would stumble did not God sustain them; and thou stumblest, because thou refusest to believe in Jesus Christ the Son of God. But why art thou silent as to what follows, *Thou shalt walk upon the asp and the basilisk*, (Ps. 91:13.) except that thou art the basilisk, thou art the dragon and the lion?

AMBROSE. But the Lord, to prevent the thought that those things which had been prophesied of Him were fulfilled according to the devil's will, and not by the authority of His own divine power, again so foils his cunning, that he who had alleged the testimony of Scripture, should by Scripture himself be overthrown. Hence it follows, *And Jesus answering said, It is said, Thou shalt not tempt the Lord thy God.*

CHRYSTOSTOM. For it is of the devil to cast one's self into dangers, and try whether God will rescue us.

CYRIL OF ALEXANDRIA. God gives not help to those who tempt Him, but to those who believe on Him. Christ therefore did not shew His miracles to them that tempted Him, but said to them, *An evil generation seeketh a sign, and no sign shall be given to them.* (Mat. 12:39.)

CHRYSTOSTOM. But mark how the Lord, instead of being troubled, condescends to dispute from the Scriptures with the wicked one, that thou, as far as thou art able, mightest become like Christ. The devil knew the arms of Christ, beneath which he sunk. Christ took him captive by meekness, He overcame him by humility. Do thou also, when thou seest a man who has become a devil coming to meet thee, subdue him in like manner. Teach thy soul to conform its words to those of Christ. For as a Roman judge, who on the bench refuses to hear the reply of one who knows

not how to speak as he does; so also Christ, except thou speakest after His manner, will neither hear thee nor protect thee.

GREGORY OF NYSSA. (ubi sup.) In lawful contests the battle is terminated either when the adversary surrenders of his own accord to the conqueror, or is defeated in three falls, according to the rules of the art of fighting. Hence it follows, *And all the temptation being completed, &c.*

AMBROSE. He would not have said that all the temptation was ended, had there not been in the three temptations which have been described the materials for every crime; for the causes of temptations are the causes of desire, namely, the delight of the flesh, the pomp of vain-glory, greediness of power.

ATHANASIUS. (non occ.) The enemy came to Him as man, but not finding in Him the marks of his ancient seed, he departed.

AMBROSE. You see then that the devil is not obstinate on the field, is wont to give way to true virtue; and if he ceases not to hate, he yet dreads to advance, for so he escapes a more frequent defeat. As soon then as he heard the name of God, he retired (it is said) for a season, for afterwards he comes not to tempt, but to fight openly.

THEOPHYLACT. Or, having tempted Him in the desert with pleasure, he retires from Him until the crucifixion, when he was about to tempt Him with sorrow.

MAXIMUS. (lib. ad. piet. ex. 12.) Or the devil had prompted Christ in the desert to prefer the things of the world to the love of God. The Lord commanded him to leave Him, (which itself was a mark of Divine love.) It was afterwards then enough to make Christ appear the false advocate of love to His neighbours, and therefore while He was teaching the paths of life, the devil stirred up the Gentiles and Pharisees to lay traps for Him that He might be brought to hate them. But the Lord, from the feeling of love which He had towards them, exhorted, reprov'd, ceased not to bestow mercy upon them.

AUGUSTINE. (de con. Ev. lib. ii. c. 6.) The whole of this narrative Matthew relates in a similar manner, but not in the same order. It is uncertain therefore which took place first, whether the kingdoms of the

earth were first shewn unto Him, and He was afterwards taken up to the pinnacle of the temple; or whether this came first, and the other afterwards. It matters little however which, as long as it is clear that they all took place.

MAXIMUS. (ut sup.) But the reason why one Evangelist places this event first, and another that, is because vain-glory and covetousness give birth in turn to one another.

ORIGEN. But John, who had commenced his Gospel from God, saying, *In the beginning was the Word*, did not describe the temptation of the Lord, because God can not be tempted, of whom he wrote. But because in the Gospels of Matthew and Luke the human generations are given, and in Mark it is man who is tempted, therefore Matthew, Luke, and Mark have described the temptation of the Lord.

4:14–21

14. And Jesus returned in the power of the Spirit into Galilee: and there went out a fame of him through all the region round about.

15. And he taught in their synagogues, being glorified of all.

16. And he came to Nazareth, where he had been brought up: and, as his custom was, he went into the synagogue on the sabbath day, and stood up for to read.

17. And there was delivered unto him the book of the prophet Esaias. And when he had opened the book, he found the place where it was written,

18. The Spirit of the Lord is upon me, because he hath anointed me to preach the Gospel to the poor: he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised,

19. To preach the acceptable year of the Lord.

20. And he closed the book, and he gave it again to the minister, and sat down. And the eyes of all them that were in the synagogue were fastened on him.

21. And he began to say unto them, This day is this Scripture fulfilled in your ears.

ORIGEN. The Lord having overcome the tempter, power was added to Him, i. e. as far as regards the manifestation of it. Hence it is said, *And Jesus returned in the power of the Spirit.*

BEDE. By the power of the Spirit he means shewing forth of miracles.

CYRIL OF ALEXANDRIA. Now He performed miracles not from any external power, and from having as it were the acquired grace of the Holy Spirit, as other saints, but rather as being by nature the Son of God, and partaking of all things which are the Father's, He exercises as by His own power and operation that grace which is of the Holy Spirit. But it was right that from that time He should become known, and that the mystery of His humanity should shine forth among those who were of the seed of Israel. It therefore follows, *And his fame went out.*

BEDE. And because wisdom belongs to teaching, but power to works, both are joined here, as it follows, *And he taught in the synagogue.*

Synagogue, which is a Greek word, is rendered in Latin *congregatio*. By this name then the Jews were accustomed to call not only the gathering together of people, but also the house where they met together to hear the word of God; as we call by the name of Church, both the place and the company of the faithful. But there is this difference between the synagogue which is called *congregation*, and the Church which is interpreted *convocation*, that flocks and cattle, and any thing else can be gathered together in one, but only rational beings can be called together. Accordingly the Apostolical doctors thought right to call a people which was distinguished by the superior dignity of a new grace rather by the name of Church, than Synagogue. But rightly also was the fact of His being magnified by those present proved, by actual evidence of word and deed, as it follows, *And he was magnified by all.*

ORIGEN. But you must not think that they only were happy, and that you are deprived of Christ's teaching. For now also throughout the world He teaches through His instruments, and is now more glorified by all men, than at that time when those only in one province were gathered together.

CYRIL OF ALEXANDRIA. He communicates the knowledge of Himself to those among whom He was brought up according to the flesh. As it follows, *And he came to Nazareth.*

THEOPHYLACT. That He might teach us to benefit and instruct first our brethren, then to extend our kindness to the rest of our friends.

BEDE. They flocked together on the Sabbath day in the synagogues, that, resting from all worldly occupations, they might set themselves down with a quiet mind to meditate on the precepts of the Law. Hence it follows, *And he entered as was his custom on the Sabbath day into the synagogue.*

AMBROSE. The Lord in every thing so humbled Himself to obedience, that He did not despise even the office of a reader, as it follows, *And he rose up to read, and there was delivered unto him the book, &c.* He received the book indeed, that He might shew Himself to be the same who spoke in the Prophets, and that He might stop the blasphemies of the wicked, who say that there is one God of the Old Testament, another of the New; or who say that Christ had His beginning from a virgin. For how did He begin from a virgin, who spoke before that virgin was?

ORIGEN. He opens not the book by chance, and finds a chapter containing a prophecy of Himself, but by the providence of God. Hence it follows, *And when he had opened the book, he found the place, &c.* (Is. 61:1.)

ATHANASIUS. (Orat. 2. cont. Arian.) He says this to explain to us the cause of the revelation made to the world, and of His taking upon Him the human nature. For as the Son, though He is the giver of the Spirit, does not refuse to confess as man that by the Spirit He casts out devils, so, inasmuch as He was made man, He does not refuse to say, *The Spirit of the Lord is upon me.*

CYRIL OF ALEXANDRIA. In like manner we confess Him to have been anointed, inasmuch as He took upon Him our flesh, as it follows, *Because he hath anointed me.* For the Divine nature is not anointed, but that which is cognate to us. So also when He says that He was sent, we must suppose Him speaking of His human nature. For it follows, *He hath sent me to preach the gospel to the poor.*

AMBROSE. You see the Trinity coeternal and perfect. The Scripture speaks of Jesus as perfect God and perfect man. It speaks of the Father, and the Holy Spirit, who was shewn to be a cooperator, when in a bodily form as a dove He descended upon Christ.

ORIGEN. By the poor He means the Gentile nations, for they were poor, possessing nothing at all, having neither God, nor Law, nor Prophets, nor justice, and the other virtues.

AMBROSE. Or, He is anointed all over with spiritual oil, and heavenly virtue, that He might enrich the poverty of man's condition with the everlasting treasure of His resurrection.

BEDE. He is sent also to preach the Gospel to the poor, saying, *Blessed are the poor, for yours is the kingdom of heaven.*

CYRIL OF ALEXANDRIA. For perhaps to the poor in spirit He declares in these words, that among all the gifts which are obtained through Christ, upon them was bestowed a free gift. It follows, *To heal the broken hearted.* He calls those *broken hearted*, who are weak, of an infirm mind, and unable to resist the assaults of the passions, and to them He promises a healing remedy.

BASIL. (non occ.) Or, He came to heal the broken hearted, i. e. to afford a remedy to those that have their heart broken by Satan through sin, because beyond all other things sin lays prostrate the human heart.

BEDE. Or, because it is written, *A broken and a contrite heart God will not despise.* (Ps. 51:17.) He says therefore, that He is sent to heal the broken hearted, as it is written, *Who heals the broken hearted.* (Ps. 147:3.)

It follows, *And to preach deliverance to the captives.*

CHRYSOSTOM. (in Ps. 125.) The word captivity has many meanings. There is a good captivity, which St. Paul speaks of when he says, *Bringing into captivity every thought to the obedience of Christ.* (2 Cor. 10:5.) There is a bad captivity also, of which it is said, *Leading captive silly women laden with sins.* (2 Tim. 3:6.) There is a captivity present to the senses, that is by our bodily enemies. But the worst captivity is that of the mind, of which he here speaks. For sin exercises the worst of all tyrannies, commanding to do

evil, and destroying them that obey it. From this prison of the soul Christ lets us free.

THEOPHYLACT. But these things may be understood also of the dead, who being taken captive have been loosed from the dominion of hell by the resurrection of Christ. It follows, *And recovering of sight to the blind*.

CYRIL OF ALEXANDRIA. For the darkness which the Devil has spread over the human heart, Christ the Sun of Righteousness has removed, making men, as the Apostle says, children not of night and darkness, but of light and the day. (1 Thess. 5:5.) For they who one time wandered have discovered the path of the righteous. It follows, *To set at liberty them that are bruised*.

ORIGEN. For what had been so shattered and dashed about as man, who was set at liberty by Jesus and healed?

BEDE. Or, *to set at liberty them that are bruised*; i. e. to relieve those who had been heavy laden with the intolerable burden of the Law.

ORIGEN. But all these things were mentioned first, in order that after the recovery of sight from blindness, after deliverance from captivity, after being healed of divers wounds, we might come to the acceptable year of the Lord. As it follows, *To preach the acceptable year of the Lord*. Some say that, according to the simple meaning of the word, the Saviour preached the Gospel throughout Judæa in one year, and that this is what is meant by preaching the acceptable year of the Lord. Or, the acceptable year of the Lord is the whole time of the Church, during which while present in the body, it is absent from the Lord.

BEDE. For not only was that year acceptable in which our Lord preached, but that also in which the Apostle preaches, saying, *Behold, now is the accepted time*. (2 Cor. 6:2.) After the acceptable year of the Lord, he adds, *And the day of retribution*; ^a that is, the final retribution, when the Lord shall give to every one according to his work.

AMBROSE. Or, by the acceptable year of the Lord, he means this day extended through endless ages, which knows of no return to a world of labour, and grants to men everlasting reward and rest. It follows, *And he closed the book, and he gave it again*.

BEDE. He read the book to those who were present to hear Him, but having read it, He returned it to the minister; for while He was in the world He spoke openly, teaching in the synagogues and in the temple; but about to return to heaven, He committed the office of preaching the Gospel to those who from the beginning were eye-witnesses and ministers of the word. He read standing, because while explaining those Scriptures which were written of Him, He condescended to work in the flesh; but having returned the book, He sits down, because He restored Himself to the throne of heavenly rest. For standing is the part of the workman, but sitting of one who is resting or judging. So also let the preacher of the word rise up and read and work and preach, and sit down, i. e. wait for the reward of rest. But He opens the book and reads, because sending the Spirit, He taught His Church all truth; having shut the book, He returned it to the minister, because all things were not to be said unto all, but He committed the word to the teacher to be dispensed according to the capacity of the hearers. It follows, *And the eyes of all in the synagogue were fastened on him.*

ORIGEN. And now also if we will, our eyes can look upon the Saviour. For when you direct your whole heart to wisdom, truth, and the contemplation of the only-begotten Son of God, your eyes behold Jesus.

CYRIL OF ALEXANDRIA. But then He turned the eyes of all men upon Him, wondering how He knew the writing which He had never learnt. But since it was the custom of the Jews to say that the prophecies spoken of Christ are completed either in certain of their chiefs, i. e. their kings, or in some of their holy prophets, the Lord made this announcement; as it follows, *But he began to say unto them that this Scripture is fulfilled.*

BEDE. Because, in fact, as that Scripture had foretold, the Lord was both doing great things, and preaching greater.

4:22–27

22. And all bare him witness, and wondered at the gracious words which proceeded out of his mouth. And they said, Is not this Joseph's son?

23. And he said unto them, Ye will surely say unto me this proverb, Physician, heal thyself: whatsoever we have heard done in Capernaum, do also here in thy country.

24. And he said, Verily I say unto you, No prophet is accepted in his own country.

25. But I tell you of a truth, many widows were in Israel in the days of Elias, when the heaven was shut up three years and six months, when great famine was throughout all the land;

26. But unto none of them was Elias sent, save unto Sarepta, a city of Sidon, unto a woman that was a widow.

27. And many lepers were in Israel in the time of Eliseus the prophet; and none of them was cleansed, saving Naaman the Syrian.

CHRYSOStOM. (Hom. 48. in Matt.) When our Lord came to Nazareth, He refrains from miracles, lest He should provoke the people to greater malice. But He sets before them His teaching no less wonderful than His miracles. For there was a certain ineffable grace in our Saviour's words which softened the hearts of the hearers. Hence it is said, *And they all bare him witness.*

BEDE. They bare Him witness that it was truly He, as He had said, of whom the prophet had spoken.

CHRYSOStOM. (ubi sup.) But foolish men though wondering at the power of His words little esteemed Him because of His reputed father. Hence it follows, *And they said, Is not this the son of Joseph?*

CYRIL OF ALEXANDRIA. But what prevents Him from filling men with awe, though He were the Son as was supposed of Joseph? Do you not see the divine miracles, Satan already prostrate, men released from their sickness?

CHRYSOStOM. (ubi sup.) For though after a long time and when He had begun to shew forth His miracles, He came to them; they did not receive Him, but again were inflamed with envy. Hence it follows, *And he said unto them, Ye will surely say unto me this proverb, Physician, heal thyself.*

CYRIL OF ALEXANDRIA. It was a common proverb among the Hebrews, invented as a reproach, for men used to cry out against infirm physicians, *Physician, heal thyself.*

GLOSS. (ordin.) It was as if they said, We have heard that you performed many cures in Capernaum; cure also thyself, i. e. Do likewise in your own city, where you were nourished and brought up.

AUGUSTINE. (de Cons. Ev. lib. ii. 42.) But since St. Luke mentions that great things had been already done by Him, which he knows he had not yet related, what is more evident than that he knowingly anticipated the relation of them. For he had not proceeded so far beyond our Lord's baptism as that he should be supposed to have forgotten that he had not yet related any of those things which were done in Capernaum.

AMBROSE. But the Saviour purposely excuses Himself for not working miracles in His own country, that no one might suppose that love of country is a thing to be lightly esteemed by us. For it follows, *But he says, Verily I say unto you, that no prophet is accepted in his own country.*

CYRIL OF ALEXANDRIA. As if He says, You wish me to work many miracles among you, in whose country I have been brought up, but I am aware of a very common failing in the minds of many. To a certain extent it always happens, that even the very best things are despised when they fall to a man's lot, not scantily, but ever at his will. So it happens also with respect to men. For a friend who is ever at hand, does not meet with the respect due to him.

BEDE. Now that Christ is called a Prophet in the Scriptures, Moses bears witness, saying, *God shall raise up a Prophet unto you from among your brethren.* (Deut. 18:15.)

AMBROSE. But this is given for an example, that in vain can you expect the aid of Divine mercy, if you grudge to others the fruits of their virtue. The Lord despises the envious, and withdraws the miracles of His power from them that are jealous of His divine blessings in others. For our Lord's Incarnation is an evidence of His divinity, and His invisible things are proved to us by those which are visible. See then what evils envy produces. For envy a country is deemed unworthy of the works of its citizen, which was worthy of the conception of the Son of God.

ORIGEN. As far as Luke's narrative is concerned, our Lord is not yet said to have worked any miracle in Capernaum. For before He came to Capernaum, He is said to have lived at Nazareth. I cannot but think

therefore that in these words, “whatsoever we have heard done in Capernaum,” there lies a mystery concealed, and that Nazareth is a type of the Jews, Capernaum of the Gentiles. For the time will come when the people of Israel shall say, “The things which thou hast shewn to the whole world, shew also to us.” Preach thy word to the people of Israel, that then at least, when the fulness of the Gentiles has entered, all Israel may be saved. Our Saviour seems to me to have well answered, *No prophet is accepted in his own country*, but rather according to the type than the letter; though neither was Jeremiah accepted in Anathoth his country, nor the rest of the Prophets. But it seems rather to be meant that we should say, that the people of the circumcision were the countrymen of all the Prophets. And the Gentiles indeed accepted the prophecy of Jesus Christ, esteeming Moses and the Prophets who preached of Christ, far higher than they who would not from these receive Jesus.

AMBROSE. By a very apt comparison the arrogance of envious citizens is put to shame, and our Lord’s conduct shewn to agree with the ancient Scriptures. For it follows, *But I tell you of a truth, many widows were in Israel in the days of Elias*: not that the days were his, but that he performed his works in them.

CHRYSOSTOM. He himself, an earthly angel, a heavenly man, who had neither house, nor food, nor clothing like others, carries the keys of the heavens on his tongue. And this is what follows, *When the heaven was shut*. But as soon as he had closed the heavens and made the earth barren, hunger reigned and bodies wasted away, as it follows, *when there was a famine through the land*.

BASIL. (Hom. 2. de jejun. Hom. de fame.) For when he beheld the great disgrace that arose from universal plenty, he brought a famine that the people might fast, by which he checked their sin which was exceeding great. But crows were made the ministers of food to the righteous, which are wont to steal the food of others.

CHRYSOSTOM. (Hom. in Pet. et Eli.) But when the stream was dried up by which the cup of the righteous man was filled, God said, Go to Sarepta, a city of Sidon; there I will command a widow woman to feed you. As it follows, *But to none of them was Elias sent, save unto Sarepta, a city of Sidon, unto a woman that was a widow*. And this was brought to pass by a

particular appointment of God. For God made him go a long journey, as far as Sidon, in order that having seen the famine of the country he should ask for rain from the Lord. But there were many rich men at that time, but none of them did any thing like the widow. For in the respect shewn by the woman toward the prophet, consisted her riches not of lands, but of good will.

AMBROSE. But he says in a mystery, "In the days of Elias," because Elias brought the day to them who saw in his works the light of spiritual grace, and so the heaven was opened to them that beheld the divine mystery, but was shut when there was famine, because there was no fruitfulness in acknowledging God. But in that widow to whom Elias was sent was prefigured a type of the Church.

ORIGEN. For when a famine came upon the people of Israel, i. e. of hearing the word of God, a prophet came to a widow, of whom it is said, *For the desolate hath many more children than she which hath an husband*; (Isa. 54:1, Gal. 4:27.) and when he had come, he multiplies her bread and her nourishment.

BEDE. Sidonia signifies a vain pursuit, Sarepta fire, or scarcity of bread. By all which things the Gentiles are signified, who, given up to vain pursuits, (following gain and worldly business,) were suffering from the flames of fleshly lusts, and the want of spiritual bread, until Elias, (i. e. the word of prophecy,) now that the interpretation of the Scriptures had ceased because of the faithlessness of the Jews, came to the Church, that being received into the hearts of believers he might feed and refresh them.

BASIL. (Hom. in div.) Every widowed soul, bereft of virtue and divine knowledge, as soon as she receives the divine word, knowing her own failings, learns to nourish it with the bread of virtue, and to water the teaching of virtue from the fountain of life.

ORIGEN. He cites also another similar example, adding, *And there were many lepers in Israel at the time of Eliseus the Prophet, and none of them were cleansed but Naaman the Syrian*, who indeed was not of Israel.

AMBROSE. Now in a mystery the people pollute the Church, that another people might succeed, gathered together from foreigners, leprous indeed at first before it is baptized in the mystical stream, but which after the

sacrament of baptism, washed from the stains of body and soul, begins to be a virgin without spot or wrinkle.

BEDE. For Naaman, which means beautiful, represents the Gentile people, who is ordered to be washed seven times, because that baptism saves which the seven-fold Spirit renews. His flesh after washing began to appear as a child's, because grace like a mother begets all to one childhood, or because he is conformed to Christ, of whom it is said, *Unto us a Child is born*. (Isa. 9:6.)

4:28–30

28. And all they in the synagogue, when they heard these things, were filled with wrath,

29. And rose up, and thrust him out of the city, and led him unto the brow of the hill whereon their city was built, that they might cast him down head-long.

30. But he passing through the midst of them went his way.

CYRIL OF ALEXANDRIA. He convicted them of their evil intentions, and therefore they are enraged, and hence what follows, *And all they in the synagogue when they heard these things were filled with wrath*. Because He had said, This day is this prophecy fulfilled, they thought that He compared Himself to the prophets, and are therefore enraged, and expel Him out of their city, as it follows, *And they rose up, and cast him out*.

AMBROSE. It can not be wondered at that they lost their salvation who cast the Saviour out of their city. But the Lord who taught His Apostles by the example of Himself to be all things to all men, neither repels the willing, nor chooses the unwilling; neither struggles against those who cast Him out, nor refuses to hear those who supplicate Him. But that conduct was the result of no slight enmity, which, forgetful of the feelings of fellow citizens, converts the causes of love into the bitterest hatred. For when the Lord Himself was extending His blessings among the people, they began to inflict injuries upon Him, as it follows, *And they led him unto the brow of the hill, that they might cast him down*.

BEDE. Worse are the Jewish disciples than their master the Devil. For he says, *Cast thyself down*; they actually attempt to cast Him down. But Jesus having suddenly changed His mind, or seized with astonishment, went away, since He still reserves for them a place of repentance. Hence it follows, *He passing through the midst of them went his way*.

CHRYSOStOM. (48. in Joann.) Herein He shews both His human nature and His divine. To stand in the midst of those who were plotting against Him, and not be seized, betokened the loftiness of His divinity; but His departure declared the mystery of the dispensation, i. e. His incarnation.

AMBROSE. At the same time we must understand that this bodily endurance was not necessary, but voluntary. When He wills, He is taken, when He wills, He escapes. For how could He be held by a few who was not held by a whole people? But He would not have the impiety to be the deed of the many, in order that by a few indeed He might be afflicted, but might die for the whole world. Moreover, He had still rather heal the Jews than destroy them, that by the fruitless issue of their rage they might be dissuaded from wishing what they could not accomplish.

BEDE. The hour of His Passion had not yet come, which was to be on the preparation of the Passover, nor had He yet come to the place of His Passion, which not at Nazareth, but at Jerusalem, was prefigured by the blood of the victims; nor had He chosen this kind of death, of whom it was prophesied that He should be crucified by the world.

4:31–37

31. And came down to Capernaum, a city of Galilee, and taught them on the sabbath days.

32. And they were astonished at his doctrine: for his word was with power.

33. And in the synagogue there was a man, which had a spirit of an unclean devil, and cried out with a loud voice,

34. Saying, Let us alone; what have we to do with thee, thou Jesus of Nazareth? art thou come to destroy us? I know thee who thou art; the Holy

One of God.

35. And Jesus rebuked him, saying, Hold thy peace, and come out of him. And when the devil had thrown him in the midst, he came out of him, and hurt him not.

36. And they were all amazed, and spake among themselves, saying, What a word is this! for with authority and power he commandeth the unclean spirits, and they come out.

37. And the fame of him went out into every place of the country round about.

AMBROSE. Neither indignation at their treatment, nor displeasure at their wickedness, caused our Lord to abandon Judæa, but unmindful of His injuries, and remembering mercy, at one time by teaching, at another by healing, He softens the hearts of this unbelieving people, as it is said, *And he went down to Capernaum.*

CYRIL OF ALEXANDRIA. For although He knew that they were disobedient and hard of heart, He nevertheless visits them, as a good Physician tries to heal those who are suffering from a mortal disease. But He taught them boldly in the synagogues, as Esaias saith, *I have not spoken in secret, in a dark place of the earth.* (Isa. 45:19.) On the sabbath day also He disputed with them, because they were at leisure. They wondered therefore at the mightiness of His teaching, His virtue, and His power, as it follows, *And they were astonished at his doctrine, for his word was with power.* That is, not soothing, but urging and exciting them to seek salvation. Now the Jews supposed Christ to be one of the saints or prophets. But in order that they might esteem Him higher, He passes beyond the prophetic limits. For he said not, "Thus saith the Lord," but being the Master of the Law, He uttered things which were above the Law, changing the letter to the truth, and the figures to the spiritual meaning.

BEDE. The word of the teacher is with power, when he performs that which he teaches. But he who by his actions belies what he preaches is despised.

CYRIL OF ALEXANDRIA. But He generally intermingles with His teaching the performance of mighty works. For those whose reason does not incline to

knowledge, are roused by the manifestation of miracles. Hence it follows, *And there was in the synagogue a man which had a devil.*

AMBROSE. The work of divine healing commenced on the sabbath, signifying thereby that he began anew where the old creation ceased, in order that He might declare at the very beginning that the Son of God was not under the Law, but above the Law. Rightly also He began on the sabbath, that He might shew Himself the Creator, who interweaves His works one within another, and follows up that which He had before begun; just as a builder determining to reconstruct a house, begins to pull down the old one, not from the foundation, but from the top, so as to apply his hand first to that part, where he had before left off. Holy men may through the word of God deliver from evil spirits, but to bid the dead rise again, is the work of Divine power alone.

CYRIL OF ALEXANDRIA. But the Jews spoke falsely of the glory of Christ, saying, *He casteth out devils by Beelzebub the prince of the devils.* To remove this charge, when the devils came beneath His invincible power, and endured not the Divine Presence, they sent forth a savage cry, as it follows: *And he cried with a loud voice, saying, Let us alone; what have we to do with thee, &c.*

BEDE. As if he said, Abstain a while from troubling me, thou who hast no fellowship with our designs.

AMBROSE. It ought not to shock any one that the devil is mentioned in this book as the first to have spoken the name of Jesus of Nazareth. For Christ received not from him that name which an Angel brought down from heaven to the Virgin. The devil is of such effrontery, that he is the first to use a thing among men and bring it as something new to them, that he may strike people with terror at his power. Hence it follows: *For I know thee who thou art, the Holy One of God.*

ATHANASIUS. (ad Epise. Æg. et Lib.) He spoke of Him not as a *Holy One of God*, as if He were like to the other saints, but as being in a remarkable manner *the Holy One*, with the addition of the article. For He is by nature holy by partaking of whom all others are called holy. Nor again did He speak this as if He knew it, but He pretended to know it.

CYRIL OF ALEXANDRIA. (et Tit. Bost.) For the devils thought by praises of this sort to make Him a lover of vainglory, that He might be induced to abstain from opposing or destroying them by way of grateful return.

CHRYSTOSTOM. The devil wished also to disturb the order of things, and to deprive the Apostles of their dignity, and to incline the many to obey Him.

ATHANASIUS. (ut sup.) Although he confessed the truth he controlled his tongue, lest with the truth he should also publish his own disgrace, which should teach us not to care for such, although they speak the truth, for we who know the divine Scripture, must not be taught by the devil, as it follows: *And Jesus rebuked him, saying, Be silent, &c.*

BEDE. But by the permission of God, the man who was to be delivered from the devil is thrown into the midst, that the power of the Saviour being manifested might bring over many to the way of salvation. As it follows: *And when he had thrown him in the midst.* But this seems to be opposed to Mark, who says, *And the unclean spirit tearing him, and crying with a loud voice, went out of him,* unless we understand that Mark meant by tearing him the same as Luke by these words, *And when he had thrown him in the midst,* so that what follows, *and hurt him not,* might be understood to mean, that that twisting of limbs, and sore troubling, did not weaken him, as is often the case when devils depart from a man, leaving him with limbs cut and torn off. Well then do they wonder at such complete restoration of health. For it follows: *And fear came upon all.*

THEOPHYLACT. As if they said, What is this word by which he commands, Go out, and he went out?

BEDE. Holy men were able by the word of God to cast out devils, but the Word Himself does mighty works by His own power.

AMBROSE. In a mystery, the man in the synagogue with the unclean spirit is the Jewish people, which being fast bound in the wiles of the devil, defiled its vaunted cleanliness of body by the pollution of the heart. And truly it had an unclean spirit, because it had lost the Holy Spirit. For the devil entered whence Christ had gone out.

THEOPHYLACT. We must know also that many now have devils, namely, such as fulfil the desires of devils, as the furious have the dæmon of anger;

and so of the rest. But the Lord came into the synagogue when the thoughts of the man were collected, and then says to the dæmon that dwelt there, *Hold thy peace, and immediately throwing him into the middle he departs out of him.* For it becomes not a man always to be angry, (that is, like the brutes,) nor always to be without anger, (for that is want of feeling,) but he must take the middle path, and have anger against what is evil; and so the man is thrown into the midst when the unclean spirit departs from him.

4:38–39

38. And he arose out of the synagogue, and entered into Simon's house. And Simon's wife's mother was taken with a great fever: and they besought him for her.

39. And he stood over her, and rebuked the fever: and it left her: and immediately she arose and ministered unto them.

AMBROSE. Luke having first introduced a man delivered from an evil spirit, goes on to relate the healing of a woman. For our Lord had come to heal each sex, and he ought first to be healed who was first created. Hence it is said, *And he arose out of the synagogue, and entered into Simon's house.*

CHRYSOStOM. (Hom. 27. in Matt.) For He honoured His disciples by dwelling among them, and so making them the more zealous.

CYRIL OF ALEXANDRIA. Now see how Christ abides in the house of a poor man, suffering poverty of His own will for our sakes, that we might learn to visit the poor, and despise not the destitute and needy. It follows: *And Simon's wife's mother was taken with a great fever: and they besought him for her.*

BEDE. At one time at the request of others, at another of his own accord, our Saviour cures the sick, shewing that He is far aloof from the passions of sinners, and ever grants the prayer of the faithful, and what they in themselves little understand He either makes intelligible, or forgives their not understanding it. As, *Who understands his errors? Lord, cleanse me from my secret faults.* (Ps. 19:12.)

CHRYSTOSTOM. (ut sup.) Because Matthew is silent on the point of asking Him, he does not differ from Luke, or it matters not, for one Gospel had brevity in view, the other accurate research. It follows: *And he stood over her, &c.*

ORIGEN. Here Luke speaks figuratively, as of a command given to a sensible being, saying, that the fever was commanded, and neglected not the work of Him who commanded it. Hence it follows: *And she arose, and ministered unto them.*

CHRYSTOSTOM. (ut sup.) For since the disease was curable, He shewed His power by the manner of the cure, doing what art could never do. For after the allaying of the fever, the patient needs much time ere he be restored to his former health, but at this time all took place at once.

AMBROSE. But if we weigh these things with deeper thoughts, we shall consider the health of the mind as well as the body; that the mind which was assailed by the wiles of the devil may be released first. Eve was not a hungered before the serpent beguiled her, and therefore against the author of evil himself ought the medicine of salvation first to operate. Perhaps also in that woman as in a type our flesh languished under the various fevers of crimes, nor should I say that the fever of love was less than that of bodily heat.

BEDE. For if we say that a man released from the devil represents morally the mind cleansed from unclean thoughts, consequently a woman vexed by fever, but cured at our Lord's command, represents the flesh controlled by the rules of continence in the fury of its own lust.

CYRIL OF ALEXANDRIA. Let us therefore receive Jesus. For when He has visited us, we carry Him in our heart and mind; He will then extinguish the flames of our unlicensed pleasures, and will make us whole, so that we minister unto Him, that is, do things well-pleasing to Him.

4:40–41

40. Now when the sun was setting, all they that had any sick with divers diseases brought them unto him; and he laid his hands on every one of them, and healed them.

41. And devils also came out of many, crying out, and saying, Thou art Christ the Son of God. And he rebuking them suffered them not to speak: for they knew that he was Christ.

THEOPHYLACT. We must observe the zeal of the multitude, who after the sun had set bring their sick unto Him, not deterred by the lateness of the day; as it is said, *Now when the sun was setting, they brought their sick.*

ORIGEN. It was ordered about sun-set, that is, when the day was gone, that they should bring them out, either because during the day they were employed about other things, or because they thought that it was not lawful to heal on the sabbath. But He healed them, as it follows, *But he laid his hands upon every one of them.*

CYRIL OF ALEXANDRIA. But although as God He was able to drive away diseases by His word, He nevertheless touches them, shewing that His flesh was powerful to apply remedies, since it was the flesh of God; for as fire, when applied to a brazen vessel, imprints on it the effect of its own heat, so the omnipotent Word of God, when He united to Himself in real assumption a living virgin temple, endued with understanding, implanted in it a participation of His own power. May He also touch us, nay rather may we touch Him, that He may deliver us from the infirmities of our souls as well as the assaults of the evil spirit and pride! For it follows, *And devils also came out.*

BEDE. The devils confess the Son of God, and as it is afterwards said, *they knew him to be Christ*; for when the devil saw Him distressed by fasting, he perceived Him to be truly man, but when he prevailed not in his trial he doubted whether or not He were the Son of God, but now by the power of Christ's miracles he either perceived or suspected Him to be the Son of God. He did not then persuade the Jews to crucify Him because he thought Him not to be Christ or the Son of God, but because he did not foresee that by this death he himself would be condemned. Of this mystery hidden from the world the Apostle says, that none of the princes of this world knew, for if they had known they would never have crucified the Lord of Glory. (1 Cor. 2:8.)

CHRYSTOM. But in what follows, *And he rebuking them suffered them not to speak*, mark the humility of Christ, who would not let the unclean spirits

make Him manifest. For it was not fit that they should usurp the glory of the Apostolical office, nor did it become the mysteries of Christ to be made public by impure tongues.

THEOPHYLACT. Because, “praise is not seemly in the mouth of a sinner.” Or, because He did not wish to inflame the envy of the Jews by being praised of all.

BEDE. But the Apostles themselves are commanded to be silent concerning Him, lest by proclaiming His divine Majesty, the dispensation of His Passion should be delayed.

4:42–44

42. And when it was day, he departed and went into a desert place: and the people sought him, and came unto him, and stayed him, that he should not depart from them.

43. And he said unto them, I must preach the kingdom of God to other cities also: for therefore am I sent.

44. And he preached in the synagogues of Galilee.

CHRYSOSTOM. When he had bestowed sufficient favour upon the people by miracles, it was necessary for Him to depart. For miracles are always thought greater when the worker is gone, since they themselves are then the more heeded, and have in their turn a voice; as it is said, *But when it was day, he departed, and went.*

GREEK EXPOSITOR. (Victor Antiochenus.) He went also into the desert, as Mark says, and prayed; not that he needed prayer, but as an example to us of good works.

CHRYSOSTOM. (Hom. 25. in Matt.) The Pharisees indeed, seeing how that the miracles themselves published His fame, were offended at His power. But the people hearing His words, assented and followed; as it is said, *And the multitudes sought him*, not indeed any of the chief priests, or scribes, but all those who had not been blackened with the dark stain of malice, and preserved their consciences unhurt.

GREEK EXPOSITOR. (ut sup.) Now when Mark says that the Apostles came to him, saying, *All seek thee*, but Luke, that the people came, there is no difference between them, for the people came to Him following in the footsteps of the Apostles. But the Lord rejoiced in being held back, yet bid them let Him go, that others also might partake of His teaching, as the time of His presence would not last long; as it follows, *And he said unto them, I must preach the kingdom of God to other cities also, &c.* Mark says, *Unto this I came*, shewing the loftiness of His divine nature, and His voluntary emptying Himself of it. But Luke says, *Unto this am I sent*, shewing His incarnation, and calling also the decree of the Father, *a sending Him forth*; and one simply says, *To preach*, the other added, *the kingdom of God*, which is Christ Himself.

CHRYSTOSTOM. (Hom. 48. in Matt.) Observe also, that He might, by abiding in the same place, have drawn all men over to Himself. He did not however do so, giving us an example to go about and seek those who are perishing, as the shepherd his lost sheep, and as the physician the sick. For by recovering one soul, we may be able to blot out a thousand sins. Hence also it follows, *And he was preaching in the synagogues of Galilee*. He frequently indeed went to the synagogues, to shew them that He was no deceiver. For if He were constantly to dwell in the desolate places, they would spread abroad that He was concealing Himself.

BEDE. But if the sun-setting mystically expresses the death of our Lord, the returning day denotes His resurrection, (the light of which being made manifest, He is sought for by the multitudes of believers, and being found in the desert of the Gentiles He is held back by them, lest He should depart;) especially as this took place on the first day of the week, on which day the Resurrection was celebrated.

CHAP. 5

5:1–3

1. And it came to pass, that, as the people pressed upon him to hear the word of God, he stood by the lake of Gennesaret,

2. And saw two ships standing by the lake: but the fishermen were gone out of them, and were washing their nets.

3. And he entered into one of the ships, which was Simon's, and prayed him that he would thrust out a little from the land. And he sat down, and taught the people out of the ship.

AMBROSE. When the Lord had performed many and various kinds of cures, the multitude began to heed neither time nor place in their desire to be healed. The evening came, they followed; a lake is before them, they still press on; as it is said, *And it came to pass, as the people pressed upon him.*

CHRYSTOSTOM. (Hom. 25. in Matt.) For they clung to Him with love and admiration, and longed to keep Him with them. For who would depart while He performed such miracles? who would not be content to see only His face, and the mouth that uttered such things? Nor as performing miracles only was He an object of admiration, but His whole appearance was overflowing with grace. Therefore when He speaks, they listen to Him in silence, interrupting not the chain of His discourse; for it is said, *that they might hear the word of God, &c.* It follows, *And he stood near the lake of Gennesaret.*

BEDE. The lake of Gennesaret is said to be the same as the sea of Galilee or the sea of Tiberias; but it is called the sea of Galilee from the adjacent province, the sea of Tiberias from a neighbouring city. Gennesaret however, is the name given it from the nature of the lake itself, (which is thought from its crossing waves to raise a breeze upon itself,) being the Greek expression for "making a breeze to itself." (quasi a γιννάω et ἀήρ.) For the water is not steady like that of a lake, but constantly agitated by the breezes blowing over it. It is sweet to the taste, and wholesome to drink. In the Hebrew tongue, any extent of water, whether it be sweet or salt, is called a sea.

THEOPHYLACT. But the Lord seeks to avoid glory the more it followed Him, and therefore separating Himself from the multitude, He entered into a ship,

as it is said, *And he saw two ships standing near the lake: but the fishermen were gone out of them, and were washing their nets.*

CHRYSOSTOM. This was a sign of leisure, but according to Matthew He finds them mending their nets. For so great was their poverty, that they patched up their old nets, not being able to buy new ones. But our Lord was very desirous to collect the multitudes, that none might remain behind, but they might all behold Him face to face; He therefore enters into a ship, as it is said, *And he entered into a ship, which was Simon's, and prayed him.*

THEOPHYLACT. Behold the gentleness of Christ; He asks Peter; and the willingness of Peter, who was obedient in all things.

CHRYSOSTOM. After having performed many miracles, He again commences His teaching, and being on the sea, He fishes for those who were on the shore. Hence it follows, *And he sat down and taught the people out of the ship.*

GREGORY NAZIANZEN. (Orat. 37.) Condescending to all, in order that He might draw forth a fish from the deep, i. e. man swimming in the everchanging scenes and bitter storms of this life.

BEDE. Now mystically, the two ships represent circumcision and uncircumcision. The Lord sees these, because in each people He knows who are His, and by seeing, i. e. by a merciful visitation, He brings them nearer the tranquillity of the life to come. The fishermen are the doctors of the Church, because by the net of faith they catch us, and bring us as it were ashore to the land of the living. But these nets are at one time spread out for catching fish, at another washed and folded up. For every time is not fitted for teaching, but at one time the teacher must speak with the tongue, and at another time we must discipline ourselves. The ship of Simon is the primitive Church, of which St. Paul says, *He that wrought effectually in Peter to the Apostleship of circumcision.* (Gal. 2:8.) The ship is well called one, for in the multitude of believers there was one heart and one soul. (Acts 4:32.)

AUGUSTINE. (de Quæst. Ev. 1. 2. c. 2.) From which ship He taught the multitude, for by the authority of the Church He teaches the Gentiles. But the Lord entering the ship, and asking Peter to put off a little from the land, signifies that we must be moderate in our words to the multitude, that they

may be neither taught earthly things, nor from earthly things rush into the depths of the sacraments. Or, the Gospel must first be preached to the neighbouring countries of the Gentiles, that (as He afterwards says, *Launch out into the deep*,) He might command it to be preached afterwards to the more distant nations.

5:4–7

4. Now when he had left speaking, he said unto Simon, Launch out into the deep, and let down your nets for a draught.

5. And Simon answering said unto him, Master, we have toiled all the night, and have taken nothing: nevertheless at thy word I will let down the net.

6. And when they had this done, they inclosed a great multitude of fishes: and their net brake.

7. And they beckoned unto their partners, which were in the other ship, that they should come and help them. And they came, and filled both the ships, so that they began to sink.

CYRIL OF ALEXANDRIA. Having sufficiently taught the people, He returns again to His mighty works, and by the employment of fishing fishes for His disciples. Hence it follows, *When he had left off speaking, he said unto Simon, Launch out into the deep, and let down your nets for a draught.*

CHRYSTOSTOM. (Hom. 6. in Matt.) For in His condescension to men, He called the wise men by a star, the fishermen by their art of fishing.

THEOPHYLACT. Peter did not refuse to comply, as it follows, *And Simon answering said unto him, Master, we have toiled all night and have taken nothing.* He did not go on to say, “I will not hearken to thee, nor expose myself to additional labour,” but rather adds, *Nevertheless, at thy word I will let down the net.* But our Lord, since he had taught the people out of the ship, left not the master of the ship without reward, but conferred on him a double kindness, giving him first a multitude of fishes, and next making him His disciple: as it follows, *And when they had done this, they inclosed a great multitude of fishes.* They took so many fishes that they could not pull

them out, but sought the assistance of their companions; as it follows, *But their net brake, and they beckoned to their partners who were in the other ship to come, &c.* Peter summons them by a sign, being unable to speak from astonishment at the draught of fishes. We next hear of their assistance, *And they came and filled both the ships.*

AUGUSTINE. (de Con. Ev. lib. 4. c. 6.) John seems indeed to speak of a similar miracle, but this is very different from the one he mentions. That took place after our Lord's resurrection at the lake of Tiberias, and not only the time, but the miracle itself is very different. For in the latter the nets being let down on the right side took one hundred and fifty-three fishes, and these of large size, which it was necessary for the Evangelist to mention, because though so large the nets were not broken, and this would seem to have reference to the event which Luke relates, when from the multitude of the fishes the nets were broken.

AMBROSE. Now in a mystery, the ship of Peter, according to Matthew, is beaten about by the waves, (Matt. 8:24.) according to Luke, is filled with fishes, in order that you might understand the Church at first wavering, at last abounding. The ship is not shaken which holds Peter; that is which holds Judas. In each was Peter; but he who trusts in his own merits is disquieted by another's. Let us beware then of a traitor, lest through one we should many of us be tossed about. Trouble is found there where faith is weak, safety here where love is perfect. Lastly, though to others it is commanded, *Let down your nets*, to Peter alone it is said, *Launch out into the deep*, i. e. into deep researches. What is so deep, as the knowledge of the Son of God! But what are the nets of the Apostles which are ordered to be let down, but the interweaving of words and certain folds, as it were, of speech, and intricacies of argument, which never let those escape whom they have once caught. And rightly are nets the Apostolical instruments for fishing, which kill not the fish that are caught, but keep them safe, and bring up those that are tossing about in the waves from the depths below to the regions above. But he says, *Master, we have toiled the whole night and have caught nothing*; for this is not the work of human eloquence but the gift of divine calling. But they who had before caught nothing, at the word of the Lord inclosed a great multitude of fishes.

CYRIL OF ALEXANDRIA. Now this was a figure of the future. For they will not labour in vain who let down the net of evangelical doctrine, but will

gather together the shoals of the Gentiles.

AUGUSTINE. (ut sup.) Now the circumstance of the nets breaking, and the ships being filled with the multitude of fishes so that they began to sink, signifies that there will be in the Church so great a multitude of carnal men, that unity will be broken up, and it will be split into heresies and schisms.

BEDE. The net is broken, but the fish escape not, for the Lord preserves His own amid the violence of persecutors.

AMBROSE. But the other ship is Judæa, out of which James and John are chosen. These then came from the synagogue to the ship of Peter in the Church, that they might fill both ships. For at the name of Jesus every knee shall bow, whether Jew or Greek.

BEDE. Or the other ship is the Church of the Gentiles, which itself also (one ship being not sufficient) is filled with chosen fishes. For the Lord knows who are His, and with Him the number of His elect is sure. And when He finds not in Judæa so many believers as He knows are destined to eternal life, He seeks as it were another ship to receive His fishes, and fills the hearts of the Gentiles also with the grace of faith. And well when the net brake did they call to their assistance the ship of their companions, since the traitor Judas, Simon Magus, Ananias and Sapphira, and many of the disciples, went back. And then Barnabas and Paul were separated for the Apostleship of the Gentiles.

AMBROSE. We may understand also by the other ship another Church, since from one Church several are derived.

CYRIL OF ALEXANDRIA. But Peter beckons to his companions to help them. For many follow the labours of the Apostles, and first those who brought out the writings of the Gospels, next to whom are the other heads and shepherds of the Gospel, and those skilled in the teaching of the truth.

BEDE. But the filling of these ships goes on until the end of the world. But the fact that the ships, when filled, begin to sink, i. e. become weighed low down in the water; (for they are not sunk, but are in great danger,) the Apostle explains when he says, *In the last days perilous times shall come; men shall be lovers of their own selves, &c.* (2 Tim. 3:1, 2.) For the sinking

of the ships is when men, by vicious habits, fall back into that world from which they have been elected by faith.

5:8–11

8. When Simon Peter saw it, he fell down at Jesus' knees, saying, Depart from me; for I am a sinful man, O Lord.

9. For he was astonished, and all that were with him, at the draught of the fishes which they had taken:

10. And so was also James, and John, the sons of Zebedee, which were partners with Simon. And Jesus said unto Simon, Fear not; from henceforth thou shalt catch men.

11. And when they had brought their ships to land, they forsook all, and followed him.

BEDE. Peter was astonished at the divine gift, and the more he feared, the less did he now presume; as it is said, *When Simon Peter saw it, he fell down at Jesus' knees, saying, Depart from me; for I am a sinful man, O Lord.*

CYRIL OF ALEXANDRIA. For calling back to his consciousness the crimes he had committed, he is alarmed and trembles, and as being unclean, he believes it impossible he can receive Him who is clean, for he had learnt from the law to distinguish between what is defiled and holy.

GREGORY OF NYSSA. When Christ commanded to let down the nets, the multitude of the fishes taken was just as great as the Lord of the sea and land willed. For the voice of the Word is the voice of power, at whose bidding at the beginning of the world light and the other creatures came forth. At these things Peter wonders, *for he was astonished, and all that were with him, &c.*

AUGUSTINE. (de con. Ev. lib. ii. 17.) He does not mention Andrew by name, who however is thought to have been in that ship, according to the accounts of Matthew and Mark. It follows, *And Jesus said unto Simon, Fear not.*

AMBROSE. Say thou also, *Depart from me, for I am a sinful man, O Lord*, that God may answer, *Fear not*. Confess thy sin, and the Lord will pardon thee. See how good the Lord is, who gives so much to men, that they have the power of making alive. As it follows, *From henceforth thou shalt catch men*.

BEDE. This especially belongs to Peter himself, for the Lord explains to him what this taking of fish means; that in fact as now he takes fishes by the net, so hereafter he will catch men by words. And the whole order of this event shews what is daily going on in the Church, of which Peter is the type.

CHRYSTOM. (Hom. 14. in Matt.) But mark their faith and obedience. For though they were eagerly engaged in the employment of fishing, yet when they heard the command of Jesus, they delayed not, but forsook all and followed Him. Such is the obedience which Christ demands of us; we must not forego it, even though some great necessity urges us. Hence it follows, *And having brought their ships to land*.

AUGUSTINE. (ubi sup.) Matthew and Mark here briefly state the matter, and how it was done. Luke explains it more at large. There seems however to be this difference, that he makes our Lord to have said to Peter only, *From henceforth thou shalt catch men*, whereas they related it as having been spoken to both the others. But surely it might have been said at first to Peter, when he marvelled at the immense draught of fishes, as Luke suggests, and afterwards to both, as the other two have related it. Or we must understand the event to have taken place as Luke relates, and that the others were not then called by the Lord, but only it was foretold to Peter that he should catch men, not that he should no more be employed in fishing; and hence there is room for supposing that they returned to their fishing, so that afterwards that might happen which Matthew and Mark speak, of. For then the ships were not brought to land, as if with the intention of returning, but they followed Him as calling or commanding them to come. (Matt. 4:20, Mark 1:18.) But if according to John, Peter and Andrew followed Him close by Jordan, how do the other Evangelists say that He found them fishing in Galilee, and called them to the discipleship? Except we understand that they did not see the Lord near Jordan so as to join Him inseparably, but knew only who He was, and marvelling at Him returned to their own.

AMBROSE. But mystically, those whom Peter takes by his word, he claims not as his own booty or his own gift. *Depart*, he says, *from me, O Lord*. Fear not then also to ascribe what is thy own to the Lord, for what was His He has given to us.

AUGUSTINE. (de Quæst. Ev. lib. ii. c. 2.) Or, Peter speaks in the character of the Church full of carnal men, *Depart from me, for I am a sinful man*. As if the Church, crowded with carnal men, and almost sunk by their vices, throws off from it, as it were, the rule in spiritual things, wherein the character of Christ chiefly shines forth. For not with the tongue do men tell the good servants of God that they should depart from them, but with the utterance of their deeds and actions they persuade them to go away, that they may not be governed by the good. And yet all the more anxiously do they hasten to pay honours to them, just as Peter testified his respect by falling at the feet of our Lord, but his conduct in saying, *Depart from me*.

BEDE. But the Lord allays the fears of carnal men, that no one trembling at the consciousness of his guilt, or astonished at the innocence of others, might be afraid to undertake the journey of holiness.

AUGUSTINE. (ubi sup.) But the Lord did not depart from them, shewing thereby that good and spiritual men, when they are troubled by the wickedness of the many, ought not to wish to abandon their ecclesiastical duties, that they might live as it were a more secure and tranquil life. But the bringing their ships to land, and forsaking all to follow Jesus, may represent the end of time, when those who have clung to Christ shall altogether depart from the storms of this world.

5:12–16

12. And it came to pass, when he was in a certain city, behold a man full of leprosy: who seeing Jesus fell on his face, and besought him, saying, Lord, if thou wilt, thou canst make me clean.

13. And he put forth his hand, and touched him, saying, I will: be thou clean. And immediately the leprosy departed from him.

14. And he charged him to tell no man: but go, and shew thyself to the Priest, and offer for thy cleansing, according as Moses commanded, for a

testimony unto them.

15. But so much the more went there a fame abroad of him: and great multitudes came together to hear, and to be healed by him of their infirmities.

16. And he withdrew himself into the wilderness, and prayed.

AMBROSE. The fourth miracle after Jesus came to Capernaum was the healing of a leprous man. But since He illumined the fourth day with the sun, and made it more glorious than the rest, we ought to think this work more glorious than those that went before; of which it is said, *And it came to pass, when he was in a certain city, behold a man full of leprosy*. Rightly no definite place is mentioned where the leprous man was healed, to signify that not one people of any particular city, but all nations were healed.

ATHANASIUS. (Ep. ad Adelph. 3.) Now the leper worshipped the Lord God in His bodily form, and thought not the Word of God to be a creature because of His flesh, nor because He was the Word did he think lightly of the flesh which He put on; nay rather in a created temple he adored the Creator of all things, falling down on his face, as it follows, *And when he saw Jesus he fell on his face, and besought him*.

AMBROSE. In falling upon his face he marked his humility and modesty, for every one should blush at the stains of his life, but his reverence kept not back his confession, he shews his wound, and asks for a remedy, saying, *If thou wilt, thou canst make me clean*. Of the will of the Lord he doubted, not from distrust of His mercy, but checked by the consciousness of his own unworthiness. But the confession is one full of devotion and faith, placing all power in the will of the Lord.

CYRIL OF ALEXANDRIA. For he knew that leprosy yields not to the skill of physicians, but he saw the devils cast out by the Divine authority, and multitudes cured of divers diseases, all which he conceived was the work of the Divine arm.

TITUS BOSTRENSIS. Let us learn from the words of the leper not to go about seeking the cure of our bodily infirmities, but to commit the whole to the

will of God, Who knows what is best for us, and disposes all things as He will.

AMBROSE. He heals in the same manner in which He had been entreated to heal, as it follows, *And Jesus put forth his hand, and touched him, &c.* The law forbids to touch the leprous man, but He who is the Lord of the law submits not to the law, but makes the law; He did not touch because without touching He was unable to make him clean, but to shew that he was neither subject to the law, nor feared the contagion as man; for He could not be contaminated Who delivered others from the pollution. On the other hand, He touched also, that the leprosy might be expelled by the touch of the Lord, which was wont to contaminate him that touched.

THEOPHYLACT. For His sacred flesh has a healing, and life-giving power, as being indeed the flesh of the Word of God.

AMBROSE. In the words which follow, *I will, be thou clean*, you have the will, you have also the result of His mercy.

CYRIL OF ALEXANDRIA. (Thes. 12. c. 14.) From majesty alone proceeds the royal command, how then is the Only-begotten counted among the servants, who by His mere will can do all things? We read of God the Father, that He hath done all things whatsoever He pleased. (Ps. 115:3; 135:6.) But He who exercises the power of His Father, how can He differ from Him in nature? Besides, whatsoever things are of the same power, are wont to be of the same substance. Again; let us then admire in these things Christ working both divinely and bodily. For it is of God so to will that all things are done accordingly, but of man to stretch forth the hand. From two natures therefore is perfected one Christ, for that *the Word was made flesh*.

GREGORY OF NYSSA. (Orat. 1. in Resur. Christ.) And because the Deity is united with each portion of man, i. e. both soul and body, in each are evident the signs of a heavenly nature. For the body declared the Deity hidden in it, when by touching it afforded a remedy, but the soul, by the mighty power of its will, marked the Divine strength. For as the sense of touch is the property of the body, so the motion of the will of the soul. The soul wills, the body touches.

AMBROSE. He says then, *I will*, for Photinus, He commands, for Arius, He touches, for Manichæus. But there is nothing intervening between God's

work and His command, that we may see in the inclination of the healer the power of the work. Hence it follows, *And immediately the leprosy departed from him*. But lest leprosy should become rife among us, let each avoid boasting after the example of our Lord's humility. For it follows, *And he commanded him that he should tell it to no one*, that in truth he might teach us that our good deeds are not to be made public, but to be rather concealed, that we should abstain not only from gaining money, but even favour. Or perhaps the cause of His commanding silence was that He thought those to be preferred, who had rather believed of their own accord than from the hope of benefit.

CYRIL OF ALEXANDRIA. Though the leper was silent, the voice of the transaction itself was sufficient to publish it to all who acknowledged through him the power of the Curer.

CHRYSTOSTOM. (Hom. 26. in Matt.) And since frequently men, when they are sick, remember God, but when they recover, wax dull, He bids him to always keep God before his eyes, giving glory to God. Hence it follows, *But go and shew thyself to the Priest*, in order that the leprous man being cleansed might submit himself to the inspection of the Priest, and so by his sanction be counted as healed.

AMBROSE. And that the Priest also should know that not by the order of the law, but by the grace of God above the law, he was cured. And since a sacrifice is commanded by the regulation of Moses, the Lord shews that He does not abrogate the law, but fulfil it. As it follows, *And offer for thy cleansing according as Moses commanded*.

AUGUSTINE. (de Qu. Ev. 1. ii. qu. 3.) He seems here to approve of the sacrifice which had been commanded through Moses, though the Church does not require it. It may therefore be understood to have been commanded, because not as yet had commenced that most holy sacrifice which is His body. For it was not fitting that typical sacrifices should be taken away before that which was typified should be confirmed by the witness of the Apostles' preaching, and the faith of believers.

AMBROSE. Or because the law is spiritual He seems to have commanded a spiritual sacrifice. Hence he said, *As Moses commanded*. Lastly, he adds, *for a testimony unto them*. The heretics understand this erroneously, saying,

that it was meant as a reproach to the law. But how would he order an offering for cleansing, according to Moses' commandments, if he meant this against the law?

CYRIL OF ALEXANDRIA. He says then, *for a testimony unto them*, because this deed makes manifest that Christ in His incomparable excellence is far above Moses. For when Moses could not rid his sister of the leprosy, he prayed the Lord to deliver her. But the Saviour, in His divine power, declared, *I will, be thou clean*. (Numb. 12:13.)

CHRYSTOSTOM. (ubi sup.) Or, for a testimony against them, i. e. as a reproof of them, and a testimony that I respect the law. For now too that I have cured thee, I send thee for the examination of the priests, that thou shouldest bear me witness that I have not played false to the law. And although the Lord in giving out remedies advised telling them to no one, instructing us to avoid pride; yet His fame flew about every where, instilling the miracle into the ears of every one, as it follows, *But so much the more went there a fame abroad of him*.

BEDE. Now the perfect healing of one brings many multitudes to the Lord, as it follows, *And great multitudes came together that they should be healed*. For the leprous man that he might shew both his outward and inward cure, even though forbid ceases not, as Mark says, to tell of the benefit he had received.

GREGORY. (Mor. xxviii. c. 13.) Our Redeemer performs His miracles by day, and passes the night in prayer, as it follows, *And he withdrew himself into the wilderness, and prayed*, hinting, as it were, to perfect preachers, that as neither they should entirely desert the active life from love of contemplation, so neither should they despise the joys of contemplation from an excess of activity, but in silent thought imbibe that which they might afterwards give back in words to their neighbours.

BEDE. Now that He retired to pray, you would not ascribe to that nature which says, *I will, be thou clean*, but to that which putting forth the hand touched the leprous man, not that according to Nestorius there is a double person of the Son, but of the same person, as there are two natures, so are there two operations.

GREGORY NAZIANZEN. (26.) And His works He indeed performed among the people, but He prayed for the most part in the wilderness, sanctioning the liberty of resting a while from labour to hold converse with God with a pure heart. For He needed no change or retirement, since there was nothing which could be relaxed in Him, nor any place in which He might confine Himself, for He was God, but it was that we might clearly know that there is a time for action, a time for each higher occupation.

BEDE. How typically the leprous man represents the whole race of man, languishing with sins full of leprosy, *for all have sinned and fall short of the glory of God*; (Rom. 3:23.) that so by the hand put forth, i. e. the word of God partaking of human nature, they might be cleansed from the vanity of their old errors, and offer for cleansing their bodies as a living sacrifice.

AMBROSE. But if the word is the healing of leprosy, the contempt of the word is the leprosy of the mind.

THEOPHYLACT. But mark, that after a man has been cleansed he is then worthy to offer this gift, namely, the body and blood of the Lord, which is united to the Divine nature.

5:17–26

17. And it came to pass on a certain day, as he was teaching, that there were Pharisees and doctors of the law sitting by, which were come out of every town of Galilee, and Judæa, and Jerusalem: and the power of the Lord was present to heal them.

18. And, behold, men brought in a bed a man which was taken with a palsy: and they sought means to bring him in, and to lay him before him.

19. And when they could not find by what way they might bring him in because of the multitude, they went upon the housetop, and let him down through the tiling with his couch into the midst before Jesus.

20. And when he saw their faith, he said unto him, Man, thy sins are forgiven thee.

21. And the Scribes and the Pharisees began to reason, saying, Who is this which speaketh blasphemies? Who can forgive sins, but God alone?

22. But when Jesus perceived their thoughts, he answering said unto them, What reason ye in your hearts?

23. Whether is easier, to say, Thy sins be forgiven thee; or to say, Rise up and walk?

24. But that ye may know that the Son of man hath power upon earth to forgive sins, (he said unto the sick of the palsy,) I say unto thee, Arise, and take up thy couch, and go unto thine house.

25. And immediately he rose up before them, and took up that whereon he lay, and departed to his own house, glorifying God.

26. And they were all amazed, and they glorified God, and were filled with fear, saying, We have seen strange things to day.

CYRIL OF ALEXANDRIA. The Scribes and Pharisees who had become spectators of Christ's miracles, heard Him also teaching. Hence it is said, *And it came to pass on a certain day, as he was teaching, that there were Pharisees sitting by, &c. And the power of the Lord was present to heal them.* Not as though He borrowed the power of another, but as God and the Lord He healed by His own inherent power. Now men often become worthy of spiritual gifts, but generally depart from the rule which the giver of the gifts knew. It was not so with Christ, for the divine power went on abounding in giving remedies. But because it was necessary where so great a number of Scribes and Pharisees had come together, that something should be done to attest His power before those men who slighted Him, He performed the miracle on the man with the palsy, who since medical art seemed to fail, was carried by his kinsfolk to a higher and heavenly Physician. As it follows, *And behold men brought him.*

CHRYSTOSTOM. But they are to be admired who brought in the paralytic, since on finding that they could not enter in at the door, they attempted a new and untried way. As it follows, *And when they could not find by what way they might bring him in, they went upon the housetop, &c.* But unroofing the

house they let down the couch, and place the paralytic in the midst, as it follows, *And they let him down through the things*. Some one may say, that the place was let down, from which they lowered the couch of the palsied man through the things.

BEDE. The Lord about to cure the man of his palsy, first loosens the chains of his sins, that He may shew him, that on account of the bonds of his sins, he is punished with the loosening of his joints, and that unless the former are set free, he cannot be healed to the recovery of his limbs. Hence it follows, *And when he saw their faith, &c.*

AMBROSE. Mighty is the Lord who pardons one man for the good deed of another, and while he approves of the one, forgives the other his sins. Why, O man, with thee does not thy fellowman prevail, when with God a servant has both the liberty to intercede in thy behalf, and the power of obtaining what he asks? If thou despairst of the pardon of heavy sins, bring the prayers of others, bring the Church to pray for thee, and at sight of this the Lord may pardon what otherwise He might deny to thee.

CHRYSOSTOM. (Hom. 29. in Matt.) But there was combined in this the faith also of the sufferer himself. For he would not have submitted to be let down, had he not believed.

AUGUSTINE. (de con. Ev. lib. ii. c. 25.) But our Lord's saying, *Man, thy sins are forgiven*, conveys the meaning that the man had his sins forgiven him, because in that he was man, he could not say, "I have not sinned," but at the same time also, that He who forgave sins might be known to be God.

CHRYSOSTOM. (ubi sup.) Now if we suffer bodily, we are enough concerned to get rid of the hurtful thing; but when there has harm happened to the soul, we delay, and so are neither cured of our bodily ailments. Let us then remove the fountain of evil, and the waters of sickness will cease to flow. But from fear of the multitude, the Pharisees durst not openly expose their designs, but only meditated them in their hearts Hence it follows, *And they began to reason, saying, Who is this which speaketh blasphemies?*

CYRIL OF ALEXANDRIA. By this they hasten the sentence of death, for it was commanded in the law, that whoever blasphemed God should be punished with death. (Lev. 24:16.)

AMBROSE. From the Pharisees themselves therefore the Son of God receives testimony. For it is both more powerful evidence when men confess unwillingly, and a more fatal error when they who deny are left to the consequence of their own assertions. Hence it follows, *Who can forgive sins, but God only?* Great is the madness of an unbelieving people, who though they have confessed that it is of God alone to forgive sins, believe not God when He forgives sins.

BEDE. For they say true, that no one can forgive sins but God, who yet forgives through those to whom He gives the power of forgiving. And therefore Christ is proved to be truly God, for He is able to forgive sins as God.

AMBROSE. The Lord wishing to save sinners shews Himself to be God, by His knowledge of the secret thoughts; as it follows, *But that ye may know.*

CYRIL OF ALEXANDRIA. As if to say, O Pharisees, since ye say, *Who can forgive sins, but God alone?* I answer you, Who can search the secrets of the heart, but God alone, Who says by His prophet, *I am the Lord, that searcheth the hearts, and trieth the reins.* (Jer. 17:10.)

CHRYSTOSTOM. (ubi sup.) If then you disbelieve the first, (i. e. the forgiveness of sins,) behold, I add another, seeing that I lay open your inmost thoughts. Again, another that I make whole the body of the palsied man. Hence He adds, *Whether is it easier?* It is very plain that it is easier to restore the body to health. For as the soul is far nobler than the body, so is the forgiveness of sins more excellent than the healing of the body. But since you believe not the former, because it is hid; I will add that which is inferior, yet more open, in order that thereby that which is secret may be made manifest. And indeed in addressing the sick man, He said not, I forgive thee thy sins, expressing His own power, but, *Thy sins are forgiven thee.* But they compelled Him to declare more plainly His own power to them, when He said, *But that you may know.*

THEOPHYLACT. Observe that on earth He forgives sins. For while we are on earth we can blot out our sins. But after that we are taken away from the earth, we shall not be able to confess, for the gate is shut.

CHRYSTOSTOM. (ubi sup.) He shews the pardon of sins by the healing of the body. Hence it follows, *He says unto the sick of the palsy, I say unto thee,*

Rise. But He manifests the healing of the body by the carrying of the bed, that so that which took place might be accounted no shadow. Hence it follows, *Take up thy bed*. As if He said, “I was willing through thy suffering to cure those who think that they are in health, while their souls are sick, but since they are unwilling, go and correct thy household.”

AMBROSE. Nor is there any delay, health is present; there is but one moment both of words, and healing. Hence it follows, *And immediately he rose*. From this fact it is evident, that the Son of man has power on earth to forgive sins; He said this both for Himself and us. For He as God made man, as the Lord of the law, forgives sins; we also have been chosen to receive from Him the same marvellous grace. For it was said to the disciples, *Whose sins ye remit, they are remitted unto them*. (John 20:23.) But how does He not Himself forgive sins, Who has given to others the power of doing so? But the kings and princes of the earth when they acquit homicides, release them from their present punishment, but cannot expiate their crimes.

AMBROSE. They behold him rising up, still disbelieving, and marvel at his departing; as it follows, *And they were all amazed*.

CHRYSTOSTOM. (ubi sup.) The Jews creep on by degrees, glorifying God, yet thinking Him not God, for His flesh stood in their way. But still it was no slight thing to consider Him the chief of mortal men, and to have proceeded from God.

AMBROSE. But they had rather fear the miracles of divine working, than believe them. As it follows, *And they were filled with fear*. But if they had believed they had not surely feared, but loved; for perfect love casteth out fear. But this was no careless or trifling cure of the paralytic, since our Lord is said to have prayed first, not for the petition's sake, but for an example.

AUGUSTINE. (l. ii. qu. 4.) With respect to the sick of the palsy, we may understand that the soul relaxed in its limbs, i. e. its operations, seeks Christ, i. e. the meaning of God's word; but is hindered by the crowds, that is to say, unless it discovers the secrets of the thoughts, i. e. the dark parts of the Scriptures, and thereby arrives at the knowledge of Christ.

BEDE. And the house where Jesus was is well described as covered with tiles, since beneath the beggarly covering of letters is found the spiritual

power of grace.

AMBROSE. Now let every sick person have those that will pray for his salvation, by whom the loosened joints of our life and halting steps may be renewed by the remedy of the heavenly word. Let there be then certain monitors of the soul, to raise the mind of man, though grown dull through the weakness of the external body, to higher things, by the aid of which being able again easily to raise and humble itself, it may be placed before Jesus worthy to be presented in the Lord's sight. For the Lord beholdeth the humble.

AUGUSTINE. (ubi sup.) The men then by whom he is let down may signify the doctors of the Church. But that he is let down with the couch, signifies that Christ ought to be known by man, while yet abiding in his flesh.

AMBROSE. But the Lord, pointing out the full hope of resurrection, pardons the sins of the soul, sets aside the weakness of the flesh. For this is the curing of the whole man. Although then it is a great thing to forgive the sins of men, it is yet much more divine to give resurrection to the bodies, since indeed God is the resurrection. But the bed which is ordered to be taken up is nothing else but the human body.

AUGUSTINE. (ubi sup.) That the infirm soul may no more rest in carnal joys, as in a bed, but rather itself restrain the carnal affections, and tend toward its own home, i. e. the resting-place of the secrets of its heart.

AMBROSE. Or it may reseek its own home, i. e. return to Paradise, for that is its true home, which first received man, and was lost not fairly, but by treachery. Rightly then is the soul restored thither, since He has come Who will undo the treacherous knot, and reestablish righteousness.

5:27–32

27. And after these things he went forth, and saw a Publican, named Levi, sitting at the receipt of custom: and he said unto him, Follow me.

28. And he left all, rose up, and followed him.

29. And Levi made him a great feast in his own house: and there was a great company of Publicans and of others that sat down with them.

30. But their Scribes and Pharisees murmured against his disciples, saying, Why do ye eat and drink with Publicans and sinners?

31. And Jesus answering said unto them, They that are whole need not a physician; but they that are sick.

32. I came not to call the righteous, but sinners to repentance.

AUGUSTINE. (de con. Ev. l. ii. c. 26.) After the healing of the sick of the palsy, St. Luke goes on to mention the conversion of a publican, saying, *And after these things, he went forth, and saw a publican of the name of Levi, sitting at the receipt of custom.* This is Matthew, also called Levi.

BEDE. Now Luke and Mark, for the honour of the Evangelist, are silent as to his common name, but Matthew is the first to accuse himself, and gives the name of Matthew and publican, that no one might despair of salvation because of the enormity of his sins, when he himself was changed from a publican to an Apostle.

CYRIL OF ALEXANDRIA. For Levi had been a publican, a rapacious man, of unbridled desires after vain things, a lover of other men's goods, for this is the character of the publican, but snatched from the very worship of malice by Christ's call. Hence it follows, *And he said unto him, Follow me.* He bids him follow Him, not with bodily step, but with the soul's affections. Matthew therefore, being called by the Word, left his own, who was wont to seize the things of others, as it follows, *And having left all, he rose, and followed him.*

CHRYSOStOM. (Hom. 30. in Matt.) Here mark both the power of the caller, and the obedience of him that was called. For he neither resisted nor wavered, but forthwith obeyed; and like the fishermen, he did not even wish to go into his own house that he might tell it to his friends.

BASIL. (Reg. fus. tract. 8.) He not only gave up the profits of the customs, but also despised the dangers which might occur to himself and his family from leaving the accounts of the receipts uncompleted.

THEOPHYLACT. And so from him that received toll from the passers by, Christ received toll, not money, but entire devotion to His company.

CHRYSTOSTOM. (ubi sup.) But the Lord honoured Levi, whom He had called, by immediately going to his feast. For this testified the greater confidence in him. Hence it follows, *And Levi made him a great feast in his own house.* Nor did He sit down to meat with him alone, but with many, as it follows, *And there was a great company of Publicans and others that sat down with them.* For the publicans came to Levi as to their colleague, and a man in the same line with themselves, and he too glorying in the presence of Christ, called them all together. For Christ displayed every sort of remedy, and not only by discoursing and displaying cures, or even by rebuking the envious, but also by eating with them, He corrected the faults of some, thereby giving us a lesson, that every time and occasion brings with it its own profit. But He shunned not the company of Publicans, for the sake of the advantage that might ensue, like a physician, who unless he touch the afflicted part cannot cure the disease.

AMBROSE. For by His eating with sinners, He prevents not us also from going to a banquet with the Gentiles.

CHRYSTOSTOM. (ubi sup.) But nevertheless the Lord was blamed by the Pharisees, who were envious, and wished to separate Christ and His disciples, as it follows, *And the Pharisees murmured, saying, Why do you eat with Publicans, &c.*

AMBROSE. This was the voice of the Devil. This was the first word the Serpent uttered to Eve, *Yea hath God said, Ye shall not eat.* (Gen. 3:1) So they diffuse the poison of their father.

AUGUSTINE. (de con. Ev. lib. ii. c. 27.) Now St. Luke seems to have related this somewhat different from the other Evangelists. For he does not say that to our Lord alone it was objected that He eat and drank with publicans and sinners, but to the disciples also, that the charge might be understood both of Him and them. But the reason that Matthew and Mark related the objection as made concerning Christ to His disciples, was, that seeing the disciples ate with publicans and sinners, it was the rather objected to their Master as Him whom they followed and imitated; the meaning therefore is the same, yet so much the better conveyed, as while still keeping to the truth, it differs in certain words.

CHRYSTOM. (ubi sup.) But our Lord refutes all their charges, shewing, that so far from its being a fault to mix with sinners, it is but a part of His merciful design, as it follows, *And Jesus answering said unto them, They that are whole need not a physician*; in which He reminds them of their common infirmities, and shews them that they are of the number of the sick, but adds, He is the Physician. It follows, *I came not to call the righteous, but sinners to repentance*. As if He should say, So far am I from hating sinners, that for their sakes only I came, not that they should remain sinners, but be converted and become righteous.

AUGUSTINE. (ubi sup.) Hence He adds, *to repentance*, which serves well to explain the passage, that no one should suppose that sinners, because they are sinners, are loved by Christ, since that similitude of the sick plainly suggests what our Lord meant by calling sinners, as a Physician, the sick, in order that from iniquity as from sickness they should be saved.

AMBROSE. But how does God love righteousness, and David has never seen the righteous man forsaken, if the righteous are excluded, the sinner called; unless you understand that He meant by the righteous those who *boast of the law*, (Ps. 11:7, Ps. 37:25.) and seek not the grace of the Gospel. Now no one is justified by the law, but redeemed by grace. He therefore calls not those who call themselves righteous, for the claimers to righteousness are not called to grace. For if grace is from repentance, surely he who despises repentance renounces grace.

AMBROSE. But He calls those sinners, who considering their guilt, and feeling that they cannot be justified by the law, submit themselves by repentance to the grace of Christ.

CHRYSTOM. Now He speaks of the righteous ironically, as when He says, *Behold Adam is become as one of us*. (Gen. 3:22.) But that there was none righteous upon the earth St. Paul shews, saying, *All have sinned, and need the grace of God*. (Rom. 3:23.)

GREGORY OF NYSSA. Or, He means that the sound and righteous need no physician, i. e. the angels, but the corrupt and sinners, i. e. ourselves do; since we catch the disease of sin, which is not in heaven.

BEDE. Now by the election of Matthew is signified the faith of the Gentiles, who formerly gasped after worldly pleasures, but now refresh the body of

Christ with zealous devotion.

THEOPHYLACT. Or the publican is he who serves the prince of this world, and is debtor to the flesh, to which the glutton gives his food, the adulterer his pleasure, and another something else. But when the Lord saw him sitting at the receipt of custom, and not stirring himself to greater wickedness, He calls him that he might be snatched from the evil, and follow Jesus, and receive the Lord into the house of his soul.

AMBROSE. But he who receives Christ into his inner chamber, is fed with the greatest delights of overflowing pleasures. The Lord therefore willingly enters, and reposes in his affection; but again the envy of the treacherous is kindled, and the form of their future punishment is prefigured; for while all the faithful are feasting in the kingdom of heaven, the faithless will be cast out hungry. Or, by this is denoted the envy of the Jews, who are afflicted at the salvation of the Gentiles.

AMBROSE. At the same time also is shewn the difference between those who are zealous for the law and those who are for grace, that they who follow the law shall suffer eternal hunger of soul, while they who have received the word into the inmost soul, refreshed with abundance of heavenly meat and drink, can neither hunger nor thirst. And so they who fasted in soul murmured.

5:33–39

33. And they said unto him, Why do the disciples of John fast often, and make prayers, and likewise the disciples of the Pharisees; but thine eat and drink?

34. And he said unto them, Can ye make the children of the bridechamber fast, while the bridegroom is with them?

35. But the days will come, when the bridegroom shall be taken away from them, and then shall they fast in those days.

36. And he spake also a parable unto them; No man putteth a piece of a new garment upon an old; if otherwise, then both the new maketh a rent, and the piece that was taken out of the new agreeth not with the old.

37. And no man putteth new wine into old bottles; else the new wine will burst the bottles, and be spilled, and the bottles shall perish.

38. But new wine must be put into new bottles; and both are preserved.

39. No man also having drunk old wine straightway desireth new: for he saith, The old is better.

CYRIL OF ALEXANDRIA. AS soon as they have received the first answer from Christ, they proceed from one thing to another, with the intent to shew that the holy disciples, and Jesus Himself with them, cared very little for the law. Hence it follows, *Why do the disciples of John fast, but thine eat, &c.* (Lev. 15, prævaricationis.) As if they said, Ye eat with publicans and sinners, whereas the law forbids to have any fellowship with the unclean, but compassion comes in as an excuse for your transgression; why then do ye not fast, as they are wont to do who wish to live according to the law? But holy men indeed fast, that by the mortification of their body they may quell its passions. Christ needed not fasting for the perfecting of virtue, since as God He was free from every yoke of passion. Nor again did His companions need fasting, but being made partakers of His grace without fasting they were strengthened in all holy and godly living. For when Christ fasted for forty days, it was not to mortify His passions, but to manifest to carnal men the rule of abstinence.

AUGUSTINE. (de Con. Ev. l. ii. c. 27.) Now Luke evidently relates that this was spoken not by men of themselves, but by others concerning them. How then does Matthew say, *Then came unto him the disciples of John, saying, Why do we and the Pharisees fast; unless that they themselves also came, and were all eager, as far as they were able, to put the question to Him?*

AUGUSTINE. (de Qu. Ev. l. ii. q. 18.) Now there are two fasts, one is in tribulation, to propitiate God for our sins; another in joy, when as carnal things delight us less, we feed the more on things spiritual. The Lord therefore being asked why His disciples did not fast, answered as to each fast. And first of the fast of tribulation; for it follows, *And he said unto them, Can ye make the children of the bridegroom fast when the bridegroom is with them?*

CHRYSOStOM. (Hom. 30. in Matt.) As if He should say, The present time is one of joy and gladness, sorrow must not then be mixed up with it.

CYRIL OF ALEXANDRIA. For the shewing forth of our Saviour in this world was nothing else but a great festival, (πανήγυρις) spiritually uniting our nature to Him as His bride, that she who was formerly barren might become fruitful. The children of the Bridegroom then are found to be those who have been called by Him through a new and evangelical discipline, but not the Scribes and Pharisees, who observe only the shadow of the law.

AUGUSTINE. (de Con. Ev. ii. c. 27.) Now this which Luke alone mentions, *Ye cannot make the children of the bridegroom fast*, is understood to refer to those very men who said that they would make the children of the Bridegroom mourn and fast, since they were about to kill the Bridegroom.

CYRIL OF ALEXANDRIA. Having granted to the children of the Bridegroom that it was not fitting that they should be troubled, as they were keeping a spiritual feast, but that fasting should be abolished among them, He adds as a direction, *But the days shall come when the Bridegroom shall be taken from them, and then shall they fast in those days*.

AUGUSTINE. (de Qu. Ev. ii. qu. 18.) As if He said, Then shall they be desolate, and in sorrow and lamentation, until the joy of consolation shall be restored to them by the Holy Spirit.

AMBROSE. Or, That fast is not given up whereby the flesh is mortified, and the desires of the body chastened. (For this fast commends us to God.) But we cannot fast who have Christ, and banquet on the flesh and blood of Christ.

BASIL. The children of the Bridegroom also cannot fast, i. e. refuse nourishment to the soul, but live on every word which proceedeth out of the mouth of God.

AMBROSE. But when are those days, in which Christ shall be taken away from us, since He has said, *I will be with you alway, even unto the end of the world?* But no one can take Christ away from you, unless you take yourself away from Him.

BEDE. For as long as the Bridegroom is with us we both rejoice, and can neither fast nor mourn. But when He has gone away through our sins, then a

fast must be declared and mourning be enjoined.

AMBROSE. Lastly, it is spoken of the fast of the soul, as the context shews, for it follows, *But he said, No man putteth a piece of a new garment upon an old.* He calleth fasting an old garment, which the Apostle thought should be taken off, saying, *Put off the old man with his deeds.* (Col. 3:9.) In the same manner we have a series of precepts not to mix up the actions of the old and new man.

AUGUSTINE. (ubi sup.) Or else, The gift of the Holy Spirit being received, there is a kind of fast, which is of joy, which they who are already renewed to a spiritual life most seasonably celebrate. Before they receive this gift, He says they are as old garments, to which a new piece of cloth is most unsuitably sewed on, i. e. any part of the doctrine which relates to the soberness of the new life; for if this takes place, the very doctrine itself also is in a measure divided, for it teaches a general fast not from pleasant food only, but from all delight in temporal pleasures, the part of which that appertains to food He said ought not to be given to men still devoted to their old habits, for therein seems to be a rent, and it agreeth not with the old. He says also, that they are like to old skins, as it follows, *And no one putteth wine into old skins.*

AMBROSE. The weakness of man's condition is exposed when our bodies are compared to the skins of dead animals.

AUGUSTINE. (ubi sup.) But the Apostles are compared to old skins, who are more easily burst with new wine, i. e. with spiritual precepts, than contain them. Hence it follows, *Else the new wine will burst the skins, and the wine will be spilled.* But they were new skins at that time, when after the ascension of the Lord they received the Holy Spirit, when from desire of His consolation they were renewed by prayer and hope. Hence it follows, *But the new wine must be put into new bottles, and both are preserved.*

BEDE. Inasmuch as wine refreshes us within, but garments cover us without, the garments are the good works which we do abroad, by which we shine before men; wine, the fervour of faith, hope, and charity. Or, The old skins are the Scribes and Pharisees, the new piece and the new wine the precepts of the Gospel.

GREGORY OF NYSSA. (Orat. de Deit. Filii et SS.) For wine newly drawn forth, evaporates on account of the natural heat in the liquor, throwing off from itself the scum by natural action. Such wine is the new covenant, which the old skins because of their unbelief contain not, and are therefore burst by the excellence of the doctrine, and cause the grace of the Spirit to flow in vain; *because into an evil soul wisdom will not enter.* (Sap. 1:4.)

BEDE. But to every soul which is not yet renewed, but goes on still in the old way of wickedness, the sacraments of new mysteries ought not to be given. They also who wish to mix the precepts of the Law with the Gospel, as the Galatians did, put new wine into old bottles. It follows, *No man also having drank old wine straightway desireth new, for he saith, the old is better.* For the Jews, imbued with the taste of their old life, despised the precepts of the new grace, and being defiled with the traditions of their ancestors, were not able to perceive the sweetness of spiritual words.

CHAP. 6

6:1–5

1. And it came to pass on the second sabbath after the first, that he went through the corn fields; and his disciples plucked the ears of corn, and did eat, rubbing them in their hands.

2. And certain of the Pharisees said unto them, Why do ye that which is not lawful to do on the sabbath days?

3. And Jesus answering them said, Have ye not read so much as this, what David did, when himself was an hungred, and they which were with him;

4. How he went into the house of God, and did take and eat the shewbread, and gave also to them that were with him; which it is not lawful to eat but for the Priests alone?

5. And he said unto them, That the Son of man is Lord also of the sabbath.

AMBROSE. Not only in the form of expression, but in His very practice and mode of action, did the Lord begin to absolve man from the observance of the old law. Hence it is said, *And it came to pass that he went through the corn fields, &c.*

BEDE. For His disciples having no opportunity for eating because the multitudes thronged so, were naturally hungry, but by plucking the ears of corn they relieved their hunger, which is a mark of a strict habit of life, not seeking for prepared meats, but mere simple food.

THEOPHYLACT. Now He says, *on the second sabbath after the first*, because the Jews called every feast a sabbath. For sabbath means *rest*. Frequently

therefore was there feasting at the preparation, and they called the preparation a sabbath because of the feast, and hence they gave to the principal sabbath the name of the second-first, as being the second in consequence of the festival of the day preceding.

CHRYSTOSTOM. (Hom. 39. in Matt.) For there was a double feast; one on the principal sabbath, another on the next solemn day succeeding, which was also called a sabbath.

ISIDORE OF PELEUSIUM. (Isidore l. i. Ep. 110.) He says, On the second-first, because it was the second day of the Passover, but the first of unleavened bread. Having killed the passover, on the very next day they kept the feast of unleavened bread. And it is plain that this was so from the fact, that the Apostles plucked ears of corn and ate them, for at that time the ears are weighed down by the fruit.

EPIPHANIUS. (cont. Hær. l. i. Hær. xxx. 32.) On the sabbath day then they were seen passing through the corn fields, and eating the corn, shewing that the bonds of the sabbath were loosened, when the great Sabbath was come in Christ, Who made us to rest from the working of our iniquities.

CYRIL OF ALEXANDRIA. But the Pharisees and Scribes not knowing the Holy Scriptures agreed together to find fault with Christ's disciples, as it follows, *And certain of the Pharisees said unto them, Why do ye, &c.* Tell me now, when a table is set before you on the sabbath day; do you not break bread? Why then do you blame others?

BEDE. But some say that these things were objected to our Lord Himself; they might indeed have been objected by different persons, both to our Lord Himself and His disciples, but to whomsoever the objection is made, it chiefly refers to Him.

AMBROSE. But the Lord proves the defenders of the law to be ignorant of what belongs to the law, bringing the example of David; as it follows, *And Jesus answering said to them, Have ye not read so much as this, &c.*

CYRIL OF ALEXANDRIA. As if He said, Whereas the law of Moses expressly says, *Give a righteous judgment, and ye shall not respect persons in judgment*, (Deut. 1:16, 17.) how now do ye blame My disciples, who even

to this day extol David as a saint and prophet, though he kept not the commandment of Moses?

CHRYSTOSTOM. (ut sup.) And mark, that whenever the Lord speaks for His servants, (i. e. His disciples,) He brings forward servants, as for example David and the Priests; but when for Himself, He introduces His Father; as in that place, *My Father worketh hitherto, and I work.* (John 5:17.)

THEOPHYLACT. But he reproves them in another way, as it is added, *And he said unto them, that the Son of man is Lord also of the sabbath.* As if he said, I am the Lord of the sabbath, as being He who ordained it, and as the Legislator I have power to loose the sabbath; for Christ was called the Son of man, who being the Son of God yet condescended in a miraculous manner to be made and called for man's sake the Son of man.

CHRYSTOSTOM. (ubi sup.) But Mark declares that He uttered this of our common nature, for He said, *The sabbath was made for man, not, man for the sabbath.* It is therefore more fitting that the sabbath should be subject to man, than that man should bow his neck to the sabbath.

AMBROSE. But herein is a great mystery. For the field is the whole world, the corn is the abundant harvest of the saints in the seed of the human race, the ears of corn are the fruits of the Church, which the Apostles shaking off by their works fed upon, nourishing themselves with our increase, and by their mighty miracles, as it were out of the bodily husks, plucking forth the fruits of the mind to the light of faith.

BEDE. For they bruise the ears in their hands, because, when they wish to bring others over into the body of Christ, they mortify their old man with its acts drawing them away from worldly thoughts.

AMBROSE. Now the Jews thought this unlawful on the Sabbath, but Christ by the gift of new grace represented hereby the rest of the law, the work of grace. Wonderfully has He called it the second-first sabbath, not the first-second, because that was loosed from the law which was first, and this is made first which was ordained second. It is therefore called the second sabbath according to number, the first according to the grace of the work. For that sabbath is better where there is no penalty, than that where there is a penalty prescribed. Or this perhaps was first in the foreknowledge of wisdom, and second in the sanction of the ordinance. Now in David

escaping with his companions, there was a foreshadowing of Christ in the law, who with His Apostles escaped the prince of the world. But how was it that the Observer and Defender of the law Himself both eat the bread, and gave it to those that were with Him, which no one was allowed to eat but the priests, except that He might shew by that figure that the priests' bread was to come over to the use of the people, or that we ought to imitate the priests' life, or that all the children of the Church are priests, for we are anointed into a holy priesthood, offering ourselves a spiritual sacrifice to God. (1 Pet. 2:5.) But if the sabbath was made for men, and the benefit of men required that a man when hungry (having been long without the fruits of the earth) should forsake the abstinence of the old fast, the law is surely not broken but fulfilled.

6:6–11

6. And it came to pass also on another sabbath, that he entered into the synagogue and taught: and there was a man whose right hand was withered.

7. And the Scribes and Pharisees watched him, whether he would heal on the sabbath day; that they might find an accusation against him.

8. But he knew their thoughts, and said to the man which had the withered hand, Rise up, and stand forth in the midst. And he arose and stood forth.

9. Then said Jesus unto them, I will ask you one thing; Is it lawful on the sabbath days to do good, or to do evil? to save life, or to destroy it?

10. And looking round about upon them all, he said unto the man, Stretch forth thy hand. And he did so: and his hand was restored whole as the other.

11. And they were filled with madness; and communed one with another what they might do to Jesus.

AMBROSE. The Lord now proceeds to another work. For He who had determined to make the whole man safe, was able to cure each member.

Hence it is said, *And it came to pass also on another sabbath, that he entered into the synagogue and taught.*

BEDE. He chiefly heals and teaches on the sabbaths, not only to convey the meaning of a spiritual sabbath, but because of the more numerous assembly of the people.

CYRIL OF ALEXANDRIA. But He taught things far beyond their comprehension, and opened to his hearers the way to future salvation by Him; and then after having first taught them, He suddenly shewed His divine power, as it follows, *and there was a man there whose right hand was withered.*

BEDE. But since the Master had excused by an undeniable example the breach of the sabbath, with which they charged His disciples, their object is now by watching to bring a false accusation against the Master Himself. As it follows, *And the Scribes and Pharisees watched him, if he would heal on the sabbath,* that if He did not, they might accuse Him of cruelty or impotence; if He did, of violation of the sabbath. Hence it follows, *that they might find an accusation against him.*

CYRIL OF ALEXANDRIA. For this is the way of the envious man, he feeds in himself his pang of grief with the praises of others. But the Lord knew all things, and searches the hearts; as it follows, *But he knew their thoughts, and said to the man who had the withered hand, Rise up, and stand. And he arose, and stood forth,* that perchance he might stir up the cruel Pharisees to pity, and allay the flames of their passion.

BEDE. But the Lord anticipating the false charge which they were preparing against Him, reproves those who by wrongly interpreting the law thought that they must rest on the sabbath-day even from good works; whereas the law commands us to abstain from servile works, i. e. from evil, on the sabbath. Hence it follows, *Then said Jesus unto them, I ask you, Is it lawful to do good on the sabbath, &c.*

CYRIL OF ALEXANDRIA. This is a very useful question, for if it is lawful to do good on the sabbath, and there is no reason why those who work should not obtain mercy from God, cease to gather up accusation against Christ. But if it be not lawful to do good on the sabbath, and the law prohibits the safety of life, thou art become the accuser of the law. For if we examine the

very institution of the sabbath, we shall find it was introduced for an object of mercy, for God commanded to keep holy the sabbath, that may rest *thy man servant and thy maid servant, and all thy cattle*. (Exod. 20:23.) But he who has mercy on his ox, and the rest of his cattle, how much rather will he not have mercy on man troubled with a severe disease?

AMBROSE. But the law by things present prefigured the form of things future, among which surely the days of rest to come are to be not from good works but from evil. For although secular works may be given up, yet it is no idle act of a good work to rest in the praise of God.

AUGUSTINE. (Qu. Ev. 1. iii. qu. 7.) But though our Lord was healing the body, He asked this question, “is it lawful to save the soul or to lose it?” either because He performed His miracles on account of faith in which is the salvation of the soul; or, because the cure of the right hand signified the salvation of the soul, which ceasing to do good works, seemed in some measure to have a withered right hand, i. e. He placed the soul for the man, as men are wont to say, “So many souls were there.”

AUGUSTINE. (de Con. Ev. 1. ii. c. 35.) But it may be questioned how Matthew came to say, that they asked the Lord, *whether it was lawful to heal on the sabbath*, when Luke in this place states that they rather were asked of the Lord. We must therefore believe that they first asked the Lord, and that then He understanding by their thoughts that they sought an opportunity to accuse Him, placed the man in the midst whom He was going to heal, and asked the question which Mark and Luke relate Him to have asked. It follows, *And looking round about upon them all*.

TITUS BOSTRENSIS. When the eyes of all were, as it were, riveted together, and their minds also fixed upon the consideration of the matter, *he said to the man, Stretch forth thy hand*; I command thee, Who created man. But he who had the withered hand hears, and is made whole, as it follows, *And he stretched it, and it was restored*. But they who should have been astonished at the miracle, increased in malice; as it follows, *But they were filled with madness; and communed one with another what they should do to Jesus*.

CHRYSOSTOM. (Hom. in Matt. 40.) And as Matthew relates, *they go out to take counsel, that they should kill him*.

CYRIL OF ALEXANDRIA. Thou perceivest, O Pharisee, a divine Worker, and Him Who delivers the sick by His heavenly power, and out of envy thou breathest forth death.

BEDE. The man represents the human race, withered by the unfruitfulness of good works, because of the hand in our first parent stretched forth to take the apple, which was healed by the innocent hand stretched forth on the cross. And rightly was the withered hand in the synagogue, because where there is the greater gift of knowledge, there the transgressor lies under the greater blame.

AMBROSE. You have heard then the words of Him who says, *Stretch forth thy hand*. That is a frequent and common cure, and thou that thinkest thy hand is whole, beware lest it be contracted by avarice or sacrilege. Stretch it forth oftener to help thy neighbour, to protect the widow, to save from injury him whom you see the victim of unjust attack; stretch it forth to the poor man who beseeches thee; stretch it forth to the Lord, to ask pardon of thy sins; as the hand is stretched forth so is it healed. (1 Kings 13:5, 6.)

6:12–16

12. And it came to pass in those days, that he went out into a mountain to pray, and continued all night in prayer to God.

13. And when it was day, he called unto him his disciples: and of them he chose twelve, whom also he named apostles;

14. Simon, (whom he also named Peter,) and Andrew his brother, James and John, Philip and Bartholomew,

15. Matthew and Thomas, James the son of Alphæus, and Simon called Zelotes,

16. And Judas the brother of James, and Judas Iscariot, which also was the traitor.

GLOSS. (non occ.) When adversaries rose up against the miracles and teaching of Christ, He chose Apostles as defenders and witnesses of the

truth, and prefaces their election with prayer; as it is said, *And it came to pass, &c.*

AMBROSE. Let not thy ears be open to deceit, that thou shouldest think that the Son of God prays from want of strength, that He may obtain what He could not perform; for being Himself the Author of power, the Master of obedience, He leads us by His own example to the precepts of virtue.

CYRIL OF ALEXANDRIA. Let us examine then in the actions which Jesus did, how He teaches us to be instant in prayer to God, going apart by ourselves, and in secret, no one seeing us; putting aside also our worldly cares, that the mind may be raised up to the height of divine contemplation; and this we have marked in the fact, that Jesus went in to a mountain apart to pray.

AMBROSE. Every where also He prays alone, for human wishes comprehend not the wisdom of God; and no one can be a partaker of the secrets of Christ. But not every one who prays ascends a mountain, he only who prays advancing from earthly things to higher, who is not anxious for the riches or honours of the world. All whose minds are raised above the world ascend the mountain. In the Gospel therefore you will find, that the disciples alone ascend the mountain with the Lord. But thou, O Christian, hast now the character given, the form prescribed which thou shouldest imitate; as it follows, *And he continued all night in prayer to God.* For what oughtest thou to do for thy salvation, when Christ continues all night in prayer for thee?

CHRYSOSTOM. (Hom. ad Pop. Ant. 42. et in Act. c. 16. Ed. Lat.) Rise then thou also at night time. The soul is then purer, the very darkness and great silence are in themselves enough to lead us to sorrow for our sins. But if thou lookest upon the heaven itself studded with stars as with unnumbered eyes, if thou thinkest that they who wanton and do unjustly in day time are then nothing different from the dead, thou wilt loathe all human undertakings. All these things serve to raise the mind. Vain-glory then disquiets not, no tumult of passion has the mastery; fire does not so destroy the rust of iron as nightly prayer the blight of sin. He whom the heat of the sun has fevered by day is refreshed by the dew; nightly tears are better than any dew, and are proof against desire and fear. But if a man is not cherished by the dew we speak of, he withers in the day. Wherefore although thou

prayest not much at night, pray once with watching, and it is enough; shew that the night belongs not only to the body, but to the soul.

AMBROSE. But what does it become thee to do when thou wouldest commence any work of piety, when Christ, about to send out His disciples, first prayed? for it follows, *And when it was day, he called his disciples, &c.* whom truly He destined to be the means of spreading the salvation of man through the world. Turn thy eyes also to the heavenly council. Not the wise men, not the rich, not the noble, but He chose to send out fishermen and publicans, that they might not seem to turn men to their grace by riches or by the influence of power and rank, and that the force of truth, not the graces of oratory, might prevail.

CYRIL OF ALEXANDRIA. (ut sup.) But mark the great carefulness of the Evangelist. He not only says that the holy Apostles were chosen, but he enumerates them by name, that no one should dare to insert any others in the catalogue; *Simon, whom he also called Peter, and Andrew his brother.*

BEDE. He not only surnamed Peter first, but long before this, when he was brought by Andrew, it is said, *Thou shalt be called Cephas, which is by interpretation, a stone* (John 1:42.). But Luke, wishing to mention the names of the disciples, since it was necessary to call him Peter, wished shortly to imply that this was not his name before, but the Lord had given it to him.

EUSEBIUS. The two next are James and John, as it follows, *James and John*, both indeed sons of Zebedee, who were also fishermen. After them he mentions *Philip and Bartholomew*. John says Philip was of Bethsaida, of the city of Andrew and Peter. Bartholomew was a simple man, devoid of all worldly knowledge and guile. But Matthew was called from those who used to collect taxes; concerning whom he adds *Matthew and Thomas*.

BEDE. Matthew places himself after his fellow-disciple Thomas, from humility, whereas by the other Evangelists he is put before him. It follows, *James the son of Alphæus, and Simon who is called Zelotes*.

GLOSS. Because in truth he was of Cana in Galilee, which is interpreted zeal; and this is added to distinguish him from Simon Peter. It follows, *Judas the brother of James, and Judas Iscariot, who also betrayed him*.

AUGUSTINE. (de Con. Ev. lib. ii. c. 30.) With respect to the name of Judas the brother of James, Luke seems to differ from Matthew, who calls him Thaddæus. But what prevented a man from being called by two or three names? Judas the traitor is chosen, not unwittingly but knowingly, for Christ had indeed taken to Himself the weakness of man, and therefore refused not even this share of human infirmity. He was willing to be betrayed by His own Apostle, that thou when betrayed by thy friend mayest bear calmly thy mistaken judgment, thy kindness thrown away.

BEDE. But in a mystical sense the mountain on which our Lord chose His disciples represents the loftiness of justice in which they were to be instructed, and which they were to preach to others; so also the law was given on a mountain.

CYRIL OF ALEXANDRIA. But if we may learn the interpretation of the Apostles' names, know that Peter means, "loosening or knowing;" Andrew, "glorious power," or "answering;" but James, "apostle of grief;" John, "the grace of the Lord;" Matthew, "given;" Philip, "large mouth," or the "orifice of a torch;" Bartholomew, "the son of him who lets down water;" Thomas, "deep or twin;" James the son of Alphæus, "supplanter of the step of life;" Judas, "confession;" Simon, "obedience."

6:17–19

17. And he came down with them, and stood in the plain, and the company of his disciples, and a great multitude of people out of all Judæa, and Jerusalem, and from the sea coast of Tyre and Sidon, which came to hear him, and to be healed of their diseases;

18. And they that were vexed with unclean spirits: and they were healed.

19. And the whole multitude sought to touch him: for there went virtue out of him, and healed them all.

CYRIL OF ALEXANDRIA. When the ordination of the Apostles was accomplished, and great numbers were collected together from the country of Judæa, and from the sea coast of Tyre and Sidon, (who were idolaters,) he gave the Apostles their commission to be the teachers of the whole

world, that they might recal the Jews from the bondage of the law, but the worshippers of devils from their Gentile errors to the knowledge of the truth. Hence it is said, *And he came down with them, and stood in the plain, and a great multitude from Judæa, and the sea coast, &c.*

BEDE. By the sea coast he does not refer to the neighbouring sea of Galilee, because this would not be accounted wonderful, but it is so called from the great sea, and therein also Tyre and Sidon may be comprehended, of which it follows, *Both of Tyre and Sidon*. And these states being Gentile, are purposely named here, to indicate how great was the fame and power of the Saviour which had brought even the citizens of the coast to receive His healing and teaching. Hence it follows, *Which came to hear him*.

THEOPHYLACT. That is, for the cure of their souls; and that they might be healed of their diseases, that is, for the cure of their bodies.

CYRIL OF ALEXANDRIA. But after that the High Priest had made publicly known His choice of Apostles, He did many and great miracles, that the Jews and Gentiles who had assembled might know that these were invested by Christ with the dignity of the Apostleship, and that He Himself was not as another man, but rather was God, as being the Incarnate Word. Hence it follows, *And the whole multitude sought to touch him, for there went virtue out of him*. For Christ did not receive virtue from others, but since he was by nature God, sending out His own virtue upon the sick, He healed them all.

AMBROSE. But observe all things carefully, how He both ascends with His Apostles and descends to the multitude; for how could the multitude see Christ but in a lowly place. It follows him not to the lofty places, it ascends not the heights. Lastly, when He descends, He finds the sick, for in the high places there can be no sick.

BEDE. You will scarcely find any where that the multitudes follow our Lord to the higher places, or that a sick person is healed on a mountain; but having quenched the fever of lust and lit the torch of knowledge, each man approaches by degrees to the height of the virtues. But the multitudes which were able to touch the Lord are healed by the virtue of that touch, as formerly the leper is cleansed when our Lord touched him. The touch of the

Saviour then is the work of salvation, whom to touch is to believe on Him, to be touched is to be healed by His precious gifts.

6:20–23

20. And he lifted up his eyes on his disciples, and said, Blessed be ye poor: for yours is the kingdom of God.

21. Blessed are ye that hunger now: for ye shall be filled. Blessed are ye that weep now: for ye shall laugh.

22. Blessed are ye, when men shall hate you, and when they shall separate you from their company, and shall reproach you, and cast out your name as evil, for the Son of man's sake.

23. Rejoice ye in that day, and leap for joy: for, behold, your reward is great in heaven: for in the like manner did their fathers unto the prophets.

CYRIL OF ALEXANDRIA. After the ordination of the Apostles, the Saviour directed His disciples to the newness of the evangelical life.

AMBROSE. But being about to utter His divine oracles, He begins to rise higher; although He stood in a low place, yet as it is said, *He lifted up his eyes*. What is lifting up the eyes, but to disclose a more hidden light?

BEDE. And although He speaks in a general way to all, yet more especially He lifts up His eyes on His disciples; for it follows, *on his disciples*, that to those who receive the word listening attentively with the heart, He might reveal more fully the light of its deep meaning.

AMBROSE. Now Luke mentions only four blessings, but Matthew eight; but in those eight are contained these four, and in these four those eight. For the one has embraced as it were the four cardinal virtues, the other has revealed in those eight the mystical number. For as the eighth¹ is the accomplishment of our hope, so is the eighth also the completion of the virtues. But each Evangelist has placed the blessings of poverty first, for it is the first in order, and the purest, as it were, of the virtues; for he who has despised the world shall reap an eternal reward. Now can any one obtain the reward of the heavenly kingdom who, overcome by the desires of the world, has no

power of escape from them? Hence it follows, *He said, Blessed are the poor.*

CYRIL OF ALEXANDRIA. In the Gospel according to St. Matthew it is said, *Blessed are the poor in spirit*, that we should understand the poor in spirit to be one of a modest and somewhat depressed mind. Hence our Saviour says, *Learn from me, for I am meek and lowly of heart*. But Luke says, *Blessed are the poor*, without the addition of spirit, calling those poor who despise riches. For it became those who were to preach the doctrines of the saving Gospel to have no covetousness, but their affections set upon higher things.

BASIL. (in Ps. 33.) But not every one oppressed with poverty is blessed, but he who has preferred the commandment of Christ to worldly riches. For many are poor in their possessions, yet most covetous in their disposition; these poverty does not save, but their affections condemn. For nothing involuntary deserves a blessing, because all virtue is characterized by the freedom of the will. Blessed then is the poor man as being the disciple of Christ, Who endured poverty for us. For the Lord Himself has fulfilled every work which leads to happiness, leaving Himself an example for us to follow.

EUSEBIUS. But when the celestial kingdom is considered in the many gradations of its blessings, the first step in the scale belongs to those who by divine instinct embrace poverty. Such did He make those who first became His disciples; therefore He says in their person, *For yours is the kingdom of heaven*, as pointedly addressing Himself to those present, upon whom also He lifted up His eyes.

CYRIL OF ALEXANDRIA. After having commanded them to embrace poverty, He then crowns with honour those things which follow from poverty. It is the lot of those who embrace poverty to be in want of the necessities of life, and scarcely to be able to get food. He does not then permit His disciples to be fainthearted on this account, but says, *Blessed are ye who hunger now*.

BEDE. That is, blessed are ye who chasten your body and subject it to bondage, who in hunger and thirst give heed to the word, for then shall ye receive the fulness of heavenly joys.

GREGORY OF NYSSA. (de Beat. orat. 4.) But in a deeper sense, as they who partake of bodily food vary their appetites according to the nature of the things to be eaten; so also in the food of the soul, by some indeed that is desired which depends upon the opinion of men, by others, that which is essentially and of its own nature good. Hence, according to Matthew, men are blessed who account righteousness in the place of food and drink; by righteousness I mean not a particular but an universal virtue, which he who hungers after is said to be blessed.

BEDE. Plainly instructing us, that we ought never to account ourselves sufficiently righteous, but always desire a daily increase in righteousness, to the perfect fulness of which the Psalmist shews us that we can not arrive in this world, but in the world to come. *I shall be satisfied when thy glory shall be made manifest* (Ps. 17:15.). Hence it follows, *For ye shall be filled*.

GREGORY OF NYSSA. (ubi sup.) For to those who hunger and thirst after righteousness He promises abundance of the things they desire. For none of the pleasures which are sought in this life can satisfy those who pursue them. But the pursuit of virtue alone is followed by that reward, which implants a joy in the soul that never faileth.

CYRIL OF ALEXANDRIA. But poverty is followed not only by a want of those things which bring delight, but also by a dejected look, *because of sorrow*. Hence it follows, *Blessed are ye that weep*. He blesses those who weep, not those who merely drop tears from their eyes, (for this is common to the believing and unbelieving, when sorrow befalls them,) but rather He calls those blessed, who shun a careless life, mixed up with sin, and devoted to carnal pleasures, and refuse enjoyments almost weeping from their hatred of all worldly things.

CHRYSOSTOM. (Hom. 18. ad pop. Ant.) But godly sorrow is a great thing, and it worketh repentance to salvation. Hence St. Paul when he had no failings of his own to weep for, mourned for those of others. Such grief is the source of gladness, as it follows, *For ye shall laugh*. For if we do no good to those for whom we weep, we do good to ourselves. For he who thus weeps for the sins of others, will not let his own go unwept for; but the rather he will not easily fall into sin. Let us not be ever relaxing ourselves in this short life, lest we sigh in that which is eternal. Let us not seek delights from which flow lamentation, and much sorrow, but let us be saddened with

sorrow which brings forth pardon. We often find the Lord sorrowing, never laughing.

BASIL. (Hom. de Grat. act.) But He promises laughing to those who weep; not indeed the noise of laughter from the mouth, but a gladness pure and unmixed with aught of sorrow.

BEDE. He then who on account of the riches of the inheritance of Christ, for the bread of eternal life, for the hope of heavenly joys, desires to suffer weeping, hunger, and poverty, is blessed. But much more blessed is he who does not shrink to maintain these virtues in adversity. Hence it follows, *Blessed are ye when men shall hate you*. For although men hate, with their wicked hearts they can not injure the heart that is beloved by Christ, It follows, *And when they shall separate you*. Let them separate and expel you from the synagogue. Christ finds you out, and strengthens you. It follows; *And shall reproach you*. Let them reproach the name of the Crucified, He Himself raises together with Him those that have died with Him, and makes them sit in heavenly places. It follows, *And cast out your name as evil*. Here he means the name of Christian, which by Jews and Gentiles as far as they were able was frequently erased from the memory, and cast out by men, when there was no cause for hatred, but the Son of man; for in truth they who believed on the name of Christ, wished to be called after His name. Therefore He teaches that they are to be persecuted by men, but are to be blessed beyond men. As it follows, *Rejoice ye in that day, and weep for joy, for behold your reward is great in heaven*.

CHRYSTOM. Great and little are measured by the dignity of the speaker. Let us enquire then who promised the great reward. If indeed a prophet or an apostle, little had been in his estimation great; but now it is the Lord in whose hands are eternal treasures and riches surpassing man's conception, who has promised great reward.

BASIL. (Hom. 6. in Hex.) Again, *great* has sometimes a positive signification, as the heaven is great, and the earth is great; but sometimes it has relation to something else, as a great ox or great horse, on comparing two things of like nature. I think then that great reward will be laid up for those who suffer reproach for Christ's sake, not as in comparison with those things in our power, but as being in itself great because given by God.

DAMASCENE. (in lib. de Logic c. 49.) Those things which may be measured or numbered are used definitely, but that which from a certain excellence surpasses all measure and number we call great and much indefinitely; as when we say that great is the longsuffering of God.

EUSEBIUS. He then fortifies His disciples against the attacks of their adversaries, which they were about to suffer as they preached through the whole world; adding, *For in like manner did their fathers to the prophets.*

AMBROSE. For the Jews persecuted the prophets even to death.

BEDE. They who speak the truth commonly suffer persecution, yet the ancient prophets did not therefore from fear of persecution turn away from preaching the truth.

AMBROSE. In that He says, *Blessed are the poor*, thou hast temperance; which abstains from sin, tramples upon the world, seeks not vain delights. In *Blessed are they that hunger*, thou hast righteousness; for he who hungers suffers together with the hungry, and by suffering together with him gives to him, by giving becomes righteous, and his righteousness abideth for ever. In *Blessed are they that weep now* (Ps. 112:9.), thou hast prudence; which is to weep for the things of time, and to seek those which are eternal. In *Blessed are ye when men hate you*, thou hast fortitude; not that which deserves hatred for crime, but which suffers persecution for faith. For so thou wilt attain to the crown of suffering, if thou slightest the favour of men, and seekest that which is from God.

Temperance therefore brings with it a pure heart; righteousness, mercy; prudence, peace; fortitude, meekness. The virtues are so joined and linked to one another, that he who has one seems to have many; and the Saints have each one especial virtue, but the more abundant virtue has the richer reward. What hospitality in Abraham, what humility, but because he excelled in faith, he gained the preeminence above all others. To every one there are many rewards because many incentives to virtue, but that which is most abundant in a good action, has the most exceeding reward.

24. But woe unto you that are rich! for ye have received your consolation.

25. Woe unto you that are full! for ye shall hunger. Woe unto you that laugh now! for ye shall mourn and weep.

26. Woe unto you, when all men shall speak well of you! for so did their fathers to the false prophets.

CYRIL OF ALEXANDRIA. Having said before that poverty for God's sake is the cause of every good thing, and that hunger and weeping will not be without the reward of the saints, he goes on to denounce the opposite to these as the source of condemnation and punishment. *But woe unto you rich, for ye have your consolation.*

CHRYSTOSTOM. For this expression, *woe*, is always said in the Scriptures to those who cannot escape from future punishment.

AMBROSE. But although in the abundance of wealth many are the allurements to crime, yet many also are the incitements to virtue. Although virtue requires no support, and the offering of the poor man is more commendable than the liberality of the rich, still it is not those who possess riches, but those who know not how to use them, that are condemned by the authority of the heavenly sentence. For as that poor man is more praiseworthy who gives without grudging, so is the rich man more guilty, who ought to return thanks for what he has received, and not to hide without using it the sum which was given him for the common good. It is not therefore the money, but the heart of the possessor which is in fault. And though there be no heavier punishment than to be preserving with anxious fear what is to serve for the advantage of successors, yet since the covetous desires are fed by a certain pleasure of amassing, they who have had their consolation in the present life, have lost an eternal reward. We may here however understand by the rich man the Jewish people, or the heretics, or at least the Pharisees, who, rejoicing in an abundance of words, and a kind of hereditary pride of eloquence, have overstepped the simplicity of true faith, and gained to themselves useless treasures.

BEDE. *Woe to you that are full, for ye shall be hungry.* That rich man clothed in purple was full, feasting sumptuously every day, but endured in

hunger that dreadful “woe,” when from the finger of Lazarus, whom he had despised, he begged a drop of water.

BASIL. (Reg. fus. tract. 16–19.) Now it is plain that the rule of abstinence is necessary, because the Apostle mentions it among the fruits of the Spirit. (Gal. 5:23.) For the subjection of the body is by nothing so obtained as by abstinence, whereby, as it were a bridle, it becomes us to keep in check the fervour of youth. Abstinence then is the putting to death of sin, the extirpation of passions, the beginning of the spiritual life, blunting in itself the sting of temptations. But lest there should be any agreement with the enemies of God, we must accept every thing as the occasion requires, to shew, that to *the pure all things are pure* (Tit. 1:15.), by coming indeed to the necessities of life, but abstaining altogether from those which conduce to pleasure. But since it is not possible that all should keep the same hours, or the same manner, or the same proportion, still let there be one purpose, never to wait to be filled, for fulness of stomach makes the body itself also unfit for its proper functions, sleepy, and inclined to what is hurtful.

BEDE. In another way. If those are happy who always hunger after the works of righteousness, they on the other hand are counted to be unhappy, who, pleasing themselves in their own desires, suffer no hunger after the true good. It follows, *Woe to you who laugh, &c.*

BASIL. (ut sup.) Whereas the Lord reproves those who laugh now, it is plain that there will never be a house of laughter to the faithful, especially since there is so great a multitude of those who die in sin for whom we must mourn. Excessive laughter is a sign of want of moderation, and the motion of an unrestrained spirit; but ever to express the feelings of our heart with a pleasantness of countenance is not unseemly.

CHRYSOSTOM. (Hom. 6. in Matt.) But tell me, why art thou distracting and wasting thyself away with pleasures, who must stand before the awful judgment, and give account of all things done here?

BEDE. But because flattery being the very nurse of sin, like oil to the flames, is wont to minister fuel to those who are on fire with sin, he adds, *Woe unto you when all men shall speak well of you.*

CHRYSOSTOM. What is said here is not opposed to what our Lord says elsewhere, *Let your light shine before men*; (Matt. 5:16.) that is, that we

should be eager to do good for the glory of God, not our own. For vain-glory is a baneful thing, and from hence springs iniquity, and despair, and avarice, the mother of evil. But if thou seekest to turn away from this, ever raise thy eyes to God, and be content with that glory which is from Him. For if in all things we must choose the more learned for judges, how dost thou trust to the many the decision of virtue, and not rather to Him, who before all others knoweth it, and can give and reward it, whose glory therefore if thou desirest, avoid the praise of men. For no one more excites our admiration than he who rejects glory. And if we do this, much more does the God of all. Be mindful then, that the glory of men quickly faileth, seeing in the course of time it is past into oblivion. It follows, *For so did their fathers to the false prophets.*

BEDE. By the false prophets are meant those, who to gain the favour of the multitude attempt to predict future events. The Lord on the mountain pronounces only the blessings of the good, but on the plain he describes also the “woe” of the wicked, because the yet uninstructed hearers must first be brought by terrors to good works, but the perfect need but be invited by rewards.

AMBROSE. And mark, that Matthew by rewards called the people to virtue and faith, but Luke also frightened them from their sins and iniquities by the denunciation of future punishment.

6:27–31

27. But I say unto you which hear, Love your enemies, do good to them which hate you,

28. Bless them that curse you, and pray for them which despitefully use you.

29. And unto him that smiteth thee on the one cheek offer also the other; and him that taketh away thy cloke forbid not to take thy coat also.

30. Give to every man that asketh of thee; and of him that taketh away thy goods ask them not again.

31. And as ye would that men should do to you, do ye also to them likewise.

BEDE. Having spoken above of what they might suffer from their enemies, He now points out how they ought to conduct themselves towards their enemies, saying, *But I say to you who hear.*

AMBROSE. Having proceeded in the enumeration of many heavenly actions, He not unwisely comes to this place last, that He might teach the people confirmed by the divine miracles to march onward in the footsteps of virtue beyond the path of the law. Lastly, among the three greatest, (hope, faith, and charity,) the greatest is charity, which is commanded in these words, *Love your enemies.*

BASIL. (in reg. brev. 176.) It is indeed the part of an enemy to injure and be treacherous. Every one then who does harm in any way to any one is called his enemy.

CYRIL OF ALEXANDRIA. But this way of life was well adapted to the holy teachers who were about to preach throughout the earth the word of salvation, and if it had been their will to take vengeance upon their persecutors, had failed to call them to the knowledge of salvation.

CHRYSOStOM. (Hom. 18. in Matt.) But He says not, Do not hate, but *love*; nor did He merely command to love, but also to do good, as it follows, *Do good to them which hate you.*

BASIL. (ubi sup.) But because man consists of body and soul, to the soul indeed we shall do this good, by reproving and admonishing such men, and leading them by the hand to conversion; but to the body, by profiting them in the necessities of life.

It follows, *Bless them that curse you.*

CHRYSOStOM. For they who pierce their own souls deserve tears and weeping, not curses. For nothing is more hateful than a cursing heart, or more foul than a tongue which utters curses. O man, spit not forth the poison of asps, nor be turned into a beast. Thy mouth was given thee not to bite with, but to heal the wounds of others. But he commands us to count our enemies in the rank of our friends, not only in a general way, but as our particular friends for whom we are accustomed to pray; as it follows, *Pray*

for them which persecute you. But many on the contrary falling down, and striking their faces upon the ground, and stretching forth their hands, pray God not for their sins, but against their enemies, which is nothing else but piercing their own selves. When thou prayest to Him that He would hear thee cursing thy enemies, who has forbidden thee to pray against thy enemies, how is it possible for thee to be heard, since thou art calling Him to hear thee by striking an enemy in the king's presence, not with the hand indeed, but with thy words. What art thou doing, O man? thou standest to obtain pardon of your sins, and thou fillest thy mouth with bitterness. It is a time of forgiveness, prayer, and mourning, not of rage.

BEDE. But the question is fairly raised, how it is that in the prophets are to be found many curses against their enemies. Upon which we must observe, that the prophets in the imprecations they uttered foretold the future, and that not with the feelings of one who wishes, but in the spirit of one who foresees.

CYRIL OF ALEXANDRIA. Now the old law commanded us not to injure one another; or if we are first injured, not to extend our wrath beyond the measure of the injurer, but the fulfilling of the law is in Christ and in His commands. Hence it follows, *And unto him that smiteth thee on the one cheek, offer also the other.*

CHRYSTOM. (Hom. 18. in Matt.) For physicians also, when they are attacked by madmen, have then most compassion on them, and exert themselves to restore them. Have thou also a like consideration towards thy persecutors; for it is they who are under the greatest infirmity. And let us not cease until they have exhausted all their bitterness, they will then overpower thee with thanks, and God Himself will give thee a crown, because thou hast delivered thy brother from the worst disease.

BASIL. (in Esai. 1, 23. in App.) But we almost all of us offend against this command, and especially the powerful and rulers, not only if they have suffered insult, but if respect is not paid them, accounting all those their enemies who treat them with less consideration than they think they deserve. But it is a great dishonour in a prince to be ready to take revenge. For how shall he teach another, *to return to no man evil for evil* (Rom. 12:17.), if he is eager to retaliate on him who injures him.

CYRIL OF ALEXANDRIA. But the Lord would moreover have us to be despisers of property. As it follows, *And him that taketh away thy cloak, forbid not to take thy coat also*. For this is the soul's virtue, which is altogether alien from feeling the pleasure of wealth. For it becomes him who is merciful even to forget his misfortunes, that we may confer the same benefits upon our persecutors, whereby we assist our dear friends.

CHRYSTOM. (ubi sup.) Now He said not, Bear humbly the rule of thy persecutor, but, Go on wisely, and prepare thyself to suffer what he desires thee to do; overcoming his insolence by thy great prudence, that he may depart with shame at thy excellent endurance.

But some one will say, *How can this be?* When thou hast seen God made man, and suffering so many things for thee, dost thou still ask and doubt how it is possible to pardon the iniquities of thy fellow servants? Who has suffered what thy God has, when He was bound, scourged, enduring to be spat upon, suffering death? Here it follows, *But to every one who seeks, give*.

AUGUSTINE. (de Serm. Dom. lib. 1. c. 20.) He says not, To him that seeketh give all things, but give what you justly and honestly can, that is, what as far as man can know or believe, neither hurts you, nor another: and if thou hast justly refused any one, the justice must be declared to him, (so as not to send him away empty,) sometimes thou wilt confer even a greater boon when thou hast corrected him who seeks what he ought not.

CHRYSTOM. Herein however we do not lightly err, when not only we give not to those who seek, but also blame them? Why (you say) does he not work, why is the idle man fed? Tell me, dost thou then possess by labour? but still if thou workest, dost thou work for this, that thou shouldest blame another? For a single loaf and coat dost thou call a man covetous? Thou givest nothing, make then no reproaches. Why dost thou neither take pity thyself, and dissuadest those who would? If we spend upon all indifferently, we shall always have compassion: for because Abraham entertains all, he also entertains angels. For if a man is a homicide and a robber, does he not, thinkest thou, deserve to have bread? Let us not then be severe censors of others, lest we too be strictly judged.

It follows, *And of him that taketh away thy goods, ask them not again*.

CHRYSTOM. (Hom. 10. in 1 Cor.) Every thing we have we receive from God. But when we speak of “mine and thine,” they are only bare words. For if you assert a house to be yours, you have uttered an expression which wants the substance of reality. For both the air, the soil, and the moisture, are the Creator’s. Thou again art he who has built the house; but although the use is thine, it is doubtful, not only because of death, but also on account of the issues of things. Thy soul is not thy own possession, and will be reckoned to thee in like manner as all thy goods. God wishes those things to be thine which are entrusted to thee for thy brethren, and they will be thine if thou hast dispensed them for others. But if thou hast spent richly upon thyself what things are thine, they are now become another’s. But through a wicked desire of wealth men strive together in a state contrary to Christ’s words, *And of him that taketh away thy goods, ask them not again.*

AUGUSTINE. (de Ser. Dom. lib. 1. c. 19.) He says this of garments, houses, farms, beasts of burdens, and generally of all property. But a Christian ought not to possess a slave as he does a horse or money. If a slave is more honourably governed by thee than by him who desires to take him from thee, I know not whether any one would dare to say, that he ought to be despised, as a garment (ut vestimentum.)

CHRYSTOM. (Hom. 13. ad Pop. Ant.) Now we have a natural law implanted in us, by which we distinguish between what is virtue, and what is vice. Hence it follows, *And as ye would that men should do unto you, do ye also to them.* He does not say, Whatever ye would not that men should do unto you, do not ye. For since there are two ways which lead to virtue, namely, abstaining from evil, and doing good, he names one, signifying by it the other also. And if indeed He had said, That ye may be men, love the beasts, the command would be a difficult one. But if they are commanded to love men, which is a natural admonition, wherein lies the difficulty, since even the wolves and lions observe it, whom a natural relation compels to love one another. It is manifest then that Christ has ordained nothing surpassing our nature, but what He had long before implanted in our conscience, so that thy own will is the law to thee. And if thou wilt have good done unto thee, thou must do good to others; if thou wilt that another should shew mercy to thee, thou must shew mercy to thy neighbour.

32. For if ye love them which love you, what thank have ye? for sinners also love those that love them.

33. And if ye do good to them which do good to you, what thank have ye? for sinners also do even the same.

34. And if ye lend to them of whom ye hope to receive, what thank have ye? for sinners also lend to sinners, to receive as much again.

35. But love ye your enemies, and do good, and lend, hoping for nothing again; and your reward shall be great, and ye shall be the children of the Highest: for he is kind unto the unthankful and to the evil.

36. Be ye therefore merciful, as your Father also is merciful.

CHRYSTOSTOM. (Hom. i. in Col.) The Lord had said that we must love our enemies, but that you might not think this an exaggerated expression, regarding it solely as spoken to alarm them, he adds the reason, saying, *For if you love them which love you, what thank have ye?* There are indeed several causes which produce love; but spiritual love exceeds them all. For nothing earthly engenders it, neither gain, nor kindness, nor nature, nor time, but it descends from heaven. But why wonder that it needs not kindness to excite it, when it is not even overcome of malice? A father indeed suffering wrong bursts the bands of love. A wife after a quarrel leaves her husband. A son, if he sees his father come to a great age, is troubled. But Paul went to those who stoned him to do them good. (Acts 14:17) Moses is stoned by the Jews, and prays for them. (Exod. 17:4) Let us then reverence spiritual love, for it is indissoluble. Reproving therefore those who were inclined to wax cold, he adds, *For sinners even love those which love them.* As if he said, Because I wish you to possess more than these, I do not advise you only to love your friends, but also your enemies. It is common to all to do good to those who do good to them. But he shews that he seeks something more than is the custom of sinners, who do good to their friends. Hence it follows, *And if you do good to those who do good to you, what thank have ye?*

BEDE. But he not only condemns as unprofitable the love and kindness of sinners, but also the lending. As it follows, *And if ye lend to those from*

whom ye hope to receive, what thank have ye? for sinners also lend to sinners, to receive as much again.

AMBROSE. Now philosophy seems to divide justice into three parts; one towards God, which is called *piety*; another towards our parents, or the rest of mankind; a third to the dead, that the proper rites may be performed. But the Lord Jesus passing beyond the oracle of the law, and the heights of prophecy, extended the duties of piety to those also who have injured us, adding, *But love your enemies.*

CHRYSTOSTOM. (Hom. 58. in Gen.) Whereby thou wilt confer more upon thyself than him. For he is beloved by a fellow servant, but thou art made like unto God. But it is a mark of the greatest virtue when we embrace with kindness those who wish to do us harm. Hence it follows, *And do good.* For as water, when cast upon a lighted furnace, extinguishes it, so also reason joined with gentleness. But what water is to fire, such is lowliness and meekness to wrath; and as fire is not extinguished by fire, so neither is anger soothed by anger.

GREGORY OF NYSSA. (Orat. cont. usurar.) But man ought to shun that baneful anxiety with which he seeks from the poor man increase of his money and gold, exacting a profit of barren metals. Hence he adds, *And lend, hoping for nothing again, &c.* If a man should call the harsh calculation of interest, theft, or homicide, he will not err. For what is the difference, whether a man by digging under a wall become possessed of property, or possess it unlawfully by the compulsory rate of interest?

BASIL. (Hom. in Ps. 14.) Now this mode of avarice is rightly called in the Greek τόκος, from producing, because of the fruitfulness of the evil. Animals in course of time grow up and produce, but interest as soon as it is born begins to bring forth. Animals which bring forth most rapidly cease soonest from breeding, but the money of the avaricious goes on increasing with time. Animals when they transfer their bringing forth to their own young, themselves cease to breed, but the money of the covetous both produces an increase, and renews the capital. Touch not then the destructive monster. For what advantage that the poverty of to-day is escaped, if it falls upon us repeatedly, and is increased? Reflect then how canst thou restore thyself? Whence shall thy money be so multiplied as that it will partly relieve thy want, partly refresh thy capital, and besides bring forth interest?

But thou sayest, How shall I get my living? I answer, work, serve, last of all, beg; any thing is more tolerable than borrowing upon interest. But thou sayest, what is that lending to which the hope of repayment is not attached? Consider the excellence of the words, and thou wilt admire the mercifulness of the author. When thou art about to give to a poor man from regard to divine charity, it is both a lending and a gift; a gift indeed, because no return is hoped for; lending, because of the beneficence of God, who restores it in its turn. Hence it follows, *And great shall be your reward*. Dost thou not wish the Almighty to be bound to restore to thee? Or, should He make some rich citizen thy security, dost thou accept him, but reject God standing as security for the poor?

CHRYSTOSTOM. (Hom. 3. in. Gen.) Observe the wonderful nature of lending, one receives and another binds himself for his debts, giving a hundred fold at the present time, and in the future eternal life.

AMBROSE. How great the reward of mercy which is received into the privilege of divine adoption! For it follows, *And ye shall be the sons of the Highest* (Ps. 82:6.). Follow then mercy, that ye may obtain grace. Widely spread is the mercy of God; He pours His rain upon the unthankful, the fruitful earth refuses not its increase to the evil. Hence it follows, *For he is kind to the unthankful, and to the evil*.

BEDE. Either by giving them temporal gifts, or by inspiring His heavenly gifts with a wonderful grace.

CYRIL OF ALEXANDRIA. Great then is the praise of mercy. For this virtue makes us like unto God, and imprints upon our souls certain signs as it were of a heavenly nature. Hence it follows, *Be ye then merciful, as your heavenly Father also is merciful*.

ATHANASIUS. (Orat. 3. cont. Arian.) That is to say, that we beholding His mercies, what good things we do should do them not with regard to men, but to Him, that we may obtain our rewards from God, not from men.

6:37–38

37. Judge not, and ye shall not be judged: condemn not, and ye shall not be condemned: forgive, and ye shall be forgiven:

38. Give, and it shall be given unto you: good measure, pressed down, and shaken together, and running over, shall men give into your bosom. For with the same measure that ye mete withal it shall be measured to you again.

AMBROSE. The Lord added, that we must not readily judge others, lest when conscious of guilt thyself, thou shouldest be compelled to pass sentence upon another.

CHRYSOSTOM. Judge not thy superior, that is, thou a disciple must not judge thy master, nor a sinner the innocent. Thou must not blame them, but advise and correct with love; neither must we pass judgment in doubtful and indifferent matters, which bear no resemblance to sin, or which are not serious or forbidden.

CYRIL OF ALEXANDRIA. He here expresses that worst inclination of our thoughts or hearts, which is the first beginning and origin of a proud disdain. For although it becomes men to look into themselves and walk after God, this they do not, but look into the things of others, and while they forget their own passions, behold the infirmities of some, and make them a subject of reproach.

CHRYSOSTOM. You will not easily find any one, whether a father of a family or an inhabitant of the cloister, free from this error. But these are the wiles of the tempter. For he who severely sifts the fault of others, will never obtain acquittal for his own. Hence it follows, *And ye shall not be judged*. For as the merciful and meek man dispels the rage of sinners, so the harsh and cruel adds to his own crimes.

GREGORY OF NYSSA. Be not then rash to judge harshly of your servants, lest ye suffer the like. For passing judgment calls down a heavier condemnation; as it follows, *Condemn not, and ye shall not be condemned*. For he does not forbid judgment with pardon.

BEDE. Now in a short sentence he concisely sums up all that he had enjoined with respect to our conduct towards our enemies, saying, *Forgive, and ye shall be forgiven*, wherein he bids us forgive injuries, and shew kindness, and our sins shall be forgiven us, and we shall receive eternal life.

CYRIL OF ALEXANDRIA. But that we shall receive more abundant recompense from God, who gives bountifully to those who love him, he explains as follows, *Good measure, pressed down, and shaken together, and running over; shall they give into your bosom.*

THEOPHYLACT. As if he says, As when you wish to measure meal without sparing, you press it down, shake it together, and let it pour over abundantly; so the Lord will give a large and overflowing measure into your bosom.

AUGUSTINE. (de Qu. Ev. l. ii. q. 8.) But he says, *shall they give*, (Mat. 10:42.) because through the merits of those to whom they have given even a cup of cold water in the name of a disciple, shall they be thought worthy to receive a heavenly reward. It follows, *For with the same measure that ye mete withal it shall be measured to you again.*

BASIL. (Hom. in Ps. 61.) For according to the same measure with which each one of you metes, that is, in doing good works or sinning, will he receive reward or punishment.

THEOPHYLACT. But some one will put the subtle question, “If the return is made overabundantly, how is it the same measure?” to which we answer, that He said not, “In just as great a measure shall it be measured to you again, but in the same measure.” For he who has shewn mercy, shall have mercy shewn unto him, and this is measuring again with the same measure; but our Lord spoke of *the measure running over*, because to such a one He will shew mercy a thousand times. So also in judging; for he that judges and afterwards is judged receives the same measure. But as far as he was judged the more severely that he judged one like unto himself, was the measure running over.

CYRIL OF ALEXANDRIA. But the Apostle explains this when he says, *He who sows sparingly*, (that is, scantily, and with a niggardly hand,) *shall also reap sparingly*, (2 Cor. 6:9.) (that is, not abundantly,) and he who sows blessings, shall reap also blessings, that is, bountifully. But if a man has not, and performs not, he is not guilty. For a man is accepted in that which he has, not in that which he has not.

39. And he spake a parable unto them, Can the blind lead the blind? shall they not both fall into the ditch?

40. The disciple is not above his master: but every one that is perfect shall be as his master.

41. And why beholdest thou the mote that is in thy brother's eye, but perceivest not the beam that is in thine own eye?

42. Either how canst thou say to thy brother, Brother, let me pull out the mote that is in thine eye, when thou thyself beholdest not the beam that is in thine own eye? Thou hypocrite, cast out first the beam out of thine own eye, and then shalt thou see clearly to pull out the mote that is in thy brother's eye.

CYRIL OF ALEXANDRIA. The Lord added to what had gone before a very necessary parable, as it is said, *And he spake a parable to them*, for His disciples were the future teachers of the world, and it therefore became them to know the way of a virtuous life, having their minds illuminated as it were by a divine brightness, that they should not be blind leaders of the blind. And then he adds, *Can the blind lead the blind?* But if any should chance to attain unto an equal degree of virtue with their teachers, let them stand in the measure of their teachers, and follow their footsteps. Hence it follows, *The disciple is not above his master*. Hence also Paul says, *Be ye also followers of me, as I am of Christ* (1 Cor. 1:11.). Since Christ therefore judged not, why judgest thou? for He came not to judge the world, but to shew mercy.

THEOPHYLACT. Or else, If thou judgest another, and in the very same way sinnest thyself, art not thou like to the blind leading the blind? For how canst thou lead him to good when thou also thyself committest sin? For the disciple is not above his master. If therefore thou sinnest, who thinkest thyself a master and guide, where will he be who is taught and led by thee? For he will be the perfect disciple who is as his master.

BEDE. Or the sense of this sentence depends upon the former, in which we are enjoined to give alms, and forgive injuries. If, says He, anger has blinded thee against the violent, and avarice against the grasping, how canst thou with thy corrupt heart cure his corruption? If even thy Master Christ,

who as God might revenge His injuries, chose rather by patience to render His persecutors more merciful, it is surely binding on His disciples, who are but men, to follow the same rule of perfection.

AUGUSTINE. (de Qu. Ev. l. ii. q. 9.) Or, He has added the words, *Can the blind, lead the blind*, in order that they might not expect to receive from the Levites that measure of which He says, *They shall give into thy bosom*, because they gave tithes to them. And these He calls blind, because they received not the Gospel, that the people might the rather now begin to hope for that reward through the disciples of the Lord, whom wishing to point out as His imitators, He added, *The disciple is not above his master*.

THEOPHYLACT. But the Lord introduces another parable taken from the same figure, as follows, *But why seest thou the mote* (that is, the slight fault) *which is in thy brother's eye, but the beam which is in thine own eye* (that is, thy great sin) *thou regardest not?*

BEDE. Now this has reference to the previous parable, in which He forewarned them that the blind cannot be led by the blind, that is, the sinner corrected by the sinner. Hence it is said, *Or, how canst thou say to thy brother, Brother let me cast out the mote that is in thine eye, if thou seest not the beam that is in thine own eye?*

CYRIL OF ALEXANDRIA. As if He said, How can he who is guilty of grievous sins, (which He calls the beam,) condemn him who has sinned only slightly, or even in some cases not at all? For this the mote signifies.

THEOPHYLACT. But these words are applicable to all, and especially to teachers, who while they punish the least sins of those who are put under them, leave their own unpunished. Wherefore the Lord calls them hypocrites, because to this end judge they the sins of others, that they themselves might seem just. Hence it follows, *Thou hypocrite, first cast the beam out of thine own eye, &c.*

CYRIL OF ALEXANDRIA. That is to say, first shew thyself clean from great sins, and then afterwards shalt thou give counsel to thy neighbour, who is guilty only of slight sins.

BASIL. (Hom. 9, in Hexameron.) In truth, self knowledge seems the most important of all. For not only the eye, looking at outward things, fails to

exercise its sight upon itself, but our understanding also, though very quick in apprehending the sin of another, is slow to perceive its own defects.

6:43–45

43. For a good tree bringeth not forth corrupt fruit; neither doth a corrupt tree bring forth good fruit.

44. For every tree is known by his own fruit. For of thorns men do not gather figs, nor of a bramble bush gather they grapes.

45. A good man out of the good treasure of his heart bringeth forth that which is good; and an evil man out of the evil treasure of his heart bringeth forth that which is evil: for of the abundance of the heart his mouth speaketh.

BEDE. Our Lord continues the words which He had begun against the hypocrites, saying, *For a good tree bringeth not forth corrupt fruit*; i. e. as if He says, If thou wouldest have a true and unfeigned righteousness, what thou settest forth in words make up also in works, for the hypocrite though he pretends to be good is not good, who doeth evil works; and the innocent though he be blamed, is not therefore evil, who doeth good works.

TITUS BOSTRENSIS. But take not these words to thyself as an encouragement to idleness, for the tree is moved conformably to its nature, but thou hast the exercise of free will; and every barren tree has been ordained for some good, but thou wert created unto the good work of virtue.

ISIDORE OF PELEUSIUM. (lib. iv. ep. 81.) He does not then exclude repentance, but a continuance in evil, which as long as it is evil cannot bring forth good fruit, but being converted to virtue, will yield abundance. But what nature is to the tree, our affections are to us. If then a corrupt tree cannot bring forth good fruit, how shall a corrupt heart?

CHRYSOSTOM. (Hom. 42. in Matt.) But although the fruit is caused by the tree, yet it brings to us the knowledge of the tree, because the distinctive nature of the tree is made evident by the fruit, as it follows, *For every tree is known by its fruit*.

CYRIL OF ALEXANDRIA. Each man's life also will be a criterion of his character. For not by extrinsic ornaments and pretended humility is the beauty of true happiness discovered, but by those things which a man does; of which he gives an illustration, adding, *For of thorns men do not gather figs.*

AMBROSE. On the thorns of this world the fig cannot be found, which as being better in its second fruit, is well fitted to be a similitude of the resurrection. Either because, as you read, *The fig trees have put forth their green figs*, (Cant. 2:13.) that is, the unripe and worthless fruit came first in the Synagogue. Or because our life is imperfect in the flesh, perfect in the resurrection, and therefore we ought to cast far from us worldly cares, which eat into the mind and scorch up the soul, that by diligent culture we may obtain the perfect fruits. This therefore has reference to the world and the resurrection, the next to the soul and the body, as it follows, *Nor of a bramble bush gather they grapes.* Either because no one living in sin obtains fruit to his soul, which like the grape nearest the ground is rotten, on the higher branches becomes ripe. Or because no one can escape the condemnations of the flesh, but he whom Christ has redeemed, Who as a grape hung on the tree.

BEDE. Or, I think the thorns and bramble are the cares of the world and the prickings of sin, but the figs and the grapes are the sweetness of a new life and the warmth of love, but the fig is not gathered from the thorns nor the grape from the bramble, because the mind still debased by the habits of the old man may pretend to, but cannot bring forth the fruits of the new man. But we must know, that as the fruitful palm tree is inclosed and supported by a hedge, and the thorn bearing fruit not its own, preserves it for the use of man, so the words and acts of the wicked wherein they serve the good are not done by the wicked themselves, but by the wisdom of God working upon them.

CYRIL OF ALEXANDRIA. But having shewn that the good and the bad man may be discerned by their works as a tree by its fruits, he now sets forth the same thing by another figure, saying, *A good man out of the good treasure of his heart bringeth forth that which is good, and the evil man out of the evil treasure bringeth forth that which is evil.*

BEDE. The treasure of the heart is the same as the root of the tree. He therefore who has in his heart the treasure of patience and perfect love, brings forth the best fruits, loving his enemy, and doing the other things which have been taught above. But he who keeps a bad treasure in his heart does the contrary to this.

BASIL. The quality of the words shews the heart from which they proceed, plainly manifesting the inclination of our thoughts. Hence it follows, *For out of the abundance of the heart the mouth speaketh.*

CHRYSOSTOM. (Hom. 42. in Matt.) For it is a natural consequence when wickedness abounds within, that wicked words are breathed as far as the mouth; and therefore when you hear of a man uttering abominable things, do not suppose that there lies only so much wickedness in him as is expressed in his words, but believe the fountain to be more copious than the stream.

BEDE. By the *speaking of the mouth* the Lord signifies all things, which by word, or deed, or thought, we bring forth from the heart. For it is the manner of the Scripture to put words for deeds.

6:46–49

46. And why call ye me, Lord, Lord, and do not the things which I say?

47. Whosoever cometh to me, and heareth my sayings, and doeth them, I will shew you to whom he is like:

48. He is like a man which built an house, and digged deep, and laid the foundation on a rock: and when the flood arose, the stream beat vehemently upon that house, and could not shake it: for it was founded upon a rock.

49. But he that heareth, and doeth not, is like a man that without a foundation built an house upon the earth: against which the stream did beat vehemently, and immediately it fell; and the ruin of that house was great.

BEDE. Lest any one should vainly flatter himself with the words, *Out of the abundance of the heart the mouth speaketh*, as if words only and not rather works were required of a Christian, our Lord adds the following, *But*

why call ye me Lord, Lord, and do not the things which I say? As if He said, Why do ye boast of sending forth the leaves of a right confession, and shew forth no fruit of good works.

CYRIL OF ALEXANDRIA. But Lordship both in name and reality belongs only to the Highest Nature.

ATHANASIUS. (in Orat. cont. Sabell.) This is not then the word of man, but the Word of God, manifesting His own birth from the Father, for He is the Lord Who is born of the Lord alone. But fear not the duality of Persons, for they are not separate in nature.

CYRIL OF ALEXANDRIA. But the advantage which arises from the keeping of the commandments, or the loss from disobedience, he shews as follows; *Whosoever cometh to me, and heareth my sayings, he is like to a man who built his house upon a rock, &c.*

BEDE. The rock is Christ. He digs deep; by the precepts of humility He plucks out all earthly things from the hearts of the faithful, lest they should serve God from regard to their temporal good.

BASIL. (in Princ. Prov.) But lay your foundations upon a rock, that is, lean upon the faith of Christ, so as to persevere immoveable in adversity, whether it come from man or God.

BEDE. Or the foundation of the house is the resolution to live a good life, which the perfect hearer firmly lays in fulfilling the commandments of God.

AMBROSE. Or, He teaches that the obedience to heavenly precepts is the foundation of all virtue, by means of which this our house can be moved neither by the torrent of pleasures, nor by the violence of spiritual wickedness, neither by the storms of this world, nor by the cloudy disputations of heretics; hence it follows, *But the flood came, &c.*

BEDE. A flood comes in three ways, either by unclean spirits, or wicked men, or the very restlessness of mind or body; and as far as men trust in their own strength they fall away, but as long as they cling to the immoveable rock they cannot even be shaken.

CHRYSOSTOM. (Hom. 24. in Matt.) The Lord also shews us that faith profiteth a man nothing, if his manner of life be corrupt. Hence it follows,

But he that heareth and doeth not, is like a man, that without a foundation, built an house upon the earth, &c.

BEDE. The house of the devil is the world which lieth in wickedness, (1 John 5:19.) which he builds upon the earth, because those who obey him he drags down from heaven to earth; he builds without foundation, for sin has no foundation, standing not by its own nature, for evil is without substance, which yet whatever it is, grows up in the nature of good. But because the foundation is called so from *fundus*, we may not unfitly understand that *fundamentum* is placed here *for fundus*. As then he who is fallen into a well is kept at the bottom of the well, so the soul falling away remains stationary, as it were, at the very bottom, as long as it continues in any measure of sin. But not content with the sin into which it is fallen, while daily sinking into worse, it can find no bottom, as it were, in the well to which it may fix itself. But every kind of temptation increasing, both the really bad and the feignedly good become worse, until at last they come to everlasting punishment. Hence it follows, *Against which the stream did beat vehemently*. By the force of the stream may be understood the trial of the last judgment, when both houses being finished, *the wicked shall go into everlasting punishment, but the righteous into life eternal*. (Mat. 25:46.)

CYRIL OF ALEXANDRIA. Or they build upon the earth without foundation, who upon the quicksand of doubt, which relates to opinion, lay the foundation of their spiritual building, which a few drops of temptation wash away.

AUGUSTINE. (de Con. Ev. ii. 19.) Now this long discourse of our Lord, Luke begins in the same way as Matthew; for each says, *Blessed are the poor*. Then many things which follow in the narration of each are like, and finally the conclusion of the discourse is found to be altogether the same, I mean with respect to the men who build upon the rock and the sand. It might then easily be supposed that Luke has inserted the same discourse of our Lord, and yet has left out some sentences which Matthew has kept, and likewise put in others which Matthew has not; were it not that Matthew says the discourse was spoken by our Lord on the mountain, but Luke on the plain by our Lord standing. It is not however thought likely from this that these two discourses are separated by a long course of time, because both before and after both have related some things like, or the same. It may however have happened that our Lord was at first on a higher part of the

mountain with His disciples alone, and that then he descended with them from the mount, that is, from the summit of the mountain to the flat place, that is, to some level ground, which was on the side of the mountain, and was able to hold large multitudes, and that there He stood until the crowds were gathered together to Him, and afterwards when He sat down His disciples came nearer, and to them, and the rest of the multitude who were present, He held the same discourse.

CHAP. 7

7:1–10

1. Now when he had ended all his sayings in the audience of the people, he entered into Capernaum.

2. And a certain centurion's servant, who was dear unto him, was sick, and ready to die.

3. And when he heard of Jesus, he sent unto him the elders of the Jews, beseeching him that he would come and heal his servant.

4. And when they came to Jesus, they besought him instantly, saying, That he was worthy for whom he should do this:

5. For he loveth our nation, and he hath built us a synagogue.

6. Then Jesus went with them. And when he was now not far from the house, the centurion sent friends to him, saying unto him, Lord, trouble not thyself: for I am not worthy that thou shouldest come under my roof:

7. Wherefore neither thought I myself worthy to come unto thee: but say in a word, and my servant shall be healed.

8. For I also am a man set under authority, having under me soldiers, and I say unto one, Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doeth it.

9. When Jesus heard these things, he marvelled at him, and turned him about, and said unto the people that followed him, I say unto you, I have not found so great faith, no, not in Israel.

10. And they that were sent, returning to the house, found the servant whole that had been sick.

TITUS BOSTRENSIS. When He had strengthened His disciples by more perfect teaching, He goes to Capernaum to work miracles there; as it is said, *When he had ended all his sayings, he entered into Capernaum.*

AUGUSTINE. (de Con. Ev. l. ii. c. 20.) Here we must understand that He did not enter before He had ended these sayings, but it is not mentioned what space of time intervened between the termination of His discourse, and His entering into Capernaum. For in that interval the leper was cleansed whom Matthew introduced in his proper place.

AMBROSE. But having finished His teaching, He rightly instructs them to follow the example of His precepts. For straightway the servant of a Gentile centurion is presented to the Lord to be healed. Now the Evangelist, when he said that the servant was about to die, did not err, because he would have died had he not been healed by Christ.

EUSEBIUS. Although that centurion was strong in battle, and the prefect of the Roman soldiers, yet because his particular attendant lay sick at his house, considering what wonderful things the Saviour had done in healing the sick, and judging that these miracles were performed by no human power, he sends to Him, as unto God, not looking to the visible instrument by which He had intercourse with men; as it follows, *And when he heard of Jesus, he sent unto him, &c.*

AUGUSTINE. (ubi sup.) How then will that be true which Matthew relates, *A certain centurion came to him*, seeing that he himself did not come? unless upon careful consideration we suppose that Matthew made use of a general mode of expression. For if the actual arrival is frequently said to be through

the means of others, much more may the coming be by others. Not then without reason, (the centurion having gained access to our Lord through others,) did Matthew, wishing to speak briefly, say that this man himself came to Christ, rather than those by whom he sent his message, for the more he believed the nearer he came.

CHRYSTOSTOM. (Hom. 26. in Matt.) How again does Matthew tell us that the centurion said, *I am not worthy that thou shouldest enter under my roof*, while Luke says here, that he beseeches Him that He would come. Now it seems to me that Luke sets before us the flatteries of the Jews. For we may believe that when the centurion wished to depart, the Jews drew him back, enticing him, saying, *We will go and bring him*. Hence also their prayers are full of flattery, for it follows, *But when they came to Jesus, they besought him instantly, saying that he was worthy*. Although it became them to have said, He himself was willing to come and supplicate Thee, but we detained him, seeing the affliction, and the body which was lying in the house, and so to have drawn out the greatness of his faith; but they would not for envy reveal the faith of the man, lest He should seem some great one to whom the prayers were addressed. But wherein Matthew represents the centurion to be not an Israelite, while Luke says, *he has built us a synagogue*, there is no contradiction, for he might not have been a Jew, and yet built a synagogue.

BEDE. But herein they shew, that as by a church, so also by a synagogue, they were wont to mean not only the assembly of the faithful, but also the place where they assembled.

EUSEBIUS. And the elders of the Jews indeed demand favours for a small sum spent in the service of the synagogue, but the Lord not for this, but a higher reason, manifested Himself, wishing in truth to beget a belief in all men by His own power, as it follows, *Then Jesus went with them*.

AMBROSE. Which certainly He did not do, because He was unable to heal when absent, but that He might set them an example of imitating His humility. He would not go to the son of the nobleman, lest He should seem thereby to have respected his riches; He went immediately here, that He might not seem to have despised the low estate of a centurion's servant. But the centurion laying aside his military pride puts on humility, being both willing to believe and eager to honour; as it follows, *And when he was not*

far off, he sent unto him, saying, Trouble not, thyself: for I am not worthy, &c. For by the power not of man, but of God, he supposed that health was given to man. The Jews indeed alleged his worthiness; but he confessed himself unworthy not only of the benefit, but even of receiving the Lord under his roof, *For I am not worthy that thou shouldest enter under my roof.*

CHRYSOSTOM. (ubi sup.) For as soon as he was freed from the annoyance of the Jews, he then sends, saying, Think not that it was from negligence I came not unto Thee, but I counted myself unworthy to receive Thee in my house.

AMBROSE. But Luke well says, that friends were sent by the centurion to meet our Lord, lest by his own coming he might seem both to embarrass our Lord, and to have called for a requital of good offices. Hence it follows, *Wherefore neither thought I myself worthy to come unto thee, but say in a word, and my servant shall be healed.*

CHRYSOSTOM. (ubi sup.) Here observe that the centurion held a right opinion concerning the Lord; he said not, pray, but, command; and in doubt lest He should from humility refuse him, he adds, *For I also am a man set under authority, &c.*

BEDE. He says that he though a man subject to the power of the tribune or governor, yet has command over his inferiors, that it might be implied that much more is He who is God, able not only by the presence of His body, but by the services of His angels, to fulfil whatever He wishes. For the weakness of the flesh or the hostile powers were to be subdued both by the word of the Lord and the ministry of the angels. *And to my servant, Do this, &c.*

CHRYSOSTOM. (contra Anom. Hom. 17.) We must here remark, that this word, *Fac*, signifies a command given to a servant. So God when He wished to create man, said not to the Only-begotten, “Make man,” but, *Let us make man*, that by the form of unity in the words he might make manifest the equality of the agents. Because then the centurion considered in Christ the greatness of His dominion, therefore saith He, *say in a word. For I also say to my servant.* But Christ blames him not, but confirmed his wishes, as it follows, *When Jesus heard these things, he marvelled.*

BEDE. But who had wrought this very faith in him, save He who marvelled? But supposing another had done it, why should He marvel who foreknew it? Because then the Lord marvels, it signifies that we must marvel. For all such feelings when they are spoken of God, are the tokens not of a wonder-struck mind, but of a teaching master.

CHRYSTOSTOM. (Hom. 27. in Matt.) But that you might see plainly that the Lord said this for the instruction of others, the Evangelist wisely explains it, adding, *Verily I say unto you, I have not found so great faith, no, not in Israel.*

AMBROSE. And indeed if you read it thus, “In none in Israel have I found so great faith,” the meaning is simple and easy. But if according to the Greek, “Not even in Israel have I found so great faith,” faith of this kind is preferred even to that of the more elect, and those that see God.

BEDE. But he speaks not of Patriarchs and Prophets in times far back, but of the men of the present age to whom the faith of the centurion is preferred, because they were instructed in the precepts of the Law and the Prophets, but he with no one to teach him of his own accord believed.

AMBROSE. The faith of the master is proved, and the health of the servant established, as it follows, *And they that were sent returning to the house, found the servant whole that had been sick.* It is possible then that the good deed of a master may advantage his servants, not only through the merit of faith, but the practice of discipline.

BEDE. Matthew explains these things more fully, saying, that when our Lord said to the centurion, *Go thy way, and as thou hast believed, so be it done unto thee, the servant was healed in the self-same hour.* But it is the manner of the blessed Luke, to abridge or even purposely to pass by whatever he sees plainly set forth by the other Evangelists, but what he knows to be omitted by them, or briefly touched upon, to more carefully explain.

AMBROSE. Mystically, by the centurion’s servant is signified that the Gentile people who were enthralled by the chain of worldly bondage, and diseased with deadly passions, are to be healed by the mercy of the Lord.

BEDE. But the centurion, whose faith is preferred to Israel, represents the elect from the Gentiles, who as it were attended by their hundred soldiers,

are exalted by their perfection of spiritual virtues. For the number hundred, which is transferred from the left to the right ^a, is frequently put to signify the celestial life. These then must pray to the Lord for those who are still oppressed with fear, in the spirit of bondage. But we of the Gentiles who believe can not ourselves come to the Lord, whom we are unable to see in the flesh, but ought to approach by faith; we must send the elders of the Jews, that is, we must by our suppliant entreaties gain as patrons the greatest men of the Church, who have gone before us to the Lord, who bearing us witness that we have a care to build up the Church, may intercede for our sins. It is well said that Jesus was not far from the house, *for his salvation is nigh unto them that fear him*, and he who rightly uses the law of nature, in that he does the things which he knows to be good, approaches nigh unto Him who is good.

AMBROSE. But the centurion wished not to trouble Jesus, for Whom the Jewish people crucified, the Gentiles desire to keep inviolate from injury, and (as touching a mystery) he saw that Christ was not yet able to pierce the hearts of the Gentiles.

BEDE. The soldiers and servants who obey the centurion, are the natural virtues which many who come to the Lord will bring with them in great numbers.

THEOPHYLACT. Or in another way. The centurion must be understood as one who stood foremost among many in wickedness, as long as he possesses many things in this life, i. e. is occupied with many affairs or concerns. But he has a servant, the irrational part of the soul, that is, the irascible and concupiscent part. And he speaks to Jesus, the Jews acting as mediators, that is, the thoughts and words of confession, and immediately he received his servant whole.

7:11–17

11. And it came to pass the day after, that he went into a city called Nain; and many of his disciples went with him, and much people.

12. Now when he came nigh to the gate of the city, behold, there was a dead man carried out, the only son of his mother, and she was a widow: and much people of the city was with her.

13. And when the Lord saw her, he had compassion on her, and said unto her, Weep not.

14. And he came and touched the bier: and they that bare him stood still. And he said, Young man, I say unto thee, Arise.

15. And he that was dead sat up, and began to speak. And he delivered him to his mother.

16. And there came a fear on all: and they glorified God, saying, That a great prophet is risen up among us; and, That God hath visited his people.

17. And this rumour of him went forth throughout all Judæa, and throughout all the region round about.

CYRIL OF ALEXANDRIA. The Lord joins one miracle upon another. In the Former instance He came indeed when called for, but in this He came self-invited; as it is said, *And it came to pass the day after that he went into a city called Nain.*

BEDE. Nain is a city of Galilee, within two miles of mount Tabor. But by the divine counsel there were large multitudes accompanying the Lord, that there might be many witnesses of so great a miracle. Hence it follows, *And his disciples went with him, and much people.*

GREGORY OF NYSSA. (Tract. de Anima et Res. *Post med.*) Now the proof of the resurrection we learn not so much from the words as from the works of our Saviour, who, beginning His miracles with the less wonderful, reconciled our faith to far greater. First indeed in the grievous sickness of the centurion's servant, He verged upon the power of resurrection; afterwards with a higher power he led men to the belief in a resurrection, when He raised the widow's son, who was carried out to be buried; as it is said, *Now when he came nigh to the gate of the city, behold, there was a dead man carried out, the only son of his mother.*

TITUS BOSTRENSIS. But some one will say of the centurion's servant, that he was not going to die. That such an one might restrain his rash tongue, the Evangelist explains that the young man whom Christ came upon was

already dead, *the only son of a widow*. For it follows, *And she was a widow, and much people of the city was with her*.

GREGORY OF NYSSA. (de hom. Opif. c. 25.) He has told us the sum of misery in a few words. The mother was a widow, and had no further hope of having children, she had no one upon whom she might look in the place of him that was dead. To him alone she had given suck, he alone made her home cheerful. All that is sweet and precious to a mother, was he alone to her.

CYRIL OF ALEXANDRIA. These were sufferings to excite compassion, and which might well affect to mourning and tears, as it follows, *And when the Lord saw her, he had compassion on her, saying, Weep not*.

BEDE. As if He said, Cease to weep for one as dead, whom you shall soon see rise again alive.

CHRYSOSTOM. (Tit. Bost.) But when He bids us cease from weeping Who consoles the sorrowful, He tells us to receive consolation from those who are now dead, hoping for their resurrection. But life meeting death stops the bier, as it follows, *And he came*.

CYRIL OF ALEXANDRIA. He performs the miracle not only in word, but also touches the bier, to the end that you might know that the sacred body of Christ is powerful to the saving of man. For it is the body of Life and the flesh of the Omnipotent Word, whose power it possesses. For as iron applied to fire does the work of fire, so the flesh, when it is united to the Word, which quickens all things, becomes itself also quickening, and the banisher of death.

TITUS BOSTRENSIS. (non occ.) But the Saviour is not like to Elias mourning over the son of the widow of Sarepta, (1 Kings 17) nor as Elisha who laid his own body upon the body of the dead, (2 Kings 4) nor as Peter who prayed for Tabitha, (Acts 9:40) but is none other than He who calls those things which be not, as though they were, who can speak to the dead as to the living, (Rom. 4:17) as it follows, *And he said, Young man*

GREGORY OF NYSSA. (ubi sup.) When He said, *Young man*, He signified that he was in the flower of his age, just ripening into manhood, who but a little while before was the sight of his mother's eyes, just entering upon the time

of marriage, the scion of her race, the branch of succession, the staff of her old age.

TITUS BOSTRENSIS. But straightway he arose to whom the command was made. For the Divine power is irresistible; there is no delay, no urgency of prayer, as it follows, *And he that was dead sat up, and began to speak, and he gave him to his mother.* These are the signs. of a true resurrection, for the lifeless body cannot speak, nor would the mother have carried back to her house her dead and lifeless son.

BEDE. But well does the Evangelist testify that the Lord is first moved with compassion for the mother, and then raises her son, that in the one case He might set before us for our imitation an example of piety, in the other He might build up our belief in His wonderful power. Hence it follows. *And there came a fear upon all, and they glorified God, &c.*

CYRIL OF ALEXANDRIA. This was a great thing in an insensible and ungrateful people. For in a short time afterward they would neither esteem Him as a prophet, nor allow that He did aught for the public good. But none of those that dwelt in Judæa were ignorant of this miracle, as it follows, *And this rumour of him went forth throughout all Judæa.*

MAXIMUS. (non occ.) But it is worthy of remark, that seven resurrections are related before our Lord's, of which the first was that of the son of the widow of Sarepta, (1 Kings 17) the second of the Shunamite's son, (2 Kings 4) the third which was caused by the remains of Elisha, (2 Kings 13) the fourth which took place at Nain, as is here related, the fifth of the ruler of the Synagogue's daughter, (Mark 5) the sixth of Lazarus, (John 11) the seventh at Christ's passion, for many bodies of the saints arose. (Mat. 27.) The eighth is that of Christ, who being free from death remained beyond for a sign that the general resurrection which is to come in the eighth age shall not be dissolved by death, but shall abide never to pass away.

BEDE. But the dead man who was carried without the gate of the city in the sight of many, signifies a man rendered senseless by the deadening power of mortal sin, and no longer concealing his soul's death within the folds of his heart, but proclaiming it to the knowledge of the world, through the evidence of words or deeds as through the gate of the city. For the gate of the city, I suppose, is some one of the bodily senses. And he is well said

to be the only son of his mother, for there is one mother composed of many individuals, the Church, but every soul that remembers that it is redeemed by the death of the Lord, knows the Church to be a widow.

AMBROSE. For this widow surrounded by a great multitude of people seems to be more than the woman who was thought worthy by her tears to obtain the resurrection of her only son, because the Church recalls the younger people from the funeral procession to life by the contemplation of her tears, who is forbid to weep for him to whom resurrection was promised.

BEDE. Or the dogma of Novatus is crushed ^b, who endeavouring to do away with the purifying of the penitent, denies that the mother Church, weeping for the spiritual extinction of her sons, ought to be consoled by the hope of their restoration to life.

AMBROSE. This dead man was borne on the bier by the four material elements to the grave, but there was a hope of his rising again because he was borne on wood, which though before it did not benefit us, yet after Christ had touched it, began to profit unto life, that it might be a sign that salvation was to be extended to the people by the wood of the cross. For we lie lifeless on the bier when either the fire of immoderate desire bursts forth, or the cold moisture breaks out, and through the sluggish state of our earthly body the vigour of our minds waxes dull.

BEDE. Or the coffin on which the dead is carried is the ill at ease conscience of a desperate sinner. But they who carry him to be buried are either unclean desires, or the allurements of companions, who stood when our Lord touched the bier, because the conscience, when touched by dread of the judgment from on high, often checking its carnal lusts, and those who unjustly praise, returns to itself, and answers its Saviour's call to life.

AMBROSE. If then thy sin is so heavy that by thy penitential tears thou canst not thyself wash it out, let the mother Church weep for thee, the multitude standing by; soon shalt thou rise from the dead and begin to speak the words of life; they all shall fear, (for by the example of one all are corrected;) they shall also praise God who has given us such great remedies for escaping death.

BEDE. But God has visited His people not only by the one incarnation of His Word, but by ever sending It into our hearts.

THEOPHYLACT. By the widow also you may understand a soul that has lost her husband in the divine word. Her son is the understanding, which is carried out beyond the city of the living. Its coffin is the body, which some indeed have called the tomb. But the Lord touching him raises him up, causing him to become young, and rising from sin he begins to speak and teach others. For before he would not have been believed.

7:18–23

18. And the disciples of John shewed him of all these things.

19. And John calling unto him two of his disciples sent them to Jesus, saying, Art thou he that should come? or look we for another?

20. When the men were come unto him, they said, John Baptist hath sent us unto thee, saying, Art thou he that should come? or look we for another?

21. And in the same hour he cured many of their infirmities and plagues, and of evil spirits; and unto many that were blind he gave sight.

22. Then Jesus answering said unto them, Go your way, and tell John what things ye have seen and heard; how that the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, to the poor the Gospel is preached.

23. And blessed is he, whosoever shall not be offended in me.

CYRIL OF ALEXANDRIA. Certain of His disciples relate to the holy Baptist the miracle which was known to all the inhabitants of Judæa and Galilee, as it follows, *And they told John, &c.*

BEDE. Not, as it seems to me, in simpleness of heart, but provoked by envy. For in another place also they complain, *Rabbi, he that was with thee beyond Jordan, behold the same baptizeth, and all men come unto him.* (John 3:26.)

CHRYSTOSTOM. But we are then most raised up to Him when we are fallen into straits. John therefore, being cast into prison, takes the opportunity, when his disciples were most in need of Jesus, to send them to Christ. For it

follows, *And John calling two of his disciples sent them to Jesus, saying, Art thou he that should come, &c.*

BEDE. He says not, Art thou He that hast come, but, *Art thou he that should come*. The sense is, Tell me who am to be slain by Herod, and about to descend into hell, (ad inferna) whether I should announce Thee to the souls below as I have announced Thee to those above? or is this not befitting the Son of God, and Thou art going to send another for these sacraments?

CYRIL OF ALEXANDRIA. But we must altogether disallow such an opinion. For no where do we find the Holy Scriptures stating that John the Baptist foretold to those souls in hell the coming of our Saviour. It is also true to say, that the Baptist was not ignorant of the wonderful mystery of the incarnation of the Only-Begotten, and so also along with the other things had known this, that our Lord was about to preach the Gospel to those who were in hell, after He had tasted death for all living as well as dead. But since the word of holy Scripture indeed declared that Christ would come as the Lord and Chief, but the others were sent as servants before Him, therefore was the Lord and Saviour of all called by the prophets, He who cometh, or Who is to come; according to that, *Blessed is he who cometh in the name of the Lord*; (Ps. 118:26.) and, *A little while, and he who is to come shall come, and will not tarry*. (Hab. 2:3.) The blessed Baptist therefore, receiving as it were this name from Holy Scripture, sent certain of his disciples to seek whether it was indeed *He who cometh*, or, *Who is to come*.

AMBROSE. But how could it come to pass, that Him of whom he said, *Behold him who taketh away the sins of the world*, he should still not believe to be the Son of God? For either it is presumption to attribute to Christ a divine action ignorantly, or it is unbelief to have doubted concerning the Son of God. But some suppose of John himself that he was indeed so great a prophet as to acknowledge Christ, but still as not a doubting, but pious, prophet disbelieved that He would die, whom he believed was about to come. Not therefore in his faith but in his piety, he doubted; as Peter also, when he said, *Be it far from thee, Lord; this shall not be unto thee*. (Mat 16:22.)

CYRIL OF ALEXANDRIA. (Thes. lib. 11. c. 4.) Or he asks the question by economy. For as the forerunner he knew the mystery of Christ's passion,

but that his disciples might be convinced how great was the excellence of the Saviour, he sent the more understanding of them, instructing them to enquire and learn from the very words of the Saviour, whether it was He who was expected; as it is added, *But when the men were come unto him, they said, John the Baptist hath sent us unto thee, saying, Art thou He, &c.* But He knowing as God with what intention John had sent them, and the cause of their coming, was at the time performing many miracles, as it follows, *And in the same hour he healed many of their infirmities, &c.* He said not positively to them *I am he*, but rather leads them to the certainty of the fact, in order that receiving their faith in Him, with their reason agreeing thereto, they might return to him who sent them. Hence He made not answer to the words, but to the intention of him who sent them; as it follows, *And Jesus answering said unto them, Go your way, and tell John what things you have seen and heard:* as if He said, Go and tell John the things which ye have heard indeed through the Prophets, but have seen accomplished by Me. For He was then performing those things which the Prophets prophesied He would do; that is of which it is added, *For the blind see, the lame walk.*

AMBROSE. An ample testimony surely by which the Prophet might recognise the Lord. For of the, Lord Himself it was prophesied, that *the Lord giveth food to the hungry, raiseth up them that are bowed down, looseth the prisoners, openeth the eyes of the blind, and that he who doeth these things shall reign for ever.* (Ps. 146:7–10.) Such then are not the tokens of human, but divine power. But these are found seldom or not at all before the Gospel. Tobias alone received sight, and this was the cure of an Angel, not of a man. (Tob. 11.) Elias raised the dead, but he prayed and wept, our Lord commanded. (1 Kings 17) Elisha caused the cleansing of a leper: yet then the cause was not so much in the authority of the command as in the figure of the mystery. (2 Kings 5.)

THEOPHYLACT. These are also the words of Elias, saying, *The Lord himself shall come and save us. Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. Then shall the lame man leap as an hart.* (Isa. 35:4–6.)

BEDE. And what is not less than these, *the poor have the Gospel preached to them*, that is, the poor are enlightened by the Spirit, or hidden treasures, that there might be no difference between the rich and the poor.

These things prove the faith of the Master, when all who can be saved by Him are equal.

AMBROSE. But still these are but slight examples of the testimony to the Lord. The full assurance of faith is the cross of the Lord, His death and burial. Hence He adds, *And blessed is he who shall not be offended in me*. For the cross may cause offence, even to the elect. But there is no greater testimony than this of a divine person. For there is nothing which seems to be more surpassing the nature of man than that one should offer Himself for the whole world.

CYRIL OF ALEXANDRIA. Or else, He wished by this to shew that whatever was passing in their hearts, could not be hid from His sight. For they were those who were offended at Him.

AMBROSE. But we have before said, that mystically John was the type of the Law, which was the forerunner of Christ. John then sends his disciples to Christ, that they might obtain the filling up of their knowledge, for Christ is the fulfilling of the Law. And perhaps those disciples are the two nations, of whom the one of the Jews believed, the other of the Gentiles believed because they heard. They wished then to see, because *blessed are the eyes that see*. But when they shall have come to the Gospel, and found that the blind receive their sight, the lame walk, then shall they say, "We have seen with our eyes," for we seem to ourselves to see Him whom we read of. Or perhaps through the instrumentality (operatrice) of a certain part of our Body ^a we all seem to have traced out the course of our Lord's passion; for faith comes through the few to the many. The Law then announces that Christ will come, the writings of the Gospel prove that He has come.

7:24–28

24. And when the messengers of John were departed, he began to speak unto the people concerning John, What went ye out into the wilderness for to see? A reed shaken with the wind?

25. But what went ye out for to see? A man clothed in soft raiment? Behold, they which are gorgeously apparelled, and live delicately, are in kings' courts.

26. But what went ye out for to see? A prophet? Yea, I say unto you, and much more than a prophet.

27. This is he, of whom it is written, Behold, I send my messenger before thy face, which shall prepare thy way before thee.

28. For I say unto you, Among those that are born of women there is not a greater prophet than John the Baptist: but he that is least in the kingdom of God is greater than he.

CYRIL OF ALEXANDRIA. (ubi sup.) The Lord, knowing the secrets of men, foresaw that some would say, If until now John is ignorant of Jesus, how did he shew Him to us, saying, *Behold the Lamb of God, which taketh away the sins of the world?* To quench therefore this feeling which had taken possession of them, He prevented the injury which might arise from the offence, as it follows, *And when the messengers of John were departed, he began to speak unto the people concerning John, what went ye out for to see? A reed shaken in the wind?* As if He said, Ye marvelled at John the Baptist, and oftentimes came to see him, passing over long journeys in the desert; surely in vain, if you think him so fickle as to be like a reed bending down whichever way the wind moves it. For such he appeal's to be, who lightly avows his ignorance of the things which he knows.

TITUS BOSTRENSIS. (non occ.) But you went not out into the desert, (where there is no pleasantness,) leaving your cities, except as caring for this man.

GREEK EXPOSITOR. (Simeon) Now these things were spoken by our Lord after the departure of John's disciples, for He would not utter the praises of

the Baptist while they were present, lest His words should be counted as those of a flatterer.

AMBROSE. Not unmeaningly then is the character of John praised there, who preferred the way of righteousness to the love of life, and swerved not through fear of death. For this world seems to be compared to a desert, into which, as yet barren and uncultivated, the Lord says we must not so enter as to regard men puffed up with a fleshly mind, and devoid of inward virtue, and vaunting themselves in the heights of frail worldly glory, as a kind of example and model for our imitation. And such being exposed to the storms of this world, and tossed to and fro by a restless life, are rightly compared to a reed.

GREEK EXPOSITOR. (ubi sup.) We have also an infallible testimony to John's way of life in his manner of clothing, and his imprisonment, into which he never would have been cast had he known how to court princes; as it follows, *But what went ye out for to see? A man clothed with soft raiment? Behold they who are gorgeously apparelled, and live delicately, are in kings' houses.* By being clothed with soft raiment, he signifies men who live luxuriously.

CHRYSOSTOM. (Hom. 29. in ep. ad Heb.) But a soft garment relaxes the austerity of the soul; and if worn by a hard and rigorous body, soon, by such effeminacy, makes it frail and delicate. But when the body becomes softer, the soul must also share the injury; for generally its workings correspond with the conditions of the body.

CYRIL OF ALEXANDRIA. (ubi sup.) How then could a religious strictness, so great that it subdued to itself all fleshly lusts, sink down to such ignorance, except from a frivolity of mind, which is not fostered by austerities, but by worldly delights. If then ye imitate John, as one who cared not for pleasure, award him also the strength of mind, which befits his continence. But if strictness no more tends to this than a life of luxury, why do you, not respecting those who live delicately, admire the inhabitant of the desert, and his wretched garment of camel's hair.

CHRYSOSTOM. (Hom. 37. in Matt.) By each of these sayings He shews John to be neither naturally nor easily shaken or diverted from any purpose.

AMBROSE. And although very many become effeminate by the use of softer garments, yet here other garments seem to be meant, namely, our mortal bodies, by which our souls are clothed. Again, luxurious acts and habits are soft garments, but those whose languid limbs are wasted away in luxuries are shut out of the kingdom of heaven, whom the rulers of this world and of darkness have taken captive. For these are the kings who exercise tyranny over those who are their fellows in their own works.

CYRIL OF ALEXANDRIA. (ubi sup.) But perhaps it does not concern us to excuse John upon this ground, for you confess that he is worthy of imitation, hence He adds, *But what went ye out for to see? A prophet? Verily I say unto you, more than a prophet.* For the prophets foretold that Christ would come, but John not only foretold that He would come, but also declared Him to be present, saying, *Behold the Lamb of God.*

AMBROSE. Indeed, greater than a prophet (or more than a prophet) was he in whom the prophets terminate; for many desired to see Him whom he saw, whom he baptized.

CYRIL OF ALEXANDRIA. (ubi sup.) Having then described his character by the place where he dwelt, by his clothing, and from the crowds who went to see him, He introduces the testimony of the prophet, saying, *This is he of whom it is written, Behold, I send my angel.* (Mal. 3:1.)

TITUS BOSTRENSIS. He calls a man an angel, not because he was by nature an angel, for he was by nature a man, but because he exercised the office of an angel, in heralding the advent of Christ.

GREEK EXPOSITOR. (ubi sup.) But by the words which follow, *Before thy face*, he signifies nearness of time, for John appeared to men close to the coming of Christ. Wherefore must he indeed be considered more than a prophet, for those also who in battle fight close to the sides of kings, are their most distinguished and greatest friends.

AMBROSE. But he prepared the way of the Lord not only in the order of birth according to the flesh, and as the messenger of faith, but also as the forerunner of His glorious passion. Hence it follows, *Who shall prepare thy way before thee.*

AMBROSE. But if Christ also is a prophet, how is this man greater than all. But it is said, among those born of woman, not of a virgin. For He was greater than those, whose equal he might be in way of birth, as it follows, *For I say unto you, of those that are born of woman, there is not a greater prophet than John the Baptist.*

CHRYSOStOM. (ubi sup.) The voice of the Lord is indeed sufficient to bear testimony to John's pre-eminence among men. But any one will find the real facts of the case confirming the same, by considering his food, his manner of life, the loftiness of his mind. For he dwelt on earth as one who had come down from heaven, casting no care upon his body, his mind raised up to heaven, and united to God alone, taking no thought for worldly things; his conversation grave and gentle, for with the Jewish people he dealt honestly and zealously, with the king boldly, with his own disciples mildly. He did nothing idle or trifling, but all things becomingly.

ISIDORE OF PELEUSIUM. (lib. 1. Ep. 33.) John was also greatest among those that are born of women, because he prophesied from the very womb of his mother, and though in darkness, was not ignorant of the light which had already come.

AMBROSE. Lastly, so impossible is it that there should be any comparison between John and the Son of God, that he is counted even below the angels; as it follows, *But he that is least in the kingdom of God, is greater than he.*

BEDE. These words may be understood in two ways. For either he called that the kingdom of God, which we have not yet received, (in which are the Angels,) and the very least among them is greater than any righteous man, who bears about a body, which weighs down the soul. Or if by the kingdom of God be meant to be understood the Church of this time, the Lord referred to Himself, who in the time of His birth came after John, but was greater in divine authority, and the power of the Lord. Moreover, according to the first explanation, the distinction is as follows, *But he who is least in the kingdom of God, and then it is added, is greater than he.* According to the latter, *But he who is least, and then added, is greater in the kingdom of God than he.*

CHRYSOStOM. (ubi sup.) For He adds this, that the abundant praise of John might not give the Jews a pretext to prefer John to Christ. But do not suppose that he spoke comparatively of His being greater than John.

AMBROSE. For He is of another nature, which bears not comparison with human kind. For there can be no comparing of God with men.

CYRIL OF ALEXANDRIA. But in a mystery, when shewing the superiority of John among those that are born of women, he places in opposition something greater, namely, Himself who was born by the holy Spirit the Son of God. For the kingdom of the Lord is the Spirit of God. Although then as respects works and holiness, we may be inferior to those who attained unto the mystery of the law, whom John represents, yet through Christ we have greater things, being made partakers of the Divine nature.

7:29–35

29. And all the people that heard him, and the Publicans, justified God, being baptized with the baptism of John.

30. But the Pharisees and Lawyers rejected the counsel of God against themselves, being not baptized of him.

31. And the Lord said, Whereunto then shall I liken the men of this generation? and to what are they like?

32. They are like unto children sitting in the marketplace, and calling one to another, and saying, We have piped unto you, and ye have not danced; we have mourned to you, and ye have not wept.

33. For John the Baptist came neither eating bread nor drinking wine; and ye say, He hath a devil.

34. The Son of man is come eating and drinking; and ye say, Behold a gluttonous man, and a winebibber, a friend of Publicans and sinners!

35. But wisdom is justified of all her children.

CHRYSOSTOM. (Hom. 37. in Matt.) Having declared the praises of John, he next exposes the great fault of the Pharisees and lawyers, who would not after the publicans receive the baptism of John. Hence it is said, *And all the people that heard him, and the Publicans, justified God.*

AMBROSE. God is justified by baptism, wherein men justify themselves confessing their sins. For he that sins and confesses his sin unto God, justifies God, submitting himself to Him who overcometh, and hoping for grace from Him; God therefore is justified by baptism, in which there is confession and pardon of sin.

EUSEBIUS. Because also they believed, they justified God, for He appeared just to them in all that He did. But the disobedient conduct of the Pharisees in not receiving John, accorded not with the words of the prophet, *That thou mightest be justified when thou speakest*. (Ps. 51:4.) Hence it follows, *But the Pharisees and lawyers rejected the counsel of God, &c.*

BEDE. These words were spoken either in the person of the Evangelist, or, as some think, of the Saviour; but when he says, *against themselves*, he means that he who rejects the grace of God, does it against himself. Or, they are blamed as foolish and ungrateful for being unwilling to receive the counsel of God, sent *to* themselves. The counsel then is of God, because He ordained salvation by the passion and death of Christ, which the Pharisees and lawyers despised.

AMBROSE. Let us not then despise (as the Pharisees did) the counsel of God, which is in the baptism of John, that is, the counsel which the Angel of great counsel searches out. (Is. 9:6. LXX.) No one despises the counsel of man. Who then shall reject the counsel of God?

CYRIL OF ALEXANDRIA. There was a certain play among the Jewish children of this kind. A company of boys were collected together, who, mocking the sudden changes in the affairs of this life, some of them sang, some mourned, but the mourners did not rejoice with those that rejoiced, nor did those who rejoiced fall in with those that wept. They then rebuked each other in turn with the charge of want of sympathy. That such were the feelings of the Jewish people and their rulers, Christ implied in the following words, spoken in the person of Christ; *Whereunto then shall I liken the men of this generation, and to what are they like? They are like to children sitting in the market-place.*

BEDE. The Jewish generation is compared to children, because formerly they had prophets for their teachers, of whom it is said, *Out of the mouths of babes and sucklings hast thou perfected praise.*

AMBROSE. But the prophets sung, repeating in spiritual strains their oracles of the common salvation; they wept, soothing with mournful dirges the hard hearts of the Jews. The songs were not sung in the market-place, nor in the streets, but in Jerusalem. For that is the Lord's forum, in which the laws of His heavenly precepts are framed.

GREGORY OF NYSSA. (Hom. 6. in Eccl.) But singing and lamentation are nothing else but the breaking forth, the one indeed of joy, the other of sorrow. Now at the sound of a tune played upon a musical instrument, man by the concordant beating of his feet, and motion of his body, portrays his inward feelings. Hence he says, *We have sung, and ye have not danced; we have mourned to you, and ye have not wept.*

AUGUSTINE. (de Quæst. Ev. l. ii. q. 11.) Now these words have reference to John and Christ. For when he says, *We have mourned, and ye have not wept*, it is in allusion to John, whose abstinence from meat and drink signified penitential sorrow; and hence he adds in explanation, *For John came neither eating bread, nor drinking wine, and ye say he hath a devil.*

CYRIL OF ALEXANDRIA. They take upon themselves to slander a man worthy of all admiration. They say that he who mortifies the law of sin which is in his members hath a devil.

AUGUSTINE. (ubi sup.) But his words, *We have piped unto you, and ye have not danced*, refer to the Lord Himself, who by using meats and drinks as others did, represented the joy of His kingdom. Hence it follows, *The Son of man came eating and drinking, &c.*

TITUS BOSTRENSIS. For Christ would not abstain from this food, lest He should give a handle to heretics, who say that the creatures of God are bad, and blame flesh and wine.

CYRIL OF ALEXANDRIA. But where could they point out the Lord as gluttonous? For Christ is found every where repressing excess, and leading men to temperance. But He associated with publicans and sinners. Hence they said against Him, *He is a friend of Publicans and sinners*, though He could in no wise fall into sin, but on the contrary was to them the cause of salvation. For the sun is not polluted though sending its rays over all the earth, and frequently falling upon unclean bodies. Neither will the Sun of righteousness be hurt by associating with the bad. But let no one attempt to

place his own condition on a level with Christ's greatness, but let each considering his own infirmity avoid having dealing with such men, for "evil communications corrupt good manners." It follows, *And wisdom is justified of all her children*.

AMBROSE. The Son of God is wisdom, by nature, not by growth, which is justified by baptism, when it is not rejected through obstinacy, but through righteousness is acknowledged the gift of God. Herein then is the justification of God, if he seems to transfer His gifts not to the unworthy and guilty, but to those who are through baptism holy and just.

CHRYSOSTOM. (Hom. in Ps. 108.) But by the children of wisdom, He means the wise. For Scripture is accustomed to indicate the bad rather by their sin than their name, but to call the good the children of the virtue which characterizes them.

AMBROSE. He well says, *of all*, for justice is reserved for all, that the faithful may be taken up, the unbelievers cast out.

AUGUSTINE. (ubi sup.) Or, when he says, *wisdom is justified of all her children*, he shews that the children of wisdom understand that righteousness consists neither in abstaining from nor eating food, but in patiently enduring want. For not the use of such things, but the coveting after them, must be blamed; only let a man adapt himself to the kind of food of those with whom he lives.

7:36–50

36. And one of the Pharisees desired him that he would eat with him. And he went into the Pharisee's house, and sat down to meat.

37. And, behold, a woman in the city, which was a sinner, when she knew that Jesus sat at meat in the Pharisee's house, brought an alabaster box of ointment,

38. And stood at his feet behind him weeping, and began to wash his feet with tears, and did wipe them with the hairs of her head, and kissed his feet, and anointed them with the ointment.

39. Now when the Pharisee which had bidden him saw it, he spake within himself, saying, This man, if he were a prophet, would have known who and what manner of woman this is that toucheth him: for she is a sinner.

40. And Jesus answering said unto him, Simon, I have somewhat to say unto thee. And he saith, Master, say on.

41. There was a certain creditor which had two debtors: the one owed five hundred pence, and the other fifty.

42. And when they had nothing to pay, he frankly forgave them both. Tell me therefore, which of them will love him most?

43. Simon answered and said, I suppose that he, to whom he forgave most. And he said unto him, Thou hast rightly judged.

44. And he turned to the woman, and said unto Simon, Seest thou this woman? I entered into thine house, thou gavest me no water for my feet: but she hath washed my feet with tears, and wiped them with the hairs of her head.

45. Thou gavest me no kiss: but this woman since the time I came in hath not ceased to kiss my feet.

46. My head with oil thou didst not anoint: but this woman hath anointed my feet with ointment.

47. Wherefore I say unto thee, Her sins, which are many, are forgiven; for she loved much: but to whom little is forgiven, the same loveth little.

48. And he said unto her, Thy sins are forgiven.

49. And they that sat at meat with him began to say within themselves, Who is this that forgiveth sins also?

50. And he said to the woman, Thy faith hath saved thee: go in peace.

BEDE. Having said just before, *And the people that heard him justified God, being baptized with the baptism of John*, the same Evangelist builds up in deed what he had proposed in word, namely, wisdom justified by the righteous and the penitent, saying, *And one of the Pharisees desired him, &c.*

GREGORY OF NYSSA. (Hom. de Mul. Peccat.) This account is full of precious instruction. For there are very many who justify themselves, being puffed up with the dreamings of an idle fancy, who before the time of judgment comes, separate themselves as lambs from the herds, not willing even to join in eating with the many, and hardly with those who go not to extremes, but keep the middle path in life. St. Luke, the physician of souls rather than of bodies, represents therefore our Lord and Saviour most mercifully visiting others, as it follows, *And he went into the Pharisees' house, and sat down to meat*. Not that He should share any of his faults, but might impart somewhat of His own righteousness.

CYRIL OF ALEXANDRIA. A woman of corrupt life, but testifying her faithful affection, comes to Christ, as having power to release her from every fault, and to grant her pardon for the crimes she had committed. For it follows, *And behold a woman in the city, which was a sinner, brought an alabaster box of ointment*.

BEDE. Alabaster is a kind of white marble tinged with various colours, which is generally used for vessels holding ointment, because it is said to be the best sort for preserving the ointment sweet.

GREGORY. (in Hom. 33. in Ev.) For this woman, beholding the spots of her shame, ran to wash them at the fountain of mercy, and blushed not at seeing the guests, for since she was courageously ashamed of herself within, she thought there was nothing which could shame her from without. Observe with what sorrow she is wrung who is not ashamed to weep even in the midst of a feast!

GREGORY OF NYSSA. (ubi sup.) But to mark her own unworthiness, she stands behind with downcast eyes, and with her hair thrown about embraces His feet, and washing them with her tears, betokened a mind distressed at her state, and imploring pardon. For it follows, *And standing behind, she began to wash his feet with her tears*.

GREGORY. (in Hom. 33. in Evang.) For her eyes which once coveted after earthly things, she was now wearing out with penitential weeping. She once displayed her hair for the setting off of her face, she now wiped her tears with her hair. As it follows, *And she wiped them with the hairs of her head.* She once uttered proud things with her mouth, but kissing the feet of the Lord, she impressed her lips on the footsteps of her Redeemer. She once used ointment for the perfume of her body; what she had unworthily applied to herself, she now laudably offered to God. As it follows, *And she anointed with ointment.* As many enjoyments as she had in herself, so many offerings did she devise out of herself. She converts the number of her faults into the same number of virtues, that as much of her might wholly serve God in her penitence, as had despised God in her sin.

CHRYSOStOM. (Hom. 6. in Matt.) Thus the harlot became then more honourable than the virgins. For no sooner was she inflamed with penitence, than she burst forth in love for Christ. And these things indeed which have been spoken of were done outwardly, but those which her mind pondered within itself, were much more fervent. God alone beheld them.

GREGORY. (ubi sup.) But the Pharisee beholding these things despises them, and finds fault, not only with the woman who was a sinner, but with the Lord who received her, as it follows, *Now when the Pharisee who had bidden him saw it, he spake within himself, saying, This man, if he were a prophet, would have known who and what manner of woman this is which toucheth him.* We see the Pharisee really proud in himself, and hypocritically righteous, blaming the sick woman for her sickness, the physician for his aid. The woman surely if she had come to the feet of the Pharisee would have departed with the heel lifted up against her. For he would have thought that he was polluted by another's sin, not having sufficient of his own real righteousness to fill him. So also some gifted with the priests' office, if perchance they have done any just thing outwardly or slightly, forthwith despise those who are put under them, and look with disdain on sinners who are of the people. But when we behold sinners, we must first bewail ourselves for their calamity, since we perhaps have had and are certainly liable to a similar fall. But it is necessary that we should carefully distinguish, for we are bound to make distinction in vices, but to have compassion on nature. For if we must punish the sinner, we must cherish a brother. But when by penance he has himself punished his own

deed, our brother is no more a sinner, for he punished in himself what Divine justice condemned. The Physician was between two sick persons, but the one preserved her faculties in the fever, the other lost his mental perception. For she wept at what she had done; but the Pharisee, elated with a false sense of righteousness, overrated the vigour of his own health.

TITUS BOSTRENSIS. But the Lord not hearing his words, but perceiving his thoughts, shewed Himself to be the Lord of Prophets, as it follows, *And Jesus answering said unto him, Simon, I have something to say unto thee.*

GLOSS. (non occ. v. Lyra in loc.) And this indeed He spake in answer to his thoughts; and the Pharisee was made more attentive by these words of our Lord, as it is said, *And he saith, Master, say on.*

GREGORY. (ubi sup.) A parable concerning two debtors is opposed to him, of whom the one owed more, the other less; as it follows, *There was a certain creditor which had two debtors, &c.*

TITUS BOSTRENSIS. As if He said, Nor art thou without debts. What then! If thou art involved in fewer debts, boast not thyself, for thou art still in need of pardon. Then He goes on to speak of pardon, *And when they had nothing to pay, he freely forgave them both.*

GLOSS. (non occ.) For no one can of himself escape the debt of sin, but only by obtaining pardon through the grace of God.

GREGORY. (ubi sup.) But both debtors being forgiven, the Pharisee is asked which most loved the forgiver of the debts. For it follows, *Who then will love him most?* To which he at once answers, *I suppose, that he to whom he forgave most.* And here we must remark, that while the Pharisee is convicted upon his own grounds, the madman carries the rope by which he will be bound; as it follows, *But he said unto him, Thou hast rightly judged.* The good deeds of the sinful woman are enumerated to him, and the evils of the pretended righteous; as it follows, *And he turned to the woman, and said unto Simon, Seest thou this woman? I entered into thy house, thou gavest me no water for my feet, but she hath washed my feet with her tears.*

TITUS BOSTRENSIS. As if He said, To provide water is easy, to pour forth tears is not easy. Thou hast not provided even what was at hand, she hath poured forth what was not at hand; for washing my feet with her tears, she

washed away her own stains. She wiped them with her hair, that so she might draw to herself the sacred moisture, and by that by which she once enticed youth to sin, might now attract to herself holiness.

CHRYSOSTOM. (Hom. 6. in Matt.) But as after the breaking of a violent storm there comes a calm, so when tears have burst forth, there is peace, and gloomy thoughts vanish; and as by water and the Spirit, so by tears and confession we are again made clean. Hence it follows, *Wherefore I say unto you, Her sins which are many are forgiven, for she loveth much.* For those who have violently plunged into evil, will in time also eagerly follow after good, being conscious to what debts they have made themselves responsible.

GREGORY. (Hom. 33. in Evan.) The more then the heart of the sinner is burnt up by the great fire of charity, so much the more is the rust of sin consumed.

TITUS BOSTRENSIS. But it more frequently happens that he who has sinned much is purified by confession, but he who has sinned little, refuses from pride to come to be healed thereby. Hence it follows, *But to whom little is forgiven, the same loveth little.*

CHRYSOSTOM. (Hom. 67. in Matt.) We have need then of a fervent spirit, for nothing hinders a man from becoming great. Let then no sinner despair, no virtuous man fall asleep; neither let the one be self-confident, for often the harlot shall go before him, nor the other distrustful, for he may even surpass the foremost. Hence it is also here added, *But he said unto her, Thy sins are forgiven thee.*

GREGORY. (ubi sup.) Behold she who had come sick to the Physician was healed, but because of her safety others are still sick; for it follows, *And they that sat at meat began to say within themselves, Who is this that forgiveth sins also.* But the heavenly Physician regards not those sick, whom He sees to be made still worse by His remedy, but her whom He had healed He encourages by making mention of her own piety; as it follows, *But he said unto the woman, Thy faith hath made thee whole;* for in truth she doubted not that she would receive what she sought for.

THEOPHYLACT. But after having forgiven her sins, He stops not at the forgiveness of sins, but adds good works, as it follows, *Go in peace,* i. e. in

righteousness, for righteousness is the reconciliation of man to God, as sin is the enmity between God and man; as if He said, Do all things which lead you to the peace of God.

AMBROSE. Now in this place many seem to be perplexed with the question, whether the Evangelists do not appear to have differed concerning the faith.

GREEK EXPOSITOR. (Severus Antiochenus.) For since the four Evangelists relate that Christ was anointed with ointment by a woman, I think that there were three women, differing according to the quality of each, their mode of action, and the difference of times. John, for example, relates that Mary, the sister of Lazarus, six days before the Passover, anointed the feet of Jesus in her own house; but Matthew, after that the Lord had said, *You know that after two days will be the Passover*, adds, that in Bethany, at the house of Simon the leper, a woman poured ointment upon the head of our Lord, but did not anoint His feet as Mary. Mark also says the same as Matthew; but Luke gives the account not near the time of the Passover, but in the middle of the Gospel. Chrysostom explains it that there were two different women, one indeed who is described in John, another who is mentioned by the three.

AMBROSE. Matthew has introduced this woman as pouring ointment upon the head of Christ, and was therefore unwilling to call her a sinner, for the sinner, according to Luke, poured ointment upon the feet of Christ. She cannot then be the same, lest the Evangelists should seem to be at variance with one another. The difficulty may be also solved by the difference of merit and of time, so that the former woman may have been yet a sinner, the latter now more perfect.

AUGUSTINE. (de Cons. Ev. lib. ii. c. 79.) For I think we must understand that the same Mary did this twice, once indeed as Luke has related, when at first coming with humility and weeping, she was thought worthy to receive forgiveness of sins. Hence John, when he began to speak of the resurrection of Lazarus, before he came to Bethany, says, *But it was Mary who anointed our Lord with ointment, and wiped his feet with her hair, whose brother Lazarus was sick.* (John 11:2.) Mary therefore had already done this; but what she again did in Bethany is another occurrence, which belongs not to the relation of Luke, but is equally told by the other three.

GREGORY. (in Hom. 33. in Evang.) Now in a mystical sense the Pharisee, presuming upon his pretended righteousness, is the Jewish people; the woman who was a sinner, but who came and wept at our Lord's feet, represents the conversion of the Gentiles.

AMBROSE. Or, the leper, is the prince of this world; the house of Simon the leper, is the earth. The Lord therefore descended from the higher parts to this earth; for this woman could not have been healed, who bears the figure of a soul or the Church, had not Christ come upon earth. But rightly does she receive the figure of a sinner, for Christ also took the form of a sinner. If then thou makest thy soul approach in faith to God, it not with foul and shameful sins, but piously obeying the word of God, and in the confidence of unspotted purity, ascends to the very head of Christ. But the head of Christ is God. (1 Cor. 11:3.) But let him who holds not the head of Christ, hold the feet, the sinner at the feet, the just at the head; nevertheless she also who sinned, has ointment.

GREGORY. (ubi sup.) What else is expressed by the ointment, but the sweet savour of a good report? If then we do good works by which we may sprinkle the Church with the sweet odour of a good report, what else do we but pour ointment upon the body of our Lord? But the woman stood by His feet, for we stood over against the feet of the Lord, when yet in our sins we resisted His ways. But if we are converted from our sins to true repentance, we now again stand by His feet, for we follow His footsteps whom we before opposed.

AMBROSE. Bring thou also repentance after sin. Wherever thou hearest the name of Christ, speed thither; into whatever house thou knowest that Jesus has entered, thither hasten; when thou findest wisdom, when thou findest justice sitting in any inner chamber, run to its feet, that is, seek even the lowest part of wisdom; confess thy sins with tears. Perhaps Christ washed not His own feet, that we might wash them with our tears. Blessed tears, which can not only wash away our own sin, but also water the footsteps of the heavenly Word, that His goings may abound in us. Blessed tears, in which there is not only the redemption of sinners, but the refreshing of the righteous.

GREGORY. (Hom. 33. in Evan.) For we water the feet of our Lord with tears if we are moved with compassion to any even the lowest members of our

Lord. We wipe our Lord's feet with our hair, when we shew pity to His saints (with whom we suffer in love) by the sacrifice of those things with which we abound.

AMBROSE. Throw about thy hair, scatter before Him all the graces of thy body. The hair is not to be despised which can wash the feet of Christ.

GREGORY. (ubi sup.) The woman kisses the feet which she has wiped. This also we fully do when we ardently love those whom we maintain by our bounty. By the feet also may be understood the mystery itself of the Incarnation. We then kiss the feet of the Redeemer when we love with our whole heart the mystery of the Incarnation. We anoint the feet with ointment, when we proclaim the power of His humanity with the good tidings of holy eloquence. But this also the Pharisee sees and grudges, for when the Jewish people perceives that the Gentiles preach God, it consumes away by its own malice. But the Pharisee is thus repulsed, that as it were through Him that false people might be made manifest, for in truth that unbelieving people never offered to the Lord even those things which were without them; but the Gentiles being converted, poured forth not only their substance but their blood. Hence He says to the Pharisee, *Thou gavest me no water for my feet, but she hath washed my feet with her tears*; for water is without us, the moisture of tears is within us. That unfaithful people also gave no kiss to the Lord, for it was unwilling to embrace Him from love whom it obeyed from fear, (for the kiss is the sign of love,) but the Gentiles being called cease not to kiss the feet of their Redeemer, for they ever breathe in His love.

AMBROSE. But she is of no slight merit of whom it is said, *From the time that she entered has not ceased to kiss my feet*, so that she knew not to speak aught but wisdom, to love aught but justice, to touch aught but chastity, to kiss aught but modesty.

GREGORY. (ubi sup.) But it is said to the Pharisee, *My head with oil thou didst not anoint*, for the very power even of Divinity on which the Jewish people professed to believe, he neglects to celebrate with due praise. But she hath anointed my feet with ointment. For while the Gentile people believed the mystery of His incarnation, it proclaimed also His lowest powers with the highest praise.

AMBROSE. Blessed is he even who can anoint with oil the feet of Christ, but more blessed is he who anoints with ointment, for the essence of many flowers blended into one, scatters the sweets of various odours. And perhaps no other than the Church alone can bring that ointment which has innumerable flowers of different perfumes, and therefore no one can love so much as she who loves in many individuals. But in the Pharisee's house, that is, in the house of the Law and the Prophets, not the Pharisee, but the Church is justified. For the Pharisee believed not, the Church believed. The Law has no mystery by which secret faults are cleansed, and therefore that which is wanting in the Law is made up in the Gospel. But the two debtors are the two nations who are responsible for payment to the usurer of the heavenly treasury. But we do not owe to this usurer material money, but the balance of our good deeds, the coin of our virtues, the merits of which are estimated by the weight of sorrow, the stamp of righteousness, the sound of confession. But that denarius is of no slight value on which the image of the king is found. Woe to me if I shall not have what I received. Or because there is hardly any one who can pay the whole debt to the usurer, woe to me if I shall not seek the debt to be forgiven me. But what nation is it that owes most, if not we to whom most is lent? To them were entrusted the oracles of God, to us is entrusted the Virgin's offspring, Immanuel, i. e. God with us, the cross of our Lord, His death, His resurrection. It cannot then be doubted that he owes most who receives most. Among men he perhaps offends most who is most in debt. By the mercy of the Lord the case is reversed, so that he loves most who owes most, if so be that he obtains grace. And therefore since there is nothing which we can worthily return to the Lord, woe be to me also if I shall not have loved. Let us then offer our love for the debt, for he loves most to whom most is given.

CHAP. 8

8:1–3

1. And it came to pass afterward, that he went throughout every city and village, preaching and shewing the glad tidings of the kingdom of God: and the twelve were with him,

2. And certain women, which had been healed of evil spirits and infirmities, Mary called Magdalene, out of whom went seven devils,

3. And Joanna the wife of Chuza Herod's steward, and Susanna, and many others, which ministered unto him of their substance.

THEOPHYLACT. He who descended from heaven, for our example and imitation, gives us a lesson not to be slothful in teaching. Hence it is said, *And it came to pass afterward that he went, &c.*

GREGORY NAZIANZEN. (Orat. xxxvii. 2.) For He passes from place to place, that He may not only gain many, but may consecrate many places. He sleeps and labours, that He may sanctify sleep and labour. He weeps, that He may give a value to tears. He preaches heavenly things, that He may exalt His hearers.

TITUS BOSTRENSIS. For He who descends from heaven to earth, brings tidings to them that dwell on earth of a heavenly kingdom. But who ought to preach the kingdom of heaven? Many prophets came, yet preached not the kingdom of heaven, for how could they pretend to speak of things which they perceived not?

ISIDORE OF PELEUSIUM. (lib. iii. ep. 206.) Now this kingdom of God some think to be higher and better than the heavenly kingdom, but some think it to be one and the same in reality, but called by different names; at one time the kingdom of God from Him who reigneth, but at another the kingdom of heaven from the Angels and Saints, His subjects, who are said to be of heaven.

BEDE. But like the eagle, enticing its young ones to fly, our Lord, step by step, raises up His disciples to heavenly things. He first of all teaches in the synagogues, and performs miracles. He next chooses twelve whom He names Apostles; He afterwards takes them alone with Him, as He preached throughout the cities and villages, as it follows, *And the twelve were with him.*

THEOPHYLACT. Not teaching or preaching, but to be instructed by Him. But lest it should seem that the women were hindered from following Christ, it is added, *And certain women which had been healed of evil spirits and infirmities, Mary called Magdalene, out of whom went seven devils.*

BEDE. Mary Magdalene is the same of whose repentance, without mention of her name, we have just read. For the Evangelist, when he relates her going with our Lord, rightly distinguishes her by her known name, but when describing the sinner but penitent, He speaks of her generally as a woman; lest the mark of her former guilt should blacken a name of so great report. Out of whom seven devils are reported to have gone, that it might be shewn that she was full of all vices.

GREGORY. (Hom. 33. in Ev.) For what is understood by the seven devils, but all vices? For since all time is comprehended by seven days, rightly by the number seven is universality represented: Mary therefore had seven devils, for she was full of every kind of vice. It follows, *And Joanna the wife of Chuza Herod's steward, and Susanna, and many others who ministered to him of their substance.*

JEROME. (in Matt. 27:55.) It was a Jewish custom, nor was it thought blameable, according to the ancient manners of that nation, that women should afford of their substance food and clothing to their teachers. This custom, as it might cause offence to the Gentiles, St. Paul relates he had cast off. (1 Cor. 9:15.) But these ministered unto the Lord of their substance, that He might reap their carnal things from whom they had reaped spiritual things. Not that the Lord needed the food of His creatures, but that He might set an example to masters, that they ought to be content with food and clothing from their disciples.

BEDE. But Mary is by interpretation, "bitter sea," because of the loud wailing of her penitence; Magdalene, "a tower, or rather belonging to a tower," from the tower of which it is said, *Thou art become my hope, my strong tower from the face of my enemy.* (Ps. 61:3.) Joanna is by interpretation "the Lord her grace," or "the merciful Lord," for from Him cometh every thing that we live upon. But if Mary, cleansed from the corruption of her sins, points to the Church of the Gentiles, why does not Joanna represent the same Church formerly subject to the worship of idols?

For every evil spirit whilst he acts for the devil's kingdom, is as it were Herod's steward. Susanna is interpreted, "a lily," or its grace, because of the fragrance and whiteness of the heavenly life, and the golden heat of inward love.

8:4–15

4. And when much people were gathered together, and were come to him out of every city, he spake by a parable:

5. A sower went out to sow his seed: and as he sowed, some fell by the way side; and it was trodden down, and the fowls of the air devoured it.

6. And some fell upon a rock; and as soon as it was sprung up, it withered away, because it lacked moisture.

7. And some fell among thorns; and the thorns sprang up with it, and choked it.

8. And other fell on good ground, and sprang up, and bare fruit an hundredfold. And when he had said these things, he cried, He that hath ears to hear, let him hear.

9. And his disciples asked him, saying, What might this parable be?

10. And he said, Unto you it is given to know the mysteries of the kingdom of God: but to others in parables; that seeing they might not see, and hearing they might not understand.

11. Now the parable is this: The seed is the word of God.

12. Those by the way side are they that hear; then cometh the devil, and taketh away the word out of their hearts, lest they should believe and be saved.

13. They on the rock are they, which, when they hear, receive the word with joy; and these have no root, which for a while believe, and in time of temptation fall away.

14. And that which fell among thorns are they, which, when they have heard, go forth, and are choked with cares and riches and pleasures of this life, and bring no fruit to perfection.

15. But that on the good ground are they, which in an honest and good heart, having heard the word, keep it, and bring forth fruit with patience.

THEOPHYLACT. That which David had foretold in the person of Christ, *I will open my mouth in parables*, (Ps. 78:2.) the Lord here fulfils; as it is said, *And when much people were gathered together, and were come to him out of every city, he spake by a parable*. But the Lord speaks by a parable, first indeed that He may make His hearers more attentive. For men were accustomed to exercise their minds on dark sayings, and to despise what was plain; and next, that the unworthy might not receive what was spoken mystically.

ORIGEN. And therefore it is significantly said, *When much people were gathered together, and were come to him out of every city*. For not many but few there are who walk the strait road, and find the way which leadeth to life. Hence Matthew says, that He taught without the house by parables, but within the house explained the parable to His disciples. (Matt. 13:36.)

EUSEBIUS. Now Christ most fitly puts forth His first parable to the multitude not only of those who then stood by, but of those also who were to come after them, inducing them to listen to His words, saying, *A sower went out to sow his seed*.

BEDE. The sower we can conceive to be none other but the Son of God, Who going forth from His Father's bosom whither no creature had attained, came into the world that He might bear witness to the truth. (John 18:37.)

CHRYSTOSTOM. (Hom. 44. in Matt.) Now His going, Who is every where, was not local, but through the vail of the flesh He approached us. But Christ fitly denominates His advent, His going forth. For we were aliens from God, and cast out as criminals, and rebels to the king, but he who wishes to reconcile man, going out to them, speaks to them without, until having become meet for the royal presence, He brings them within; so also did Christ.

THEOPHYLACT. But He went out now, not to destroy the husbandmen, or to burn up the earth, but He went out to sow. For oftentimes the husbandman who sows, goes out for some other cause, not only to sow.

EUSEBIUS. Some went out from the heavenly country and descended among men, not however to sow, for they were not sowers, but ministering spirits sent forth to minister. (Heb. 1:14.) Moses also and the prophets after him did not plant in men the mysteries of the kingdom of heaven, but by keeping back the foolish from the error of iniquity, and the worship of idols, they tilled as it were the souls of men, and brought them into cultivation. But the only Sower of all, the Word of God, went out to sow the new seed of the Gospel, that is, the mysteries of the kingdom of heaven.

THEOPHYLACT. But the Son of God never ceases to sow in our hearts, for not only when teaching, but creating, He sows good seed in our hearts.

TITUS BOSTRENSIS. But He went out to sow *His* seed, He receives not the word as borrowed, for He is by nature the Word of the living God. The seed is not then of Paul, or of John, but they have it because they have received it. Christ has His own seed, drawing forth His teaching from His own nature. Hence also the Jews said, *How knoweth this man letters, having never learned?* (John 7:15.)

EUSEBIUS. He teaches therefore that there are two classes of those who received the seed; the first, of those who have been made worthy of the heavenly calling, but fall from grace through carelessness and sloth; but the second, of those who multiply the seed bearing good fruit. But according to Matthew he makes three divisions in each class. For those who corrupt the seed have not all the same manner of destruction, and those who bear fruit from it do not receive an equal abundance. He wisely sets forth the cases of those who lose the seed. For some though they have not sinned, have lost the good seed implanted in their hearts, through its having been withdrawn from their thoughts and memory by evil spirits, and devils who fly through the air; or deceitful and cunning men, whom He calls the birds of the air. Hence it follows, *And as he sowed, some fell by the way side.*

THEOPHYLACT. He said not that the sower threw some on the way side, but that *it fell by the way side*. For he who sows teaches the right word, but the word falls in different ways upon the hearers, so that some of them are

called *the way side: and it was trodden down, and the birds of the air devoured it.*

CYRIL OF ALEXANDRIA. For every way side is in some measure dry and uncultivated, because it is trodden down by all men, and no seed gains moisture on it. So the divine warning reaches not the unteachable heart, that it should bring forth the praise of virtue. These then are the ways frequented by unclean spirits. There are again some who bear faith about them, as if it consisted in the nakedness of words; their faith is without root, of whom it is added, *And some fell upon a rock, and as soon as it sprung up, it withered away, because it lacked moisture.*

BEDE. The rock, he says, is the hard and unsubdued heart. Now the moisture at the root of the seed is the same as what is called in another parable, the oil to trim the lamps of the virgins, that is, love and steadfastness in virtue. (Matt. 25.)

EUSEBIUS. There are also some who through covetousness, the desire of pleasure and worldly cares, which indeed Christ calls thorns, suffer the seed which has been sown in them to be choked.

CHRYSTOSTOM. (Hom. 44. in Matt.) For as the thorns do not let the seed grow up, but when it has been sown choke it by thickening round it, so the cares of this present life permit not the seed to bear fruit. But in things of sense the husbandman must be reprov'd who would sow amid thorns on a rock and the way side, for it is impossible that the rocks should become earth, the way not be a way, the thorns not be thorns. But in rational things it is otherwise. For it is possible that the rock should be converted into a fruitful soil, the way not be trodden down, the thorns dispersed.

CYRIL OF ALEXANDRIA. Now the rich and fruitful ground is the honest and good hearts which receive deeply the seeds of the word, and retain them and cherish them. And whatever is added to this, *And some fell upon good ground, and springing up, brought forth fruit an hundredfold.* For when the divine word is poured into a soul free from all anxieties, then it strikes root deep, and sends forth as it were the ear, and in its due season comes to perfection.

BEDE. For by fruit a hundredfold, he means perfect fruit. For the number ten is always taken to imply perfection, because in ten precepts is contained the

keeping, or the observance of the law. But the number ten multiplied by itself amounts to a hundred; hence by a hundred very great perfection is signified.

CYRIL OF ALEXANDRIA. But what the meaning of the parable is, let us hear from him who made it, as it follows, *And when he had said these things, he cried, He that hath ears to hear, let him hear.*

BASIL. (Hom. in Princ. Prov.) Hearing has reference to the understanding. By this then our Lord stirs us up to listen attentively to the meaning of those things which are spoken.

BEDE. For as often as the admonition occurs either in the Gospel or the Revelation of St. John, it signifies that there is a mystical meaning in what is said, and we must inquire more closely into it. Hence the disciples who were ignorant ask our Saviour, for it follows, *And his disciples asked him, &c.* But let no one suppose that as soon as the parable was finished His disciples asked Him, but as Mark says, *When he was alone they asked him.* (Mark 4:10.)

ORIGEN. (in Prov. 1.) Now a parable is a narration of an action as done, yet not done according to the letter, though it might have been, representing certain things by means of others which are given in the parable. An enigma is a continued story of things which are spoken of as done, and yet have not been done, nor are possible to be done, but contains a concealed meaning, as that which is mentioned in the Book of Judges, that *the trees went forth to anoint a king over them.* (Judges 9:8.) But it was not literally a fact as is said, *A sower went out to sow*, like those facts related in history, yet it might have been so.

EUSEBIUS. But our Lord told them the reason why He spake to the multitudes in parables, as follows, *And he said, Unto you it is given to know the mysteries of God.*

GREGORY NAZIANZEN. (ubi sup.) When you hear this you must not entertain the notion of different natures, as certain heretics do, who think that some men indeed are of a perishing nature, others of a saving nature, but that some are so constituted that their will leads them to better or worse. But add to the words, *To you it is given*, if willing and truly worthy.

THEOPHYLACT. But to those who are unworthy of such mysteries, they are obscurely spoken. Hence it follows, *But to the rest in parables, that seeing they might not see, and hearing they might not understand*. For they think they see, but see not, and hear indeed, but do not understand. For this reason Christ hides this from them, lest they should beget a greater prejudice against them, if after they had known the mysteries of Christ, they despised them. For he who understands and afterwards despises, shall be more severely punished.

BEDE. Rightly then do they hear in parables, who having closed the senses of their heart, care not to know the truth, forgetful of what the Lord told them. *He that hath ears to hear, let him hear*.

GREGORY. (in Hom. 15 in Ev.) But our Lord condescended to explain what He said, that we might know how to seek for explanation in those things which He is unwilling to explain through Himself. For it follows, *Now the parable is this: The seed is the word of God*.

EUSEBIUS. Now He says, that there are three reasons why men destroy the seed implanted in their hearts. For some destroy the seed that is hid in them by lightly giving heed to those that wish to deceive, of whom He adds, *Those by the way side are they that hear: then cometh the devil, and taketh away the word out of their hearts*.

BEDE. Who in truth deign to receive the word which they hear with no faith, with no understanding, at least with no attempt to test the value of it.

EUSEBIUS. But some there are who having not received the word in any depth of heart, are soon overcome when adversity assails them, of whom it is added, *They on the rock are they which when they hear, receive the word with joy; and these have no root, which for a while believe, and in time of temptation fall away*.

CYRIL OF ALEXANDRIA. For when they enter the Church they gladly wait on the divine mysteries, but with infirmity of purpose. But when they leave the Church they forget the sacred discipline, and as long as Christians are undisturbed, their faith is lasting; but when persecution harasses, their heart fails them, for their faith was without root.

GREGORY. (ubi sup.) Many men propose to begin a good work, but as soon as they have become annoyed by adversity or temptation, they abandon what they had begun. The rocky ground then had no moisture to carry on to constancy fruit which it had put forth.

EUSEBIUS. But some choke the seed which has been deposited in them with riches and vain delights, as if with choking thorns, of whom it is added, *And that which fell among thorns are they, which, when they have heard, go forth, and are choked with cares and riches of this life, &c.*

GREGORY. (ubi sup.) It is wonderful that the Lord has represented riches as thorns, for these prick, while those delight, and yet they are thorns, for they lacerate the mind by the prickings of their thoughts, and whenever they entice to see they draw blood, as if inflicting a wound. But there are two things which He joins to riches, cares and pleasures, for they oppress the mind by anxiety and unnerve it by luxuries, but they choke the seed, for they strangle the throat of the heart with vexatious thoughts, and while they let not a good desire enter the heart, they close up as it were the passage of the vital breath.

EUSEBIUS. Now these things were foretold by our Saviour according to His foreknowledge, and that their case is so, experience testifies. For in no wise do men fall away from the truth of divine worship, but according to some of the causes before mentioned by Him.

CHRYSOSTOM. (Hom. 44. in Matt.) And to sum up many things in a few words. Some indeed as careless hearers, some as weak, but others as the very slaves of pleasure and worldly things, hold aloof from what is good. The order of the way side, the rock, and the thorns is well, for we have first need of recollection and caution, next of fortitude, and then of contempt of things present. He therefore places the good ground in opposition to the way, the rock, and the thorns. *But that on the good ground are they, which in an honest and good heart, having heard the word, keep it, &c.* For they who are on the way side keep not the word, but the devil takes away their seed. But they who are on the rock sustain not patiently the assaults of temptation through weakness. But they who are among thorns bear no fruit, but are choked.

GREGORY. (ubi sup.) The good ground then bears fruit through patience, for nothing we do is good unless we endure patiently our closest evils. They therefore bear fruit through patience, who when they bear strifes humbly, are after the scourge received with joy to a heavenly rest.

8:16–18

16. No man, when he hath lighted a candle, covereth it with a vessel, or putteth it under a bed; but setteth it on a candlestick, that they which enter in may see the light.

17. For nothing is secret, that shall not be made manifest; neither any thing hid, that shall not be known and come abroad.

18. Take heed therefore how ye hear: for whosoever hath, to him shall be given; and whosoever hath not, from him shall be taken even that which he seemeth to have.

BEDE. Having before said to His Apostles, *Unto you it is given to know the mysteries of the kingdom of God, but to others in parables*; He now shews that by them at length must the same mystery be revealed also to others, saying, *No man when he hath lighted a candle covereth it with a vessel, or putteth it under a bed.*

EUSEBIUS. As if He said, As a lantern is lighted that it should give light, not that it should be covered under a bushel or a bed, so also the secrets of the kingdom of heaven when uttered in parables, although hid from those who are strangers to the faith, will not however to all men appear obscure. Hence he adds, *For nothing is secret that shall not be made manifest, neither any thing hid that shall not be known, and come abroad.* As if He said, Though many things are spoken in parables, that seeing they might not see, and hearing they might not understand, because of their unbelief, yet the whole matter shall be revealed.

AUGUSTINE. (de Quæst. Ev. lib. ii. q. 12.) Or else in these words He typically sets forth the boldness of preaching, that no one should, through fear of fleshly ills, conceal the light of knowledge. For under the names of vessel and bed, he represents the flesh, but of that of lantern, the word,

which whosoever keeps hid through fear of the troubles of the flesh, sets the flesh itself before the manifestation of the truth, and by it he as it were covers the word, who fears to preach it. But he places a candle upon a candlestick who so submits his body to the service of God, that the preaching of the truth stands highest in his estimation, the service of the body lowest.

ORIGEN. But he who would adapt his lantern to the more perfect disciples of Christ, must persuade us by those things which were spoken of John, for he was a burning and a shining light. (John 5:35.) It becomes not him then who lights the light of reason in his soul to hide it under a bed where men sleep, nor under any vessel, for he who does this provides not for those who enter the house for whom the candle is prepared, but they must set it upon a candlestick, that is, the whole Church.

CHRYSTOM. (Hom. 15. in Matt.) By these words he leads them to diligence of life, teaching them to be strong as exposed to the view of all men, and fighting in the world as on a stage. As if he said, Think not that we dwell in a small part of the world, for ye will be known of all men, since it cannot be that so great virtue should lie hid.

MAXIMUS. (Quæst. in Script. 63.) Or perhaps the Lord calls Himself a light shining to all who inhabit the house, that is, the world, since He is by nature God, but by the dispensation made flesh. And so like the light of the lamp He abides in the vessel of the flesh by means of the soul as the light in the vessel of the lamp by means of the flame. But by the candlestick he describes the Church over which the divine word shines, illuminating the house as it were by the rays of truth. But under the similitude of a vessel or bed he referred to the observance of the law, under which the word will not be contained.

BEDE. But the Lord ceases not to teach us to hearken to His word, that we may be able both to constantly meditate on it in our own minds, and to bring it forth for the instruction of others. Hence it follows, *Take heed therefore how ye hear; for whosoever hath, to him shall be given.* As if he says, Give heed with all your mind to the word which ye hear, for to him who has a love of the word, shall be given also the sense of understanding what he loves; but whoso hath no love of hearing the word, though he deems himself skilful either from natural genius, or the exercise of learning,

will have no delight in the sweetness of wisdom; for oftentimes the slothful man is gifted with capacities, that if he neglect them he may be the more justly punished for his negligence, since that which he can obtain without labour he disdains to know, and sometimes the studious man is oppressed with slowness of apprehension, in order that the more he labours in his inquiries, the greater may be the recompense of his reward.

8:19–21

19. Then came to him his mother and his brethren, and could not come at him for the press.

20. And it was told him by certain which said, Thy mother and thy brethren stand without, desiring to see thee.

21. And he answered and said unto them, My mother and my brethren are these which hear the word of God, and do it.

TITUS BOSTRENSIS. Our Lord had left His kinsfolk according to the flesh, and was occupied in His Father's teaching. But when they began to feel His absence, they came unto Him, as it is said, *Then came unto him his mother and his brethren*. When you hear of our Lord's brethren you must include also the notions of piety and grace. For no one in regard of His divine nature is the brother of the Saviour, (for He is the Only-begotten,) but He has, by the grace of piety, made us partakers in His flesh and His blood, and He who is by nature God has become our brother.

BEDE. But those who are said to be our Lord's brethren according to the flesh, you must not imagine to be the children of the blessed Mary, the mother of God, as Helvidius thinks, nor the children of Joseph by another wife, as some say, but rather believe to be their kinsfolk.

TITUS BOSTRENSIS. His brethren thought that when He heard of their presence He would send away the people, from respect to His mother's name, and from His affection towards her, as it follows, *And it was told him, Thy mother and thy brethren stand without*.

CHRYSOSTOM. (Hom. 44. in Matt.) Think what it was, when the whole people stood by, and were hanging upon His mouth, (for His teaching had

already begun,) to withdraw Him away from them. Our Lord accordingly answers as it were rebuking them, as it follows, *And he answered and said unto them, My mother and my brethren are they which hear the word of God, and do it, &c.*

AMBROSE. The moral teacher who gives himself an example to others, when about to enjoin upon others, that he who has not left father and mother, is not worthy of the Son of God, first submits Himself to this precept, not that He denies the claims of filial piety, (for it is His own sentence, He that knoweth not his father and mother shall die the death,) but because He knows that He is more bound to obey His Father's mysteries than the feelings of His mother. Nor however are His parents harshly rejected, but the bonds of the mind are shewn to be more sacred than those of the body. Therefore in this place He does not disown His mother, (as some heretics say, eagerly catching at His speech,) since she is also acknowledged from the cross; but the law of heavenly ordinances is preferred to earthly affection.

BEDE. They then who hear the word of God and do it, are called the mother of our Lord, because they daily in their actions or words bring Him forth as it were in their inmost hearts; they also are His brethren where they do the will of His Father, Who is in heaven.

CHRYSTOSTOM. (Hom. 41. in Matt.) Now He does not say this by way of reproof to His mother, but to greatly assist her, for if He was anxious for others to beget in them a just opinion of Himself, much more was He for His mother. And He had not raised her to such a height if she were always to expect to be honoured by Him as a son, and never to consider Him as her Lord.

THEOPHYLACT. But some take this to mean that certain men, hating Christ's teaching, and mocking at Him for His doctrine, said, *Thy mother and thy brethren stand without wishing to see thee*; as if thereby to shew His meanness of birth. And He therefore knowing their hearts gave them this answer, that meanness of birth harms not, but if a man, though of low birth, hear the word of God, He reckons him as His kinsman. Because however hearing only saves no one, but rather condemns, He adds, *and doeth it*; for it becomes us both to hear and to do. But by the word of God He means His

own teaching, for all the words which He Himself spake were from His Father.

AMBROSE. In a mystical sense he ought not to stand without, who was seeking Christ. Hence also that saying, *Come unto him, and be enlightened* (Ps. 34:6. Vulg.). For if they stand without, not even parents themselves are acknowledged; and perhaps for our example they are not. How are we acknowledged by Him if we stand without? That meaning also is not unreasonable, because by the figure of parents He points to the Jews of whom Christ was born, (Rom. 9:5.) and thought the Church to be preferred to the synagogue.

BEDE. For they cannot enter within when He is teaching whose words they refuse to understand spiritually. But the multitude went before and entered into the house, because when the Jews rejected Christ the Gentiles flocked to Him. But those who stand without, wishing to see Christ, are they, who not seeking a spiritual sense in the law, have placed themselves without to guard the letter of it, and as it were rather compel Christ to go out, to teach them earthly things, than consent to enter in themselves to learn spiritual things.

8:22–25

22. Now it came to pass on a certain day, that he went into a ship with his disciples: and he said unto them, Let us go over unto the other side of the lake. And they launched forth.

23. But as they sailed he fell asleep: and there came down a storm of wind on the lake; and they were filled with water, and were in jeopardy.

24. And they came to him, and awoke him, saying, Master, master, we perish. Then he arose, and rebuked the wind and the raging of the water: and they ceased, and there was a calm.

25. And he said unto them, Where is your faith? And they being afraid wondered, saying one to another, What manner of man is this! for he commandeth even the winds and water, and they obey him.

CYRIL OF ALEXANDRIA. When the disciples saw that all men received help from Christ, it seemed fitting that they themselves also should in turn rejoice in the benefits of Christ. For no one regards that which happens in the person of another equally with that to himself. The Lord therefore exposed the disciples to the sea and the winds, as it follows, *Now it came to pass on a certain day that he went into a ship with his disciples; and he said unto them, Let us go over unto the other side of the lake: and they launched forth.*

CHRYSTOM. (Hom. 27. in Matt.) Luke indeed avoids the question which might be put to him with regard to the order of time, saying, that He went into a ship on a certain day. Now if the storm had arisen when our Lord was awake, the disciples either had not feared, or not believed that He could do such a thing. For this cause He sleeps, giving them an occasion for fear; for it follows, *But as they sailed he fell asleep; and there came down a storm of wind on the lake.*

AMBROSE. We are told above, moreover, that He passed the night in prayer. How then does He here fall asleep in a storm? The security of power is expressed, that while all were afraid, He alone lay fearless; but He lay asleep in the body, while in the mind he was in the mystery of divinity. For nothing happens without the Word.

CYRIL OF ALEXANDRIA. (ubi sup.) But it seems to have been especially and wonderfully ordained that they should not seek His assistance when first the storm began to affect the boat, but after the danger had increased, in order that the power of the Divine Majesty might be made more manifest. Hence it is said, *And they were filled with water, and were in jeopardy.* This indeed our Lord allowed for the sake of trial, that having confessed their danger they should acknowledge the greatness of the miracle. Hence when their great danger had driven them into intolerable fear, having no other hope of safety but the Lord of power Himself, they awoke Him. It follows, *And they came to him, and awoke him, saying, Master, we perish.*

AUGUSTINE. (de Cons. Ev. l. 2. c. 24.) Matthew says, *Master, save us, we perish.* Mark, *Master, carest thou not that we perish?* There is the same expression in all of men awakening our Lord, and anxious for their safety. Nor is it worth while to enquire which of these was most likely to have been said to Christ. For whether they said one of these three, or some other

words which no Evangelist has mentioned, but of the same import, what matter is it? Though at the same time this may have been the case, that by the many who awoke Him, all these things were said, one by one, and another by another.

CYRIL OF ALEXANDRIA. But it could not be that they should perish while the Almighty was with them. Christ then arose, Who has power over all things, and immediately quells the storm and the violence of the wind, and the tempest ceased, and there was a calm. Herein He shews Himself to be God, to Whom it is said, *Thou rulest the raging of the sea: when the waves thereof arise, thou stillest them* (Ps. 89:10.). So then as He sailed, our Lord manifested both natures in one and the same person, seeing that He who as man slept in the ship, as God by His word stilled the raging of the sea.

CYRIL OF ALEXANDRIA. But together with the raging of the waters, He quiets also the tumult of their souls, as it follows, *And he said unto them, Where is your faith?* By which word He shewed, that it is not so much the assault of temptation which causes fear, as faint-heartedness. For as gold is proved in the fire, so is faith in temptation.

AUGUSTINE. (de Con. Ev. ut sup.) Now this is related by the other Evangelists in different words. For Matthew says, that Jesus said, *Why are ye fearful, O ye of little faith?* (Matt. 8.) but Mark as follows, *Why are ye so fearful? How is it that ye have no faith?* (Mark 4.) i. e. that perfect faith like the grain of mustard seed. Mark then also says, *O ye of little faith*; but Luke, *Where is your faith?* And indeed all these may have been said, *Why are ye fearful? Where is your faith? O ye of little faith.* Hence one Evangelist relates one, another another.

CYRIL OF ALEXANDRIA. When the tempest was quelled at the command of Christ, the disciples in astonishment whispered one to the other, as it follows, *And they being afraid wondered, &c.* Now the disciples said not this as ignorant of Him, for they knew that He was God, and Jesus the Son of God. But they marvel at the exceeding vastness of His natural power, and the glory of His divinity, although He was like to us, and visible in the flesh. Hence they say, *Who is this?* that is, of what manner of man? how great, and with what great power and majesty? for it is a mighty work, a lordly command, no abject petition.

BEDE. Or, it was not His disciples, but the sailors and others in the ship who wondered.

But allegorically, the sea or lake is the dark and bitter tide of the world, the ship is the wood of the cross, by help of which the faithful, having passed the waves of this world, reach the shore of a heavenly country.

AMBROSE. Our Lord therefore, who knew that He came upon earth for a divine mystery, having left His kinsfolk, went up into the ship.

BEDE. His disciples also, when summoned, enter in with Him. Hence He says, *If any one will come after me, let him deny himself, and take up his cross, and follow me.* (Mat. 16:24.) While His disciples are sailing, that is, the faithful passing through this world, and meditating in their minds the rest of the world to come, and by the breath of the Holy Spirit, or also their own exertions, eagerly leaving behind them the unbelieving pride of the world, suddenly our Lord fell asleep, that is, the time of our Lord's passion was come, and the storm descended. For when our Lord entered the sleep of death upon the cross, the waves of persecution rose, stirred up by the breath of the devil, but while the patience of the Lord is not disturbed by the waves, the faint hearts of the disciples are shaken and tremble. They awoke our Lord lest they should perish while He slept, because having seen His death they wish for His resurrection, for if that were delayed they would perish for ever. He rises therefore and rebukes the wind, since by His sudden rising again He put down the pride of the devil who had the power of death. (Heb. 2:14.) But He makes the tempest of nature to cease, since by His resurrection He baffled the rage of the Jews, who plotted His death.

AMBROSE. You must remember that no one can pass from the course of this life without temptations, for temptation is the trial of faith. We are therefore subject to the storms of spiritual wickedness, but as watchful sailors we must awake the Pilot, who does not obey but commands the winds, who although He now no longer sleeps in the sleep of His own body, yet let us beware, lest through the sleep of our bodies He is to us asleep and at rest. But they are rightly reprov'd who feared, when Christ was present; since he surely who clings to Him can in no wise perish.

BEDE. In like manner, when He appeared after His death to His disciples, He upbraided them with their unbelief, (Mark 16:14.) and thus having

calmed the swelling waves, He made plain to all the power of His divinity.

8:26–39

26. And they arrived at the country of the Gadarenes, which is over against Galilee.

27. And when he went forth to land, there met him out of the city a certain man, which had devils long time, and ware no clothes, neither abode in any house, but in the tombs.

28. When he saw Jesus, he cried out, and fell down before him, and with a loud voice said, What have I to do with thee, Jesus, thou Son of God most high? I beseech thee, torment me not.

29. (For he had commanded the unclean spirit to come out of the man. For oftentimes it had caught him: and he was kept bound with chains and in fetters; and he brake the bands, and was driven of the devil into the wilderness.)

30. And Jesus asked him, saying, What is thy name? And he said, Legion: because many devils were entered into him.

31. And they besought him that he would not command them to go out into the deep.

32. And there was there an herd of many swine feeding on the mountain: and they besought him that he would suffer them to enter into them. And he suffered them.

33. Then went the devils out of the man, and entered into the swine: and the herd ran violently down a steep place into the lake, and were choked.

34. When they that fed them saw what was done, they fled, and went and told it in the city and in the country.

35. Then they went out to see what was done; and came to Jesus, and found the man, out of whom the devils were departed, sitting at the feet of

Jesus, clothed, and in his right mind: and they were afraid.

36. They also which saw it told them by what means he that was possessed of the devils was healed.

37. Then the whole multitude of the country of the Gadarenes round about besought him to depart from them; for they were taken with great fear: and he went up into the ship, and returned back again.

38. Now the man out of whom the devils were departed besought him that he might be with him: but Jesus sent him away, saying,

39. Return to thine own house, and shew how great things God hath done unto thee. And he went his way, and published throughout the whole city how great things Jesus had done unto him.

CYRIL OF ALEXANDRIA. The Saviour, as He sailed with His disciples, came to a port, as it is said, *And they arrived at the country of the Gadarenes, which is over against Galilee.*

TITUS BOSTRENSIS. Many accurate copies have neither “Gerazenes” nor “Gadarenes,” but “Gergezenes.” For Gadara is a city in Judæa, but neither lake nor sea is found at it; and Geraza is a city of Arabia, having neither lake nor sea near. But Gergeza, from which the Gergezenes are called, is an ancient city near the lake of Tiberias, above which is a rock hanging over the lake, into which they say the swine were dashed down by the devils. But since Gadara and Geraza border upon the land of the Gergezenes, it is probable that the swine were led from thence to their parts.

BEDE. For Geraza is a famous city of Arabia, on the other side of the Jordan, close to the mountain of Galaad, which was possessed by the tribe of Manasseh, and not far from the lake of Tiberias, into which the swine were cast headlong.

CHRYSTOSTOM. (Hom. 28. in Matt.) But as soon as our Lord had departed from the sea, He meets with another more awful wonder. For the demoniac, like an evil slave, when he sees Him confirms his bondage, as it follows, *And when he went forth to land, there met him out of the city a certain man, &c.*

AUGUSTINE. (Cons. Ev. ut sup.) Whereas Matthew says, that there were two possessed, but Mark and Luke mention only one; you must understand one of them to be a more distinguished and famous person, for whom that neighbourhood was chiefly distressed, and in whose restoration they were greatly interested. Wishing to signify this, the two Evangelists thought right to mention him alone, concerning whom the report of this miracle had been most extensively noised abroad.

CHRYSTOSTOM. (Hom. 28. in Matt.) Or, Luke selected from the two the one who was most savage. Hence he gives the most melancholy account of his calamity, adding, *And he wore no clothes, neither abode in any house, but in the tombs*. But the evil spirits visit the tombs of the dead, to instil into men that dangerous notion, that the souls of the dead become evil spirits.

CYRIL OF ALEXANDRIA. Now his going naked among the tombs of the dead was a mark of demoniacal wildness. But God permits some in His providence to become subject to evil spirits, that we may ascertain through them of what kind the evil spirits are towards us, in order that we may refuse to be made subject unto them, and so by the suffering of one many may be edified.

CHRYSTOSTOM. (ubi sup.) But because the people acknowledged Him to be man, the devils came publishing His divinity, which even the sea had proclaimed by its calmness. Hence it follows, *When he saw Jesus he fell down before him, and with a loud voice said, &c.*

CYRIL OF ALEXANDRIA. Mark here the combination of fear with boldness and great desperation, for it is a sign of devilish despair to speak out boldly, *What have I to do with thee, Jesus, thou Son of God most high?* but of fear when they pray, *I beseech thee not to cast me out*. But if thou knowest Him to be the Son of God most high, thou confessest Him to be the God of heaven and earth, and of all things that are contained in them. How then dost thou make use not of thy own but His words, saying, *What have I to do with thee?* But what earthly prince will altogether endure to have his subjects tormented by barbarians? Hence it follows, *For he had commanded the unclean spirit to come out of him*. And He shews the necessity of the command, adding, *For oftentimes it had caught him, &c.*

CHRYSOStOM. (ubi sup.) Therefore since no one could hold the possessed, Christ goes to him and addresses him. It follows, *And Jesus asked him, saying, What is thy name?*

BEDE. He enquires not his name as ignorant of it, but that when the demoniac had confessed the plague which he endured, the power of the Healer might shine forth more welcome to him. But the priests also of our time, who through the grace of exorcism are able to cast out devils, are wont to say that the sufferers can no otherwise be cured than by openly telling in confession every thing which either waking or sleeping they have endured from the unclean spirits, and above all when they imagine that the devils seek and obtain the possession of the human body. So also here the confession is added, *And he said, Legion, because many devils were entered into him.*

GREGORY OF NYSSA. (Hom. 14. in Cantic.) Certain evil spirits imitating the heavenly hosts and the legions of Angels say that they are legions. As also their prince says that he will exalt his throne above the stars that he may be like to the Most High. (Isaiah 14:13.)

CHRYSOStOM. (ubi sup.) But when the Lord had overcome the evil spirits which disturbed His creatures, they thought that because of the enormity of those things which had been done, He would not wait the time of their punishment, and therefore since they could not deny their guilt, they entreat that they may not quickly undergo the penalty. As it follows, *And they besought him that he would not command them to go out into the deep.*

THEOPHYLACT. Which indeed the devils demand, wishing yet longer to mix with mankind.

CYRIL OF ALEXANDRIA. And hence it is plain that the rebel hosts against the Divine Majesty were thrust down to hell by the unspeakable power of the Saviour.

MAXIMUS. (Ep. ad Georgium.) Now the Lord ordains for each class of sinners an appropriate punishment. The fire of Hell unquenchable for fleshly burnings, gnashing of teeth for wanton mirth, intolerable thirst for pleasure and revelry, the worm that dieth not for a crooked and malignant heart, everlasting darkness for ignorance and deceit, the bottomless pit for

pride. Hence the deep is assigned to the devils as unto the proud, it follows, *And there was there an herd of swine, &c.*

AUGUSTINE. (de Con. Ev. l. ii. 24.) The words of Mark, that there was a herd of swine *nigh unto the mountains*, and of Luke, *on the mountains*, do not differ from one another. For the herd of swine was so large, that they might be part on the mountain, part near it. For there were two thousand swine, as Mark has stated. (Mark 5:13.)

AMBROSE. But the devils could not endure the clearness of the light of heaven, as those who have weak eyes can not bear the sun's rays.

CYRIL OF ALEXANDRIA. The multitude of unclean spirits seek therefore to be sent into the herd of unclean swine, like to themselves, for it follows, *And they besought him that he would suffer them to enter into them.*

ATHANASIUS. (de vita Anton.) But if they have no power over swine, the evil spirits have much less against men who are made after the image of God. We ought then to fear God alone, but despise them.

CYRIL OF ALEXANDRIA. But the Lord granted them permission, that this might be among other things to us an occasion of benefit, and the confidence of our safety. It follows, *And he suffered them.* We must therefore consider that the evil spirits are hostile to those which are subject to them, and this will be evident from their sending down the swine violently into the waters and choking them; as it follows, *Then went the devils out of the man and entered into the swine, and the herd ran violently down a steep place into the lake, and were choked.* And this Christ permitted to them which sought it, that it might appear from the event how cruel they are. It was also necessary to shew that the Son of God has no less power to foresee than the Father, that equal glory might be manifested in each.

TITUS BOSTRENSIS. (Vide Victor. Ant. in Mark 5.) But the shepherds take flight, lest they should perish with the swine. Hence it follows, *When they that fed them saw what was done they fled, and went and told it in the city and in the country*, and excited the like alarm among the citizens. But the severity of their loss led them to the Saviour; for it follows, *Then they went out to see what was done, and came to Jesus*; and here remark, that while God punishes men in their substance, He confers a blessing upon their

souls. But when they had set out, they see him in his right mind who had been long vexed. It follows, *And they found the man out of whom the devils had departed sitting at the feet of Jesus clothed*, (whereas before he was naked,) *and in his right mind*. For he departed not from those feet, where he obtained safety; and so acknowledging the miracle, they were astonished at the cure of the malady, and marvelled at the event; for it follows, *And they were afraid*. But this thing they discover partly by sight, partly hearing it in words. It follows, *They also which saw it told them by what means he that was possessed of the devils was healed*. But they ought to have besought the Lord not to depart from them, but to be the guardian of their country, that no evil spirits might come near them; but through fear they lost their own salvation, asking the Saviour to depart. It follows, *Then the whole multitude of the country of the Gadarenes round about besought him to depart from, them, for they were taken with great fear*.

THEOPHYLACT. They feared lest they should again suffer some loss, as they had suffered in the drowning of the swine.

CHRYSOSTOM. (ubi sup.) But observe the humility of Christ; for when after conferring so great benefits upon them they sent Him away, He offers no obstacle, but departs, leaving those who had proclaimed themselves unworthy of His teaching. It follows, *And he went up into the ship, and returned back again*.

TITUS BOSTRENSIS. But as He was departing, the man who had been afflicted will not part from his Saviour, for it follows, *Now the man out of whom the devils were departed besought him that he might be with him*.

THEOPHYLACT. For as one who had been tried by experience, he feared, lest perhaps when far from Jesus he should again become the prey of evil spirits. But the Lord shews him, that though He is not present with him, He can protect by His grace, for it follows, *But Jesus sent him away, saying, Return to thine own house, and shew how great things God hath done for thee*. But he said not, “how great things I have done for thee,” giving us an example of humility, that we should attribute all our righteousness to God.

TITUS BOSTRENSIS. He does not however turn aside from the law of truth, for whatever the Son doth the Father doth. But why does He, who every where charged those who were delivered to tell no one, say to this man who

was delivered from the legion, *Shew how great things God hath done for thee?* Because in truth that whole country knew not God, and was in bondage to the worship of devils. Or more truly, now that He refers the miracle to His Father, He says, *Shew how great, &c.* but when He speaks of Himself He charges to tell no one. But he who was healed of the evil spirits knew Jesus to be God, and therefore published what great things God had done for him. For it follows, *And he went through the whole city, &c.*

CHRYSOSTOM. (ubi sup.) And so abandoning those who had proclaimed themselves unworthy of His teaching, He appoints as their teacher the man who had been released from the evil spirits.

BEDE. Now mystically; Gerasa signifies the Gentile nations, whom after His passion and resurrection Christ visited in His preachers. Hence Gerasa or Gergesa, as some say, is by interpretation “casting out an inhabitant,” that is, the devil by whom it was before possessed, or, “a stranger approaching,” who before was afar off.

AMBROSE. Now although the number of those healed by Christ is different in Luke and Matthew, yet the mystery is one and the same. For as he who had a devil is the figure of the Gentile people, the two also in like manner take the figure of the Gentiles. For whereas Noah begat three sons, Shem, Ham, and Japhet; the family of Shem only was called to the possession of God, and from the other two the people of different nations were descended. He (as Luke says) had devils long time, inasmuch as the Gentile people was vexed from the deluge down to our Lord’s coming. But he was naked, because the Gentiles lost the garment of their nature and virtue.

AUGUSTINE. (de Quæst. Ev. l. ii. q. 13.) He abode in no house, that is, he had no rest in his conscience; he dwelt among the tombs, because he delighted in dead works in his sins.

AMBROSE. Or what are the bodies of the unbelieving but kinds of tombs in which the word of God abides not?

AUGUSTINE. (ubi sup.) Now that he was bound by brazen fetters and chains, signifies the harsh and severe laws of the Gentiles, by which also in their states offences are restrained. But, that having burst these chains he was driven by the evil spirit into the wilderness, means that having broken through these laws, he was also led by lust to those crimes which exceeded

the ordinary life of men. By the expression that there was in him a legion of devils, the nations are signified who served many devils. But the fact that the devils were permitted to go into the swine, which fed on the mountains, signifies also the unclean and proud men over whom the evil spirits have dominion, because of their worship of idols. For the swine are they who, after the manner of unclean animals without speech and reason, have defiled the grace of their natural virtues by the filthy actions of their life.

AUGUSTINE. (ubi sup.) But by their being sent down violently into the lake, it is meant that the Church has been purified, and now that the Gentiles are delivered from the dominion of evil spirits, those who refuse to believe in Christ, carry on their unholy rites in hidden places with dark and secret watchings.

AMBROSE. They are carried violently down, for they are reclaimed not by the contemplation of any good deed, but thrust as from a higher place to a lower, along the downward path of iniquity, they perish amidst the waves of this world, shut out from the approach of air. For they who are carried to and fro by the rapid tide of pleasure cannot receive the communication of the Spirit; we see then that man himself is the author of his own misery. For unless a man lived like the swine, the devil would never have received power over him, or received it, not to destroy but to prove him. And perhaps the devil, who after the coming of our Lord can no longer steal away the good, seeks not the destruction of all men, but only the wanton, as the robber lies in wait not for armed men, but the unarmed. *When those who kept the herd saw this they fled.* For neither the teachers of philosophy nor the chief of the synagogue can bring a cure to perishing mankind. It is Christ alone who takes away the sins of the people.

AUGUSTINE. (de Qu. Evan. l. ii. q. 13.) Or, by the herdsmen of the swine flying and telling these things, He represents certain rulers of the wicked, who though they evade the law of Christianity, yet proclaim it among the nations by their astonishment and wonder. But by the Gerasenes, when they knew what was done, asking Jesus to depart from them, for they were struck with great fear, he represents the multitude delighting in their old pleasures, honouring indeed, but unwilling to endure the Christian law, saying that they cannot fulfil it, while they still marvel at the faithful released from their former abandoned mode of life.

AMBROSE. Or there seems to have been a kind of synagogue in the city of the Gerasenes who besought our Lord to depart, because they were seized with great fear. For the weak mind receives not the word of God, nor can it endure the burden of wisdom. And therefore He no longer troubled them, but ascends from the lower parts to the higher, from the Synagogue to the Church, and returned across the lake. For no one passes from the Church to the Synagogue without endangering his salvation. But whoever desires to pass from the Synagogue to the Church, let him take up his cross, that he may avoid the danger.

AUGUSTINE. (ubi sup.) But that he, now that he is healed, desires to be with Christ, and it is said to him, *Return to thy house, and tell what great things God has done for thee*, implies that each should understand, that after the remission of his sins he should return to a good conscience as to his home, and obey the Gospel for the salvation of others, in order that there he may rest with Christ, lest by too early wishing to be with Christ he neglect the ministry of preaching necessary for this redemption of his brethren.

8:40–48

40. And it came to pass, that, when Jesus was returned, the people gladly received him: for they were all waiting for him.

41. And, behold, there came a man named Jairus, and he was a ruler of the synagogue: and he fell down at Jesus' feet, and besought him that he would come into his house:

42. For he had one only daughter, about twelve years of age, and she lay a dying. But as he went the people thronged him.

43. And a woman having an issue of blood twelve years, which had spent all her living upon physicians, neither could be healed of any,

44. Came behind him, and touched the border of his garment: and immediately her issue of blood stanchèd.

45. And Jesus said, Who touched me? When all denied, Peter and they that were with him said, Master, the multitude throng thee and press thee,

and sayest thou, Who touched me?

46. And Jesus said, Somebody hath touched me: for I perceive that virtue is gone out of me.

47. And when the woman saw that she was not hid, she came trembling, and falling down before him, she declared unto him before all the people for what cause she had touched him, and how she was healed immediately.

48. And he said unto her, Daughter, be of good comfort: thy faith hath made thee whole: go in peace.

AUGUSTINE. (de Con. Ev. l. ii. c. 28.) After relating the miracle of the Gadarenes, Luke goes on to relate that of the ruler of the synagogue's daughter; saying, *And it came to pass, that, when Jesus was returned, the people gladly received him: for they were all waiting for him.*

THEOPHYLACT. At once both because of His teaching, and His miracles.

AUGUSTINE. (ubi sup.) But the event which He adds, *And, behold, there came a man named Jairus*, must not be supposed to have taken place immediately, but first that of the feast of the publicans which Matthew mentions, (Matt. 9:18.) to which he so joins on this that it cannot consequently be understood to have happened otherwise.

TITUS BOSTRENSIS. (Vide Victor. Ant. in Mark 5.) The name is inserted for the sake of the Jews, who at that time well knew the event, that the name might be a demonstrative proof of the miracle. And there came not one of the lowest, but a ruler of the synagogue, that the mouths of the Jews might be the more closed. As it follows, *And he was a ruler of the synagogue.* Now he came to Christ because of his need; for grief sometimes urges us to do those things which are right, according to the Psalm, *Hold their mouths with bit and bridle, who come not nigh unto thee.* (Ps. 32:9.)

THEOPHYLACT. Through urgent need then he fell at His feet, as it follows, *And he fell at Jesus' feet*; but it were right for him without a pressing necessity to fall at Christ's feet and acknowledge Him to be God.

CHRYSOSTOM. (Hom. 31. in Matt.) But mark his dulness of heart, for it follows, *and besought him that he would come into his house*; being

ignorant in truth that He was able to heal when absent. For if he had known, he would have said as the centurion did, *Speak the word, and my daughter shall be healed.*

GREEK EXPOSITOR. (Asterius.) But the cause of his coming is told by adding, *For he had only one daughter*, the prop of his house, the succession of his race, *about twelve years old*, in the very flower of her age; *and she lay dying*, about to be carried to the grave instead of her nuptial bed.

CHRYSTOSTOM. (ubi sup.) But the Lord had come not to judge the world, but to save it. Whereupon He does not weigh the rank of the petitioner, but calmly undertakes the work, knowing that what was to happen would be greater than what was asked. For He was called to heal the sick, but He knew that He would raise up one that was by this time dead, and implant on the earth a firm hope of the resurrection.

AMBROSE. But when about to raise the dead, in order to bring faith to the ruler of the synagogue, He first cured the issue of blood. So also a temporal resurrection is celebrated at the Passion of our Lord, that the other might be believed to be eternal. *But as he went, the people thronged him.*

CYRIL OF ALEXANDRIA. (v. Chrys. 31. in Matt.) This was the greatest sign that He had really put on our flesh, and trampled under foot all pride. For they followed Him not afar off, but thronged Him.

GREEK EXPOSITOR. (ubi sup.) Now a certain woman afflicted with a severe disease, whose infirmity had consumed her body, but physicians all her substance, finds her only hope in such great humbleness that she falls down before our Lord; of whom it follows, *And a woman having an issue of blood twelve years, &c.*

TITUS BOSTRENSIS. (non occ.) Of how great praise then is this woman worthy, who with her bodily powers exhausted by the continual issue of blood, and with so great a crowd thronging around Him, in the strength of her affection and faith entered the crowd, and coming behind, secretly touched the hem of His garment.

CYRIL OF ALEXANDRIA. For it was not lawful for the unclean either to touch any of the holy saints, or come near a holy man.

CHRYSTOSTOM. (Hom. 31. in Matt.) For by the custom of the Law a malady of this kind was accounted a great uncleanness. (Lev. 15:19–25.)

Independently of this also, she had not yet a right estimation of Him, else she would not have thought to remain concealed, but nevertheless she came trusting to be healed.

THEOPHYLACT. But as when a man turns his eye to a shining light, or puts fuel to the fire, immediately they have their effects; so indeed he who brings faith to Him who is able to cure, immediately obtains his cure; as it is said, *and immediately her issue of blood stanch'd*.

CHRYSTOSTOM. But not the garments alone saved her, (for the soldiers also allotted them among themselves,) but the earnestness of her faith.

THEOPHYLACT. For she believed, and was saved, and as was fitting first touched Christ with her mind, then with her body.

GREEK EXPOSITOR. (Asterius.) But the Lord heard the woman's silent thoughts, and silently released her silent, permitting willingly the seizing of her cure. But afterwards He makes known the miracle, as it follows: *And Jesus said, Who touched me?*

CYRIL OF ALEXANDRIA. For the miracle which was performed escaped not the Lord, but He who knew all things asks as if He were ignorant.

GREEK EXPOSITOR. (Victor. Ant.) Now His disciples who knew not what was asked, but supposed He spoke merely of one touching Him, answer our Lord's question, as follows, *When all denied, Peter and they that were with him said, Master, the multitude press thee and throng thee, and sayest thou, Who touched me?* Our Lord therefore distinguishes the touching by His answer, as it follows, *And Jesus said, Somebody has touched me:* as He said also, *He that hath ears to hear, let him hear*, although all had bodily hearing of this kind; but it is not truly hearing if a man hear carelessly, nor truly touching if he touch unfaithfully. He now therefore publishes what was done, as it is added, *For I perceive that virtue is gone out of me*. He answers rather materially, in consideration of the minds of His hearers. He is here, however, manifested to us to be the true God, both by His miraculous deed, and by His word. For it is beyond us, and perhaps beyond angels also, to be able to communicate virtue as from our own nature. This belongs to the Supreme Nature alone. For nothing created possesses the power of healing,

or even of doing any other like miracles, except it be divinely given. But it was not from desire of glory that He suffered not to remain concealed the exhibition of His divine power, Who had so often charged silence about His miracles, but because He looked to their advantage who are called through faith to grace.

CHRYSOStOM. (ubi sup.) For first He removes the woman's fear, lest she should suffer the pangs of conscience, for as it were stealing the grace. Next He reproves her for thinking to lie concealed. Thirdly, He makes known her faith publicly for the sake of others, and betrays no less a miracle than the stanching of blood, by shewing that all things are open to His sight.

CYRIL OF ALEXANDRIA. Moreover, He persuaded the ruler of the synagogue to believe undoubtingly that He would rescue his daughter from the hands of death.

CHRYSOStOM. (ubi sup.) Now our Lord did not immediately discover her, for this reason, that by shewing that all things are known to Him, He might make the woman publish what was done, that the miracle might be free from all suspicion. Hence it follows, *And when the woman saw that she was not hid, she came trembling.*

ORIGEN. But the same cure which the woman obtained by touching Him, our Saviour confirmed by His word; as it follows, *And he said unto her, Thy faith hath made thee whole; go in peace,* that is, Be released from thy scourge. And indeed He first heals her soul by faith, then truly her body.

TITUS BOSTRENSIS. (non occ.) He calls her daughter, as already healed because of her faith, for faith claims the grace of adoption.

EUSEBIUS. (Eccles. Hist. l. vii. c. 18.) Now they say that the woman set up in Paneas (Cæsarea Philippi, whence she came) a noble triumphal monument of the mercy vouchsafed to her by the Saviour. For there stood upon a lofty pedestal near the entrance to her house a brasen statue of a woman on bended knees, and with her hands joined as if in prayer; opposite to which was erected another statue like to a man, made of the same material, clothed in a stole, (διπλοῖς.^a) and holding forth his hand to the woman. At his feet upon the base itself a strange kind of plant was growing, which reaching to the hem of the brasen stole, was said to be the cure of all

diseases. And they said that this statue represents Christ. It was destroyed by Maximinus.

AMBROSE. Now mystically Christ had left the synagogue in Gerasa, and Him whom His own received not we strangers receive.

BEDE. Or at the end of the world the Lord is about to return to the Jews, and to be gladly received by them through confession of the faith.

AMBROSE. But whom do we suppose the chief of the synagogue to be, but the Law, from consideration of which our Lord had not entirely abandoned the synagogue.

BEDE. Or, by the ruler of the synagogue is understood Moses. Hence he is rightly called Jairus, that is, “enlightening” or “enlightened,” as he who receives the words of life to give to us, thereby both enlightens others, and is himself also enlightened by the Holy Spirit. But the ruler of the synagogue fell at the feet of Jesus, because the lawgiver with the whole race of the patriarchs knew that Christ, appearing in the flesh, would be far preferred to them. For if the head of Christ is God, (1 Cor. 11:3.) His feet must agreeably to this be taken for the Incarnation, by which He touched the earth of our mortality. The ruler asked Him to enter into his house, because he was desirous to behold His coming. His only daughter is the Synagogue, which alone was framed with a legal institution; which at twelve years of age, that is, when the time of puberty was approaching, lay dying; for having been brought up nobly by the prophets, as soon as it came to years of discretion, when it ought to bring forth spiritual fruits to God, being suddenly subdued through its weakness and error, it forgot to enter the way of spiritual life, and unless Christ had come to its help, would have fallen away into destruction. But the Lord going to heal the girl is thronged by the crowd, because giving wholesome warnings to the Jewish nation, He was borne down by the customs of a carnal people.

AMBROSE. But while the Word of God hastens to this daughter of the ruler that He might save the children of Israel, the holy Church collected from among the Gentiles which was perishing by its falling away into gross crimes, seized first by faith the health prepared for others.

BEDE. Now the issue of blood may be taken in two ways, that is, both for the prostitution of idolatry, and for those things which are done for the

delights of the flesh and blood.

AMBROSE. But what means it that this daughter of the ruler was dying at twelve years, and the woman was afflicted with the issue of blood for twelve years, but that it might be understood that as long as the Synagogue flourished the Church was weak. For almost in the same age of the world, the Synagogue began to grow up among the patriarchs, and idolatry to pollute the Gentile nation.

AMBROSE. But as she had spent all her substance upon physicians, so the Gentile nations had lost all the gifts of nature.

BEDE. Now by physicians understand either false doctors, or philosophers and teachers of secular laws, who disputing much concerning virtue and vice, promised that they would give to mortals useful instructions for life; or suppose that by the physicians are signified the unclean spirits themselves, who by giving as it were advice to men, procure themselves to be worshipped as God, on listening to whom the Gentiles the more they consumed the strength of their natural industry, so much the less were they able to be cured from the pollution of their iniquity.

AMBROSE. Now hearing that the people of the Jews were sick, she begins to hope for the remedy of their salvation; she knew that the time was arrived when a Physician should come from heaven, she rose to meet Him, more ready from faith, more backward from modesty. For this is the part of modesty and faith to acknowledge weakness, not to despair of pardon. From modesty then she touched the hem of His garment; in faith she came, in piety believed, in wisdom knew herself to be healed; so the holy people of the Gentiles which believed God, blushed at its sins so as to desert them, offered its faith in believing, shewed its devotion in asking, put on wisdom in itself feeling its own cure, assumed boldness to confess that it had forestalled what was not its own. Now Christ is touched behind, as it is written, *Thou shalt walk after the Lord thy God* (Deut. 13:4.)

BEDE. And He Himself says, *If any man serve me, let him follow me.* (John 13:26.) Or, because not seeing Christ present in the flesh, now that the sacraments of the temporary dispensation were completed, the Church began to follow His footsteps through faith.

GREGORY. (Mor. 3. c. 11. Job 2.) But while the crowd thronged Him, one woman touched our Redeemer, because all carnal men in the Church oppress Him from whom they are afar off, and they alone touch Him who are joined to Him in humility. The crowd therefore press Him and touch Him not, because it is both importunate in presence, and absent in life.

BEDE. Or one believing woman touches the Lord, since Christ who is afflicted beyond measure by the diverse heresies multiplying around Him, is faithfully sought by the heart alone of the Catholic Church.

AMBROSE. For they believe not who throng Him; they believe who touch. By faith Christ is touched, by faith He is seen. Lastly, to express the faith of her who touched Him, He says, *I know that virtue is gone out of me*, which is a more palpable sign, that the Divine Nature is not confined within the possibility of man's condition, and the compass of the human body, but eternal virtue overflows beyond the bounds of our mediocrity. For the Gentile people is not released by man's aid, but the gathering of nations is the gift of God, which even by its little faith turns to itself the everlasting mercy. For if we think what our faith is, and understand how great the Son of God is, we see that in comparison of Him we touch only the hem, we cannot reach the upper parts of the garment. If then we also wish to be cured, let us touch by faith the hem of Christ. But he who has touched Him is not hidden. Happy the man who has touched the extreme part of the Word. For who can comprehend the whole?

8:49–56

49. While he yet spake, there cometh one from the ruler of the synagogue's house, saying to him, Thy daughter is dead; trouble not the Master.

50. But when Jesus heard it, he answered him, saying, Fear not: believe only, and she shall be made whole.

51. And when he came into the house, he suffered no man to go in, save Peter, and James, and John, and the father and the mother of the maiden.

52. And all wept, and bewailed her: but he said, Weep not; she is not dead, but sleepeth.

53. And they laughed him to scorn, knowing that she was dead.

54. And he put them all out, and took her by the hand, and called, saying, Maid, arise.

55. And her spirit came again, and she arose straightway: and he commanded to give her meat.

56. And her parents were astonished: but he charged them that they should tell no man what was done.

CHRYSOSTOM. (Hom. 31. in Matt.) Our Lord conveniently waited until the death of the girl, that the miracle of her resurrection might be made public. For which reason also He goes slower, and speaks longer with the woman, that the daughter of the ruler of the synagogue may expire, and messengers come to tell Him. As it is said, *While he yet spake, there cometh one from the ruler of the synagogue's house, saying unto him, Thy daughter is dead.*

AUGUSTINE. (de Con. Ev. l. ii. c. 28.) But since Matthew states the ruler of the synagogue to have told our Lord that his daughter was not on the point of death but quite dead, and Luke and Mark say, that she was not yet dead, nay, even go so far as to say that there came some afterwards, who told her death; we must examine, lest they should seem to be at variance. And we must understand that for the sake of brevity, Matthew chose rather to say, that our Lord was asked to do what it is obvious He did, namely, to raise the dead. For our Lord needs not the words of the father concerning his daughter, but what is more important, his wishes. Certainly, if the other two or any one of them had mentioned that the father had said what those who came from the house said, that Jesus need not be troubled because the maid was dead, His words which Matthew has related would seem to be at variance with his thoughts. But now to those who brought that message, and said that the Master need not come, it is not said that the father assented. The Lord therefore did not blame him as distrustful, but the more strongly

confirms his belief. As it follows, *But when Jesus heard it, he answered the father of the girl, Believe only, &c.*

ATHANASIUS. (Orat. in Pass. et Crucem. Dom. 4.) Our Lord requires faith from those who invoke Him, not because He needs the assistance of others, (for He is both the Lord and Giver of faith,) but not to seem to bestow His gifts according to His acceptance of persons, He shews that He favours those who believe, lest they should receive benefits without faith, and lose them by unbelief. For when He bestows a favour, He wishes it to last, and when He heals, the cure to remain undisturbed.

THEOPHYLACT. When He was about to raise the dead He put all out, as teaching us to be free from vain-glory, and to do nothing for show, for when any one ought to perform miracles, he must not be in the midst of a great many, but alone and apart from the other. As it follows, *And when he came into the house, he suffered no man to go in, save Peter, and James, and John.* Now these only He permitted to enter as the Heads of His disciples, and able to conceal the miracle. For He did not wish to be revealed to many before His time, perhaps on account of the envy of the Jews. So also when any one envies us, we ought not to make known to him our righteousness, lest we give him an occasion of greater envy.

CHRYSOSTOM. (ubi sup.) But He took not with Him His other disciples, so provoking them to a strange desire, because also they were not yet fully prepared, but He took Peter, and with him the sons of Zebedee, that the others also might imitate them. He took also the parents as witnesses, lest any should say the evidence of the resurrection was false. Luke adds to this also, that He shut out from the house those that were weeping, and shewed that they were unworthy of a sight of this kind. For it follows, *And they all wept, and bewailed her.* But if He then shut them out, much more now. For then it had not yet been revealed that death was turned into sleep. Let no one then hereafter despise himself, bringing an insult to the victory of Christ, whereby He has overcome death, and turned it into sleep. In proof of which it is added, *But he said, Weep not; she is not dead, but sleepeth, &c.* shewing that all things were at His command, and that He would bring her to life as if He were awakening her from sleep. They yet nevertheless laughed Him to scorn. For it follows, *And they laughed him to scorn.* He did not reprove them nor put an end to their laughter, that laughter also might be a sign of death. For since generally, after a miracle has been performed

men continue unfaithful, He takes them by their own words. But that He might by sight dispose to the belief of the resurrection, He takes the hand of the maid. As it follows, *But he took her by the hand, and called, saying, Maid, arise.* And when He had taken her by the hand, He awoke her. As it follows, *And her spirit returned, and she arose straightway.* For He poured not into her another soul, but restored the same which she had breathed forth. Nor does he only awake the maid, but orders her to take food. For it follows, *And he commanded to give her meat.* That it might not seem like a vision what was done. Nor did He Himself give to her, but He commanded others to do it. As also He said in the case of Lazarus, *Loose him.* (John 11:44.) And afterwards He made him partake of meat with Him.

GREEK EXPOSITOR. (Severus.) He next charges the parents, astonished at the miracle, and almost crying out, not to publish abroad what was done. As it follows, *And her parents were astonished; but he charged them that they should tell no man what was done;* shewing that He is the Giver of good things, but not covetous of glory, and that He gives the whole, receiving nothing. But he who seeks after the glory of his works has indeed shewn forth something, but receives something.

BEDE. But mystically, when the woman was cured of the issue of blood, word is brought that the daughter of the ruler of the synagogue is dead; because while the Church was cleansed from the stain of its sins, the Synagogue was forthwith destroyed by unbelief and envy; by unbelief indeed, in that it refused to believe in Christ; by envy, in that it was grieved that the Church had believed.

AMBROSE. But still also were the servants of the ruler incredulous with regard to the resurrection, which Jesus had foretold in the Law, fulfilled in the Gospel; therefore say they, *Do not trouble him;* (Ps. 16.) as if it were impossible for Him to raise the dead.

BEDE. Or this is even to this day said by those who see the state of the synagogue so destitute that they do not believe it can be restored, and therefore think nothing of praying for its resurrection. But those things which are impossible with men are possible with God. Therefore said the Lord to him, *Fear not, only believe, and she shall be made whole.* (Luke 18:27.) The father of the girl is taken for the assembly of the doctors of the

Law, which if it were willing to believe, the Synagogue also which is subject to it will be safe.

AMBROSE. Therefore having entered into the house, He called a few to be judges of the coming resurrection: for the resurrection was not soon believed by the many. What then was the cause of this great difference? In a former case the widow's son is raised up before all, here a few only are set apart to judge. But I think that herein the mercy of the Lord is shewn, since the widowed mother of an only son suffered no delay. There is also the token of wisdom, that in the widow's son we should see the Church quick in believing; in the ruler of the synagogue's daughter, the Jews about indeed to believe, but out of a great many only a few. Lastly, when our Lord says, *She is not dead, but sleepeth*, they laughed Him to scorn. For whoever believes not, laughs. Let them therefore mourn their dead who think they are dead. Where there is a belief of the resurrection, the notion is not of death but of rest.

BEDE. The Synagogue also, because it has lost the joy of the Bridegroom, whereby alone it can live. lying dead as it were among those that mourn, understands not even the reason why it weeps.

AMBROSE. Now the Lord taking hold of the hand of the maid, cured her. Blessed is he whom wisdom takes by the hand, that she may bring him into her secret places, and command to be given him to eat. For the bread of heaven is the word of God. Hence comes also that wisdom which has filled its altars with the food of the body and blood of God. *Come*, she says, *eat my bread, and drink the wine which I have mixed for you.* (Prov. 9:5.)

BEDE. Now the maid arose straightway, because when Christ strengthens the hand, man revives from the death of the soul. For there are some, who only by the secret thought of sin are conscious of bringing death to themselves. The Lord signifying that such He brings to life again, raised the daughter of the ruler of the synagogue. But others, by committing the very evil in which they delight, carry their dead as it were without the gates, and to shew that He raises these, He raised the widow's son without the gates. But some also, by habits of sin, bury themselves, as it were, and become corrupt; and to raise these also the grace of the Saviour is not wanting; to intimate which He raised from the dead Lazarus, who had been four days in the grave. But the deeper the death of the soul, so much the more intense

should be the fervour of penitence. Hence He raises with a gentle voice the maid who lay dead in the room, the youth who was carried out He strengthens with many words, but to raise him who had been dead four days, He groaned in His spirit, He poured forth tears, and cried with a loud voice. But here also we must observe, that a public calamity needs a public remedy. Slight offences seek to be blotted out by secret penitence. The maid lying in the house rises again with few witnesses; the youth without the house is raised in the presence of a great crowd who accompanied him. Lazarus summoned from the tomb was known to many nations.

CHAP. 9

9:1–6

1. Then he called his twelve disciples together, and gave them power and authority over all devils, and to cure diseases.
2. And he sent them to preach the kingdom of God, and to heal the sick.
3. And he said unto them, Take nothing for your journey, neither staves, nor scrip, neither bread, neither money; neither have two coats apiece.
4. And whatsoever house ye enter into, there abide, and thence depart.
5. And whosoever will not receive you, when ye go out of that city, shake off the very dust from your feet for a testimony against them.
6. And they departed, and went through the towns, preaching the Gospel, and healing every where.

CYRIL OF ALEXANDRIA. It was fitting that those who were appointed the ministers of holy teaching should be able to work miracles, and by these very acts themselves be believed to be the ministers of God. Hence it is said, *Then called he his twelve disciples together, and gave them power and*

authority over all devils. Herein He brings down the haughty pride of the devil, who once said, *There is none who shall open his mouth against me.* (Isai. 10:14.LXX.)

EUSEBIUS. And that through them the whole race of mankind may be sought out, He not only gives them power to drive away evil spirits, but to cure all kind of diseases at His command; as it follows, *And to cure diseases.*

CYRIL OF ALEXANDRIA. (in Thesaur. l. 12. c. 14.) Mark here the divine power of the Son, which belongs not to a fleshly nature. For it was in the power of the saints to perform miracles not by nature, but by participation of the Holy Spirit; but it was altogether out of their power to grant this authority to others. For how could created natures possess dominion over the gifts of the Spirit? But our Lord Jesus Christ, as by nature God, imparts graces of this kind to whomsoever He will, not invoking upon them a power which is not His own, but infusing it into them from Himself.

CHRYSOStOM. (Hom. 22. in Matt.) But after that they had been sufficiently strengthened by His guidance, and had received competent proofs of His power, He sends them out, as it follows, *And he sent them to preach the kingdom of God.* And here we must remark, that they are not commissioned to speak of sensible things as Moses and the Prophets; for they promised a land and earthly goods, but these a kingdom, and whatsoever is contained in it.

GREGORY NAZIANZEN. (Orat. ii. 69.) Now in sending His disciples to preach, our Lord enjoined many things on them, the chief of which are, that they should be so virtuous, so constant, so temperate, and, to speak briefly, so heavenly, that no less through their manner of living than their words, the teaching of the Gospel might be spread abroad. And therefore were they sent with lack of money, and staves, and a single garment; He accordingly adds, *And he said to them, Take nothing in the way, neither staves.*

CHRYSOStOM. (ubi sup.) Many things indeed He ordained hereby; first indeed it rendered the disciples unsuspected; secondly, it held them aloof from all care, so that they might give their whole study to the word; thirdly, it taught them their own proper virtue. But perhaps some one will say that the other things indeed are reasonable, but for what reason did He command them to have no scrip on their way, nor two coats, nor staff? In truth,

because He wished to rouse them to all diligence, taking them away from all the cares of this life, that they might be occupied by the one single care of teaching.

EUSEBIUS. Wishing then that they should be free from the desire of wealth and the anxieties of life, He gave this injunction. He took it as a proof of their faith and courage, that when it was commanded them to lead a life of extreme poverty, they would not escape from what was ordered. For it was fitting that they should make a kind of bargain, receiving these saving virtues to recompense them for obedience to commands. And when He was making them soldiers of God, He girds them for battle against their enemies, by telling them to embrace poverty. For no soldier of God entangles himself in the affairs of a secular life. (2 Tim. 2:4.)

AMBROSE. Of what kind then he ought to be who preaches the Gospel of the kingdom of God is marked out by these Gospel precepts; that is, he must not require the supports of secular aid; and clinging wholly to faith, he must believe that the less he requires those things, the more they will be supplied to him.

THEOPHYLACT. For He sends them out as very beggars, so that He would have them neither carry bread, nor any thing else of which men are generally in want.

AUGUSTINE. (de Con. 1. 2. c. 30.) Or, the Lord did not wish the disciples to possess and carry with them these things, not that they were not necessary to the support of this life, but because He sent them thus to shew that these things were due to them from those believers to whom they announced the Gospel, that so they might neither possess security, nor carry about with them the necessities of this life, either great or little. He has therefore, according to Mark, excluded all except a staff, shewing that the faithful owe every thing to their ministers who require no superfluities. But this permission of the staff He has mentioned by name, when He says, *They should take nothing in the way, but a staff only.*

AMBROSE. To those also who wish it, this place admits of being explained, so as to seem only to represent a spiritual temper of mind, which appears to have cast off as it were a certain covering of the body; not only rejecting

power and despising wealth, but renouncing also the delights of the flesh itself.

THEOPHYLACT. Some also understand by the Apostles not carrying scrip, nor staff, nor two coats, that they must not lay up treasures, (which a scrip implies, collecting many things,) nor be angry and of a quarrelsome spirit, (which the staff signifies,) nor be false and of a double heart, (which is meant by the two coats.)

CYRIL OF ALEXANDRIA. (ut sup.) But it may be said, How then shall necessary things be prepared for them. He therefore adds, *And into whatsoever house ye enter, there abide, and thence depart*. As if He said, Let the food of disciples suffice you, who receiving from you spiritual things, will minister unto you temporal. But He ordered them to abide in one house, so as neither to incommode the host, (that is, so as to send him away,) nor themselves to incur the suspicion of gluttony and wantonness.

AMBROSE. He pronounces it to be foreign to the character of a preacher of the heavenly kingdom to run from house to house and change the rights of inviolable hospitality; but as the grace of hospitality is supposed to be offered, so also if they are not received the dust must be shaken off, and they are commanded to depart from the city; as it follows, *And whosoever will not receive you when ye go out of that city, shake off the very dust from your feet for a testimony, &c.*

BEDE. The dust is shaken off from the Apostles' feet as a testimony of their labours, that they entered into a city, and the apostolical preaching had reached to the inhabitants thereof. Or the dust is shaken off when they receive nothing (not even of the necessities of life) from those who despised the Gospel.

CYRIL OF ALEXANDRIA. (ubi sup.) For it is very improbable that those who despise the saving Word, and the Master of the household, will shew themselves kind to His servants, and seek further blessings.

AMBROSE. Or it is a great return of hospitality which is here taught, i. e. that we should not only wish peace to our hosts, but also if any faults of earthly infirmity obscure them, they should be removed by receiving the footsteps of apostolical preaching.

BEDE. But if any by treacherous negligence, or even from zeal, despise the word of God, their communion must be shunned, the dust of the feet must be shaken off, lest by their vain deeds which are to be compared to the dust, the footstep of a chaste mind be defiled.

EUSEBIUS. But when the Lord had girded His disciples as soldiers of God with divine virtue and wise admonitions, sending them to the Jews as teachers and physicians, they afterwards went forth, as it follows, *And they departed, and went through the towns preaching the gospel, and healing every where.*

9:7–9

7. Now Herod the tetrarch heard of all that was done by him: and he was perplexed, because that it was said of some, that John was risen from the dead;

8. And of some, that Elias had appeared; and of others, that one of the old prophets was risen again.

9. And Herod said, John have I beheaded: but who is this, of whom I hear such things? And he desired to see him.

CHRYSOSTOM. (Hom. 48. in Matt.) It was not till a long time had passed that Herod took notice of the things that were done by Jesus, (to shew you the pride of a tyrant,) for he did not acknowledge them at first, as it is said, *Now Herod heard, &c.*

THEOPHYLACT. Herod was the son of Herod the Great who slew the children, who was king, but this Herod was tetrarch. He inquired about Christ, who He was. Hence it follows, *And he was perplexed.*

CHRYSOSTOM. For sinners fear both when they know, and when they are ignorant; they are afraid of shadows, are suspicious about every thing, and are alarmed at the slightest noise. Such in truth is sin; when no one blames or finds fault, it betrays a man, when no one accuses it condemns, and makes the offender timid and backward. But the cause of fear is stated afterwards, in the words, *Because that it was said of some.*

THEOPHYLACT. For the Jews expected a resurrection of the dead to a fleshly life, eating and drinking, but those that rise again will not be concerned with the deeds of the flesh.

CHRYSOSTOM. (ubi sup.) When Herod then heard of the miracles which Jesus was performing, he says, *John have I beheaded*, which was not an expression of boasting, but by way of allaying his fears, and bringing his distracted soul to recollect that he had killed. And because he had beheaded John, he adds, *but who is this*.

THEOPHYLACT. If John is alive and has risen from the dead, I shall know him when I see him; as it follows, *And he sought to see him*.

AUGUSTINE. (de Con. Ev. l. 2. c. 45.) Now Luke, though he keeps the same order in his narrative with Mark, docs not oblige us to believe that the course of events was the same. In these words too, Mark testifies only to the fact that others (not Herod) said that John had risen from the dead, but since Luke has mentioned Herod's perplexity, we must suppose either that after that perplexity, he confirmed in his own mind what was said by others, since he says to his servants, (as Matthew relates,) *This is John the Baptist, he is risen from the dead*, or these words of Matthew must have been uttered so as to signify that he was still doubting.

9:10–17

10. And the apostles, when they were returned, told him all that they had done. And he took them, and went aside privately into a desert place belonging to the city called Bethsaida.

11. And the people, when they knew it, followed him: and he received them, and spake unto them of the kingdom of God, and healed them that had need of healing.

12. And when the day began to wear away, then came the twelve, and said unto him, Send the multitude away, that they may go into the towns and country round about, and lodge, and get victuals: for we are here in a desert place.

13. But he said unto them, Give ye them to eat. And they said, We have no more but five loaves and two fishes; except we should go and buy meat for all this people.

14. For they were about five thousand men. And he said to his disciples, Make them sit down by fifties in a company.

15. And they did so, and made them all sit down.

16. Then he took the five loaves and the two fishes, and looking up to heaven, he blessed them, and brake, and gave to the disciples to set before the multitude.

17. And they did eat, and were all filled: and there was taken up of fragments that remained to them twelve baskets.

AUGUSTINE. (de Con. Ev. 1. 2. c. 45.) Matthew and Mark, taking occasion from what had occurred above, relate here how John was slain by Herod. But Luke, who had long before given an account of John's sufferings, after mentioning that perplexity of Herod's, as to who our Lord was, immediately adds, *And the apostles when they were returned told him all that they had done.*

BEDE. But they not only tell Him what they had done and taught, but also, as Matthew implies, the things which John suffered while they were occupied in teaching, are now repeated to Him either by His own, or, according to Matthew, by John's disciples. (Matt. 14:12.)

ISIDORE OF PELEUSIUM. (l. I. ep. 233.) Our Lord because He hates the men of blood, and those that dwell with them, as long as they depart not from their crimes, after the murder of the Baptist left the murderers and departed; as it follows, *And he took them, and went aside privately into a desert place belonging to the city called Bethsaida.*

BEDE. Now Bethsaida is in Galilee, the city of the Apostles Andrew, Peter, and Philip, near the lake of Gennesaret. Our Lord did not this from fear of death, (as some think,) but to spare His enemies, lest they should commit two murders, waiting also for the proper time for His own sufferings.

CHRYSTOSTOM. (Hom. 49. in Matt.) Now He did not depart before, but after it was told Him what had happened, manifesting in each particular the reality of His incarnation.

THEOPHYLACT. But our Lord went into a desert place because He was about to perform the miracle of the loaves of bread, that no one should say that the bread was brought from the neighbouring cities.

CHRYSTOSTOM. (ubi sup.) Or He went into a desert place that no one might follow Him. But the people did not retire, but accompanied Him, as it follows, *And the people when they knew it, followed him.*

CYRIL OF ALEXANDRIA. Some indeed asking to be delivered from evil spirits, but others desiring of Him the removal of their diseases; those also who were delighted with His teaching attended Him diligently.

BEDE. But He as the powerful and merciful Saviour by receiving the weary, by teaching the ignorant, curing the sick, filling the hungry, implies how He was pleased with their devotion; as it follows, *And he received them, and spake unto them of the kingdom of God, &c.*

THEOPHYLACT. That you may learn that the wisdom which is in us is distributed into word and work, and that it becomes us to speak of what has been done, and to do what we speak of. But when the day was wearing away, the disciples now beginning to have a care of others take compassion on the multitude.

CYRIL OF ALEXANDRIA. For, as has been said, they sought to be healed of different diseases, and because the disciples saw that what they sought might be accomplished by His simple assent, they say, Send them away, that they be no more distressed. But mark the overflowing kindness of Him who is asked. He not only grants those things which the disciples seek, but to those who follow Him, He supplies the bounty of a munificent hand, commanding food to be set before them; as it follows, *But he said unto them, Give ye them to eat.*

THEOPHYLACT. Now He said not this as ignorant of their answer, but wishing to induce them to tell Him how much bread they had, that so a great miracle might be manifested through their confession, when the quantity of bread was made known.

CYRIL OF ALEXANDRIA. But this was a command which the disciples were unable to comply with, since they had with them but five loaves and two fishes. As it follows, *And they said, We have no more but five loaves and two fishes; except we go and buy meat for all this people.*

AUGUSTINE. (de Con. Ev. l. ii. c. 46.) In these words indeed Luke has strung together in one sentence the answer of Philip, saying, *Two hundred pennyworth of bread is not sufficient for them, but that every one may have a little*, (John 6:9.) and the answer of Andrew, *There is a lad here who has five loaves and two small fishes*, as John relates. For when Luke says, *We have no more but five loaves and two fishes*, he refers to the answer of Andrew. But that which he added, *Except we go and buy food for all the people*, seems to belong to Philip's answer, save that he is silent about *the two hundred pennyworth*, although this may be implied also in the expression of Andrew himself. For when he had said, *There is a lad here who has five loaves and two fishes*, he added, *But what are these among so many?* that is to say, *unless we go and buy meat for all this people*. From which diversity of words, but harmony of things and opinions, it is sufficiently evident that we have this wholesome lesson given us, that we must seek for nothing in words but the meaning of the speaker; and to explain this clearly, ought to be the care of all truthtelling authors whenever they relate any thing concerning man, or angel, or God.

CYRIL OF ALEXANDRIA. But that the difficulty of the miracle may be still more enhanced, the number of men is stated to have been by no means small. As it follows, *And there were about five thousand men, besides women and children*, (Mat. 14:21.) as another Evangelist relates.

THEOPHYLACT. Our Lord teaches us, that when we entertain any one, we ought to make him sit down at meat, and partake of every comfort. Hence it follows, *And he said to his disciples, &c.*

AUGUSTINE. (ubi sup.) That Luke says here, that the men were ordered to sit down by fifties, but Mark, by fifties and hundreds, does not matter, seeing that one spoke of a part, the other of the whole. But if one had mentioned only the fifties, and the other only the hundreds, they would seem to be greatly opposed to one another; nor would it be sufficiently distinct which of the two was said. But who will not admit, that one was mentioned by one Evangelist, the other by another, and that if more attentively considered it

must be found so. But I have said thus much, because often certain things of this kind exist, which to those who take little heed and judge hastily appear contrary to one another, and yet are not so.

CHRYSTOM. (Hom. 49. in Matt.) And to make men believe that He came from the Father, Christ when He was about to work the miracle looked up to heaven. As it follows, *Then he took the five loaves, &c.*

CYRIL OF ALEXANDRIA. This also He did purposely for our sakes, that we may learn that at the commencement of a feast when we are going to break bread, we ought to offer thanks for it to God, and to draw forth the heavenly blessing upon it. As it follows, *And he blessed, and brake.*

CHRYSTOM. (ubi sup.) He distributes to them by the hands of His disciples, so honouring them that they might not forget it when the miracle was past. Now He did not create food for the multitude out of what did not exist, that He might stop the mouth of the Manichæans, who say that the creatures are independent (ἀλλοτριούντων. κτίσιν.) of Him; shewing that He Himself is both the Giver of food, and the same who said, *Let the earth bring forth, &c.* He makes also the fishes to increase, to signify that He has dominion over the seas, as well as the dry land. But well did He perform a special miracle for the weak, at the same time that He gives also a general blessing in feeding all the strong as well as the weak. *And they did all eat, and were filled.*

GREGORY OF NYSSA. (Orat. Catech. Mag. c. 23.) For whom neither the heaven rained manna, nor the earth brought forth corn according to its nature, but from the unspeakable garner of divine power the blessing was poured forth. The bread is supplied in the hands of those who serve, it is even increased through the fulness of those who eat. The sea supplied not their wants with the food of fishes, but He who placed in the sea the race of fishes.

AMBROSE. It is clear that the multitude were filled not by a scanty meal, but by a constant and increasing supply of food. You might see in an incomprehensible manner amid the hands of those who distributed, the particles multiplying which they broke not; the fragments too, untouched by the fingers of the breakers, spontaneously mounting up.

CYRIL OF ALEXANDRIA. Nor was this all that the miracle came to; but it follows, *And there was taken up of the fragments that remained, twelve baskets*, that this might be a manifest proof that a work of love to our neighbour will claim a rich reward from God.

THEOPHYLACT. And that we might learn the value of hospitality, and how much our own store is increased when we help those that need.

CHRYSTOSTOM. (ubi sup.) But He caused not loaves to remain over, but fragments, that He might shew them to be the remnants of the loaves, and these were made to be of that number, that there might be as many baskets as disciples.

AMBROSE. After that she who received the type of the Church was cured of the issue of blood, and that the Apostles were appointed to preach the Gospel of the kingdom of God, the nourishment of heavenly grace is imparted. But mark to whom it is imparted. Not to the indolent, not to those in a city, of rank in the synagogue, or in high secular office, but to those who seek Christ in the desert.

BEDE. Who Himself having left Judæa, which by unbelief had bereft herself of the source of prophecy, in the desert of the Church which had no husband, dispenses the food of the word. But many companies of the faithful leaving the city of their former manner of life, and their various opinions, follow Christ into the deserts of the Gentiles.

AMBROSE. But they who are not proud are themselves received by Christ, and the Word of God speaks with them, not about worldly things, but of the kingdom of God. And if any have ulcers of bodily passions, to these He willingly affords His cure. But every where the order of the mystery is preserved, that first through the remission of sins the wounds should be healed, but afterwards the nourishment of the heavenly table should plentifully abound.

BEDE. Now when the day was going down, he refreshes the multitudes, that is, as the end of the world approaches, or when the Sun of righteousness sets for us.

AMBROSE. Although the multitude is not as yet fed with stronger food. For first, as milk, there are five loaves; secondly, seven; thirdly, the Body of

Christ is the stronger food. But if any one fears to seek food, let him leave every thing that belongs to him, and listen to the word of God. But whoever begins to hear the word of God begins to hunger, the Apostles begin to see him hungering. And if they who eat, as yet know not what they eat, Christ knows; He knows that they eat not this world's food, but the food of Christ. For they did not as yet know that the food of a believing people was not to be bought and sold. Christ knew that we are rather to be bought with a ransom, but His banquet to be without price.

BEDE. The Apostles had only got but the five loaves of the Mosaic law, and the two fishes of each covenant, which were covered in the secret place of obscure mysteries, as in the waters of the deep. But because men have five external senses, the five thousand men who followed the Lord signify those who still live in worldly ways, knowing well how to use the external things they possess. For they who entirely renounce the world are raised aloft in the enjoyment of His Gospel feast. But the different divisions of the guests, indicate the different congregations of Churches throughout the world, which together compose the one Catholic.

AMBROSE. But here the bread which Jesus brake is mystically indeed the word of God, and discourse concerning Christ, which when it is divided is increased. For from these few words, He ministered abundant nourishment to the people. He gave us words like loaves, which while they are tasted by our mouth are doubled.

BEDE. Now our Saviour does not create new food for the hungry multitudes, but He took those things which the disciples had and blessed them, since coming in the flesh He preaches nothing else than what had been foretold, but demonstrates the words of prophecy to be pregnant with the mysteries of grace; He looks towards heaven, that thither He may teach us to direct the eye of the mind, there to seek the light of knowledge; He breaks and distributes to the disciples to be placed before the multitude, because He revealed to them the Sacraments of the Law and the Prophets that they might preach them to the world.

AMBROSE.; Not without meaning are the fragments which remained over and above what the multitudes had eaten, collected by the disciples, since those things which are divine you may more easily find among the elect than among the people. Blessed is he who can collect those which remain

over and above even to the learned. But for what reason did Christ fill twelve baskets, except that He might solve that word concerning the Jewish people, *His hands served in the basket?* (Ps. 81:6.) that is, the people who before collected mud for the pots, now through the cross of Christ gather up the nourishment of the heavenly life. Nor is this the office of few, but all. For by the twelve baskets, as if of each of the tribes, the foundation of the faith is spread abroad.

BEDE. Or by the twelve baskets the twelve Apostles are figured, and all succeeding teachers, despised indeed by men without, but within loaded with the fragments of saving food.

9:18–22

18. And it came to pass, as he was alone praying, his disciples were with him: and he asked them, saying, Whom say the people that I am?

19. They answering said, John the Baptist; but some say, Elias; and others say, that one of the old prophets is risen again.

20. He said unto them, But whom say ye that I am? Peter answering said, The Christ of God.

21. And he straitly charged them, and commanded them to tell no man that thing;

22. Saying, The Son of man must suffer many things, and be rejected of the elders and Chief Priests and Scribes, and be slain, and be raised the third day.

CYRIL OF ALEXANDRIA. Our Lord having retired from the multitude, and being in a place apart, was engaged in prayer. As it is said, *And it came to pass, as he was alone praying.* For He ordained Himself as an example of this, instructing His disciples by an easy method of teaching. For I suppose the rulers of the people ought to be superior also in good deeds, to those that are under them, ever holding converse with them in all necessary things, and treating of those things in which God delights.

BEDE. Now the disciples were with the Lord, but He alone prayed to the Father, since the saints may be joined to the Lord in the bond of faith and love, but the Son alone is able to penetrate the incomprehensible secrets of the Father's will. Every where then He prays alone, for human wishes comprehend not the counsel of God, nor can any one be a partaker with Christ of the deep things of God.

CYRIL OF ALEXANDRIA. Now His engaging in prayer might perplex His disciples. For they saw Him praying like a man, Whom before they had seen performing miracles with divine power. In order then to banish all perplexity of this kind, He asks them this question, not because He did not know the reports which they had gathered from without, but that He might rid them of the opinion of the many, and instil into them the true faith. Hence it follows, *And he asked them, saying, Whom say the people that I am?*

BEDE. Rightly does our Lord, when about to enquire into the faith of the disciples, first inquire into the opinion of the multitudes, lest their confession should appear not to be determined by their knowledge, but to be formed by the opinion of the generality, and they should be considered not to believe from experience, but like Herod to be perplexed by different reports which they heard.

AUGUSTINE. (de Con. Ev. l. ii. c. 53.) Now it may raise a question, that Luke says that our Lord asked His disciples, *Whom do men say that I am*, at the same time that He was alone praying, and they also were with Him; whereas Mark says, that they were asked this question by our Lord on the way; but this is difficult only to him who never prayed on the way.

AMBROSE. But it is no trifling opinion of the multitude which the disciples mention, when it is added, *But they answering said, John the Baptist*, (whom they knew to be beheaded;) but some say, Elias, (whom they thought would come,) but others say that one of the old Prophets is risen again. But to make this enquiry belongs to a different kind of wisdom from ours, for if it were enough for the Apostle Paul to know nothing but Christ Jesus, and Him crucified, what more can I desire to know than Christ? (1 Cor. 2:2.)

CYRIL OF ALEXANDRIA. But mark the subtle skill of the question. For he directs them first to the praises of strangers, that having overthrown these, He might beget in them the right opinion. So when the disciples had given the opinion of the people, He asks them their own opinion; as it is added, *And He said unto them, Whom say ye that I am?* How marked is ye! He excludes them from the other, that they may avoid their opinions; as if He said, Ye who by my decree are called to the Apostleship, the witnesses of my miracles, whom do ye say that I am? But Peter anticipated the rest, and becomes the mouthpiece of the whole company, and launching forth into the eloquence of divine love, utters the confession of faith, as it is added, *Peter answering said, The Christ of God.* He says not merely that He was Christ of God, but now He uses the article. Hence it is in the Greek, τὸν χριστόν. For many divinely accounted persons are in diverse ways called Christs, for some were anointed kings, some prophets. But we through Christ have been anointed by the holy Spirit, have obtained the name of Christ. But there is only one who is the Christ of God and the Father, He alone as it were having His own Father who is in heaven. And so Luke agrees indeed in the same opinion as Matthew, who relates Peter to have said, *Thou art Christ, the Son of the living God,* but speaking briefly Luke says that Peter answered, *the Christ of God.*

AMBROSE. In this one name there is the expression both of His divinity and incarnation, and the belief of His passion. He has therefore comprehended every thing, having expressed both the nature and the name wherein is all virtue. (summa virtutum)

CYRIL OF ALEXANDRIA. But we must observe, that Peter most wisely confessed Christ to be one, against those who presumed to divide Immanuel into two Christs. For Christ did not enquire of them, saying, *Whom do men say the divine Word is?* but the *Son of man*, whom Peter confessed to be the Son of God. Herein then is Peter to be admired, and thought worthy of such chief honour, seeing that Him whom he marvelled at in our form, he believed to be the Christ of the Father, that is to say, that the Word which proceeded of the Father's Substance was become man.

AMBROSE. But our Lord Jesus Christ was at first unwilling to be preached, lest an uproar should arise; as it follows, *And he straitly charged them, and commanded them to tell no man any thing.* For many reasons He commands His disciples to be silent; to deceive the prince of this world, to

reject boasting, to teach humility. Christ then would not boast and dost thou boast who art of ignoble birth? Likewise He did it to prevent rude and as yet imperfect disciples from being oppressed with the wonder of this awful announcement. They are then forbid to preach Him as the Son of God, that they might afterwards preach Him crucified.

CHRYSTOSTOM. (Hom. 54. in Matt.) Timely also was our Lord's command that no one should tell that He was Christ, in order that when offences should be taken away and the sufferings of the cross completed, a proper opinion of Him might be firmly rooted in the minds of the hearers. For that which has once taken root and afterwards been torn up. when fresh planted will scarcely ever be preserved. But that which when once planted continues undisturbed, grows up securely. For if Peter was offended merely by what he heard, what would be the feelings of those many who, after they had heard that He was the Son of God, saw Him crucified, and spit upon?

CYRIL OF ALEXANDRIA. It was the duty then of the disciples to preach Him throughout the world. For this was the work of those who were chosen by Him to the office of the Apostleship. But as holy Scripture bears witness, *There is a time for every thing*. For it was fitting that the cross and resurrection should be accomplished, and then should follow the preaching of the Apostles; as it is spoken, saying, *The Son of man must needs suffer many things*.

AMBROSE. Perhaps because the Lord knew that the disciples would believe even the difficult mystery of the Passion and Resurrection, He wished to be Himself the proclaimer of His own Passion and Resurrection.

9:23–27

23. And he said to them all, If any man will come after me, let him deny himself, and take up his cross daily, and follow me.

24. For whosoever will save his life shall lose it: but whosoever will lose his life for my sake, the same shall save it.

25. For what is a man advantaged, if he gain the whole world, and lose himself, or be cast away?

26. For whosoever shall be ashamed of me and of my words, of him shall the Son of man be ashamed, when he shall come in his own glory, and in his Father's, and of the holy angels.

27. But I tell you of a truth, there be some standing here, which shall not taste of death, till they see the kingdom of God.

CYRIL OF ALEXANDRIA. (non occ.) Great and noble leaders provoke the mighty in arms to deeds of valour, not only by promising them the honours of victory, but by declaring that suffering is in itself glorious. Such we see is the teaching of the Lord Jesus Christ. For He had foretold to His disciples, that He must needs suffer the accusations of the Jews, be slain, and rise again on the third day. Lest then they should think that Christ indeed was to suffer persecution for the life of the world, but that they might lead a soft life, He shews them that they must needs pass through similar struggles, if they desired to obtain His glory. Hence it is said, *And he said unto all.*

BEDE. He rightly addressed Himself to all, since He treats of the higher things (which relate to the belief in His birth and passion) apart with His disciples.

CHRYSOSTOM. (Hom. 55. in Matt.) Now the Saviour of His great mercy and lovingkindness will have no one serve Him unwillingly and from constraint, but those only who come of their own accord, and are grateful for being allowed to serve Him. And so not by compelling men and putting a yoke upon them, but by persuasion and kindness, He draws unto Him every where those who are willing, saying, *If any man will, &c.*

BASIL. (in Cons. Mon. cap. 4.) But He has left His own life for an example of blameless conversation to those who are willing to obey Him; as He says, *Come after me*, meaning thereby not a following of His body, for that would be impossible to all, since our Lord is in heaven, but a due imitation of His life according to their capacities.

BEDE. Now unless a man renounces himself, he comes not near to Him, who is above him; it is said therefore, *Let him deny himself*.

BASIL. (in reg. fus. int. 6.) A denial of one's self is indeed a total forgetfulness of things past, and a forsaking of his own will and affection.

ORIGEN. (in Matt. tom. 12.) A man also denies himself when by a sufficient alteration of manners or a good conversation he changes a life of habitual wickedness. He who has long lived in lasciviousness, abandons his lustful self when he becomes chaste, and in like manner a forsaking of any crimes is a denial of one's self.

BASIL. (ubi sup.) Now a desire of suffering death for Christ and a mortification of one's members which are upon the earth, and a manful resolution to undergo any danger for Christ, and an indifference towards the present life, this it is to take up one's cross. Hence it is added, *And let him take up his cross daily*.

THEOPHYLACT. By *the cross*, He speaks of an ignominious death, meaning, that if any one will follow Christ, he must not for his own sake flee from even an ignominious death.

GREGORY. (Hom. 32. in Ev) In two ways also is the cross taken up, either when the body is afflicted through abstinence, or the mind; touched by sympathy.

GREEK EXPOSITOR. (Isaac. Monac.) He rightly joins these two, *Let him deny himself, and let him take up his cross*, for as he who is prepared to ascend the cross conceives in his mind the intention of death, and so goes on thinking to have no more part in this life, so he who is willing to follow our Lord, ought first to deny himself, *and so take up his cross*, that his will may be ready to endure every calamity.

BASIL. (ubi sup. Int. 8.) Herein then stands a man's perfection, that he should have his affections hardened, even towards life itself, and have ever

about him the answer (ἀποκρίμα.) of death ^a, that he should by no means trust in himself. (2 Cor. 1:9.) But perfection takes its beginning from the relinquishment of things foreign to it; suppose these to be possessions or vain-glory, or affection for things that profit not.

BEDE. We are bid then to take up the cross of which we have above spoken, and having taken it, to follow our Lord who bore His own cross. Hence it follows, *And let him follow me.*

ORIGEN. (ut sup.) He assigns the cause of this when He adds, *For whosoever will save his life shall lose it*; that is, whosoever will according to the present life keep his own soul fixed on things of sense, the same shall lose it, never reaching to the bounds of happiness. But on the other hand He adds, *but whosoever shall lose his life for my sake, shall save it.* That is, whosoever forsakes the things of sense looking upon truth, and exposes himself to death, as it were losing his life for Christ, shall the rather save it. If then it is a blessed thing to save our life, (with regard to that safety which is in God,) there must be also a certain good surrender of life which is made by looking upon Christ. It seems also to me from resemblance to that denying of one's self which has been before spoken of, that it becomes us to lose a certain sinful life of ours, to take up that which is saved by virtue.

CYRIL OF ALEXANDRIA. (non occ.) But that incomparable exercise of the passion of Christ, which surpasses the delights and precious things of the world, is alluded to when he adds, *What is a man advantaged, if he gain the whole world and lose himself, or be a cast away?* As if he says, When a man, through his looking after the present delights, gains pleasure, and refuses indeed to suffer, but chooses to live splendidly in his riches, what advantage will he get then, when he has lost his soul? For the fashion of this world passeth away, and pleasant things depart as a shadow. (1 Cor. 7:31. Sap. 5:9.) For the treasures of ungodliness shall not profit, but righteousness snatches a man from death. (Prov. 10:2.)

GREGORY. (Hom. 32. in Ev.) Since then the holy Church has one time of persecution, another time of peace, our Lord has noticed both times in His command to us. For at the time of persecution we must lay down our soul, that is our life, which He signified, saying, *Whosoever shall lose his life.* But in time of peace, those things which have the greatest power to subdue us, our earthly desires, must be vanquished; which He signified, saying,

What does it profit a man, &c. Now we commonly despise all fleeting things, but still we are so checked by that feeling of shame so common to man, that we are yet unable to express in words the uprightness which we preserve in our hearts. But to this wound the Lord indeed subjoins a suitable application, saying, *For whoever shall be ashamed of me and my words, of him shall the Son of man be ashamed.*

THEOPHYLACT. He is ashamed of Christ who says, Am I to believe on Him that is crucified? He also is ashamed of His words who despises the simplicity of the Gospel. But of him shall the Lord be ashamed in His kingdom, in the same manner as if a master of a household should have a bad servant, and be ashamed to have him.

CYRIL OF ALEXANDRIA. Now he strikes fear into their hearts, when He says that He will descend from heaven, not in His former humility and condition proportioned to our capacities for receiving Him, but in the glory of the Father, with the Angels ministering unto Him. For it follows, *When he shall come in his own glory, and his Father's, and of the holy angels.* Awful then and fatal will it be, to be branded as an enemy, and slothful in business, when so great a Judge shall descend with the armies of Angels standing round Him. But from this you may perceive, that though He has taken to Himself our flesh and blood, the Son is no less God, seeing that He promises to come in the glory of God the Father, and that Angels shall minister to Him as the Judge of all, Who was made man like unto us.

AMBROSE. Now our Lord while He ever raises us to look to the future reward of virtue, and teaches us how good it is to despise worldly things, so also He supports the weakness of the human mind by a present recompense. For it is a hard thing to take up the cross, and expose your life to danger and your body to death; to give up what you are, when you wish to be what you are not; and even the loftiest virtue seldom exchanges things present for future. The good Master then, lest any man should be broken down by despair or weariness, straightway promises that He will be seen by the faithful, in these words, *But I say unto you, There are some standing here who shall not taste of death till they see the kingdom of God.*

THEOPHYLACT. That is, the glory in which the righteous shall be. Now He said this of His transfiguration, which was the type of the glory to come; as if He said, There are some standing here, Peter, James, and John, who shall

not reach death before they have seen at the time of My transfiguration what will be the glory of those who confess Me.

GREGORY. (Hom. 32. in Ev.) Or, by the kingdom of God in this place, is meant the present Church; and some of His disciples were to live in the body up to that time, when they should behold the Church of God built and raised up against the glory of the world.

AMBROSE. If then we also wish not to fear death, let us stand where Christ is. For they only cannot taste death who are able to stand with Christ, wherein we may consider from the nature of the very word, that they will not experience even the slightest perception of death, who are thought worthy to obtain union with Christ. At least let us suppose that the death of the body is tasted by touch, the life of the soul preserved by possession; for here not the death of the body, but of the soul, is denied.

9:28–31

28. And it came to pass about an eight days after these sayings, he took Peter and John and James, and went up into a mountain to pray.

29. And as he prayed, the fashion of his countenance was altered, and his raiment was white and glistering.

30. And, behold, there talked with him two men, which were Moses and Elias:

31. Who appeared in glory, and spake of his decease which he should accomplish at Jerusalem.

EUSEBIUS. Our Lord, when He made known to His disciples the great mystery of His second coming, that it might not seem that they were to believe in His words only, proceeds to works, manifesting to them, through the eyes of their faith, the image of His kingdom; as it follows, *And it came to pass about an eight days after these sayings, he took Peter and John and James, and went up into a mountain to pray.*

DAMASCENE. (Orat. de Trans fig. §. 8.) Matthew and Mark indeed say that the transfiguration took place on the sixth day after the promise made to the

disciples, but Luke on the eighth. But there is no disagreement in these testimonies, but they who make the number six, taking off a day at each end, that is, the first and the last, the day on which He makes the promise, and that on which He fulfilled it, have reckoned only the intervening ones, but He who makes the number eight, has counted in each of the two days above mentioned. But why were not all called, but only some, to behold the sight? There was only one indeed who was unworthy to see the divinity, namely Judas, according to the word of Isaiah, *Let the wicked be taken away, that he should not behold the glory of God.* (Isai. 26:10 LXX.) If then he alone had been sent away, he might have, as it were from envy, been provoked to greater wickedness. Henceforward He takes away from the traitor every pretext for his treachery, seeing that He left below the rest of the company of the Apostles. But He took with Him three, that in the mouths of two or three witnesses every word should be established. He took Peter, indeed, because He wished to shew him that the witness he had borne to Him was confirmed by the witness of the Father, and that he was as it were to preside over the whole Church. He took with Him James, who was to be the first of all the disciples to die for Christ; but He took John as the clearest singer of the sacred doctrine, that having seen the glory of the Son, which submits not to time, he might sound forth, *In the beginning was the Word.* (John 1:1.)

AMBROSE. Or, Peter went up, who received the keys of the kingdom of heaven; John, to whom was committed our Lord's mother; James, who first suffered martyrdom. (Acts 12:1.)

THEOPHYLACT. Or, He takes these with Him as men who were able to conceal this thing, and reveal it to no one else. But going up into a mountain to pray, He teaches us to pray solitary, and going up, into stooping to earthly things.

DAMASCENE. (ut sup. 10.) Servants however pray in one way; our Lord prayed in another. For the prayer of the servant is offered up by the lifting up of the mind to God, but the holy mind of Christ, (who was hypostatically [ὕπόστασιν] united to God,) prayed, that He might lead us by the hand to the ascent, whereby we mount up in prayer to God, and teach us that He is not opposed to God, but reverences the Father as His beginning; (ὥς ἀρχὴν ἑαυτὸν) nay, even tempting the tyrant, who sought from Him whether He were God, (which the power of His miracles declared,) He concealed as it

were under the bait a hook; that he who had deceived man with the hope of divinity might fitly himself be caught with the clothing of humanity. Prayer is the revelation of Divine glory; as it follows, *And as he prayed, the fashion of his countenance was altered.*

CYRIL OF ALEXANDRIA. Not as though His body changed its human form, but a certain glistening glory overspread it.

DAMASCENE. (ut sup. 13.) Now the devil, seeing His face shining in prayer, recollected Moses, whose face was glorified. But Moses indeed was arrayed with a glory, which came from without; our Lord, with that which proceeded from the inherent brightness of Divine glory. (Exod. 34:29.) For since in the hypostatical union there is one and the same glory of the Word and the flesh, He is transfigured not as receiving what He was not, but manifesting to His disciples, what He was. Hence, according to Matthew, it is said, that He was transfigured before them, and that His face shone as the sun; (Mat. 17:2.) for what the sun is in things of sense, God is in spiritual things. And as the sun, which is the fountain of light, cannot be easily seen, but its light is perceived from that which reaches the earth; so the countenance of Christ shines more intensely, like the sun, but His raiment is white as snow; as it follows, *And his raiment was white and glistering*; that is, lighted up by its participation of the divine light. And a little afterwards, But while these things were so, that it might be shewn there was but one Lord of the new and old covenant, and the mouths of heretics might be shut, and men might believe on the resurrection, and He also, who was transfigured, be believed to be the Lord of the living and the dead, Moses and Elias, as servants, stand by their Lord in His glory; hence it follows, *And behold there talked with him two men.* For it became men, seeing the glory and confidence of their fellow servants, to admire indeed the merciful condescension of the Lord, but to emulate those who had laboured before them, and looking to the pleasantness of future blessings, to be the more strengthened for conflicts. For he who has known the reward of his labours, will the more easily endure them.

CHRYSTOM. (Hom. 56. in Matt.) Or else this took place because the multitude said He was Elias or Jeremias, to shew the distinction between our Lord and His servants. And to make it plain that He was not an enemy of God, and transgressor of the law, He shewed these two standing by Him; (for else, Moses the lawgiver, and Elias who was zealous for the glory of

God, had not stood by Him,) but also to give testimony to the virtues of the men. For each had oftentimes exposed Himself to death in keeping the divine commands. He wishes also His disciples to imitate them in the government of the people, that they might be indeed meek like Moses, and zealous like Elias. He introduces them also to set forth the glory of His cross, to console Peter and the others who feared His Passion. Hence it follows, *And spake of his decease, which he should accomplish at Jerusalem.*

CYRIL OF ALEXANDRIA. The mystery, namely, of His incarnation, also the life-giving Passion accomplished on the sacred cross.

AMBROSE. Now in a mystical manner, after the words above said, is exhibited the transfiguration of Christ, since he who hears the words of Christ, and believes, shall see the glory of His resurrection. For, on the eighth day the resurrection took place. Hence also several Psalms are written, ‘for the eighth,’ (pro octava.) or perhaps it was that He might make manifest what He had said, *that he who for the word of God shall lose his own life, shall save it*, seeing that He will make good His promises at the resurrection.

BEDE. For as He rose from the dead after the seventh day of the Sabbath, during which He lay in the tomb, we also after the six ages of this world, and the seventh of the rest of souls, which meanwhile is passed in another life, shall rise again as it were in the eighth age.

AMBROSE. But Matthew and Mark have related that He took them with Him after six days, of which we may say after 6000 years, (for a thousand years in the Lord’s sight are as one day;) but more than 6000 years are reckoned. We had rather then take the six days symbolically, that in six days the works of the world were completed, that by the time we may understand the works, by the works the world. And so the times of the world being finished, the resurrection to come is declared; or because, He who has ascended above the world, and has passed beyond the moments of this life, is waiting, seated as it were on a high place, for the everlasting fruit of the resurrection.

BEDE. Hence He ascends the mountain to pray and be transfigured, to shew that those who expect the fruit of the resurrection, and desire to see the

King in His glory, ought to have the dwelling place of their hearts on high, and be ever on their knees in prayer.

AMBROSE. I should think that in the three who are taken up into the mountain, was contained in a mystery the human race, because from the three sons of Noah sprung the whole race of man; I did not perceive that they were chosen out. Three then are chosen to ascend the mountain, because none can see the glory of the resurrection, but they who have preserved the mystery of the Trinity with inviolable purity of faith.

BEDE. Now the transfigured Saviour shews the glory of His own coming, or our resurrection; who as He then appeared to His Apostles shall in like manner appear to all the elect. But the raiment of the Lord is taken for the band of His Saints, which in truth when our Lord was upon earth seemed to be despised, but when He sought the mount, shines with a new whiteness; *for now are we the sons of God; and it does not yet appear what we shall be. But we know that, when he shall appear, we shall be like him.* (1 John 3:2.)

AMBROSE. Or else, according to your capacity is the word either lessened or increased to you, and unless you ascend the summit of a higher wisdom, you behold not what glory there is in the word of God. Now the garments of the Word, are the discourses of the Scriptures, and certain clothings of the Divine mind; and as His raiment shone white, so in the eyes of your understanding, the sense of the divine words becomes clear. Hence after Moses, Elias; that is, the Law and the Prophets in the Word. For neither can the Law exist without the Word, nor the Prophet, unless he prophesied of the Son of God.

9:32–36

32. But Peter and they that were with him were heavy with sleep: and when they were awake, they saw his glory, and the two men that stood with him.

33. And it came to pass, as they departed from him, Peter said unto Jesus, Master, it is good for us to be here: and let us make three tabernacles; one for thee, and one for Moses, and one for Elias: not knowing what he said.

34. While he thus spake, there came a cloud, and overshadowed them: and they feared as they entered into the cloud.

35. And there came a voice out of the cloud, saying, This is my beloved Son: hear him.

36. And when the voice was past, Jesus was found alone. And they kept it close, and told no man in those days any of those things which they had seen.

THEOPHYLACT. While Christ is engaged in prayer, Peter is heavy with sleep, for he was weak, and did what was natural to man; as it is said, *But Peter and they that were with him were heavy with sleep*. But when they awake, they behold His glory, and the two men with Him; as it follows, *And when they were awake, they saw his glory, and the two men, that stood with him*.

CHRYSTOSTOM. (Hom. 56. in Matt.) Or, by the word sleep, he means that strange maze that fell upon them by reason of the vision. For it was not night time, but the exceeding brightness of the light weighed down their weak eyes.

AMBROSE. For the incomprehensible brightness of the Divine nature oppresses our bodily senses. For if the sight of the body is unable to contain the sun's ray when opposite to the eyes which behold it, how can the corruption of our fleshly members endure the glory of God? And perhaps they were oppressed with sleep, that after their rest they might behold the sight of the resurrection. Therefore when they were awake they saw His glory. For no one, except he is watching, sees the glory of Christ. Peter was delighted, and as the allurements of this world enticed him not, was carried away by the glory of the resurrection. Hence it follows, *And it came to pass as they departed, &c.*

CYRIL OF ALEXANDRIA. For perhaps holy Peter imagined that the kingdom of heaven was at hand, and therefore it seemed good to him to abide on the mount.

DAMASCENE. (Orat. de Trans. fig.) It were not good for thee, Peter, that Christ should abide there, for if He had remained, the promise made to thee

would never receive its accomplishment. For neither wouldest thou have obtained the keys of the kingdom, nor the tyranny of death been abolished. Seek not bliss before its time, as Adam did to be made a God. The time shall come when thou shalt enjoy the sight without ceasing, and dwell together with Him who is light and life.

AMBROSE. But Peter distinguished not only by earnest feeling, but also by devout deeds, wishing like a zealous workman to build three tabernacles, offers the service of their united labour; for it follows, *Let us make three tabernacles, one for thee, &c.*

DAMASCENE. (ubi sup.) But the Lord ordained thee not the builder of tabernacles, but of the universal Church. Thy words have been brought to pass by thy disciples, by thy sheep, in building a tabernacle, not only for Christ, but also for His servants. But Peter said not this deliberately, but through the inspiration of the Spirit revealing things to come, as it follows, *not knowing what he said.*

CYRIL OF ALEXANDRIA. He knew not what he said, for neither was the time come for the end of the world, or for the Saints' enjoyment of their promised hope. And when the dispensation was now commencing, how was it fitting that Christ should abandon His love of the world, Who was willing to suffer for it?

DAMASCENE. (ubi sup.) It behoved Him also not to confine the fruit of His incarnation to the service of those only who were on the mount, but to extend it to all believers, which was to be accomplished by His cross and passion.

TITUS BOSTRENSIS. (non occ.) Peter also was ignorant what he said, seeing that it was not proper to make three tabernacles for the three. For the servants are not received with their Lord, the creature is not placed beside the Creator.

AMBROSE. Nor does the condition of man in this corruptible body allow of making a tabernacle to God, whether in the soul or in the body, or in any other place; and although he knew not what he said, yet a service was offered which not by any deliberate forwardness, but its premature devotion, receives in abundance the fruits of piety. For his ignorance was part of his condition, his offer of devotion.

CHRYSOStOM. (ubi sup.) Or else Peter heard that it was necessary Christ must die, and on the third day rise again, but he saw around him a very remote and solitary place; he supposed therefore that the place had some great protection. For this reason he said, *It is good for us to be here.* (Exod. 24:15, 2 Kings 1:12.) Moses, too was present, who entered into the cloud. Elias, who on the mount brought down fire from heaven. The Evangelist then, to indicate the confusion of mind in which he utters this, added, *Not knowing what he said.*

AUGUSTINE. (de Con. Ev. l. ii. c. 56.) Now in what Luke here says of Moses and Elias, *And it came to pass as they departed from him, Peter said unto Jesus, Master, it is good for us to be here,* he must not be thought contrary to Matthew and Mark, who have so connected Peter's suggestion of this, as if Moses and Elias were still speaking with our Lord. For they did not expressly state that Peter said it then, but rather were silent about what Luke added, that *as they departed*, Peter suggested this to our Lord.

THEOPHYLACT. But while Peter spake, our Lord builds a tabernacle not made with hands, and enters into it with the Prophets. Hence it is added, *While he thus spake there came a cloud and overshadowed them,* to shew that He was not inferior to the Father. For as in the Old Testament it was said, the Lord dwelt in the cloud, so now also a cloud received our Lord, not a dark cloud, but bright and shining.

BASIL. (in Esai. c. 4. 5.) For the obscurity of the Law had passed away; for as smoke is caused by the fire, so the cloud by light; but because a cloud is the sign of calmness, the rest of the future state is signified by the covering of a cloud.

AMBROSE. For it is the overshadowing of the divine Spirit which does not darken, but reveals secret things to the hearts of men.

ORIGEN. (in Matt. tom. 12.) Now His disciples being unable to bear this, fell down, humbled under the mighty hand of God, greatly afraid since they knew what was said to Moses, *No man shall see my face, and live.* Hence it follows, *And they feared as they entered into the cloud.*

AMBROSE. Now observe, that the cloud was not black from the darkness of condensed air, and such as to overcast the sky with a horrible gloom, but a shining cloud, from which we were not moistened with rain, but as the

voice of Almighty God came forth the dew of faith was shed upon the hearts of men. For it follows, *And there came a voice out of the cloud, saying, This is my beloved Son: hear ye him.* Elias was not His Son. Moses was not. But this is the Son whom you see alone.

CYRIL OF ALEXANDRIA. (in Thes. lib. 12. c. 14.) How then should men suppose Him who is really the Son to be made or created, when God the Father thundered from above, *This is my beloved Son!* as if He said, Not one of My sons, but He who is truly and by nature My Son, according to whose example the others are adopted, He ordered them then to obey Him, when He added, *Hear ye him.* And to obey Him more than Moses and Elias, for Christ is the end of the Law and the Prophets. Hence the Evangelist adds significantly, *And when the voice was past, Jesus was found alone.*

THEOPHYLACT. Lest in truth any one should suppose that these words, *This is my beloved Son*, were uttered about Moses or Elias.

AMBROSE. They then departed, when our Lord's manifestation had begun. There are three seen at the beginning, one at the end; for faith being made perfect, they are one. Therefore are they also received into the body of Christ, because we also shall be one in Christ Jesus; or perhaps, because the Law and the Prophets came out from the Word.

THEOPHYLACT. Now those things which began from the Word, end in the Word. For by this he implies that up to a certain time the Law and the Prophets appear, as here Moses and Elias; but afterwards, at their departure, Jesus is alone. For now abideth the Gospel, legal things having passed away.

BEDE. And mark, that as when our Lord was baptized in Jordan, so also when He was glorified on the Mount, the mystery of the whole Trinity is declared; for His glory which we confess at baptism, we shall see at the resurrection. Nor in vain does the Holy Spirit appear here in the cloud, there in the form of a dove, seeing that he who now preserves with a simple heart the faith which he receives, shall then in the light of open vision look upon those things which he believed.

ORIGEN. (ubi sup.) Now Jesus wishes not those things which relate to His glory to be spoken of before His passion. Hence it follows, *And they*

kept it close. For men would have been offended, especially the multitude, if they saw Him crucified Who had been so glorified.

DAMASCENE. (ubi sup.) This also our Lord commands, since He knew His disciples to be imperfect, seeing that they had not yet received the full measure of the Spirit, lest the hearts of others who had not seen should be prostrated by sorrow, and lest the traitor should be stirred up to a frantic hatred.

9:37–43

37. And it came to pass, that on the next day, when they were come down from the hill, much people met him.

38. And, behold, a man of the company cried out, saying, Master, I beseech thee, look upon my son: for he is mine only child.

39. And, lo, a spirit taketh him, and he suddenly crieth out; and it teareth him that he foameth again, and bruising him hardly departeth from him.

40. And I besought thy disciples to cast him out; and they could not.

41. And Jesus answering said, O faithless and perverse generation, how long shall I be with you, and suffer you? Bring thy son hither.

42. And as he was yet a coming, the devil threw him down, and tare him. And Jesus rebuked the unclean spirit, and healed the child, and delivered him again to his father.

43. And they were all amazed at the mighty power of God.

BEDE. Certain places accord with certain events. On the Mount our Lord prays, is transfigured, reveals the secrets of His glory to His disciples; as He descends to the lower parts, He is received by a large concourse. As it is said, *And it came to pass, that on the next day, when he was come down from the hill, much people met him.* Above He makes known the voice of the Father, below He expels the evil spirits. Hence it follows, *And, behold, a*

man of the company cried out, saying, Master, I beseech thee look upon my son.

TITUS BOSTRENSIS. (non occ.) It seems indeed to me that this was a wise man. For he said not to the Saviour, “Do this or that,” but, *Look on my son*, for this suffices for His salvation; as the prophet said, *Look on me, and have mercy on me*; and he says, *on my son*, to shew that his was a reasonable forwardness in crying out aloud among the multitude. He adds, *for he is mine only child*. As if to say, There is none other I can expect to be the consolation of my old age. He next enters into the sufferings, that he may move his Hearer to compassion, saying, *And, lo, the spirit taketh him*. He then seems to accuse the disciples, but his answer is rather a justification of his casting aside his fear, saying, *And I besought thy disciples to cast him out: and they could not*. As if he said, Think not that I have come lightly unto Thee. Marvellous is Thy greatness! I did not intrude upon Thy presence at once, but went first to Thy disciples. Because they failed to work the cure, I am now compelled to approach Thee. Our Lord therefore does not blame him, but the faithless generation; for it follows, *And Jesus answering said, O faithless and perverse generation*.

CHRYSOSTOM. (Hom. 57. in Matt.) But that this man was much weakened in faith, the writings of the Gospel shew us in several places. In that place where he says, *Help thou my unbelief*; (Mark 9:21, 23.) and, *If thou canst*. And in that where Christ said, *All things are possible to him that believeth, &c.*

CHRYSOSTOM. (ubi sup.) Hence it seems to me more correct to account the father of the demoniac unbelieving, because he also casts reproach upon the holy Apostles, saying that they could not subdue the evil spirits. But it were better to have sought favour from God by honouring Him, for He has respect to them that fear Him. But he who says that those are weak with respect to their power over evil spirits, who have obtained that power from Christ, calumniates rather the grace than those who are adorned with that grace in whom Christ works. Christ is therefore offended with the accusation of the saints, to whom was entrusted the word of holy preaching. Wherefore the Lord rebukes him and those like-minded with him, saying, *O faithless and perverse generation*. As if He said, Because of your unbelief the grace has not received its accomplishment.

CHRYSTOSTOM. (Hom. 57. in Matt.) Now He does not direct His words to him alone, but to all the Jews, lest He should cause him to doubt. For it must have been that many were offended.

THEOPHYLACT. By the word *perverse*, He shews that this wickedness in them was not originally or by nature, for by nature indeed they were upright, being the seed of Abraham, but became perverted through malice.

CYRIL OF ALEXANDRIA. As if not knowing how to continue in the right beginnings. Now Christ disdains to dwell with those who are thus disposed. Hence He says, *How long shall I be with you, and suffer you?* Feeling troubled with their company, because of their evil deeds.

CHRYSTOSTOM. (ubi sup.) Hereby also He shews that His departure was desired by Him, not because the suffering of the cross was grievous, but rather their conversation.

BEDE. Not that weariness has overcome His patience, but after the manner of a physician, when he sees a sick man acting contrary to his commands, he says, 'How long shall I come to thy house, when I order one thing, you do another. But to prove that He was not angry with the man, but with the sin, He immediately added, *Bring thy son hither*.

TITUS BOSTRENSIS. He might indeed have healed him by His simple command, but He makes his sufferings public, bringing the weak in faith to the sight of things present. Then the devil, when he perceived our Lord, rends and dashes the child down; as it follows, *And as he was yet a coming, the devil threw him down, and tare him*; that so first the sufferings should be made manifest, then the remedy be applied.

CHRYSTOSTOM. (ubi sup.) The Lord however does this not for display, but for the father's sake, that upon seeing the devil disturbed at the mere summons, he might thus at least be led to the belief of the future miracles; of which it follows, *And Jesus rebuked the unclean spirit, and healed the child, and delivered him again unto his father*.

CYRIL OF ALEXANDRIA. Now before not his father but the devil possessed him, but now the Evangelist adds that the people were astonished at the greatness of God, saying, *And all were amazed at the mighty power of God*, which he says, because of the gift of Christ, who conferred on the holy

Apostles also the power of working divine miracles, and having the mastery over evil spirits.

BEDE. Now in a mystical manner in proportion to their deserts does our Lord daily ascend to some men, seeing that the perfect and those whose conversation is in heaven, He glorifies by exalting higher, instructing them in things eternal, and teaching them things which can not be heard by the multitude, but to others he descends, in that He strengthens the earthly and foolish men, teaching and chastening them. Now this demoniac Matthew calls a lunatic; Mark, deaf and dumb. (Matt. 17:15, Mark 9:25.) Matthew signifies those who change as the moon, increasing and decreasing through different vices, Mark those who are dumb in not confessing the faith, deaf in not hearing the very word of faith. While the boy is coming to our Lord, he is dashed to the ground; because men when turned to the Lord are often grievously afflicted by the devil, that he may instil a hatred of virtue, or revenge the injury of his expulsion. As in the beginning of the Church he waged as many fierce conflicts as he had to bewail losses suddenly brought upon His kingdom. But our Lord rebukes not the boy who suffered violence, but the evil spirit who inflicted it; for he who desires to correct the sinner, ought by reproof and abhorrence to drive away the vice, but to revive the man by gentleness, until he can restore him to the spiritual father of the Church.

9:43–45

43.—But while they wondered every one at all things which Jesus did, he said unto his disciples,

44. Let these sayings sink down into your ears: for the Son of man shall be delivered into the hands of men.

45. But they understood not this saying, and it was hid from them, that they perceived it not: and they feared to ask him of that saying.

CYRIL OF ALEXANDRIA. (non occ.) Every thing that Jesus did claimed admiration from all men for a peculiar and divine light reflected upon each of His works, according to the Psalms, *honour and majesty wilt thou lay upon him*. (Ps. 21:5.) Although all indeed marvelled at those things which

He did, He however addresses what follows, not to all, but to His disciples; as it is said, *But while they wondered every one, &c.* He had shewn His glory on the mount to His disciples, and after this delivered a man from an evil spirit, but it was necessary for Him to undergo His passion for our salvation. Now His disciples might have been perplexed, saying, “Have we then been deceived in that we thought him to be God?” That they might know then what was to happen to Him, He bids them lay up in their minds as a certain deposit the mystery of His passion, saying, *Let these sayings sink down in your hearts.* By the word *your*, He distinguishes them from others. For the multitude were not to know that He was about to suffer, but were rather to be assured that the dead would rise again, destroying death, lest they should be offended.

TITUS BOSTRENSIS. While all thus were wondering at the miracles, He foretels His passion. For miracles do not save, but the cross conveys the benefit. Hence he adds, *For the Son of man shall he delivered into the hands of men.*

ORIGEN. (in Matt. tom. 13.) But it is not clearly expressed by whom He is to be delivered, for one says, that He is to be delivered up by Judas, another by the devil; but Paul says, that *God the Father delivered Him up for us all;* (Rom. 8:32.) but Judas, as he delivered Him up for money, did it traitorously, the Father for His mercies’ sake.

THEOPHYLACT. Now our Lord in condescension to their infirmities and governing them with a kind of economy, did not permit them to understand what was said of the cross; as it follows, *But they understood not.*

BEDE. This ignorance of the disciples proceeds not so much from slowness of understanding as from affection, for since they were yet carnal and ignorant of the mystery of the cross, they could not believe that He whom they thought to be really God would suffer death. And because they were often accustomed to hear Him speak by figure, they thought that He meant figuratively something else, by what He said of His betrayal.

CYRIL OF ALEXANDRIA. Now some one perhaps will say, How were the disciples ignorant of the mystery of the cross, seeing that it was touched upon in several places by the shadows of the Law? But as Paul relates, *Even unto this day, when Moses is read, the vail is upon their hearts.* (2 Cor.

3:15.) It becomes then those who approach Christ, to say, *Open thou my eyes, that I may behold the wonderful things out of thy law.* (Ps. 119:18.)

THEOPHYLACT. Mark also the reverence of the disciples in what follows, *And they feared to ask him of that saying.* For fear is the first step to reverence.

9:46–50

46. Then there arose a reasoning among them, which of them should be greatest.

47. And Jesus, perceiving the thought of their heart, took a child, and set him by him,

48. And said unto them, Whosoever shall receive this child in my name receiveth me: and whosoever shall receive me receiveth him that sent me: for he that is least among you all, the same shall be great.

49. And John answered and said, Master, we saw one casting out devils in thy name; and we forbid him, because he followeth not with us.

50. And Jesus said unto him, Forbid him not: for he that is not against us is for us.

CYRIL OF ALEXANDRIA. (non occ.) The devil lays plots of various kinds for them that love the best way of life. And if indeed by carnal allurements he can gain possession of a man's heart, He sharpens his love of pleasure; but if a man has escaped these snares, he excites in him a desire of glory, and this passion for vain-glory had seized some one of His apostles. Hence it is said, *Then there arose a reasoning among them, which of them should be the greatest.* For to have such thoughts, belongs to him who desires to be superior to the rest; but I think it improbable that all the disciples gave way to this weakness; and therefore suppose that the Evangelist, not to seem to lay the charge to any individual, expresses himself indefinitely, saying, *that there arose a reasoning among them.*

THEOPHYLACT. Now it seems that this feeling was excited by the circumstance of their not being able to cure the demoniac. And while they

were disputing thereupon, one said, It was not owing to my weakness, but another's, that he could not be cured; and so thereby was kindled a strife among them, which was the greatest.

BEDE. Or, because they saw Peter, James, and John, taken apart to the mount, and the keys of the kingdom of heaven promised to Peter, they were angry that these three, or Peter, should have precedence over all; or because in the payment of the tribute they saw Peter made equal to the Lord, they supposed he was to be placed before the rest. But the attentive reader will find that the question was raised among them before the payment of the penny. For in truth Matthew relates that this took place at Capernaum; but Mark says, *And he came to Capernaum, and being in the house, he asked them, What was it that ye disputed among yourselves in the way? But they held their peace; for by the way they had disputed among themselves who should be the greatest.* (Mat. 18:24, Mark 9:33.)

CYRIL OF ALEXANDRIA. But our Lord, Who knew how to save, seeing in the hearts of the disciples the thought that had risen up thereupon as it were a certain root of bitterness, plucks it up by the roots before it received growth. For when passions first begin in us, they are easily subdued; but having gained strength, they are with difficulty eradicated. Hence it follows, *And Jesus perceiving the thought of their heart, &c.* Let him who thinks Jesus to be mere man, know that he has erred; for the Word, although made flesh, remained God. For it is God alone Who is able to search into the heart and reins. But in taking a child, and placing it beside Him, He did it for the Apostles' sake and ours. For the disease of vain-glory feeds generally on those who have the preeminence among other men. But a child has a pure mind and unspotted heart, and abides in simplicity of thought; he courts not honours, nor knows the limits of each one's power, nor shuns seeming to be inferior to others, bearing no moroseness in his mind or heart. Such the Lord embraces and loves, and thinks them worthy to be near Him, as those who had chosen to taste of the things which are His; for He says, *Learn of me, for I am meek and lowly of heart.* Hence it follows, *And he says unto them, Whosoever shall receive a child in my name, receiveth me.* As if He were to say, Seeing that there is one and the same reward to those that honour the saints, whether perchance such an one be the least, or one distinguished for honours and glory, for in him is Christ received, how vain is it to seek to have the preeminence?

BEDE. Now herein He either teaches, that the poor of Christ are to be received by those who wish to be greater simply for His honour, or He persuades men that they are children in malice. Hence when He said, *Whoever shall receive that child*, he adds, *in my name*; that in truth they may pursue with diligence and reason for Christ's name that form of virtue which the child observes, with only nature for its guide. But because He also teaches that He is received in the child, and He Himself was born unto us a child; lest it should be thought that this was all which was seen, He subjoined, *And whoever shall receive me, receiveth him that sent me*; wishing verily to be believed, that as was the Father, such and so great was He.

AMBROSE. For he who receives the followers of Christ, receives Christ; and he who receives the image of God, receives God; but because we cannot see the image of God, it has been made present to us by the incarnation of the Word, that the divine nature which is above us, may be reconciled to us.

CYRIL OF ALEXANDRIA. Now He still more plainly conveys the meaning of the preceding words, saying, *For he that is least among you all, the same shall be great*; in which He speaks of the modest man who from honesty thinks nothing high of himself.

THEOPHYLACT. Because then our Lord had said, *He who is least among you all, the same shall be great*, John feared, lest perhaps they had done wrong in hindering a certain man by their own power. For a prohibition does not shew the probitor to be inferior, but to be one who thinks himself somewhat superior. Hence it is added, *And John answered and said, Master, we saw one casting out devils in thy name, and we forbid him*. Not indeed from envy, but to distinguish the working of miracles, for he had not received the power of working miracles with them, nor had the Lord sent him as He did them; nor did he follow Jesus in all things. Hence he adds, *because he followeth not with us*.

AMBROSE. For John loving much, and therefore much beloved, thinks that they should be excluded from the privilege who did not practise obedience.

CYRIL OF ALEXANDRIA. But we ought to consider not so much the worker of the miracles, as the grace which was in him, who, by the power of Christ,

performed miracles. But what if there should be both those which be numbered together with the Apostles, and those who are crowned with the grace of Christ; there are many diversities in Christ's gifts. But because the Saviour had given the Apostles power to cast out evil spirits, (Matt. 10:8.) they thought no one else but themselves alone was permitted to have this privilege granted to him, and therefore they come to enquire if it were lawful for others also to do this.

AMBROSE. Now John is not blamed, because he did this from love, but he is taught to know the difference between the strong and the weak. And therefore our Lord though He rewards the stronger, yet does not exclude the weak; as it follows, *And Jesus said unto him, Forbid him not, for he that is not against you is for you.* True, O Lord. For both Joseph and Nicodemus, through fear Thy secret disciples, when the time came, did not refuse their offices. But still since Thou saidst elsewhere, *He that is not with me is against me, and he that gathereth not with me scattereth,* (Luke 11:23.) explain unto us lest the two seem contrary to one another. And it seems to me, if any one considers the Searcher of hearts, he cannot doubt that every man's action is distinguished by the motive of his heart.

CHRYSTOSTOM. (Hom. 41. in Matt.) For in the other place when He said, *He that is not with me is against me,* He shews the Devil and the Jews to be opposed to Him; but here He shews that he who in Christ's name cast out devils, is partly on their side.

CYRIL OF ALEXANDRIA. As if He said, On the side of you who love Christ, are all they who wish to follow those things which conduce to His glory, being crowned with His grace.

THEOPHYLACT. Marvel then at the power of Christ, how His grace works by means of the unworthy and those who are not His disciples: as also men are sanctified through the priests, although the priests be not holy.

AMBROSE. Now why does He in this place say that they are not to be hindered, who by the imposition of hands can subdue the unclean spirits, when according to Matthew, He says to these, *I never knew you?* (Matt. 7:23.) But we ought to perceive that there is no difference of opinion, but that the decision is this, that not only the official works but works of virtue are required in a priest, and that the name of Christ is so great, that even to

the unholy it serves to give defence, but not grace. Let no one then claim to himself the grace of cleansing a man, because in him the power of the eternal Name has worked. For not by thy merits, but by his own hatred, the devil is conquered.

BEDE. Therefore in heretics and false catholics, it becomes us to abhor, and forbid not the common sacraments in which they are with us, and not against us, but the divisions contrary to peace and truth, wherein they are against us as following not the Lord.

9:51–56

51. And it came to pass, when the time was come that he should be received up, he stedfastly set his face to go to Jerusalem,

52. And sent messengers before his face: and they went, and entered into a village of the Samaritans, to make ready for him.

53. And they did not receive him, because his face was as though he would go to Jerusalem.

54. And when his disciples James and John saw this, they said, Lord, wilt thou that we command fire to come down from heaven, and consume them, even as Elias did?

55. But he turned, and rebuked them, and said, Ye know not what manner of spirit ye are of.

56. For the Son of man is not come to destroy men's lives, but to save them. And they went to another village.

CYRIL OF ALEXANDRIA. When the time was near at hand in which it behoved our Lord to accomplish His life-giving Passion, and ascend up to heaven, He determines to go up to Jerusalem, as it is said, *And it came to pass, &c.*

TITUS BOSTRENSIS. Because it was necessary that the true Lamb should there be offered, where the typical lamb was sacrificed; but it is said, *he stedfastly*

set his face, that is, He went not here and there traversing the villages and towns, but kept on His way straight towards Jerusalem.

BEDE. Let then the Heathen cease to mock the Crucified, as if He were a man, who it is plain, as God, both foresaw the time of His crucifixion, and going voluntarily to be crucified, sought with stedfast face, that is, with resolute and undaunted mind, the spot where He was to be crucified.

CYRIL OF ALEXANDRIA. And He sends messengers to make a place for Him and His companions, who when they came to the country of the Samaritans were not admitted, as it follows, *And sent messengers before his face: and they went, and altered into a village of the Samaritans, to make ready for him. And they did not receive him.*

AMBROSE. Mark that He was unwilling to be received by those who He knew had not turned to Him with a simple heart. For if He had wished, He might have made them devout, who were undevout. But God calls those whom He thinks worthy, and whom He wills He makes religious. But why they did not receive Him the Evangelist mentions, saying, *Because his face was as if he would go to Jerusalem.*

THEOPHYLACT. But if one understands that they did not receive Him for this reason, because He had determined to go to Jerusalem, an excuse is found for them, who did not receive Him. But we must say, that in the words of the Evangelist, *And they did not receive him*, is implied that He did not go into Samaria, but afterwards as if some one had asked St. Luke, he explained in these words, why they did not receive Him. And He went not to them, i. e. not that He was unable, but that He did not wish to go there, but rather to Jerusalem.

BEDE. Or the Samaritans see that our Lord is going to Jerusalem, and do not receive Him. *For the Jews have no dealings with the Samaritans*, (John 4:9.) as John shews.

CYRIL OF ALEXANDRIA. But our Lord, Who knew all things before they came to pass, knowing that His messengers would not be received by the Samaritans, nevertheless commanded them to go before Him, because it was His practice to make all things conduce to the good of His disciples. Now He went up to Jerusalem as the time of His suffering drew near. In order then that they might not be offended, when they saw Him suffer,

bearing in mind that they must also endure patiently when men persecute them, He ordained beforehand as a kind of prelude this refusal of the Samaritans. It was good for them also in another way. For they were to be the teachers of the world, going through towns and villages, to preach the doctrine of the Gospel, meeting sometimes with men who would not receive the sacred doctrine, allowing not that Jesus sojourned on earth with them. He therefore taught them, that in announcing the divine doctrine, they ought to be filled with patience and meekness, without bitterness, and wrath, and fierce enmity against those who had done any wrong to them. But as yet they were not so, nay, being stirred up with fervid zeal, they wished to bring down fire from heaven upon them. It follows, *And when his disciples James and John saw this, they said, Lord, will thou that we command fire to come down from heaven, &c.*

AMBROSE. For they knew both that when Phineas had slain the idolaters it was counted to him for righteousness; (Numb. 25:8, Ps. 107:31) and that at the prayer of Elijah fire came down from heaven, that the injuries of the prophet might be avenged. (2 Kings 1:10, 12.)

BEDE. For holy men who well knew that that death which detaches the soul from the body was not to be feared, still because of their feelings who feared it, punished some sins with death, that both the living might be struck with a wholesome dread, and those who were punished with death might receive harm not from death itself but from sin, which would be increased were they to live.

AMBROSE. But let him be avenged who fears. He who fears not, seeks not vengeance. At the same time the merits of the Prophets are likewise shewn to have been in the Apostles, seeing that they claim to themselves the right of obtaining the same power of which the Prophet was thought worthy; and fitly do they claim that at their command fire should come down from heaven, for they were the sons of thunder.

TITUS BOSTRENSIS. (v. Theophyl. in loc.) They thought it much juster that the Samaritans should perish for not admitting our Lord, than the fifty soldiers who tried to thrust down Elijah.

AMBROSE. But the Lord is not moved against them, that He might shew that perfect virtue has no feeling of revenge, nor is there any anger where there

is fulness of love. For weakness must not be thrust out, but assisted. Let indignation be far from the religious, let the high-souled have no desire of vengeance. Hence it follows, *But he turned and rebuked them, and said, Ye know not what manner of spirit ye are of.*

BEDE. The Lord blames them, not for following the example of the holy Prophet, but for their ignorance in taking vengeance while they were yet inexperienced, perceiving that they did not desire correction from love, but vengeance from hatred. After that He had taught them what it was to love their neighbour as themselves, and the Holy Ghost also had been infused into them, there were not lacking these punishments, though far less frequent than in the Old Testament, because *the Son of man came not to destroy men's lives, but to save them.* As if He said, And do you therefore who are sealed with His Spirit, imitate also His actions, now determining charitably, hereafter judging justly.

AMBROSE. For we must not always punish the offender, since mercy sometimes does more good, leading thee to patience, the sinner to repentance. Lastly, those Samaritans believed the sooner, who were in this place saved from fire.

9:57–62

57. And it came to pass, that, as they went in the way, a certain man said unto him, Lord, I will follow thee whithersoever thou goest.

58. And Jesus said unto him, Foxes have holes, and birds of the air have nests; but the Son of man hath not where to lay his head.

59. And he said unto another, Follow me. But he said, Lord, suffer me first to go and bury my father.

60. Jesus said unto him, Let the dead bury their dead; but go thou and preach the kingdom of God.

61. And another also said, Lord, I will follow thee; but let me first go bid them farewell, which are at home at my house.

62. And Jesus said unto him, No man, having put his hand to the plough, and looking back, is fit for the kingdom of God.

CYRIL OF ALEXANDRIA. (non occ.) Although the Almighty Lord is bountiful, He does not grant to every one absolutely and indiscriminately heavenly and divine gifts, but to those only who are worthy to receive them, who free themselves and their souls from the stains of wickedness. And this we are taught by the force of the angelic words, *And it came to pass, that, us they went in the way, a certain man said unto him, Lord, I will follow thee*. First indeed there is much tardiness implied in the manner of his coming. It is next shewn that he is filled with too great presumption. For he sought not to follow Christ simply as several others of the people, but rather caught at the honour of the Apostleship. Whereas Paul says, *No one taketh the honour to himself but he that is called of God*. (Heb. 5:4.)

ATHANASIUS. (non occ.) He dared also to match himself with the incomprehensible power of the Saviour, saying, *I will follow thee whithersoever thou goest*; for to follow the Saviour simply to hear His teaching is possible to human nature, as it directs itself towards men, but it is not possible to go with Him wherever He is; for He is incomprehensible, and is not confined by place.

CYRIL OF ALEXANDRIA. In another respect also our Lord deservedly gives him a refusal, for He taught that to follow the Lord, a man must take up his cross, and renounce the affection of this present life. And our Lord finding this lacking in him does not blame him, but corrects him.

It follows, *And Jesus says to him, The foxes have holes, &c.*

THEOPHYLACT. For having seen our Lord drawing much people to Him, he thought that he received reward from them, and that if he followed our Lord, he might obtain money.

BEDE. Therefore it is said to him, Why do you seek to follow Me for the riches and gain of this world, when so great is My poverty that I have not even a place of rest, and take shelter under another man's roof.

CHRYSOSTOM. See how our Lord sets forth by his works the poverty which he taught. For him was no table spread, no lights, no house, nor any such thing.

CYRIL OF ALEXANDRIA. Now under a mystical signification He applies the name of foxes and birds of the air to the wicked and crafty powers of evil spirits. As if He said, Since foxes and birds of the air have their abode in thee, how shall Christ rest in thee? *What fellowship has light with darkness?* (2 Cor. 6:14.)

ATHANASIUS. Or herein our Lord teaches the greatness of His gift, as if He said, All created things may be confined by place, but the Word of God has incomprehensible power. Say not then, *I will follow thee whithersoever thou goest*. But if thou wouldest be a disciple, cast off^f foolish things, for it is impossible for him who remains in foolishness to become a disciple of the Word.

AMBROSE. Or, He compares foxes to heretics, because they are indeed a wily animal, and, ever intent upon fraud, commit their robberies by stealth. They let nothing be safe, nothing be at rest, nothing secure, for they hunt their prey into the very abodes of men. The fox again, an animal full of craft, makes no hole for itself, yet likes to lie always concealed in a hole. So the heretics, who know not how to construct a house for themselves, circumscribe and deceive others. This animal is never tamed, nor is it of use to man. Hence the Apostle, *A heretic after the first and second admonition reject*. (Tit. 3:10.) But the birds of the air, which are frequently brought in to represent spiritual wickedness, build as it were their nests in the breasts of the wicked, and as long as deceit reigns over the affections, the divine principle has no opportunity to take possession. But when a man has proved his heart to be innocent, upon him Christ leans in some measure the weight of His greatness, for by a more abundant shedding of grace He is planted in the breasts of good men. So then it does not seem reasonable that we should think him faithful and simple, who is rejected by the judgment of the Lord, notwithstanding that he promised the service of unwearied attendance; but our Lord cares not for this kind of service, but only purity of affection, nor is his attendance accepted whose sense of duty is not proved. For the hospitality of faith should be given with circumspection, lest while opening the interior of our house to the unbelieving, through our imprudent credulity we fall a snare to the treachery of others. Therefore that you may be aware that God despises not attendance upon him but deceit, He who rejected the deceitful man chose the innocent. For it follows, *And he said unto another,*

Follow me. But He says this to him, whose father He knew to be dead. Hence it follows, *But he said, Lord, suffer me first to go and bury my father.*

BEDE. He did not refuse the discipleship, but his wish was, having fulfilled the filial duty of burying his father, to follow Christ more freely.

AMBROSE. But the Lord calls those upon whom He has compassion. Hence it follows, *And Jesus said, Let the dead bury their dead.* Since we have received as a religious duty the burial of the human body, how is it thus that the burial even of a father's dead body is forbidden, unless you are to understand that human things are to be postponed to divine? It is a good employment, but the hindrance is greater, for he who divides his pursuits, draws down his affections; he who divides his care, delays his advances. We must first set about the things which are most important. For the Apostles also, that they might not be occupied in the office of distributing alms, ordained ministers for the poor.

CHRYSTOSTOM. (Hom. 27. in Matt.) But what more necessary than the burial of his father, what more easy, seeing that there would not be much time given to it? We are then hereby taught that it becomes us not to spend even the slightest portion of our time in vain, although we have a thousand things to compel us, nay to prefer spiritual things to even our greatest necessities. For the devil watchfully presses close upon us, wishing to find any opening, and if he causes a slight negligence, he ends in producing a great weakness.

AMBROSE. The performance of a father's burial is not then prohibited, but the observance of religious duty is preferred to the ties of relationship. The one is left to those in like condition, the other is commanded to those who are left. But how can the dead bury the dead? unless you here understand a twofold death, one a natural death, the other the death of sin. (Rom. 9:11.) There is also a third death, by which we die unto sin, live unto God.

CHRYSTOSTOM. (ubi sup.) By thus saying, *their dead*, he shews that this man's father was not his dead, for I suppose that the deceased was of the number of the unbelieving.

AMBROSE. Or because the throat of the ungodly is an open sepulchre, their memory is ordered to be forgotten whose services die together with their bodies. Nor is the son recalled from his duty to his father, but the faithful is separated from the communion of the unbelieving; there is no prohibition of

duty, but a mystery of religion, that is, that we should have no fellowship with the dead Gentiles.

CYRIL OF ALEXANDRIA. Or else, his father was borne down with years, and he thought he was doing an honourable act in proposing to pay the kind offices which were due to him, according to Exodus, *Honour thy father and thy mother*. (Exod. 20:12.) Hence when calling him to the ministry of the Gospel, our Lord said, *Follow me*, he sought for a time of respite, which should suffice for the support of his decrepit father, saying, *Permit me first to go and bury my father*, not that he asked to bury his deceased father, for Christ would not have hindered the wish to do this, but he said, *Bury*, that is, support in old age even till death. But the Lord said to him, *Let the dead bury their dead*. For there were other attendants also bound by the same tie of relationship, but as I consider dead, because they had not yet believed Christ. Learn from this, that our duty to God is to be preferred to our love for our parents, to whom we shew reverence, because through them have we been born. But the God of all, when as yet we were not, brought us into being, our parents were made the ministers of our introduction.

AUGUSTINE. (de Con. Ev. l. ii. c. 23.) Our Lord spoke this to the man to whom He had said, *Follow me*. But another disciple put himself forward, to whom no one had spoken any thing, saying, *I will follow thee, O Lord; but let me first go and bid them farewell who are at home*, lest perchance they look for me as they are wont.

CYRIL OF ALEXANDRIA. Now this promise is worthy of our admiration and full of all praise, but to bid farewell to those who are at home, to get leave from them, shews that he was still somehow divided from the Lord, in that he had not yet resolved, to make this venture with his whole heart. For to wish to consult relations who would not agree to his proposal betokens one somewhat wavering. Wherefore our Lord condemns this, saying, *No man, having put his hand to the plough, and looking back, is fit for the kingdom of God*. He puts his hand to the plough who is ambitious to follow, yet looks back again who seeks an excuse for delay in returning home, and consulting with his friends.

AUGUSTINE. (Serm. 100.) As if he said to him, The East calls thee, and thou turnest to the West.

BEDE.: To put one's hand to the plough, is also, (as it were by a certain sharp instrument,) by the wood and iron of our Lord's passion, to wear away the hardness of our heart, and to open it to bring forth the fruits of good works. But if any one, having begun to exercise this, delights to look back with Lot's wife to the things which he had left, he is deprived of the gift of the kingdom to come.

GREEK EXPOSITOR. (Nilus Monac.) For the frequent looking upon the things which we have forsaken, through the force of habit draws us back to our past way of life. For practice has great power to retain to itself. Is not habit generated of use, and nature of habit? But to get rid of or change nature is difficult; for although when compelled it for a while turns aside, it very rapidly returns to itself.

BEDE. But if the disciple about to follow our Lord is reproved for wishing even to bid farewell at home, what will be done to such as for no advantage-sake frequently visit the houses of those whom they have left in the world?

CHAP. 10

10:1–2

1. After these things the Lord appointed other seventy also, and sent them two and two before his face into every city and place, whither he himself would come.

2. Therefore said he unto them, The harvest truly is great, but the labourers are few: pray ye therefore the Lord of the harvest, that he would send forth labourers into his harvest.

CYRIL OF ALEXANDRIA. God had made known by the Prophets that the preaching of the Gospel of salvation was to embrace not only Israel, but also the Gentile nations; and therefore after the twelve Apostles, there were

other seventy-two (Vulg. septuaginta duos.) also appointed by Christ, as it is said, *After these things the Lord appointed other seventy-two also.*

BEDE. Rightly are seventy-two sent, for to so many nations of the world was the Gospel to be preached, that as at first twelve were appointed because of the twelve tribes of Israel, so, these also were ordained as teachers for the instruction of the foreign nations.

AUGUSTINE. (de Quæst. Ev. 1. ii. q. 14.) As also in twenty-four hours the whole world moves round and receives light, so the mystery of enlightening the world by the Gospel of the Trinity, is hinted at in the seventy-two disciples. For three times twenty-four makes seventy-two. Now as no one doubts that the twelve Apostles foreshadowed the order of Bishops, so also we must know that these seventy-two represented the presbytery, (that is, the second order of priests.) Nevertheless, in the earliest times of the Church, as the Apostolical writings bear witness, both were called presbyters, both also called bishops, the former of these signifying “ripeness of wisdom,” the latter, “diligence in the pastoral care.”

CYRIL OF ALEXANDRIA. An outline of this ordinance also was set forth in the words of Moses, who at the command of God chose out seventy, upon whom God poured out His Spirit. In the book of Numbers also it was written of the children of Israel, that they came to Elim, which is by interpretation “ascent,” and there were there twelve fountains of water, and seventy palm trees. (Numb. 33:9.) For when we fly to spiritual refreshment, we shall find twelve fountains, namely, the holy Apostles, from whom we imbibe the knowledge of salvation as from the well-springs of the Saviour; (Isai. 12:3.) and seventy palms, that is, those who were now appointed by Christ. For the palm is a tree of sound core, striking deep root and fruitful, always growing by the water side, yet at the same time putting forth its leaves upwards.

It follows, *And he sent them two and two.*

GREGORY. (Hom. 17. in Ev.) He sends the disciples to preach two and two, because there are two commands of charity, the love of God, and love of our neighbour; (and charity cannot exist without at least two;) thereby silently suggesting to us, that he who has not love to another, ought not to undertake the office of preaching.

ORIGEN. Likewise also the twelve were reckoned by two and two, as Matthew shews in his enumeration of them. (Matt. 10:2.) For that two should be joined in service, seems from the word of God to be an ancient custom. For God led Israel out of Egypt by the hands of Moses and Aaron. Joshua and Caleb also, united together, appeased the people who had been provoked by the twelve spies. (Numb. 13, 14. Ex. 12.) Hence it is said, *A brother assisted by a brother is as a fortified city.* (Prov. 18:19. Vulg.)

BASIL. At the same time it is implied by this, that if any are equal in spiritual gifts, they should not suffer a fondness for their own opinion to get the better of them.

GREGORY. (ubi sup.) It is rightly added, *before his face into every city and place, whither he himself would come.* For the Lord follows His preachers, since the preaching comes first, and then the Lord enters into the tabernacle of our heart; seeing that through the words of exhortation going before, truth is received into the mind. Hence Esaias says to the preachers, *Prepare ye the way of the Lord, make straight a highway for our God.* (Isa. 40:3.)

THEOPHYLACT. The Lord had appointed the disciples for the sake of the multitude, who were in want of teachers. For as our corn fields require many reapers, so the innumerable company of those who are to believe need many teachers, as it follows, *The harvest truly is great.*

CHRYSOSTOM. But how does He give the name of harvest to a work only just now at its beginning? the plough not yet put down, nor the furrows turned, He yet speaks of harvests, for His disciples might waver and say, How can we so small a number convert the whole world, how can foolish men reform the wise, naked men those that are armed, subjects their rulers? Lest they should be disturbed then by such thoughts, He calls the Gospel a harvest; as if He says, *All things are ready, I send you to a gathering of fruits already prepared.* Ye can sow and reap the same day. As then the husbandman goes out to harvest rejoicing, much more also and with greater cheerfulness must you go out into the world. For this is the true harvest, which shews the fields all prepared for you.

GREGORY. (ubi sup.) But not without deep sorrow can we add, *but the labourers are few.* For although there are who would hear good things, they are wanting who should spread them. Behold the world is full of priests, but

seldom is there found a labourer in God's harvest, because we undertake indeed the priestly office, but we perform not its works.

BEDE. Now as the great harvest is this whole multitude of believers, so the few labourers are the Apostles, and their followers who are sent to this harvest.

CYRIL OF ALEXANDRIA. (non occ. v. Tit. Bost.) As the large fields require many reapers, so also do the multitude of believers in Christ. Hence He adds, *Pray ye therefore the Lord of the harvest, that he would send forth labourers into his harvest.* Now mark that when He said, *Pray ye therefore the Lord of the harvest, that he would send forth labourers into the harvest,* He afterwards Himself performed it. He then is the Lord of the harvest, and by Him, and together with Him, God the Father rules over all.

CHRYSTOSTOM. (Hom. 32. in Matt.) But he afterwards increased them greatly, not by adding to their number, but awarding to them power. He implies that it is a great gift to send labourers into the divine harvest, by His saying that the Lord of the harvest must be prayed to upon this account.

GREGORY. (ubi sup.) Hereby also the people must be induced to pray for their pastors, that they may be able to work what is good for them, and that their tongue grow not lifeless in exhortation. For often for their own wickedness their tongue is tied. But often for the fault of the people it comes to pass that the word of preaching is withdrawn from their rulers.

10:3–4

3. Go your ways: behold, I send you forth as lambs among wolves.

4. Carry neither purse, nor scrip, nor shoes: and salute no man by the way.

CYRIL OF ALEXANDRIA. Luke next relates, that the seventy disciples obtained for themselves from Christ apostolical learning, lowliness, innocency, justice, and to prefer no worldly things to holy preachings, but to aspire to such fortitude of mind as to be afraid of no terrors, not even death itself. He adds therefore, *Go.*

CHRYSTOM. (Hom. 33. in Matt.) For their comfort amid every danger was the power of Him who sent them. And therefore saith He, *Behold, I send you*; as if he said, This will suffice for your consolation, this will be enough to make you hope, instead of fearing the coming evils which He signifies, adding, *as lambs among wolves*.

ISIDORE OF PELEUSIUM. (l. i. ep. 438.) Denoting the simplicity and innocence in His disciples. For those who were riotous, and by their enormities did despite to their nature, He calls not lambs, but goats.

AMBROSE. Now these animals are at variance among themselves, so that the one is devoured by the other, the lambs by the wolves; but the good Shepherd has no fear of wolves for His flock. And therefore the disciples are appointed not to make prey, but to impart grace. For the watchfulness of the good Shepherd causes the wolves to attempt nothing against the lambs; He sends them as lambs amid wolves that that prophecy might be fulfilled, *The wolf and the lamb shall feed together*. (Isaiah 65:25.)

CHRYSTOM. (Hom. 33 in Matt.) For this was a clear announcement of glorious triumph, that the disciples of Christ, when surrounded by their enemies as lambs among wolves, should still convert them.

BEDE. Or He especially gives the name of wolves to the Scribes and Pharisees, who are the Jewish clergy.

AMBROSE. Or the heretics are compared to wolves. For wolves are beasts who lay in wait near the sheep folds, and prowl about the shepherds' cottages. They dare not enter the abodes of men, they pry out sleeping dogs, absent or slothful shepherds; they seize the sheep by the throat, that they may quickly strangle them; ravenous beasts, with bodies so stiff that they cannot easily turn themselves, but are carried along by their own impetus, and so are often deceived. If they are the first to see a man, it is said, they by a certain natural impulse, tear out his voice; but if a man first sees them, they quake with fear. In like manner the heretics lurk about Christ's sheep folds, howl near the cottages at night time. For night is the time for the treacherous who obscure the light of Christ with the mists of false interpretation. The inns of Christ, however, they dare not enter, and therefore are not healed, as he was in an inn who fell among thieves. They look out for the shepherds' absence, for they can not attack the sheep when

the shepherds are by. Owing also to the inflexibility of a hard and obstinate mind, they seldom if ever turn from their error, while Christ the true interpreter of Scripture mocks them, so that they vent forth their violence in vain, and are not able to hurt; and if they overtake any one by the subtle trickery of their disputations, they make him dumb. For he is dumb who confesses not the word of God with the glory which belongs to it. Beware then lest the heretic deprive you of your voice, and lest you detect him not first. For he is creeping on while his treachery is disguised. But if you have discovered his unholy desires, you can not fear the loss of a holy voice. They attack the throat, they wound the vitals while they seek the soul. If also you hear any one called a priest, and you know his robberies, outwardly he is a sheep, inwardly a wolf, who is longing to gratify his rage with the insatiable cruelty of human murder.

GREGORY. (Hom. 17. in Ev.) For many when they receive the right of rule, are vehement in persecuting their subjects, and manifesting the terrors of their power. And since they have no bowels of mercy, their desire is to seem to be masters, forgetting altogether that they are fathers, changing an occasion for humility, into an exaltation of power. We must on the other hand consider, that as lambs we are sent among wolves that preserving the feeling of innocence, so we should make no malicious attacks. For he who undertakes the office of preacher ought not to bring evils upon others, but to endure them; who although at times an upright zeal demands that he should deal harshly with his subjects, should still inwardly in his heart love with a fatherly feeling those whom outwardly he visits with censure. And that ruler gives a good example of this, who never submits the neck of his soul to the yoke of earthly desire. Hence it is added, *Carry neither purse nor scrip*.

GREGORY NAZIANZEN. (Orat. 2.) The sum of which is, that men ought to be so virtuous that the Gospel should make no less progress through their way of life than their preaching.

GREGORY. (Hom. 17. in Ev.) For the preacher (of the Gospel) ought to have such trust in God, that although he has provided not for the expenses of this present life, he should still be most certainly convinced that these will not fail him; lest while his mind is engaged in His temporal things, he should be less careful for the spiritual things of others.

CYRIL OF ALEXANDRIA. Thus He had already commanded them to have no care for these persons, when He said, *I send you as lambs among wolves*. And He also forbade all care about what is external to the body, by saying, *Take neither purse nor scrip*. Nor did He allow men to take with them any of those things which were not attached to the body. Hence He adds, *Nor shoes*. He not only forbade them to take purse and scrip, but He did not allow them to receive any distraction in their work, such as interruption by greetings on their way. Hence He adds, *Salute no one by the way*. Which had long ago been said by Elisha. (2 Kings. 4:29.) As if He said, Proceed straight on to your work without exchanging blessings with others. For it is a loss to waste the time which is fitter for preaching, in unnecessary things.

AMBROSE. Our Lord did not then forbid these things because the exercise of benevolence was displeasing to Him, but because the motive of following after devotedness was more pleasing.

GREGORY NAZIANZEN. (ubi sup.) The Lord gave them these commands also for the glory of the word, lest it should seem that enticements could more prevail over them. He wished them also not to be anxious to speak to others.

GREGORY. (ubi sup.) If any one would have these words taken also allegorically, the money shut up in a purse is the hidden wisdom. He then who has the word of wisdom, and neglects to employ it for his neighbour, is like one who keeps his money tied up in his purse. But by the scrip is meant the troubles of the world, by the shoes (made of the skins of dead animals) are signified the examples of dead works. He then who undertakes the office of preacher ought not to bear the burden of business, lest while this presses down his neck he should not rise to the preaching of heavenly things; nor ought he to behold the example of foolish works, lest he think to shield his own works as by dead skins, that is, lest because he observes that others have done these things, he imagine that he also is at liberty to do the same.

AMBROSE. Our Lord also would have nothing human in us. For Moses is bid to loose off the human and earthly shoe when he was sent to deliver the people. (Exod. 3:5) But if any one is perplexed why in Egypt we are ordered to eat the lamb with shoes on, (Exod. 12:11.) but the Apostles are appointed to preach the Gospel without shoes: he must consider, that one in

Egypt ought still to beware of the serpent's bite, for there were many poisonous creatures in Egypt. And he who celebrates the Passover in figure may be exposed to the wound, but the minister of truth fears no poison.

GREGORY. (ubi sup.) Now every one who salutes on the way does so from the accident of the journey, not for the sake of wishing health. He then who not from love of a heavenly country, but from seeking reward, preaches salvation to his hearers, does as it were salute on the journey, since accidentally, not from any fixed intention, he desires the salvation of his hearers.

10:5–12

5. And into whatever house ye enter, first say, Peace be to this house.

6. And if the son of peace be there, your peace shall rest upon it: if not, it shall turn to you again.

7. And in the same house remain, eating and drinking such things as they give; for the labourer s worthy of his hire. Go not from house to house.

8. And into whatsoever city ye enter, and they receive you, eat such things as are set before you:

9. And heal the sick that are therein, and say unto them, The kingdom of God is come nigh unto you.

10. But into whatsoever city ye enter, and they receive you not, go your ways out into the streets of the same, and say,

11. Even the very dust of your city, which cleaveth on us, we do wipe off against you: notwithstanding be ye sure of this, that the kingdom of God is come nigh unto you.

12. But I say unto you, that it shall be more tolerable in that day for Sodom, than for that city.

CHRYSOSTOM. (Hom. 35. in Matt.) Peace is the mother of all good things, without it all other things are vain. Our Lord therefore commanded His

disciples on entering a house first to pronounce peace as a sign of good things, saying, *Into whatever house ye enter, first say, Peace be to this house.*

AMBROSE. That in truth we should convey the message of peace, and that our very first entrance be attended with the blessing of peace.

CHRYSOSTOM. (Hom. 32. in Matt. Orat. cont. Jud. 3.) And hence he who presides in the Church gives it, saying, *Peace unto all.* Now holy men ask for peace, not only that which dwells among men in mutual intercourse, but that which belongs to ourselves. For oftentimes we wage war in our hearts, and are disturbed even when no one troubles us; bad desires also frequently rise up against us.

TITUS BOSTRENSIS. But it is said, *Peace be to this house*, that is, to them that dwell in the house. As if he says, I speak unto all, both the greater and the less, yet should not your salutation be addressed to them that are unworthy of it. Hence it is added, *And if the son of peace be there, your peace shall rest upon it.* As if he says, You indeed shall utter the word, but the blessing of peace shall be applied wherever I shall deem men worthy of it. But if any one is not worthy, ye are not mocked, the grace of your word has not perished, but is returned unto you. And this is what is added, *But if not, it shall return unto you again.*

GREGORY. (Hom. 17. in Ev.) For the peace which is offered by the mouth of the preacher shall either rest on the house, if there be any one in it predestined to life, who follows the heavenly word which he hears; or if no one be willing indeed to hear, the preacher himself shall not be without fruit, for the peace returns to him, while the Lord gives him the recompense of reward for the labour of his work. But if our peace is received, it is meet that we should obtain earthly supplies from those to whom we offer the rewards of a heavenly country. Hence it follows: *And in the same house remain, eating and drinking such things as they give.* Mark, that He who forbade them to carry purse and scrip, allows them to be an expense to others, and to receive sustenance from preaching.

CHRYSOSTOM. (ubi sup.) But lest any one should say, I am spending my own property in preparing a table for strangers, He first makes them offer the gift

of peace, to which nothing is equal, that you may know that you receive greater things than you give.

TITUS BOSTRENSIS. Or else; Since you are not appointed judges as to who are worthy and who are unworthy, eat and drink what things they offer to you. But leave to me the trial of those who receive you, unless you happen also to know that the son of peace is not there, for perhaps in that case you ought to depart.

THEOPHYLACT. See then how He taught His disciples to beg, and wished them to receive their nourishment as a reward. For it is added, *For the labourer is worthy of his hire.*

GREGORY. (ubi sup.) For now the very food which supports him is part of the wages of the labourer, as in this life the hire commences with the labour of preaching, which in the next is completed with the sight of truth. And here we must consider that two rewards are due to one work of ours, one on the journey, which supports us in labour, the other in our country, which recompenses us at the resurrection. Therefore the reward which we receive now ought so to work in us, that we the more vigorously strive to gain the succeeding reward. Every true preacher then ought not so to preach, that he may receive a reward at the present time, but so to receive a reward that he may have strength to preach. For whoever so preaches that here he may receive the reward of praise, or riches, deprives himself of an eternal reward.

AMBROSE. Another virtue is added, that we should not go about easily, changing from house to house. For it follows, *Go not from house to house*; that is, that we should preserve a consistency in our love towards our hosts, nor lightly loose any bond of friendship.

BEDE. Now having described the reception from different houses, he teaches them what they ought to do in the cities; namely, to have intercourse with the good in all, but to keep from the society of the wicked in every thing; as it follows, *But into whatsoever city ye enter, and they receive you, eat such things as are set before you.*

THEOPHYLACT. Although they be few and poor, ask for nothing more; He also tells them to work miracles, and their word shall draw men to their preaching. Hence he adds, *And heal the sick that are therein, and say to*

them, The kingdom of God is come nigh unto you. For if you first heal and then teach, the word will prosper, and men believe that the kingdom of God is come nigh. For they would not be cured unless by the working of some divine power. But also when they are healed in their soul, the kingdom of God comes nigh unto them, for it is far off from him over whom sin has the dominion.

CHRYSOSTOM. (Hom. 32. in Matt.) Now mark the excellence of the Apostles. They are bid to utter nothing relating to sensible things, such as Moses and the Prophets spoke of, namely, earthly goods, but certain new and marvellous things, namely, *the kingdom of God*.

MAXIMUS. (Cap. Theol. 191.) Which it is said *is come nigh*, not to shew the shortness of time, for the kingdom of God cometh not with observation, but to mark the disposition of men towards the kingdom of God, which is indeed potentially in all believers, but actually in those who reject the life of the body, and choose only the spiritual life; who are able to say, *Now I live, yet not I, but Christ liveth in me.* (Gal. 2:20.)

AMBROSE. He next teaches them to shake off the dust from their feet when the men of a city have refused to entertain them, saying, *Into whatsoever city ye enter, and they receive you not, shake off the dust.*

BEDE. Either as a testimony to the earthly toil which they had in vain undergone for them, or to shew that so far from seeking any thing earthly from them, they suffer not even the dust from their land to cleave to them. Or by the feet is meant the very labour and walking to and fro of preaching; but the dust with which they are sprinkled is the lightness of worldly thoughts, from which even the greatest teachers cannot be free. Those then who have despised the teaching, turn the labours and dangers of the teachers into a testimony of their condemnation.

ORIGEN. By wiping off the dust of their feet against them, they in some sort say, The dust of your sins shall deservedly come upon you. And mark that the cities which receive not the Apostles and sound doctrine have streets, according to Matthew, *Broad is the way which leadeth to destruction.* (Matt. 7:13.)

THEOPHYLACT. And as they who receive the Apostles are said to have the kingdom of God come nigh unto them as a blessing, so those who do not

receive them are said to have it nigh unto them as a curse. Hence He adds, *Notwithstanding, be ye sure of this, that the kingdom of God is come nigh unto you*, as the coming of a king is to some for punishment, but to some for honour. Hence it is added respecting their punishment, *But I say unto you, It shall be more tolerable for Sodom, &c.*

EUSEBIUS. For in the city of Sodom Angels were not without entertainment, but Lot was found worthy to receive them into his house. (Gen. 19.) If then at the coming of the disciples into a city there shall not be found one to receive them, will not that city be worse than Sodom? These words persuaded them to attempt boldly the rule of poverty. For there could not be a city or village without some inhabitants acceptable to God. For Sodom could not exist without a Lot found in it, at whose departure the whole was suddenly destroyed.

BEDE. The men of Sodom, although they were hospitable in the midst of all their wickedness of soul and body, yet were there no such guests found among them as the Apostles. Lot indeed was righteous both in seeing and hearing, yet he is not said to have taught or worked miracles.

10:13–16

13. Woe unto thee, Chorazin! woe unto thee, Bethsaida! for if the mighty works had been done in Tyre and Sidon, which have been done in you, they had a great while ago repented, sitting in sackcloth and ashes.

14. But it shall be more tolerable for Tyre and Sidon at the judgment, than for you.

15. And thou, Capernaum, which art exalted to heaven, shalt be thrust down to hell.

16. He that heareth you heareth me; and he that despiseth you despiseth me; and he that despiseth me despiseth him that sent me.

AMBROSE. Our Lord warns us that they will meet with a heavier punishment who have refused to follow the Gospel than those who have chosen to break the law; saying, *Woe unto thee, Chorazin! woe unto thee, Bethsaida!*

BEDE. Chorazin, Bethsaida, and Capernaum, Tiberias also which John mentions, are cities of Galilee situated on the shore of the lake of Gennesaret, which is called by the Evangelists the sea of Galilee or Tiberias. Our Lord thus mourns over these cities which after such great miracles and wonders repented not, and are worse than the Gentiles who break through the law of nature only, seeing that after despising the written law, they feared not to despise also the Son of God and His glory. Hence it follows, *For if the mighty works had been done in Tyre and Sidon which have been done in you, they had a great while ago repented sitting in sackcloth and ashes, &c.* By sackcloth, which is woven together from the hairs of goats, he signifies a sharp remembrance of previous sin. But by ashes, he hints at the consideration of death, by which we are reduced to dust. Again, by the *sitting down*, he implies the lowliness of our conscience. Now we have seen in this day the word of the Saviour fulfilled, since Chorazin and Bethsaida, though our Lord was present among them, believed not, and Tyre and Sidon were friendly both to David and Solomon, (1 Kings 5.) and afterwards believed in the disciples of Christ who preached the Gospel there.

CHRYSOStOM. (Hom. 38. in Matt.) Our Lord mourns over these cities for our example, because shedding tears and bitter lamentations over those who are insensible to grief, is no slight antidote, tending both to the correction of the insensible, and to the remedy and consolation of those who mourn over them. Again, He draws them over to what is good, not only by lamenting over them, but also by alarming them. Hence it follows, *But it shall be more tolerable for Tyre and Sidon, &c.* This we ought also to listen to. For not upon them alone, but upon us also, He hath passed sentence, if we receive not the guests who come to us, since He commanded them to shake off the very dust from their feet. And in another place: Now when our Lord had done many mighty works in Capernaum, and had Himself dwelt there, it seemed to be exalted above the other cities, but through unbelief fell to destruction. Hence it follows, *And thou, Capernaum, which art exalted to heaven, shall be thrust down to hell;* that, in fact, the judgment might be in proportion to the honour.

BEDE. This sentence admits of two meanings: Either for this reason shalt thou be thrust down into hell, because thou proudly resisted My preaching; that in truth she might be understood to have raised herself up to heaven by

her pride. Or, because thou art exalted to heaven by My dwelling in thee, and by My miracles, shalt thou be beaten with more stripes, since even these thou refusedst to believe. And that no one should suppose that this interpretation applied only either to the cities or the persons who, seeing our Lord in the flesh despised Him, and not to all also who now despise the words of the Gospel, He proceeds to add these words, *He that heareth you, heareth me.*

CYRIL OF ALEXANDRIA. Whereby He teaches, that whatever is said by the holy Apostles must be received, since he who heareth them heareth Christ, and an inevitable punishment therefore hangs over heretics who neglect the words of the Apostles; for it follows, *and he who despises you despises me.*

BEDE. That is, that every one indeed on hearing or despising the preaching of the Gospel might learn that he is not despising or hearing the mere individual preacher, but our Lord and Saviour, nay the Father Himself; for it follows, *And he that despiseth me, despiseth him that sent me.* For the Master is heard in His disciple, the Father honoured in His Son.

AUGUSTINE. (Serm. 102.) But if the word of God reaches to us also, and appoints us in the Apostles place, beware of despising us, lest that reach unto Him which you have done unto us.

BEDE. It may also be understood as follows, *He who despiseth you, despiseth me*, that is, he who shews not mercy to one of the least of My brethren, neither shews it to Me. But *he who despiseth me*, (refusing to believe on the Son of God,) *despiseth him that sent me.* (Matt. 25:40.) *For I and my Father are one.* (John 10:30.)

TITUS BOSTRENSIS. But at the same time He herein consoles His disciples, as if He said, Say not why are we about to suffer reproach. Let your speech be with moderation. I give you grace, upon Me your reproaches fall.

10:17–20

17. And the seventy returned again with joy, saying, Lord, even the devils are subject unto us through thy name.

18. And he said unto them, I beheld Satan as lightning fall from heaven.

19. Behold, I give unto you power to tread on serpents and scorpions, and over all the power of the enemy: and nothing shall by any means hurt you.

20. Notwithstanding in this rejoice not, that the spirits are subject unto you; but rather rejoice, because your names are written in heaven.

CYRIL OF ALEXANDRIA. It was said above that our Lord sent forth His disciples sealed with the grace of the Holy Spirit, and that being made ministers of preaching, they received power over the unclean spirits. But now when they returned, they confess the power of Him who honoured them, as it is said, *And the seventy returned again with joy, saying, Lord, even the devils are subject unto us, &c.* They seemed indeed to rejoice rather that they were made workers of miracles, than that they had become ministers of preaching. But they had better have rejoiced in those whom they had taken, as St. Paul says to them that were called by him, *My joy and my crown.* (Phil. 4:1.)

GREGORY. (23. Mor. c. 4.) Now our Lord, in a remarkable manner, in order to put down high thoughts in the hearts of His disciples, Himself related the account of the fall which the teacher of pride suffered; that they might learn by the example of the author of pride, what they would have to dread from the sin of pride. Hence it follows, *I beheld Satan as lightning fall from heaven.*

BASIL. (Hom. Quod Deus non est auctor mali.) He is called Satan, because he is an enemy to God, (for this the Hebrew word signifies,) but he is called the Devil, because he assists us in doing evil, and is an accuser. His nature is incorporeal, his abode in the air.

BEDE. He says not, 'I see now,' but referring to past time, *I saw*, when he fell. But by the words *as lightning*, He signifies either a fall headlong from the high places to the lowest, or that now cast down, he transforms himself into an angel of light. (2 Cor. 11:14.)

TITUS BOSTRENSIS. Now He says that He saw it, as being Judge, for He knew the sufferings of the spirits. Or He says, *as lightning*, because by nature Satan shone as lightning, but became darkness through his affections, since what God made good he changed in himself to evil.

BASIL. (adv. Eunom. l. 3.) For the heavenly Powers are not naturally holy, but according to the analogy of divine love they receive their measure of sanctification. And as iron placed in the fire does not cease to be iron, though by the violent application of the flame, both in effect and appearance, it passes into fire; so also the Powers on high, from their participation in that which is naturally holy, have a holiness implanted in them. For Satan had not fallen, if by nature he had been unsusceptible of evil.

CYRIL OF ALEXANDRIA. Or else, *I saw Satan as lightning fall from heaven*, that is, from the highest power to the lowest impotence. For before the coming of our Saviour, he had subdued the world to him, and was worshipped by all men. But when the only-begotten Word of God came down from heaven, he fell as lightning, seeing that he is trodden under foot by those who worship Christ. As it follows, *And, behold, I give unto you power to tread upon serpents, &c.*

TITUS BOSTRENSIS. Serpents indeed at one time under a figure were made to bite the Jews, and kill them because of their unbelief. But there came One who should destroy those serpents; even the Brazen Serpent, (Numb. 21:8.) the Crucified, so that if any one should look on Him believing, he might be healed from his wounds and saved.

CHRYSTOM. Then lest we should suppose this was spoken of beasts, He added, *And over all the power of the enemy.*

BEDE. That is, I give you the power of casting out every kind of unclean spirit, from the bodies possessed. And as far as regards themselves, He adds, *And nothing shall hurt you.* Although it might also be taken literally. For Paul when attacked by a viper suffered no injury. (Acts 28:5.) John having drunk poison is not harmed by it ^a. But I think there is this difference between serpents who bite with the teeth, and scorpions who sting with the tail, that the serpents signify men or spirits raging openly, scorpions signify them plotting in secret. Or serpents are those which east the poison of evil persuasion upon virtues just beginning, scorpions which go about to corrupt at last virtues which have been brought to perfection.

THEOPHYLACT. Or serpents are those which visibly hurt, as the evil spirit of adultery and murder. But those are called scorpions which invisibly injure,

as in the sins of the spirit.

GREGORY OF NYSSA. (Hom. in Cant.) For pleasure is called in Scripture a serpent, which by nature is such that if its head has reached a wall so as to press upon it, it drags its whole body after it. So nature has given man the habitation which was necessary for him. But by means of this necessity, pleasure assaults the heart, and perverts it to the indulgence of immoderate ornament; in addition to this it brings in its train covetousness, which is followed by lust, that is, the last member or tail of the beast. But as it is not possible to draw back the serpent by its tail, so to remove pleasure we must not begin with the last, unless one has closed the first entrance to evil.

ATHANASIUS. (Orat. in Pass. et cruce Domini.) But now through the power of Christ boys make a mock at pleasure, which formerly led away the aged, and virgins stedfastly trample upon the desires of serpentine pleasure. Some also tread upon the very sting of the scorpion, that is, of the devil, namely death, and fearing not destruction, become witnesses of the word. But many giving up earthly things walk with a free step in heaven, dreading not the prince of the air.

TITUS BOSTRENSIS. But because the joy with which He saw them rejoice savoured of vain-glory, for they rejoiced that they were as it were exalted, and were a terror to men and evil spirits, our Lord therefore adds, *Notwithstanding in this rejoice not, that the spirits are subject unto you, &c.*

BEDE. They are forbidden to rejoice in the subjection of the spirits to God, since they were flesh; for to cast out spirits and to exercise other powers is sometimes not on account of his merit who works, but is wrought through the invocation of Christ's name to the condemnation of those who mock it, or to the advantage of those who see and hear.

CYRIL OF ALEXANDRIA. Why, O Lord, dost not Thou permit men to rejoice in the honours which are conferred by Thee, since it is written, *In thy name shall they rejoice all the day?* (Ps. 89:16.) But the Lord raises them up by greater joys. Hence He adds, *But rejoice that your names are written in heaven.*

BEDE. As if he said, It becomes you to rejoice not in the putting down of the evil spirits, but in your own exaltation. But it would be well for us to

understand, that whether a man has done heavenly or earthly works, he is thereby, as if marked down by letter, for ever fixed in the memory of God.

THEOPHYLACT. For the names of the saints are written in the book of life not in ink, but in the memory and grace of God. And the devil indeed fell from above; but men being below have their names inscribed above in heaven.

BASIL. (in Esai. 4.) There are some who are written indeed not in life, but according to Jeremiah in the earth, (Jer. 17:13.) that in this way there might be a kind of double enrolment, of the one indeed to life, but of the other to destruction. But since it is said, *Let them be blotted out of the book of the living*, (Ps. 69:28.) this is spoken of those who were thought worthy to be written in the book of God. And in this way a name is said to be put down in writing or blotted out, when we turn aside from virtue to sin, or the contrary.

10:21–22

21. In that hour Jesus rejoiced in spirit, and said, I thank thee, O Father, Lord of heaven and earth, that thou hast hid these things from the wise and prudent, and hast revealed them unto babes: even so, Father; for so it seemed good in thy sight.

22. All things are delivered to me of my Father: and no man knoweth who the Son is, but the Father; and who the Father is, but the Son, and he to whom the Son will reveal him.

THEOPHYLACT. As a loving father rejoices to see his sons do right, so Christ also rejoices that His Apostles were made worthy of such good things. Hence it follows, *In that hour, &c.*

CYRIL OF ALEXANDRIA. He saw in truth that through the operation of the Holy Spirit, which He gave to the holy Apostles, the acquisition of many would be made, (or that many would be brought to the faith.) He is said therefore to have rejoiced in the Holy Spirit, that is, in the results which came forth through the Holy Spirit. For as one who loved mankind He considered the conversion of sinners to be a subject for rejoicing, for which He gives thanks. As it follows, *I give thanks unto thee, O Father.*

BEDE. Confessing (confiteor) does not always signify penitence, but also thanksgiving, as is frequently found in the Psalms. (Ps. 18:49; 30:12; 52:9.)

CYRIL OF ALEXANDRIA. Now here, say they whose hearts are perverted, the Son gives thanks to the Father as being inferior. But what should prevent the Son of the same substance with the Father from praising His own Father, who saves the world by Him? But if you think that because of His giving thanks He shews Himself to be inferior, observe, that He calls Him His Father, and the Lord of heaven and earth.

TITUS BOSTRENSIS. (non occ.) For all other things have been produced by Christ from nothing, but He alone was incomprehensibly begotten of His Father; Who therefore of the Only-begotten alone, as a true Son, is by nature the Father. Hence He alone says to His Father, *I give thanks to thee, O Father, Lord, &c.* that is, I glorify thee. Marvel not that the Son glorifies the Father. For the whole substance of the Only-begotten is the glory of the Father. For both those things which were created, and the Angels, are the glory of the Creator. But since these are placed too low in respect of His dignity, the Son alone, since He is perfect God like His Father, perfectly glorifies His Father.

ATHANASIUS. (con. Greg. Sabell. 3. con. gentes 6.) We know also that the Saviour often speaks as man. For His divine nature has human nature joined to it, yet you would not, because of His clothing Himself with a body, be ignorant that He was God. But what do they answer to this, who wish to make out a substance of evil, but form to themselves another God, other than the true Father of Christ? And they say that he is unbegotten, the creator of evil and prince of iniquity, as well as the maker of the world's fabric. (Gen. 1:1.) Now our Lord, affirming the word of Moses, says, *I give thanks unto thee, Father, Lord of heaven and earth.*

EPIPHANIUS. (adv. Hær. 42.) But a Gospel composed by Marcion has, "I give thanks to Thee, O Lord," being silent as to the words *of heaven and earth*, and the word *Father*, lest it should be supposed that He calls the Father the Creator of the heaven and the earth.

AMBROSE. Lastly, he unveils the heavenly mystery by which it pleased God to reveal His grace, rather to the little ones than the wise of the world. Hence it follows, *That thou hast hid these things from the wise and prudent.*

THEOPHYLACT. The distinction may be, that it is said, *the wise*, meaning, the Pharisees and Scribes who interpret the law, *and the prudent*, meaning those who were taught by the Scribes, for the wise man is he who teaches, but the prudent man he who is taught; but the Lord calls His disciples *babes*, whom He chose not from the teachers of the law, but out of the multitude, and by calling, fishermen; babes, that is, as devoid of malice.

AMBROSE. Or by a babe we should here understand one who knew nothing of exalting himself, and of boasting in proud words of the excellence of his wisdom, as the Pharisees often do.

BEDE. He therefore gives thanks that He had revealed to the Apostles as unto babes the sacraments of His coming, of which the Scribes and Pharisees were ignorant, who think themselves wise, and are prudent in their own sight.

THEOPHYLACT. The mysteries then were hid from those who think themselves wise, and are not; for if they had been, these would have been revealed to them.

BEDE. To the wise and prudent then He opposed not the dull and foolish, but babes; that is, the humble, to shew that He condemned pride, not quickness of mind.

ORIGEN. For a feeling of deficiency is the preparation for coming perfection. For whoever by the presence of the apparent good perceives not that he is destitute of the true good, is deprived of the true good.

CHRYSTOSTOM. (Hom. 38. in Matt.) Now He does not rejoice and give thanks because the mysteries of God were hid from the Scribes and Pharisees, (for this were not a subject of rejoicing, but of lament,) but for this cause gives He thanks, that what the wise knew not, babes knew. But moreover He gives thanks to the Father, together with whom He Himself does this, to shew the great love wherewith He loves us. He explains in the next place, that the cause of this thing was first His own will and the Father's, who of His own will did this. As it follows, *Even so, Father; for so it seemed good in thy sight*.

GREGORY. (25. Moral. c. 14.) We receive these words as an example of humility, that we should not rashly presume to scan the heavenly counsel,

concerning the calling of some, and the rejection of others; for that cannot be unjust which seemed good to the Just One. In all things therefore, externally disposed, the cause of the visible system is the justice of the hidden will.

CHRYSTOM. (Hom. 38. in Matt.) But after He had said, *I thank thee that thou hast revealed them to babes*, lest you should suppose that Christ was destitute of the power to do this, He adds, *All things are delivered to me of my Father*.

ATHANASIUS. (Tract. in Matt. 11:22.) The followers of Arius, not rightly understanding this, rave against our Lord, saying, *If all things were given to him*, that is, the dominion of the creatures, there was a time when He had them not, and so was not of the substance of the Father. For if He had been, there would be no need for Him to receive. But hereby is their madness the rather detected. For if before He had received them, the creature was independent of the Word, how will that verse stand, *In him all things consist?* (Col. 4:17.) But if as soon as the creatures were made, they were all given to Him, where was the need to give, for *by him were all things made?* (John 13.) The dominion of the creation is not then, as they think, here meant, but the words signify the dispensation made in the flesh. For after that man sinned, all things were confounded; the Word then was made flesh, that He might restore all things. All things therefore were given Him, not because He was wanting in power, but that as Saviour He should repair all things; that as by the Word all things at the beginning were brought into being, so when the Word was made flesh, He should restore all things in Himself.

BEDE. Or by the words, *All things are delivered to me*, He means not the elements of the world, but those babes to whom by the Spirit the Father made known the Sacraments of His Son; and in whose salvation when He here spoke He was rejoicing.

AMBROSE. Or, when you read *all things*, you acknowledge the Almighty, not the Son lower than the Father; when you read *delivered*, you confess the Son, to whom by the nature of one substance all things rightly belong, not conferred as a gift by grace.

CYRIL OF ALEXANDRIA. Now having said that all things were given Him by His Father, He rises to His own glory and excellence, shewing that in nothing He is surpassed by His Father. Hence He adds, *And no one knoweth who the Son is but the Father, &c.* For the mind of the creatures is not able to comprehend the manner of the Divine substance, which passes all understanding, and His glory transcends our highest contemplations. By Itself only is known what the Divine nature is. Therefore the Father, by that which He is, knoweth the Son; the Son, by that which He is, knoweth the Father, no difference intervening as regards the Divine nature. And in another place. For that God is, we believe, but what He is by nature, is incomprehensible. But if the Son was created, how could He alone know the Father, or how could He be known only by the Father. For to know the Divine nature is impossible to any creature, but to know each created thing what it is, does not surpass every understanding, though it is far beyond our senses.

ATHANASIUS. (Orat. 1. cont. Arian.) But though our Lord says this, it is plain that the Arians object to Him, saying, that the Father is not seen by the Son. But their folly is manifest, as if the Word did not know Itself which reveals to all men the knowledge of the Father and Itself; for it follows, *And to whomsoever the Son will reveal him.*

TITUS BOSTRENSIS. Now a revelation is the communication of knowledge in proportion to each man's nature and capacity; and when indeed the nature is congenial, there is knowledge without teaching; but here the instruction is by revelation.

ORIGEN. (non occ.) He wishes to reveal as the Word, not without the exercise of reason; and as Justice, who knoweth rightly both the times for revealing, and the measures of revelation; but He reveals by removing the opposing veil from the heart, (2 Cor. 3:15) and the darkness which He has made His secret place. (Ps. 18:11.) But since upon this men who are of another opinion think to build up their impious doctrine, that in truth the Father of Jesus was sent down to the ancient saints, we must tell them that the words, *To whomsoever the Son will reveal him*, not only refer to the future time, after our Saviour uttered this, but also to the past time. But if they will not take this word *reveal* for what is past, they must be told, that it is not the same thing to know and to believe. *To one is given by the Spirit*

the word of knowledge; to another faith by the same Spirit. (1 Cor. 12:8, 9.)
There were then those who believed, but did not know.

AMBROSE. But that you may know that as the Son revealed the Father to whom He will, the Father also reveals the Son to whom He will, hear our Lord's words, *Blessed art thou, Simon Barjona, for flesh and blood have not revealed it to thee, but my Father which is in heaven.*

10:23–24

23. And he turned him unto his disciples, and said privately, Blessed are the eyes which see the things that ye see:

24. For I tell you, that many prophets and kings have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them.

THEOPHYLACT. Having said above, *No one knoweth who the Father is but the Son, and to whomsoever the Son will reveal him*; He pronounces a blessing upon His disciples, to whom the Father was revealed through Him. Hence it is said, *And he turned him unto his disciples, and said, Blessed are the eyes, &c.*

CYRIL OF ALEXANDRIA. He turns to them indeed, since He rejected the Jews, who were deaf, with their understandings blinded, and not wishing to see, and gives Himself wholly to those who love Him; and He pronounces those eyes blessed which see the things no others had seen before. We must however know this, that *seeing* does not signify the action of the eyes, but the pleasure which the mind receives from benefits conferred. For instance, if any one should say, He hath seen good times, that is, he has rejoiced in good times, according to the Psalm, *Thou shall see the good of Jerusalem.* (Ps. 128:5.) For many Jews have seen Christ performing divine works, that is to say, with their bodily sight, yet all were not fitted to receive the blessing, for they believed not; but these saw not His glory with their mental sight. Blessed then are our eyes, since we see by faith the Word who is made man for us, shedding upon us the glory of His Godhead, that He may make us like unto Him by sanctification and righteousness.

THEOPHYLACT. Now He blesses them, and all truly who look with faith, because the ancient prophets and kings desired to see and hear God in the flesh, as it follows; *For I say unto you, that many prophets and kings have desired, &c.* (Matt. 13:17.)

BEDE. Matthew more clearly calls them prophets, and righteous men. For those are great kings, who have known how, not by yielding to escape from the assaults of temptations, but by mastering to gain the rule over them.

CHRYSTOSTOM. (in Joan. Hom. 8.) Now from this saying many imagine that the prophets were without the knowledge of Christ. But if they desired to see what the Apostles saw, they knew that He would come to men, and dispense those things which He did. For no one desires what he has no conception of; they therefore knew the Son of God. Hence He does not merely say, *They desired to see me, but those things which ye see, nor to hear me, but those things which ye hear.* For they saw Him, but not yet Incarnate, nor thus conversing with men, nor speaking with such authority to them.

BEDE. For those looking afar off saw Him in a glass and darkly, but the Apostles having our Lord present with them, whatever things they wished to learn had no need to be taught by angels or any other kind of vision.

ORIGEN. (in Cant. 1:2.) But why does he say that many prophets desired, and not all? Because it is said of Abraham, *That he saw the day of Christ and was glad,* (John 8:56.) which sight not many, but few attained to; but there were other prophets and just men not so great as to reach to Abraham's vision, and the experience of the Apostles, who, He says, saw not, but desired to see.

10:25–28

25. And, behold, a certain Lawyer stood up, and tempted him, saying, Master, what shall I do to inherit eternal life?

26. He said unto him, What is written in the law? how readest thou?

27. And he answering said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind;

and thy neighbour as thyself.

28. And he said unto him, Thou hast answered right: this do, and thou shalt live.

BEDE. Our Lord had told His disciples above that their names were written in Heaven; from this it seems to me the lawyer took occasion of tempting our Lord, as it is said, *And, behold, a certain lawyer stood up, and tempted him.*

CYRIL OF ALEXANDRIA. For there were in fact certain men who then went about the whole country of the Jews bringing charges against Christ, and saying that He spoke of the commands of Moses as useless, and Himself introduced certain strange doctrines. A lawyer then, wishing to entrap Christ into saying something against Moses, comes and tempts Him, calling Him Master, though not bearing to be His disciple. And because our Lord was wont to speak to those who came to Him concerning eternal life, the lawyer adopts this kind of language. And since he tempted Him subtly, he receives no other answer than the command given by Moses; for it follows, *He said unto him, What is written in the law? how readest thou?*

AMBROSE. For he was one of those who think themselves skilled in the law, and who keep the letter of the law, while they know nothing of its spirit. From a part of the law itself our Lord proves them to be ignorant of the law, shewing that at the very first the law preached the Father and the Son, and announced the sacraments of the Lord's Incarnation; for it follows, *And he answering said, Thou shall love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind.*

BASIL. (in Ps. 44.) By saying, *with all thy mind*, he does not admit of any division of love to other things, for whatever love you cast on lower things necessarily takes away from the whole. For as a vessel full of liquid, whatever flows therefrom must so much diminish its fulness; so also the soul, whatever love it has wasted upon things unlawful, has so much lessened its love to God.

GREGORY OF NYSSA. (de Hom. Opif. c. 8.) the soul is divided into three faculties; one merely of growth and vegetation, such as is found in plants; another which relates to the senses, which is preserved in the nature of

irrational animals; but the perfect faculty of the soul is that of reason, which is seen in human nature. By saying then the heart, He signified the bodily substance, that is, the vegetative; by the soul the middle, or the sensitive; but by saying the mind, the higher nature, that is, the intellectual or reflective faculty.

THEOPHYLACT. We must hereby understand that it becomes us to submit every power of the soul to the divine love, and that resolutely, not slackly. Hence it is added, *And with all thy strength*.

MAXIMUS. To this end then the law commanded a threefold love to God, that it might pluck us away from the threefold fashion of the world, as touching possessions, glory, and pleasure, wherein also Christ was tempted.

BASIL. (Reg. fus. ad int. 2.) But if any one ask how the love of God is to be obtained, we are sure that the love of God cannot be taught. For neither did we learn to rejoice in the presence of light, or to embrace life, or to love our parents and children; much less were we taught the love of God, but a certain seminal principle was implanted in us, which has within itself the cause, that man clings to God; which principle the teaching of the divine commands is wont to cultivate diligently, to foster watchfully, and to carry on to the perfection of divine grace. For naturally we love good; we love also what is our own, and akin to us; we likewise of our own accord pour forth all our affections on our benefactors. If then God is good, but all things desire that good, which is wrought voluntarily, He is by nature inherent in us, and although from His goodness we are far from knowing Him, yet from the very fact that we proceeded forth from Him, we are bound to love Him with exceeding love, as in truth akin to us; He is likewise also a greater benefactor than all whom by nature we love here. (ad int 3.). And again. The love of God then is the first and chief command, but the second, as filling up the first and filled up by it, bids us to love our neighbour. Hence it follows, *And thy neighbour as thyself*. But we have an instinct given us by God to perform this command, as who does not know that man is a kind and social animal? For nothing belongs so much to our nature as to communicate with one another, and mutually to need and love our relations. Of those things then of which in the first place He gave us the seed, He afterwards requires the fruits.

CHRYSTOM. (Hom. 32. in 1 Cor.) Yet observe how, almost to the same extent of obedience he requires the performance of each command, For of God he says, *with all thy heart*. Of our neighbour, *as thyself*. Which if it were diligently kept, there would be neither slave nor free man, neither conqueror nor conquered, (or rather, neither prince nor subject,) rich nor poor, nor would the devil be even known, for the chaff would rather stand the touch of fire than the devil the fervour of love; so surpassing all things is the constancy of love.

GREGORY. (19. Moral. c. 14.) But since it is said, *Thou shalt love thy neighbour as thyself*, how is he merciful in taking compassion upon another, who still, by unrighteous living, is unmerciful to himself?

CYRIL OF ALEXANDRIA. When the lawyer had answered the things contained in the law, Christ, to whom all things were known, cuts to pieces his crafty nets. For it follows, *And he said to him, Thou hast answered right: this do, and thou shalt live*.

ORIGEN. From these words it is undoubtingly gathered, that the life which is preached according to God the Creator of the world, and the Scriptures given by Him, is life everlasting. For the Lord Himself bears testimony to the passage from Deuteronomy, *Thou shalt love the Lord thy God*; (Deut. 6:5.) and from Leviticus, *Thou shalt love thy neighbour as thyself*. (Lev. 19:18.) But these things were spoken against the followers of Valentinus, Basil, and Marcion. For what else did he wish us to do in seeking eternal life, but what is contained in the Law and the Prophets?

10:29–37

29. But he, willing to justify himself, said unto Jesus, And who is my neighbour?

30. And Jesus answering said, A certain man went down from Jerusalem to Jericho, and fell among thieves, which stripped him of his raiment, and wounded him, and departed, leaving him half dead.

31. And by chance there came down a certain Priest that way: and when he saw him, he passed by on the other side.

32. And likewise a Levite, when he was at the place, came and looked on him, and passed by on the other side.

33. But a certain Samaritan, as he journeyed, came where he was; and when he saw him, he had compassion on him,

34. And went to him, and bound up his wounds, pouring in oil and wine, and set him on his own beast, and brought him to an inn, and took care of him.

35. And on the morrow when he departed, he took out two pence, and gave them to the host, and said unto him, Take care of him; and whatsoever thou spendest more, when I come again, I will repay thee.

36. Which now of these three, thinkest thou, was neighbour unto him that fell among the thieves?

37. And he said, He that shewed mercy on him. Then said Jesus unto him, Go, and do thou likewise.

CYRIL OF ALEXANDRIA. The lawyer, when praised by our Saviour for having answered right, breaks forth into pride, thinking that he had no neighbour, as though there was no one to be compared to him in righteousness. Hence it is said, *But he willing to justify himself said unto Jesus, And who is my neighbour?* For somehow first one sin and then

another takes him captive. From the cunning with which he sought to tempt Christ, he falls into pride. But here when asking, *who is my neighbour*, he proves himself to be devoid of love for his neighbour, since he did not consider any one to be his neighbour, and consequently of the love of God; *for he who loves not his brother whom he sees, cannot love God whom he does not see.* (1 John 4:20.)

AMBROSE. He answered that he knew not his neighbour, because he believed not on Christ, and he who knows not Christ knows not the law, for being ignorant of the truth, how can he know the law which makes known the truth?

THEOPHYLACT. Now our Saviour defines a neighbour not in respect of actions or honour, but of nature; as if He says, Think not that because thou art righteous thou hast no neighbour, for all who partake of the same nature are thy neighbours. Be thou also their neighbour, not in place, but in affection and solicitude for them. And in addition to this, he brings forward the Samaritan as an example. As it follows, *And Jesus answering him said, A certain man went down, &c.*

GREEK EXPOSITOR. (Severus) He has well used the general term. For He says not, “a certain one went down,” but, *a certain man*, for his discourse was of the whole human race.

AUGUSTINE. (de Ev. l. ii. q. 19.) For that man is taken for Adam himself, representing the race of man; Jerusalem, the city of peace, that heavenly country, from the bliss of which he fell. Jericho is interpreted to be the moon, and signifies our mortality, because it rises, increases, wanes, and sets.

PSEUDO-AUGUSTINE. (Hypognos. lib. 3.) Or by Jerusalem, which is by interpretation “the sight of peace,” we mean Paradise, for before man sinned he was in sight of peace, that is, in paradise; whatever he saw was peace, and going thence he descended (as if brought low and made wretched by sin) into Jericho, that is, the world, in which all things that are born die as the moon.

THEOPHYLACT. Now he says not “descended,” but “was descending.” For human nature was ever tending downwards, and not for a time only, but throughout busied about a life liable to suffering.

BASIL. This interpretation corresponds to the places, if any one will examine them. For Jericho lies in the low parts of Palestine, Jerusalem is seated on an eminence, occupying the crest of a mountain. The man then came from the high parts to the low, to fall into the hands of the robbers who infested the desert. As it follows, *And he fell among thieves*.

CHRYSTOSTOM. (Hom. in loc. Ed. Lat.) First, we must needs pity the ill fortune of the man who fell unarmed and helpless among robbers, and who was so rash and unwise as to choose the road in which he could not escape the attack of robbers. For the unarmed can never escape the armed, the heedless the villain, the unwary the malicious. Since malice is ever armed with guile, fenced round with cruelty, fortified with deceit, and ready for fierce attack.

AMBROSE. But who are those robbers but the Angels of night and darkness, among whom he had not fallen, unless by deviating from the divine command he had placed himself in their way.

CHRYSTOSTOM. (ubi sup.) At the beginning of the world then the devil accomplished his treacherous attack upon man, against whom he practised the poison of deceit, and directed all the deadliness of his malice.

AUGUSTINE. (ubi sup.) He fell then among robbers, that is, the devil and his angels, who through the disobedience of the first man, stripped the race of mankind of the ornaments of virtue, and wounded him, that is, by ruining the gift of the power of free will. Hence it follows, *who stripped him of his raiment, and wounded him, and departed*, for to that man sinning he gave a wound, but to us many wounds, since to one sin which we contract we add many.

AUGUSTINE. (de q. Ev. l. ii. q. 19.) Or they stripped man of his immortality, and wounding him (by persuading to sin) left him half dead; for wherein he is able to understand and know God, man is alive, but wherein he is corrupted and pressed down by sins, he is dead. And this is what is added, *leaving him half dead*.

PSEUDO-AUGUSTINE. (ubi sup.) For the half dead has his vital function (that is, free will) wounded, in that he is not able to return to the eternal life which he has lost. And therefore he lay, because he had not strength of his own sufficient to rise and seek a physician, that is, God, to heal him.

THEOPHYLACT. Or man after sin is said to be half dead, because his soul is immortal, but his body mortal, so that the half of man is under death. Or, because his human nature hoped to obtain salvation in Christ, so as not altogether to lie under death. But in that Adam had sinned death entered in the world, (Rom. 5:12.) in the righteousness of Christ death was to be destroyed.

AMBROSE. Or they stripped us of the garments which we have received of spiritual grace, and so are wont to inflict wounds. For if we keep the unspotted garments we have put on, we can not feel the wounds of robbers.

BASIL. Or it may be understood that they stripped us after first inflicting wounds; or wounds precede nakedness, as sin precedes the absence of grace.

BEDE. But sins are called wounds, because the perfectness of human nature is violated by them. And they departed, not by ceasing to lie in wait, but by hiding the craft of their devices.

CHRYSTOSTOM. (ubi sup.) Here then was man (that is, Adam) lying destitute of the aid of salvation, pierced with the wounds of his sins, whom neither Aaron the high priest passing by could advantage by his sacrifice; for it follows, *And by chance there came down a certain priest that way, and when he saw him, he passed by on the other side*. Nor again could his brother Moses the Levite assist him by the Law, as it follows, *And likewise a Levite, when he was at the place, came and looked on him, and passed by on the other side*.

AUGUSTINE. (ubi sup.) Or by the Priest and the Levite, two times are represented, namely, of the Law and the Prophets. By the Priest the Law is signified, by which the priesthood and sacrifices were appointed; by the Levites the prophecies of the Prophets, in whose times the law of mankind could not heal, because by the Law came the knowledge not the doing away of sin.

THEOPHYLACT. But He says, *passed by*, (Rom. 3:20; 8:3.) because the Law came and stood till its time foreordained, then, not being able to cure, departed. Mark also that the Law was not given with this previous intention that it should cure man, for man could not from the beginning receive the mystery of Christ. And therefore it is said, *And by chance there came a*

certain priest, which expression we use with respect to those things which happen without forethought.

AUGUSTINE. (Serm. 171.) Or it is said, *passed by*, because the man who came down from Jerusalem to Jericho is believed to have been an Israelite, and the priest who came down, certainly his neighbour by birth, passed him by lying on the ground. And a Levite also came by, likewise his neighbour by birth; and he also despised him as he lay.

THEOPHYLACT. They pitied him, I say, when they thought about him, but afterwards, overcome by selfishness, they went away again. For this is signified by the word, *passed him by*.

AUGUSTINE. (ubi sup.) A Samaritan coming by, far removed by birth, very near in compassion, acted as follows, *But a certain Samaritan as he journeyed came where he was, &c.* In whom our Lord Jesus Christ would have Himself typified. For Samaritan is interpreted to be keeper, and it is said of him, *He shall not slumber nor sleep who keeps Israel;* (Ps. 128:4.) *since being raised from the dead he dieth no more.* (Rom. 6:9.) Lastly, when it was said to him, *Thou art a Samaritan, and hast a devil,* (John 8:48.) He said He had not a devil, for He knew Himself to be the caster out of devils, He did not deny that He was the keeper of the weak.

GREEK EXPOSITOR. (Severus.) Now Christ here fully calls Himself a Samaritan. For in addressing the lawyer who was glorying in the Law, He wished to express that neither Priest nor Levite, nor all they who were conversant with the Law, fulfilled the requirements of the Law, but He came to accomplish the ordinances of the Law.

AMBROSE. Now this Samaritan was also coming down. *For who is he that ascended upon into heaven, but he who came down from heaven, even the Son of Man who is in heaven* (John 3:13.).

THEOPHYLACT. But He says, *journeying*, as though He purposely determined this in order to cure us.

AUGUSTINE. He came in the likeness of sinful flesh, therefore¹ near to him, as it were, in likeness.

GREEK EXPOSITOR. Or He came by the way. For He was a true traveller, not a wanderer; and came down to the earth for our sakes.

AMBROSE. Now when He came He was made very near to us by His taking upon Himself our infirmities, He became a neighbour by bestowing compassion. Hence it follows, *And when he saw him he was moved with compassion.*

PSEUDO-AUGUSTINE. (ubi sup.) Seeing him lying down weak and motionless. And therefore was He moved with compassion, because He saw in him nothing to merit a cure, but He Himself for sin condemned sin in the flesh. (Rom. 8:3.) Hence it follows, *And went to him, and bound up his wounds, pouring in oil and wine.*

AUGUSTINE. (Serm. 171.) For what so distant, what so far removed, as God from man, the immortal from the mortal, the just from sinners, not in distance of place, but of likeness. Since then He had in Him two good things, righteousness and immortality, and we two evils, that is unrighteousness, and mortality, if He had taken upon Him both our evils He would have been our equal, and with us have had need of a deliverer. That He might be then not what we are, but near us, He was made not a sinner, as thou art, but mortal like unto thee. By taking upon Himself punishment, not taking upon Himself guilt, He destroyed both the punishment and the guilt.

AUGUSTINE. (Quæst. Ev. ii. 19.) The binding up of wounds is the checking of sins; oil is the consolation of a good hope, by the pardon given for the reconciliation of man; wine is the incitement to work fervently in spirit.

AMBROSE. Or, He binds up our wounds by a stricter commandment, as by oil he soothes by the remission of sin, as by wine he pricks to the heart by the denunciation of judgment.

GREGORY. (20. Moral. c. 8.) Or in the wine he applies the sharpness of constraint, in the oil the softness of mercy. By wine let the corrupt parts be washed, by oil let the healing parts be assuaged; we must then mix gentleness with severity, and we must so combine the two, that those who are put under us be neither exasperated by our excessive harshness, nor be relaxed by too much kindness.

THEOPHYLACT. Or else, intercourse with man is the oil, and intercourse with God is the wine which signifies divinity, which no one can endure unmixed unless oil be added, that is, human intercourse. Hence he worked some

things humanly, some divinely. He poured then in oil and wine, as having saved us both by His human and His divine nature.

CHRYSTOSTOM. (Hom. in loc.) Or, *he poured in wine*, that is, the blood of His passion, *and oil*, that is, the anointing of the chrism, that pardon might be granted by His blood, sanctification be conferred by the chrism. The wounded parts are bound up by the heavenly Physician, and containing a salve within themselves, are by the working of the remedy restored to their former soundness. Having poured in wine and oil, he placed him upon His beast, as it follows, *and placing him upon his beast, &c.*

AUGUSTINE. (de Quæst. Ev. ii. q. 19.) His *beast* is our flesh, in which He has condescended to come to us. To be placed on the beast is to believe in the incarnation of Christ.

AMBROSE. Or, He places us on His beast in that He bears our sins, and is afflicted for us, (Isai. 53:4, LXX) for man hath been made like to the beasts, (Ps. 49:12) therefore He placed us on His beast, that we might not be as horse and mule, (Ps. 32:9.) in order that by taking upon Him our body, He might abolish the weakness of our flesh.

THEOPHYLACT. Or He placed us on His beast, that is, on His body. For He hath made us His members, and partakers of His body. The Law indeed did not take in all the Moabites, and the Ammonites shall not enter into the Church of God; (Deut. 23:3.) but now in every nation he that feareth the Lord is accepted by Him, who is willing to believe and to become part of the Church. Wherefore He says, that *he brought him to an inn.*

CHRYSTOSTOM. (ut sup.) For the Inn is the Church, which receives travellers, who are tired with their journey through the world, and oppressed with the load of their sins; where the wearied traveller casting down the burden of his sins is relieved, and after being refreshed is restored with wholesome food. And this is what is here said, *and took care of him.* For without is every thing that is conflicting, hurtful and evil, while within the Inn is contained all rest and health.

BEDE. And rightly He brought him placed on His beast, since no one, except he be united to Christ's body by Baptism, shall enter the Church.

AMBROSE. But as the Samaritan had not time to stay longer on the earth, he must needs return to the place whence he descended, as it follows, *And on the morrow he took out two pence, &c.* (Ps. 118:24.) What is that morrow, but perchance the day of our Lord's resurrection? of which it was said, *This is the day the Lord hath made.* But the two pence are the two covenants, which bear stamped on them the image of the eternal King, by the price of which our wounds are healed.

AUGUSTINE. (ubi sup.) Or the two pence are the two commandments of love, which the Apostles received from the Holy Spirit to preach to others; or the promise of the present life, and that which is to come.

ORIGEN. Or the two pence seem to me to be the knowledge of the sacrament, in what manner the Father is in the Son, and the Son in the Father, which is given as a reward by the Angel to the Church that she may take more diligent care of the man entrusted to her whom in the shortness of the time He Himself had also cured. And it is promised that whatever she should spend on the cure of the half dead man, should be restored to her again, *And whatsoever thou spendest more, when I come again I will repay thee.*

AUGUSTINE. (ubi sup.) The inn-keeper was the Apostle, who *spent more* either in giving counsel, as he says, *Now concerning virgins, I have no commandment of the Lord, yet I give my judgment;* (1 Cor. 7:15.) or, in working even with his own hands, that he might not trouble any of the weak in the newness of the Gospel, (2 Thess. 3:8) though it was lawful for him to be fed from the Gospel. (1 Cor. 9:14.) Much more also did the Apostles spend, but those teachers also in their time have spent more who have interpreted both the Old and New Testament, for which they shall receive their reward.

AMBROSE. Blessed then is that inn-keeper who is able to cure the wounds of another; blessed is he to whom Jesus says, *Whatsoever thou hast spent more, when I come again I will repay thee.* But when wilt thou return, O Lord, save on the Judgment day? For though Thou art ever every where, and though standing in the midst of us, art not perceived by us, yet the time will be in which all flesh shall behold Thee coming again. Thou wilt then restore what Thou owest to the blessed, whose debtor Thou art. Would that we were confident debtors, that we could pay what we had received!

CYRIL OF ALEXANDRIA. After what has gone before, our Lord fitly questions the lawyer; *Which of these three thinkest thou was neighbour to him who fell among thieves?* But he said, *He that shewed mercy on him.* For neither Priest nor Levite became neighbour to the sufferer, but he only who had compassion on him. For vain is the dignity of the Priesthood, and the knowledge of the Law, unless they are confirmed by good works. Hence it follows, *And Jesus saith unto him, Go and do thou likewise.*

CHRYSOSTOM. (in Heb. Hom. 10.) As if He said, If thou seest any one oppressed, say not, Surely he is wicked; but be he Gentile or Jew and need help, dispute not, he has a claim to thy assistance, into whatever evil he has fallen.

AUGUSTINE. (de. Doc. Chris. lib. i. c. 30.) Hereby we understand that he is our neighbour, to whomsoever we must shew the duty of compassion, if he need it, or would have shewn if he had needed it. From which it follows, that even he who must in his turn shew us this duty, is our neighbour. For the name of neighbour has relation to something else, nor can any one be a neighbour, save to a neighbour; but that no one is excluded to whom the office of mercy is to be denied, is plain to all; as our Lord says, *Do good to them that hate you.* (Matt. 5:44.) Hence it is clear, that in this command by which we are bid to love our neighbour, the holy angels are included, by whom such great offices of mercy are bestowed upon us. Therefore our Lord Himself wished also to be called our neighbour, representing Himself to have assisted the half dead man who lay in the way.

AMBROSE. For relationship does not make a neighbour, but compassion, for compassion is according to nature. For nothing is so natural as to assist one who shares our nature.

10:38–42

38. Now it came to pass, as they went, that he entered into a certain village: and a certain woman named Martha received him into her house.

39. And she had a sister called Mary, which also sat at Jesus' feet, and heard his word.

40. But Martha was cumbered about much serving, and came to him, and said, Lord, dost thou not care that my sister hath left me to serve alone? bid her therefore that she help me.

41. And Jesus answered and said unto her, Martha, Martha, thou art careful and troubled about many things:

42. But one thing is needful: and Mary hath chosen that good part, which shall not be taken away from her.

BEDE. The love of God and our neighbour, which was contained above in words and parables, is here set forth in very deed and reality; for it is said, *Now it came to pass, as they went, that he entered into a certain village.*

ORIGEN. The name of which village Luke indeed here omits, but John mentions, calling it Bethany. (John 11.)

AUGUSTINE. (Ser. 103.) But the Lord, who *came to his own, and his own received him not*, (John 1:12.) was received as a guest, for it follows, *And a certain woman named Martha received him into her house, &c.* as strangers are accustomed to be received. But still a servant received her Lord, the sick her Saviour, the creature her Creator. But if any should say, “O blessed are they who have been thought worthy to receive Christ into their houses,” grieve not thou, for He says, *For inasmuch as ye have done it to the least of my brethren, ye have done it unto me.* (Matt. 25:40.) But taking the form of a servant, He wished therein to be fed by servants, by reason of His condescension, not His condition. He had a body in which He was hungry and thirsty, but when He was hungry in the desert, Angels ministered to Him. (Matt. 4:11.) In wishing therefore to be fed, He came Himself to the feeder. Martha then, setting about and preparing to feed our Lord, was occupied in serving; but Mary her sister chose rather to be fed by the Lord, for it follows, *And she had a sister called Mary, which also sat at Jesus’ feet, and heard his word.*

CHRYSOSTOM. It is not said of Mary simply that she sat near Jesus, but at His feet, to shew her diligence, steadfastness, and zeal, in hearing, and the great reverence which she had for our Lord.

AUGUSTINE. (ubi sup.) Now as was her humility in sitting at His feet, so much the more did she receive from Him. For the waters pour down to the lowest part of the valley, but flow away from the rising of the hill.

BASIL. (Const. Mon. c. 1.) Now every work and word of our Saviour is a rule of piety and virtue. For to this end did He put on our body, that as much as we can we might imitate His conversation.

CYRIL OF ALEXANDRIA. By His own example then He teaches His disciples how they ought to behave in the houses of those who receive them, namely, when they come to a house, they should not remain idle, but rather fill the minds of those who receive them with sacred and divine teaching. But let those who make ready the house, go to meet their guests gladly and earnestly, for two reasons. First, indeed, they will be edified by the teaching of those whom they receive; next also they will receive the reward of charity. And hence it follows here, *But Martha was cumbered about much serving, &c.*

AUGUSTINE. (ubi sup.) Martha was well engaged in ministering to the bodily wants or wishes of our Lord, as of one who was mortal, but He who was clothed in mortal flesh; *in the beginning was the Word*. Behold then what Mary heard, *The Word was made flesh*. Behold then Him to whom Martha ministered. The one was labouring, the other at rest. But yet Martha, when much troubled in her occupation and business of serving, interrupted our Lord, and complained of her sister. For it follows, *And said, Lord, dost thou not care that my sister hath left me to serve alone?* For Mary was absorbed in the sweetness of our Lord's words; Martha was preparing a feast for our Lord, in whose feast Mary was now rejoicing. While then she was listening with delight to those sweet words, and was feeding on them with the deepest affection, our Lord was interrupted by her sister. What must we suppose was her alarm, lest the Lord should say to her, "Rise, and help thy sister?" Our Lord therefore, who was not at a loss, for He had shewn He was the Lord, answered as follows, *And Jesus answered and said unto her, Martha, Martha*. The repetition of the name is a mark of love, or perhaps of drawing the attention, that she should listen more earnestly. When twice called, she hears, *Thou art troubled about many things*, that is, thou art busied about many things. For man wishes to meet with something when he is serving, and can not; and thus between seeking what is wanting and preparing what is at hand, the mind is distracted. For if Martha had

been sufficient of herself, she would not have required the aid of her sister. There are many, there are diverse things, which are carnal, temporal, but one is preferred to many. For one is not from many, but many from one. Hence it follows, *But one thing is needful*. Mary wished to be occupied about one, according to that, *It is good for me to cling close unto the Lord*. (Ps. 73:28.) The Father, the Son, the Holy Spirit, are one. To this one he does not bring us, unless we being many have one heart. (Acts 4:32.)

CYRIL OF ALEXANDRIA. Or else, when certain brethren have received God, they will not be anxious about much service, nor ask for those things which are not in their hands, and are beyond their needs. For every where and in every thing that which is superfluous is burdensome. For it begets weariness in those who are wishing to bestow it, while the guests feel that they are the cause of trouble.

BASIL. (in reg. fus. int. 19.) It is foolish also to take food for the support of the body, and thereby in return to hurt the body, and to hinder it in the performance of the divine command. If then a poor man come, let him receive a model and example of moderation in food, and let us not prepare our own tables for their sakes, who wish to live luxuriously. For the life of the Christian is uniform, ever tending to one object, namely, the glory of God. But the life of those who are without is manifold and vacillating, changed about at will. And how in truth canst thou, when thou settest thy table before thy brother with profusion of meats, and for the pleasure of feasting sake, accuse him of luxury, and revile him as a glutton, censuring his indulgence in that which thou thyself affordest him? Our Lord did not commend Martha when busied about much serving.

AUGUSTINE. (Serm. 104.) What then? Must we think that blame was cast upon the service of Martha, who was engaged in the cares of hospitality, and rejoiced in having so great a guest? If this be true, let men give up ministering to the needy; in a word, let them be at leisure, intent only upon getting wholesome knowledge, taking no care what stranger is in the village in want of bread; let works of mercy be unheeded, knowledge only be cultivated.

THEOPHYLACT. Our Lord does not then forbid hospitality, but the troubling about many things, that is to say, hurry and anxiety. And mark the wisdom of our Lord, in that at first He said nothing to Martha, but when she sought

to tear away her sister from hearing, then the Lord took occasion to reprove her. For hospitality is ever honoured as long as it keeps us to necessary things. But when it begins to hinder us from attending to what is of more importance, then it is plain that the hearing of the divine word is the more honourable.

AUGUSTINE. (Serm. 104.) Our Lord then does not blame the actions, but distinguishes between the duties. For it follows, *Mary hath chosen that good part, &c.* Not thine a bad one, but hers a better. Why a better? because it shall not be taken away from her. From thee the necessary burden of business shall one time be taken away. For when thou comest into that country, thou wilt find no stranger to receive with hospitality. But for thy good it shall be taken away, that what is better may be given thee. Trouble shall be taken away, that rest may be given. Thou art yet at sea; she is in port. For the sweetness of truth is eternal, yet in this life it is increased, and in the next it will be made perfect, never to be taken away.

AMBROSE. May you then like Mary be influenced by the desire of wisdom. For this is the greater, this the more perfect work. Nor let the care of ministering to others turn thy mind from the knowledge of the heavenly word, nor reprove or think indolent those whom thou seest seeking after wisdom.

AUGUSTINE. (de Qu. Evang. l. ii. q. 30.) Now mystically, by Martha's receiving our Lord into her house is represented the Church which now receives the Lord into her heart. Mary her sister, who sat at Jesus' feet and heard His word, signifies the same Church, but in a future life, where ceasing from labour, and the ministering to her wants, she shall delight in Wisdom alone. But by her complaining that her sister did not help her, occasion is given for that sentence of our Lord, in which he shews that Church to be anxious and troubled about much service, when there is but one thing needful, which is yet attained through the merits of her service; but He says that Mary hath chosen the good part, for through the one the other is reached, which shall not be taken away.

GREGORY. (6. Mor. c. 18.) Or by Mary who sat and heard our Lord's words, is signified the contemplative life; by Martha engaged in more outward services, the active life. Now Martha's care is not blamed, but Mary is praised, for great are the rewards of an active life, but those of a

contemplative are far better. Hence Mary's part it is said will never be taken away from her, for the works of an active life pass away with the body, but the joys of the contemplative life the rather begin to increase from the end.

CHAP. 11

11:1–4

1. And it came to pass, that, as he was praying in a certain place, when he ceased, one of his disciples said unto him, Lord, teach us to pray, as John also taught his disciples.

2. And he said unto them, When ye pray, say, Our Father which art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done, as in heaven, so in earth.

3. Give us day by day our daily bread.

4. And forgive us our sins; for we also forgive every one that is indebted to us. And lead us not into temptation; but deliver us from evil.

BEDE. After the account of the sisters, who signified the two lives of the Church, our Lord is not without reason related to have both Himself prayed, and taught His disciples to pray, seeing that the prayer which He taught contains in itself the mystery of each life, and the perfection of the lives themselves is to be obtained not by our own strength, but by prayer. Hence it is said, *And it came to pass, that, as he was praying in a certain place.*

CYRIL OF ALEXANDRIA. Now whereas He possesses every good in abundance, why does He pray, since He is full, and has altogether need of nothing? To this we answer, that it befits Him, according to the manner of His dispensation in the flesh, to follow human observances at the time convenient for them. For if He eats and drinks, He rightly was used to pray,

that He might teach us not to be lukewarm in this duty, but to be the more diligent and earnest in our prayers.

TITUS BOSTRENSIS. (in Matt.) The disciples having seen a new way of life, desire a new form of prayer, since there were several prayers to be found in the Old Testament. Hence it follows, *When he ceased, one of his disciples said to him, Lord, teach us to pray*, in order that we might not sin against God in asking for one thing instead of another, or by approaching God in prayer in a manner that we ought not.

ORIGEN. And that he might point out the kind of teaching, the disciple proceeds, *as John also taught his disciples*. Of whom in truth thou hast told us, that among them that are born of women there had arisen none greater than he. And because thou hast commanded us to seek things that are great and eternal, whence shall we arrive at the knowledge of these but from Thee, our God and Saviour?

GREGORY OF NYSSA. (Orat. Dom. Serm. 1.) He unfolds the teaching of prayer to His disciples, who wisely desire the knowledge of prayer, directing them how they ought to beseech God to hear them.

BASIL. (Const. Monast. cap. 1.) There are two kinds of prayer, one composed of praise with humiliation, the other of petitions, and more subdued. Whenever then you pray, do not first break forth into petition; but if you condemn your inclination, supplicate God as if of necessity forced thereto. And when you begin to pray, forget all visible and invisible creatures, but commence with the praise of Him who created all things. Hence it is added, *And he says unto them, When you pray, say, Our Father*.

PSEUDO-AUGUSTINE. (App. Serm. 84.) The first word, how gracious is it? Thou durst not raise thy face to heaven, and suddenly thou receivest the grace of Christ. From an evil servant thou art made a good son. Boast not then of thy working, but of the grace of Christ; for therein is no arrogance, but faith. To proclaim what thou hast received is not pride, but devotion. Therefore raise thy eyes to thy Father, who begot thee by Baptism, redeemed thee by His Son. Say *Father* as a son, but claim no especial favour to thyself. Of Christ alone is He the especial Father, of us the common Father. For Christ alone He begot, but us he created. And therefore according to Matthew when it is said, *Our Father*, (Matt. 6:9.) it is added,

which art in heaven, that is, in those heavens of which it was said, *The heavens declare the glory of God*. (Ps. 19:1.) Heaven is where sin has ceased, and where there is no sting of death.

THEOPHYLACT. But He says not, *which art in heaven*, as though He were confined to that place, but to raise the hearer up to heaven, and draw him away from earthly things.

GREGORY OF NYSSA. (Orat. Dom. Sermon. 2.) See how great a preparation thou needest, to be able to say boldly to God, O Father, for if thou hast thy eyes fixed on worldly things, or courtest the praise of men, or art a slave to thy passions, and utterest this prayer, I seem to hear God saying, ‘Whereas thou that art of a corrupt life callest the Author of the incorruptible thy Father, thou pollutest with thy defiled lips an incorruptible name. For He who commanded thee to call Him Father, gave thee not leave to utter lies. (et sermon. 3.). But the highest of all good things is to glorify God’s name in our lives. Hence He adds, *Hallowed be thy name*. For who is there so debased, as when He sees the pure life of those who believe, does not glorify the name invoked in such a life. He then who says in his prayer, *Be thy name*, which I call upon, *hallowed in me*, prays this, “May I through Thy concurring aid be made just, abstaining from all evil.”

CHRYSOSTOM. For as when a man gazes upon the beauty of the heavens, he says, *Glory be thee, O God*; so likewise when He beholds a man’s virtuous actions, seeing that the virtue of man glorifies God much more than the heavens.

PSEUDO-AUGUSTINE. (ubi sup.) Or it is said, *Hallowed be thy name*; that is, let Thy holiness be known to all the world, and let it worthily praise Thee. *For praise becometh the upright*, (Ps. 33.) and therefore He bids them pray for the cleansing of the whole world.

CYRIL OF ALEXANDRIA. Since among those to whom the faith has not yet come, the name of God is still despised. But when the rays of truth shall have shined upon them, they will confess the Holy of Holies. (Dan. 9:24.)

TITUS BOSTRENSIS. (ubi sup.) And because in the name of Jesus is the glory of God the Father, the name of the Father will be hallowed whenever Christ shall be known.

ORIGEN. Or, because the name of God is given by idolaters, and those who are in error, to idols and creatures, it has not as yet been so made holy, as to be separated from those things from which it ought to be. He teaches us therefore to pray that the name of God may be appropriated to the only true God; to whom alone belongs what follows, *Thy kingdom come*, to the end that may be put down all the rule, authority, and power, and kingdom of the world, together with sin which reigns in our mortal bodies.

GREGORY OF NYSSA. (ubi sup.) We beseech also to be delivered by the Lord from corruption, to be taken out of death. Or, according to some, *Thy kingdom come*, that is, May Thy Holy Spirit come upon us to purify us.

PSEUDO-AUGUSTINE. (ubi sup.) For then cometh the kingdom of God, when we have obtained His grace. For He Himself says, *The kingdom of God is within you*. (Luke 17:21.)

CYRIL OF ALEXANDRIA. Or they who say this seem to wish to have the Saviour of all again illuminating the world. But He has commanded us to desire in prayer that truly awful time, in order that men might know that it behoves them to live not in sloth and backwardness, lest that time bring upon them the fiery punishment, but rather honestly and according to His will, that that time may weave crowns for them. Hence it follows, according to Matthew, ^a *Thy will be done, as in heaven, so in earth*.

CHRYSOSTOM. As if He says, Enable us, O Lord, to follow the heavenly life, that whatever Thou willest, we may will also.

GREGORY OF NYSSA. (Orat. Dom. serm. 4.) For since He says that the life of man after the resurrection will be like to that of Angels, it follows, that our life in this world should be so ordered with respect to that which we hope for hereafter, that living in the flesh we may not live according to the flesh. But hereby the true Physician of the souls destroys the nature of the disease, that those who have been seized with sickness, whereby they have departed from the Divine will, may forthwith be released from the disease by being joined to the Divine will. For the health of the soul is the due fulfilment of the will of God.

AUGUSTINE. (in Enchirid. c. 116.) It seems according to the Evangelist Matthew, that the Lord's prayer contains seven petitions, but Luke has comprehended it in five. Nor in truth does the one disagree from the other,

but the latter has suggested by his brevity how those seven are to be understood. For the name of God is hallowed in the spirit, but the kingdom of God is about to come at the resurrection of the body. Luke then, shewing that the third petition is in a manner a repetition of the two former, wished to make it so understood by omitting it. He then added three others. And first, of daily bread, saying, *Give us day by day our daily bread.*

PSEUDO-AUGUSTINE. (App. Serm. 84.) In the Greek the word is ἐπιούσιον, that is, *something added to the substance.* (supersubstantialem) It is not that bread which goes into the body, but that bread of everlasting life, which supports the substance of our soul. But the Latins call this “daily” bread, which the Greeks call “coming to.” If it is daily bread, why is it eaten a year old, as is the custom with the Greeks in the east? Take daily what profits thee for the day; so live that thou mayest daily be thought worthy to receive. The death of our Lord is signified thereby, and the remission of sins, and dost thou not daily partake of that bread of life? He who has a wound seeks to be cured; the wound is that we are under sin, the cure is the heavenly and dreadful Sacrament. If thou receivest daily, daily does “To-day” come unto thee. Christ is to thee To-day; (Heb. 13:8.) Christ rises to thee daily.

TITUS BOSTRENSIS. Or the bread of souls is the Divine power, bringing the everlasting life which is to come, as the bread which comes out of the earth preserves the temporal life. But by saying “daily,” He signifies the Divine bread which comes and is to come, which we seek to be given to us daily, requiring a certain earnest and taste of it, seeing that the Spirit which dwells in us hath wrought a virtue surpassing all human virtues, as chastity, humility, and the rest.

CYRIL OF ALEXANDRIA. Now perhaps some think it unfit for saints to seek from God bodily goods, and for this reason assign to these words a spiritual sense. But granting that the chief concern of the saints should be to obtain spiritual gifts, still it becomes them to see that they seek without blame, according to our Lord’s command, their common bread. For from the fact that He bids them ask for bread, that is daily food, it seems that He implies that they should possess nothing, but rather practise an honourable poverty. For it is not the part of those who have bread to seek it, but rather of those who are oppressed with want.

BASIL. (in Reg. brev. ad inter. 252.) As if He said, For thy daily bread, namely, that which serves for our daily wants, trust not to thyself, but fly to God for it, making known to Him the necessities of thy nature.

CHRYSOStOM. (Hom. 23. in Matt.) We must then require of God the necessities of life; not varieties of meats, and spiced wines, and the other things which please the palate, while they load thy stomach and disturb thy mind, but bread which is able to support the bodily substance, that is to say, which is sufficient only for the day, that we may take no thought of the morrow. But we make only one petition about things of sense, that the present life may not trouble us.

GREGORY OF NYSSA. (Orat. Dom. Serm. 5.) Having taught us to take confidence through good works, He next teaches us to implore the remission of our offences, for it follows, *And forgive us our sins*.

TITUS BOSTRENSIS. (in Matt.) This also was necessarily added, for no one is found without sin, that we should not be hindered from the holy participation on account of man's guilt. For whereas we are bound to render unto Christ all manner of holiness, who maketh His Spirit to dwell in us, we are to be blamed if we keep not our temples clean for Him. But this defect is supplied by the goodness of God, remitting to human frailty the severe punishment of sin. And this act is done justly by the just God, when we forgive as it were our debtors, those, namely, who have injured us, and have not restored what was due. Hence it follows, *For we also forgive every one that is indebted to us*.

CYRIL OF ALEXANDRIA. For He wishes, if I may so speak, to make God the imitator of the patience which men practise, that the kindness which they have shewn to their fellowservants, they should in like manner seek to receive in equal balance from God, who recompenses to each man justly, and knows how to have mercy upon all men.

CHRYSOStOM. Considering then these things, we ought to shew mercy to our debtors. For they are to us if we are wise the cause of our greatest pardon; and though we perform only a few things, we shall find many. For we owe many and great debts to the Lord, of which if the least part should be exacted from us, we should soon perish.

PSEUDO-AUGUSTINE. (ubi sup.) But what is the debt except sin? If thou hadst not received, thou wouldest not owe money to another. And therefore sin is imputed to you. For thou hadst money with which thou wert born rich, and made after the likeness and image of God, but thou hast lost what thou then hadst. As when thou puttest on pride thou lovest the gold of humility, thou hast receipted the devil's debt which was not necessary; the enemy held the bond, but the Lord crucified it, and cancelled it with His blood. But the Lord is able, who has taken away our sins and forgiven our debts, to guard us against the snares of the devil, who is wont to produce sin in us. Hence it follows, *And lead us not into temptation*, such as we are not able to bear, but like the wrestler we wish only such temptation as the condition of man can sustain.

TITUS BOSTRENSIS. (ubi sup.) For it is imposible not to be tempted by the devil, but we make this prayer that we may not be abandoned to our temptations. Now that which happens by Divine permission, God is sometimes in Scripture said to do. And in this way by hindering not the increase of temptation which is above our strength, he leads us into temptation.

MAXIMUS. (in Orat. Dom.) Or, the Lord commands us to pray, *Lead us not into temptation*, let us not have experience of lustful and self-induced temptations. But James teaches those who contend only for the truth, not to be unnerved by involuntary and troublesome temptations, saying, *My brethren, count it all joy when ye fall into divers temptations*. (James 1:2.)

BASIL. (in reg. brev. ad inter. 221.) It does not however become us to seek by our prayers bodily afflictions. For Christ has universally commanded men every where to pray that they enter not into temptation. But when one has already entered, it is fitting to ask from the Lord the power of enduring, that we may have fulfilled in us those words, *He that endureth to the end shall be saved*. (Mat. 10:22.)

AUGUSTINE. (in Enchirid. c. 116.) But what Matthew has placed at the end, *But deliver us from evil*, Luke has not mentioned, that we might understand it belongs to the former, which was spoken of temptation. He therefore says, *But deliver us*, not, "And deliverus," clearly proving this to be but one petition," Do not this, but this." But let every one know that he is therein delivered from evil, when he is not brought into temptation.

PSEUDO-AUGUSTINE. (ubi sup.) For each man seeks to be delivered from evil, that is, from his enemies and sin, but he who gives himself up to God, fears not the devil, for *if God is for us, who can be against us?* (Rom. 8:31.)

11:5–8

5. And he said unto them, Which of you shall have a friend, and shall go unto him at midnight, and say unto him, Friend, lend me three loaves;

6. For a friend of mine in his journey is come to me, and I have nothing to set before him?

7. And he from within shall answer and say, Trouble me not: the door is now shut, and my children are with me in bed; I cannot rise and give thee.

8. I say unto you, Though he will not rise and give him, because he is his friend, yet because of his importunity he will rise and give him as many as he needeth.

CYRIL OF ALEXANDRIA. The Saviour had before taught, in answer to the request of His apostles, how men ought to pray. But it might happen that those who had received this wholesome teaching, poured forth their prayers indeed according to the form given to them, but carelessly and languidly, and then when they were not heard in the first or second prayer, left off praying. That this then might not be our case, He shews by means of a parable, that cowardice in our prayers is hurtful, but it is of great advantage to have patience in them. Hence it is said, *And he says unto them, Which of you shall have a friend.*

THEOPHYLACT. God is that friend, who loveth all men, and wills that all should be saved.

AMBROSE. Who is a greater friend to us, than He who delivered up His body for us? Now we have here another kind of command given us, that at all times, not only in the day, but at night, prayers should be offered up. For it follows, *And shall go into him at midnight.* (Ps. 119:62.) As David did when he said, *At midnight I will rise and give thanks unto thee.* For he had no fear of awakening them from sleep, whom he knew to be ever watching. For if David who was occupied also in the necessary affairs of a kingdom

was so holy, that seven times in the day he gave praise to God, (Ps. 119:164.) what ought we to do, who ought so much the more to pray, as we more frequently sin, through the weakness of our mind and body? But if thou lovest the Lord thy God, thou wilt be able to gain favour, not only for thyself, but others. For it follows, *And say unto him, Friend, lend me three loaves, &c.*

AUGUSTINE. (Serm. 105) But what are these three loaves but the food of the heavenly mystery? For it may be that one has had a friend asking for what he cannot supply him with, and then finds that he has not what he is compelled to give. A friend then comes to you on his journey, that is, in this present life, in which all are travelling on as strangers, and no one remains possessor, but to every man is told, *Pass on, O stranger, give place to him that is coming.* (Ecclus 29:27.) Or perhaps some friend or yours comes from a bad road, (that is, an evil life,) wearied and not finding the truth, by hearing and receiving which he may become happy. He comes to thee as to a Christian, and says, "Give me a reason," asking perhaps what you from the simplicity of your faith are ignorant of, and not having wherewith to satisfy his hunger, are compelled to seek it in the Lord's books. For perhaps what he asked is contained in the book, but obscure. You are not permitted to ask Paul himself, or Peter, or any prophet, for all that family is now resting with their Lord, and the ignorance of the world is very great, that is, it is midnight, and your friend who is urgent from hunger presses this, not contented with a simple faith; must he then be abandoned? Go therefore to the Lord Himself with whom the family is sleeping, *Knock, and pray*; of whom it is added, *And he from within shall answer and say, Trouble me not.* He delays to give, wishing that you should the more earnestly desire what is delayed, lost by being given at once it should grow common.

BASIL. (Const. Mon. c. 1.) For perhaps He delays purposely, to redouble your earnestness and coming to him, and that you may know what the gift of God is, and may anxiously guard what is given. For whatever a man acquires with much pains he strives to keep safe, lest with the loss of that he should lose his labour likewise.

GLOSS. (ordin.) He does not then take away the liberty of asking, but is the more anxious to kindle the desire of praying, by shewing the difficulty of obtaining that we ask for. For it follows, *The door is now shut.*

AMBROSE. This is the door which Paul also requests may be opened to him, beseeching to be assisted not only by his own prayers, but those also of the people, that a door of utterance may be opened to him to speak the mystery of Christ. (Col. 4:3.) And perhaps that is the door which John saw open, and it was said to him, *Come up hither, and, I will shew thee things which must be hereafter.* (Rev. 4:1.)

AUGUSTINE. (Qu. Ev. 1. ii. qu. 21.) The time then referred to is that of the famine of the word, when the understanding is shut up, (Amos 8:11.) and they who dealing out the wisdom of the Gospel as it were bread, preached throughout the world, are now in their secret rest with the Lord. And this it is which is added, *And my children are with me in bed.*

GREGORY OF NYSSA. Well does he call those children who by the arms of righteousness have claimed to themselves freedom from passion, shewing that the good which by practice we have acquired, had been from the beginning laid up in our nature. For when any one renouncing the flesh, by living in the exercise of a virtuous life, has overcome passion, then he becomes as a child, and is insensible to the passions. But by the bed we understand the rest of Christ.

GLOSS. (ordin.) And because of what has gone before he adds, *I cannot rise and give thee*, which must have reference to the difficulty of obtaining.

AUGUSTINE. (de Quæst. Ev. lib. ii. qu. 21.) Or else, the friend to whom the visit is made at midnight, for the loan of the three loaves, is evidently meant for an allegory, just as a person set in the midst of trouble might ask God that He would give him to understand the Trinity, by which he may console the troubles of this present life. For his distress is the midnight in which he is compelled to be so urgent in his request for the three. Now by the three loaves it is signified, that the Trinity is of one substance. But the friend coming from his journey is understood the desire of man, which ought to obey reason, but was obedient to the custom of the world, which he calls the way, from all things passing along it. Now when man is converted to God, that desire also is reclaimed from custom. But if not consoled by that inward joy arising from the spiritual doctrine which declares the Trinity of the Creator, he is in great straits who is pressed down by earthly sorrows, seeing that from all outward delights he is commanded to abstain, and within there is no refreshment from the delight of spiritual doctrine. And yet

it is effected by prayer, that he who desires should receive understanding from God, even though there be no one by whom wisdom should be preached. For it follows, *And if that man shall continue, &c.* The argument is drawn from the less to the greater. For, if a friend rises from his bed, and gives not from the force of friendship, but from weariness, how much more does God give who without weariness gives most abundantly whatever we ask?

AUGUSTINE. (ubi sup.) But when thou shalt have obtained the three loaves, that is, the food and knowledge of the Trinity, thou hast both the source of life and of food. Fear not. Cease not. For that bread will not come to an end, but will put an end to your want. Learn and teach. Live and eat.

THEOPHYLACT. Or else, The midnight is the end of life, at which many come to God. But the friend is the Angel who receives the soul. Or, the midnight is the depth of temptations, in which he who has fallen, seeks from God three loaves, the relief of the wants of his body, soul, and spirit; through whom we run into no danger in our temptations. But the friend who comes from his journey is God Himself, who proves by temptation who has—Him, and who is weakened in temptation. But when He says, *And the door is shut*, we must understand that we ought to be prepared before temptations. But after that we have fallen into them, the gate of preparation is shut, and being found unprepared, unless God keep us, we are in danger.

11:9–13

9. And I say unto you, Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you.

10. For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened.

11. If a son shall ask bread of any of you that is a father, will he give him a stone? or if he ask a fish, will he for a fish give him a serpent?

12. Or if he shall ask an egg, will he offer him a scorpion?

13. If ye then, being evil, know how to give good gifts unto your children: how much more shall your heavenly Father give the Holy Spirit to

them that ask him?

AUGUSTINE. (ubi sup.) Having laid aside the metaphor, our Lord added an exhortation, and expressly urged us to ask, seek, and knock, until we receive what we are seeking. Hence he says, *And I say unto you, Ask, and it shall be given you.*

CYRIL OF ALEXANDRIA. The words, *I say unto you*, have the force of an oath. For God doth not lie, but whenever He makes known any thing to His hearers with an oath, he manifests the inexcusable littleness of our faith.

CHRYSTOSTOM. (Hom. 23. in Matt.) Now by asking, He means prayer, but by seeking, zeal and anxiety, as He adds, *Seek, and ye shall find.* For those things which are sought require great care. And this is particularly the case with God. For there are many things which block up our senses. As then we search for lost gold, so let us anxiously seek after God. He shews also, that though He does not forthwith open the gates, we must yet wait. Hence he adds, *Knock, and it shall be opened unto you*; for if you continue seeking, you shall surely receive. For this reason, and as the door shut makes you knock, therefore he did not at once consent that you might entreat.

GREEK EXPOSITOR. (Severus Antioch.) Or by the word *knock* perhaps he means seeking effectually, for one knocks with the hand, but the hand is the sign of a good work. Or these three may be distinguished in another way. For it is the beginning of virtue to ask to know the way of truth. But the second step is to seek how we must go by that way. The third step is when a man has reached the virtue to knock at the door, that he may enter upon the wide field of knowledge. All these things a man acquires by prayer. Or to ask indeed is to pray, but to seek is by good works to do things becoming our prayers. And to knock is to continue in prayer without ceasing.

AUGUSTINE. (Serm. 105.) But He would not so encourage us to ask were He not willing to give. Let human slothfulness blush, He is more willing to give than we to receive.

AMBROSE. Now he who promises any thing ought to convey a hope of the thing promised, that obedience may follow commands, faith, promises. And therefore he adds, *For every one that asketh receiveth.*

ORIGEN. But some one may seek to know, how it comes that they who pray are not heard? To which we must answer, that whose sets about seeking in the right way, omitting none of those things which avail to the obtaining of our requests, shall really receive what he has prayed to be given him. But if a man turns away from the object of a right petition, and asks not as it becomes him, he does not ask. And therefore it is, that when he does not receive, as is here promised, there is no falsehood. For so also when a master says, "Whoever will come to me, he shall receive the gift of instruction;" we understand it to imply a person going in real earnest to a master, that he may zealously and diligently devote himself to his teaching. Hence too James says, *Ye ask and receive not, because ye ask amiss*, (James 4:3.) namely, for the sake of vain pleasures. But some one will say, Nay, when men ask to obtain divine knowledge, and to recover their virtue they do not obtain? To which we must answer, that they sought not to receive the good things for themselves, but that thereby they might reap praise.

BASIL. (in Const. c. 1.) If also any one from indolence surrenders himself to his desires, and betrays himself into the hands of his enemies, God neither assists him nor hears him, because by sin he has alienated himself from God. It becomes then a man to offer whatever belongs to him, but to cry to God to assist him. Now we must ask for the Divine assistance not slackly, nor with a mind wavering to and fro, because such a one will not only not obtain what it seeks, but will the rather provoke God to anger. For if a man standing before a prince has his eye fixed within and without, lest perchance he should be punished, how much more before God ought he to stand watchful and trembling? But if when awakened by sin you are unable to pray stedfastly to the utmost of your power, check yourself, that when you stand before God you may direct your mind to Him. And God pardons you, because not from indifference, but infirmity, you cannot appear in His presence as you ought. If then you thus command yourself, do not depart until you receive. For whenever you ask and receive not, it is because your request was improperly made, either without faith, or lightly, or for things which are not good for you, or because you left off praying. But some frequently make the objection, "Why pray we? Is God then ignorant of what we have need?" He knows undoubtedly, and gives us richly all temporal things even before we ask. But we must first desire good works, and the kingdom of heaven; and then having desired, ask in faith and patience,

bringing into our prayers whatever is good for us, convicted of no offence by our own conscience.

AMBROSE. The argument then persuading to frequent prayer, is the hope of obtaining what we pray for. The ground of persuasion was first in the command, afterwards it is contained in that example which He sets forth, adding, *If a son shall ask bread of any of you, will he give him a stone? &c.*

CYRIL OF ALEXANDRIA. In these words our Saviour gives us a very necessary piece of instruction. For often-times we rashly, from the impulse of pleasure, give way to hurtful desires. When we ask any such thing from God, we shall not obtain it. To shew this, He brings an obvious example from those things which are before our eyes, in our daily experience. For when thy son asks of thee bread, thou givest it him gladly, because he seeks a wholesome food. But when from want of understanding he asks for a stone to eat, thou givest it him not, but rather hinderest him from satisfying his hurtful desire. So that the sense may be, But which of you asking his father for bread, (which the father gives,) will he give him a stone? (that is, if he asked it.) There is the same argument also in the serpent and the fish; of which he adds, *Or if he asks a fish, will he for a fish give him a serpent?* And in like manner in the egg and scorpion, of which he adds, *Or if he ask an egg, will he offer him a scorpion?*

ORIGEN. Consider then this, if the bread be not indeed the food of the soul in knowledge, without which it can not be saved, as, for example, the well planned rule of a just life. But the fish is the love of instruction, as to know the constitution of the world, and the effects of the elements, and whatever else besides wisdom treats of. Therefore God does not in the place of bread offer a stone, which the devil wished Christ to eat, nor in the place of a fish does He give a serpent, which the Ethiopians eat who are unworthy to eat fishes. Nor generally in the place of what is nourishing does he give what is not eatable and injurious, which relates to the scorpion and egg.

AUGUSTINE. (de Quæst. Ev. lib. ii. qu. 22.) Or by the bread is meant charity, because we have a greater desire of it, and it is so necessary, that without it all other things are nothing, as the table without bread is mean. Opposed to which is hardness of heart, which he compared to a stone. But by the fish is signified the belief in invisible things, either from the waters of baptism, or because it is taken out of invisible places which the eye

cannot reach. Because also faith, though tossed about by the waves of this world, is not destroyed, it is rightly compared to a fish, in opposition to which he has placed the serpent on account of the poison of deceit, which by evil persuasion had its first seed in the first man. Or, by the egg is understood hope. For the egg is the young not yet formed, but hoped for through cherishing, opposed to which he has placed the scorpion, whose poisoned sting is to be dreaded behind; as the contrary to hope is to look back, since the hope of the future reaches forward to those things which are before.

AUGUSTINE. (Serm. 105.) What great things the world speaks to thee, and roars them behind thy back to make thee look behind! O unclean world, why clamourest thou! Why attempt to turn him away! Thou wouldest detain him when thou art perishing, what wouldest thou if thou wert abiding for ever? Whom wouldest thou not deceive with sweetness, when bitter thou canst infuse false food?

CYRIL OF ALEXANDRIA. Now from the example just given he concludes, *If then ye being evil*, (i. e. having a mind capable of wickedness, and not uniform and settled in good, as God,) *know how to give good gifts; how much more shall your heavenly Father?*

BEDE. Or, he calls the lovers of the world evil, who give those things which they judge good according to their sense, which are also good in their nature, and are useful to aid imperfect life. Hence he adds, *Know how to give good gifts to your children*. The Apostles even, who by the merit of their election had exceeded the goodness of mankind in general, are said to be evil in comparison with Divine goodness, since nothing is of itself good but God alone. But that which is added, *How much more shall your heavenly Father give the Holy Spirit to them that ask him*, for which Matthew has written, *will give good things to them that ask him*, shews that the Holy Spirit is the fulness of God's gifts, since all the advantages which are received from the grace of God's gifts flow from that source.

ATHANASIUS. (Dial. 1. de Trin.) Now unless the Holy Spirit were of the substance of God, Who alone is good, He would by no means be called good, since our Lord refused to be called good, inasmuch as He was made man.

AUGUSTINE. (Serm. 105.) Therefore, O covetous man, what seekest thou? or if thou seekest any thing else, what will suffice thee to whom the Lord is not sufficient?

11:14–16

14. And he was casting out a devil, and it was dumb. And it came to pass, when the devil was gone out, the dumb spake; and the people wondered.

15. But some of them said, He casteth out devils through Beelzebub the chief of the devils.

16. And others, tempting him, sought of him a sign from heaven.

GLOSS. (non occ.) The Lord had promised that the Holy Spirit should be given to those that asked for it; the blessed effects whereof He indeed clearly shews in the following miracle. Hence it follows, *And Jesus was casting out a devil, and it was dumb.*

THEOPHYLACT. Now he is called κωφὸς, as commonly meaning one who does not speak. It is also used for one who does not hear, but more properly who neither hears nor speaks. But he who has not heard from his birth necessarily cannot speak. For we speak those things which we are taught to speak by hearing. If however one has lost his hearing from a disease that has come upon him, there is nothing to hinder him from speaking. But He who was brought before the Lord was both dumb in speech, and deaf in hearing.

TITUS BOSTRENSIS. (in Matt.) Now He calls the devil deaf or dumb, as being the cause of this calamity, that the Divine word should not be heard. For the devil, by taking away the quickness of human feeling, blunts the hearing of our soul. Christ therefore comes that He might cast out the devil, and that we might hear the word of truth. For He healed one that He might create a universal foretaste of man's salvation. Hence it follows, *And when he had cast out the devil, the dumb spake.*

BEDE. But that demoniac is related by Matthew to have been not only dumb, but blind. Three miracles then were performed at the same time on

one man. The blind see, the dumb speaks, and he that was possessed by a devil is set free. The like is daily accomplished in the conversion of believers, so that the devil being first cast out, they see the light, and then those mouths which were before silent are loosened to speak the praises of God.

CYRIL OF ALEXANDRIA. Now when the miracle was performed, the multitude extolled Him with loud praises, and the glory which was due to God. As it follows, *And the people wondered.*

BEDE. But since the multitudes who were thought ignorant always marvelled at our Lord's actions, the Scribes and Pharisees took pains to deny them, or to pervert them by an artful interpretation, as though they were not the work of a Divine power, but of an unclean spirit. Hence it follows, *But some of them said, He casteth out devils through Beelzebub the prince of the devils.* Beelzebub was the God Accaron. For Beel is indeed Baal himself. But Zebub means a fly. Now he is called Beelzebub as the man of flies, from whose most foul practices the chief of the devils was so named.

CYRIL OF ALEXANDRIA. But others by similar darts of envy sought of him a sign from heaven. As it follows, *And others, tempting him, sought of him a sign from heaven.* As if they said, "Although thou hast cast out a devil from the man, this is no proof however of Divine power. For we have not yet seen any thing like to the miracles of former times. Moses led the people through the midst of the sea, (Exod. 14) and Joshua his successor stayed the sun in Gibeon. (Josh. 10:13.) But thou hast shewn us none of these things." For to seek signs from heaven shewed that the speaker was at that time influenced by some feeling of this kind towards Christ.

11:17–20

17. But he, knowing their thoughts, said unto them, Every kingdom divided against itself is brought to desolation; and a house divided against a house falleth.

18. If Satan also be divided against himself, how shall his kingdom stand? because ye say that I cast out devils through Beelzebub.

19. And if I by Beelzebub cast out devils, by whom do your sons cast them out? therefore shall they be your judges.

20. But if I with the finger of God cast out devils, no doubt the kingdom of God is come upon you.

CHRYSTOSTOM. (Hom. 41. in Matt.) The suspicion of the Pharisees being utterly without reason, they dared not divulge it for fear of the multitude, but pondered it in their minds. Hence it is said, *But he, knowing their thoughts, said unto them, Every kingdom divided against itself will be brought to desolation.*

BEDE. He answered not their words but their thoughts, that so at least they might be compelled to believe in His power, who saw into the secrets of the heart.

CHRYSTOSTOM. (ubi sup.) He did not answer them from the Scriptures, since they gave no heed to them, explaining them away falsely; but he answers them from things of every day occurrence. For a house and a city if it be divided is quickly scattered to nothing; and likewise a kingdom, than which nothing is stronger. For the harmony of the inhabitants maintains houses and kingdoms. If then, says He, I cast out devils by means of a devil, there is dissension among them, and their power perishes. Hence He adds, *But if Satan be divided against himself, how shall he stand?* For Satan resists not himself, nor hurts his soldiers, but rather strengthens his kingdom. It is then by Divine power alone that I crush Satan under my feet.

AMBROSE. Herein also He shews His own kingdom to be undivided and everlasting. Those then who possess no hope in Christ, but think that He casts out devils through the chief of the devils, their kingdom, He says, is not everlasting. This also has reference to the Jewish people. For how can the kingdom of the Jews be everlasting, when by the people of the law Jesus is denied, who is promised by the law? Thus in part does the faith of the Jewish people impugn itself; the glory of the wicked is divided, by division is destroyed. And therefore the kingdom of the Church shall remain for ever, because its faith is undivided in one body.

BEDE. The kingdom also of the Father, Son, and Holy Spirit, is not divided, because it is sealed with an eternal stability. Let then the Arians cease to say

that the Son is inferior to the Father, but the Holy Spirit inferior to the Son, since whose kingdom is one, their power is one also.

CHRYSTOSTOM. (Hom. 23. in Matt) This then is the first answer; the second which relates to His disciples He gives as follows, *And if I by Beelzebub cast out devils, by whom do your sons cast them out?* He says not, “My disciples,” but *your sons*, wishing to soothe their wrath.

CYRIL OF ALEXANDRIA. For the disciples of Christ were Jews, and sprung from Jews according to the flesh, and they had obtained from Christ power over unclean spirits, and delivered those who were oppressed by them in Christ’s name. Seeing then that your sons subdue Satan in My name, is it not very madness to say that I have My power from Beelzebub? Ye are then condemned by the faith of your children. Hence He adds, *Therefore shall they be your judges.*

CHRYSTOSTOM. (ut sup.) For since they who come forth from you are obedient unto Me, it is plain that they will condemn those who do the contrary.

BEDE. Or else, By the sons of the Jews He means the exorcists of that nation, who cast out devils by the invocation of God. As if He says, If the casting out of devils by your sons is ascribed to God, not to devils, why in My case has not the same work the same cause? Therefore shall they be your judges, not in authority to exercise judgment, but in act, since they assign to God the casting out of devils, you to Beelzebub, the chief of the devils.

CYRIL OF ALEXANDRIA. Since then what you say bears upon it the mark of calumny, it is plain that by the Spirit of God I cast out devils. Hence He adds, *But if I by the finger of God cast out devils, no doubt the kingdom of God is come upon you.*

AUGUSTINE. (de cons. Ev. l. ii. c. 38.) That Luke speaks of *the finger of God*, where Matthew has said, *the Spirit*, does not take away from their agreement in sense, but it rather teaches us a lesson, that we may know what meaning to give to the *finger of God*, whenever we read it in the Scriptures.

AUGUSTINE. (de Quæst. Ev. l. ii. qu. 17.) Now the Holy Spirit is called the finger of God, because of the distribution of gifts which are given through Him, to every one his own gift, whether he be of men or angels. For in none of our members is division more apparent than in our fingers.

CYRIL OF ALEXANDRIA. Or the Holy Spirit is called the finger of God for this reason. The Son was said to be the hand and arm of the Father, (Ps. 98:1.) for the Father worketh all things by Him. As then the finger is not separate from the hand, but by nature a part of it; so the Holy Spirit is consubstantially united to the Son, and through Him the Son does all things.

AMBROSE. Nor would you think in the compacting together of our limbs any division of power to be made, for there can be no division in an undivided thing. And therefore the appellation of finger must be referred to the form of unity, not to the distinction of power.

ATHANASIUS. (Orat. 2. con. Arian.) But at this time our Lord does not hesitate because of His humanity to speak of Himself as inferior to the Holy Spirit, saying, that He cast out devils by Him, as though the human nature was not sufficient for the casting out of devils without the power of the Holy Spirit.

CYRIL OF ALEXANDRIA. And therefore it is justly said, *The kingdom of God is come upon you*, that is, “If I as a man cast out devils by the Spirit of God, human nature is enriched through Me, and the kingdom of God is come.”

CHRYSTOSTOM. (Hom. 41. ut sup.) But it is said, *upon you*, that He might draw them to Him; as if He said, If prosperity comes to you, why do you despise your good things?

AMBROSE. At the same time He shews that it is a regal power which the Holy Spirit possesses, in whom is the kingdom of God, and that we in whom the Spirit dwells are a royal house.

TITUS BOSTRENSIS. (in Matt.) Or He says, *The kingdom of God is come upon you*, signifying, “is come against you, not for you.” For dreadful is the second coming of Christ to faithless Christians.

21. When a strong man armed keepeth his palace, his goods are in peace:

22. But when a stronger than he shall come upon him and overcome him, he taketh from him all his armour wherein he trusted, and divideth his spoils.

23. He that is not with me is against me: and he that gathereth not with me scattereth.

CYRIL OF ALEXANDRIA. As it was necessary for many reasons to refute the cavils of His opponents, our Lord now makes use of a very plain example, by which He proves to those who will consider it that He overcomes the power of the world, by a power inherent in Himself, saying, *When a strong man armed keepeth his palace.*

CHRYSOSTOM. (Hom. 41. in Matt.) He calls the devil *a strong man*, not because he is naturally so, but referring to his ancient dominion, of which our weakness was the cause.

CYRIL OF ALEXANDRIA. For he used before the coming of the Saviour to seize with great violence upon the flocks of another, that is, God, and carry them as it were to his own fold.

THEOPHYLACT. The Devil's arms are all kinds of sins, trusting in which he prevailed against men.

BEDE. But the world he calls his palace, which lieth in wickedness, (1 John 5:19.) wherein up to our Saviour's coming he enjoyed supreme power, because he rested in the hearts of unbelievers without any opposition. But with a stronger and mightier power Christ has conquered, and by delivering all men has cast him out. Hence it is added, *But if a stronger than he shall come upon him, and overcome, &c.*

CYRIL OF ALEXANDRIA. For as soon as the Word of the Most High God, the Giver of all strength, and the Lord of Hosts, was made man, He attacked him, and took away his arms.

BEDE. His arms then are the craft and the wiles of spiritual wickedness, but his spoils are the men themselves, who have been deceived by him.

CYRIL OF ALEXANDRIA. For the Jews who had been a long time entrapped by him into ignorance of God and sin, have been called out by the holy Apostles to the knowledge of the truth, and presented to God the Father, through faith in the Son.

BASIL. Christ also divides the spoil, shewing the faithful watch which angels keep over the salvation of men.

BEDE. As conqueror too Christ divides the spoils, which is a sign of triumph, for leading captivity captive He gave gifts to men, ordaining some Apostles, some Evangelists, some Prophets, and some Pastors and Teachers. (Ephes. 4:8, 11.)

CHRYSTOSTOM. (ubi sup.) Next we have the fourth answer, where it is added, *He who is not with me is against me*; as if He says, I wish to present men to God, but Satan the contrary. How then would he who does not work with Me, but scatters what is Mine, become so united with Me, as with Me to cast out devils? It follows, *And he who gathereth not with me, scattereth*.

CYRIL OF ALEXANDRIA. As if He said, I came to gather together the sons of God whom he hath scattered. And Satan himself as he is not with Me, tries to scatter those which I have gathered and saved. How then does he whom I use all My efforts to resist, supply Me with power?

CHRYSTOSTOM. (Hom. 41. in Matt.) But if he who does not work with Me is My adversary, how much more he who opposes Me? It seems however to me that he here under a figure refers to the Jews, ranging them with the devil. For they also acted against, and scattered those whom He gathered together.

11:24–26

24. When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest; and finding none, he saith, I will return unto my house whence I came out.

25. And when he cometh, he findeth it swept and garnished.

26. Then goeth he, and taketh to him seven other spirits more wicked than himself; and they enter in, and dwell there: and the last state of that

man is worse than the first.

CYRIL OF ALEXANDRIA. After what had gone before, our Lord proceeds to shew how it was that the Jewish people had sunk to these opinions concerning Christ, saying, *When the unclean spirit is gone out of a man, &c.* For that this example relates to the Jews, Matthew has explained when he says, *Even so shall it be also unto this wicked generation.* (Matt. 12:45.) For all the time that they were living in Egypt in the practice of the Egyptians, there dwelt in them an evil spirit, which was drawn out of them when they sacrificed the lamb as a type of Christ, and were sprinkled with its blood, and so escaped the destroyer.

AMBROSE. The comparison then is between one man and the whole Jewish people, from whom through the Law the unclean spirit had been cast out. But because in the Gentiles, whose hearts were first barren, but afterwards in baptism moistened with the dew of the Spirit, the devil could find no rest because of their faith in Christ, (for to the unclean spirits Christ is a flaming fire,) he then returned to the Jewish people. Hence it follows, *And finding none, he saith, I will return to my house whence I came.*

ORIGEN. That is, to those who are of Israel, whom he saw possessing nothing divine in them, but desolate, and vacant for him to take up his abode there; and so it follows, *And when he came, he findeth it swept and garnished.*

AMBROSE. For Israel being adorned with a mere outward and superficial beauty, remains inwardly the more polluted in her heart. For she never quenched or allayed her fires in the water of the sacred fountain, and rightly did the unclean spirit return to her, bringing with him seven other spirits more wicked than himself. Hence it follows, *And he goeth and taketh with him seven other spirits more wicked than himself, and they enter in and dwell there.* Seeing that in truth she has sacrilegiously profaned the seven weeks of the Law, (i. e. from Easter to Pentecost,) and the mystery of the eighth day. Therefore as upon us is multiplied the seven-fold gifts of the Spirit, so upon them falls the whole accumulated attack of the unclean spirits. For the number seven is frequently taken to mean the whole.

CHRYSOSTOM. (Hom. 43. in Matt.) Now the evil spirits who dwell in the souls of the Jews, are worse than those in former times. For then the Jews

raged against the Prophets, now they lift up their hands against the Lord of the Prophets, and therefore suffered worse things from Vespasian and Titus than in Egypt and Babylon. Hence it follows, *And the last state of that man is worse than the former*. Then too they had with them the Providence of God, and the grace of the Holy Spirit; but now they are deprived even of this protection, so that there is now a greater lack of virtue, and their sorrows are more intense, and the tyranny of the evil spirits more terrible.

CYRIL OF ALEXANDRIA. The last state also is worse than the first, according to the words of the Apostle, *It were better not to have known the way of truth, than after they have known it to turn back from it*. (2 Pet. 2:21.)

BEDE. This may also be taken to refer to certain heretics or schismatics, or even to a bad Catholic, from whom at the time of his baptism the evil spirit had gone out. And he wanders about in dry places, that is, his crafty device is to try the hearts of the faithful, which have been purged of all unstable and transient knowledge, if he can plant in them any where the footsteps of his iniquity. But he says, *I will return to my house whence I came out*. And here we must beware lest the sin which we supposed extinguished in us, by our neglect overcome us unawares. But he finds his house swept and garnished, that is, purified by the grace of baptism from the stain of sin, yet replenished with no diligence in good works. By the seven evil spirits which he takes to himself, he signifies all the vices. And they are called more wicked, because he will have not only those vices which are opposed to the seven spiritual virtues, but also by his hypocrisy he will pretend to have the virtues themselves.

CHRYSOSTOM. (ut sup.) Let us receive the words which follow, as said not only to them, but also to ourselves, *And the last state of that man shall be worse than the first*; for if enlightened and released from our former sins we again return to the same course of wickedness, a heavier punishment will await our latter sins.

BEDE. It may also be simply understood, that our Lord added these words to shew the distinction between the works of Satan and His own, that in truth He is ever hastening to cleanse what has been defiled, Satan to defile with still greater pollution what has been cleansed.

11:27–28

27. And it came to pass, as he spake these things, a certain woman of the company lifted up her voice, and said unto him, Blessed is the womb that bare thee, and the paps which thou hast sucked.

28. But he said, Yea rather, blessed are they that hear the word of God, and keep it.

BEDE. While the Scribes and Pharisees were tempting our Lord, and uttering blasphemies against Him, a certain woman with great boldness confessed His incarnation, as it follows, *And it came to pass, as he spake these things, a certain woman of the company lifted up her voice, and said unto him, Blessed is the womb that bare thee, &c.* by which she refutes both the calumnies of the rulers present, and the unbelief of future heretics. For as then by blaspheming the works of the Holy Spirit, the Jews denied the true Son of God, so in after times the heretics, by denying that the Evervirgin Mary, by the cooperating power of the Holy Spirit, ministered of the substance of her flesh to the birth of the only-begotten Son, have said, that we ought not to confess Him who was the Son of man to be truly of the same substance with the Father. But if the flesh of the Word of God, who was born according to the flesh, is declared alien to the flesh of His Virgin Mother, what cause is there why the womb which bare Him and the paps which gave Him suck are pronounced blessed? By what reasoning do they suppose Him to be nourished by her milk, from whose seed they deny Him to be conceived? Whereas according to the physicians, from one and the same fountain both streams are proved to flow. But the woman pronounces blessed not only her who was thought worthy to give birth from her body to the Word of God, but those also who have desired by the hearing of faith spiritually to conceive the same Word, and by diligence in good works, either in their own or the hearts of their neighbours, to bring it forth and nourish it; for it follows, *But he said, Yea rather, blessed are they that hear the word of God, and keep it.*

CHRYSOSTOM. (Hom. 44. in Matt.) In this answer He sought not to disown His mother, but to shew that His birth would have profited her nothing, had she not been really fruitful in works and faith. But if it profited Mary nothing that Christ derived His birth from her, without the inward

virtue of her heart, much less will it avail us to have a virtuous father, brother, or son, while we ourselves are strangers to virtue.

BEDE. But she was the mother of God, and therefore indeed blessed, in that she was made the temporal minister of the Word becoming incarnate; yet therefore much more blessed that she remained the eternal keeper of the same ever to be beloved Word. But this expression startles the wise men of the Jews, who sought not to hear and keep the word of God, but to deny and blaspheme it.

11:29–32

29. And when the people were gathered thick together, he began to say, This is an evil generation: they seek a sign; and there shall no sign be given it, but the sign of Jonas the prophet.

30. For as Jonas was a sign unto the Ninevites, so shall also the Son of man be to this generation.

31. The queen of the south shall rise up in the judgment with the men of this generation, and condemn them; for she came from the utmost parts of the earth to hear the wisdom of Solomon; and, behold, a greater than Solomon is here.

32. The men of Nineve shall rise up in the judgment with this generation, and shall condemn it: for they repented at the preaching of Jonas; and, behold, a greater than Jonas is here.

BEDE. Our Lord had been assailed with two kinds of questions, for some accused Him of casting out devils through Beelzebub, to whom up to this point His answer was addressed; and others tempting Him, sought from Him a sign from heaven, and these He now proceeds to answer. As it follows, *And when the people were gathered thick together, he began to say, This is an evil generation, &c.*

AMBROSE. That you may know that the people of the Synagogue are treated with dishonour, while the blessedness of the Church is increased. But as Jonas was a sign to the Ninevites, so also will the Son of man be to the

Jews. Hence it is added, *They seek a sign; and there shall no sign be given them but the sign of Jonas the prophet.*

BASIL. (in Esai. 7.) A sign is a thing brought openly to view, containing in itself the manifestation of something hidden, as the sign of Jonas represents the descent to hell, the ascension of Christ, and His resurrection from the dead. Hence it is added, *For as Jonas was a sign to the Ninevites, so shall also the Son of man be to this generation.* He gives them a sign, not from heaven, because they were unworthy to see it, but from the lowest depths of hell; a sign, namely, of His incarnation, not of His divinity; of His passion, not of His glorification.

AMBROSE. Now as the sign of Jonas is a type of our Lord's passion, so also is it a testimony of the grievous sins which the Jews have committed. We may remark at once both the mighty voice of warning, and the declaration of mercy. For by the example of the Ninevites both a punishment is denounced, and a remedy promised. Hence even the Jews ought not to despair of pardon, if they will but practise repentance.

THEOPHYLACT. Now Jonas after he came forth from the whale's belly converts the men of Nineveh by his preaching, but when Christ rose again, the Jewish nation believed not. So there was a sentence already passed upon them, of which there follows a second example, as it is said, *The queen of the south shall rise up in the judgment with the men of this generation, and condemn them.*

BEDE. Not certainly by any authority to judge, but by the contrast of a better deed. As it follows, *For she came from the utmost parts of the earth to hear the wisdom of Solomon; and, behold, a greater than Solomon is here.* Hic in this place is not the pronoun, but the adverb of place, that is, "there is one present among you who is incomparably superior to Solomon." He said not, "I am greater than Solomon," that he might teach us to be humble, though fruitful in spiritual graces. As if he said, "The barbarian woman hastened to hear Solomon, taking so long a journey to be instructed in the knowledge of visible living creatures, and the virtues of herbs. But ye when ye stand by and hear Wisdom herself teaching you invisible and heavenly things, and confirming her words with signs and wonders, are strangers to the word, and senselessly disregard the miracles."

BEDE. But if the queen of the South, who doubtless is of the elect, shall rise up in judgment together with the wicked, we have a proof of the one resurrection of all men, good as well as bad, and that not according to Jewish fables to happen a thousand years before the judgment, but at the judgment itself.

AMBROSE. Herein also while condemning the Jewish people, He strongly expresses the mystery of the Church, which in the queen of the South, through the desire of obtaining wisdom, is gathered together from the uttermost parts of the whole earth, to hear the words of the Peacemaking Solomon; a queen plainly whose kingdom is undivided, rising up from different and distant nations into one body.

GREGORY OF NYSSA. (Hom. 7. Cant.) Now as she was queen of the Ethiopians, and in a far distant country, so in the beginning the Church of the Gentiles was in darkness, and far off from the knowledge of God. But when Christ the Prince of peace shone forth, the Jews being still in darkness, thither came the Gentiles, and offered to Christ the frankincense of piety, the gold of divine knowledge, and precious stones, that is, obedience to His commands.

THEOPHYLACT. Or because the South is praised in Scripture as warm and life-giving, therefore the soul reigning in the south, that is, in all spiritual conversation, comes to hear the wisdom of Solomon, the Prince of peace, the Lord our God, (i. e. is raised up to contemplate Him,) to whom no one shall come except he reign in a good life. But He brings next an example from the Ninevites, saying, *The men of Nineveh shall rise up in judgment with this generation, and shall condemn it.*

CHRYSOSTOM. (non occ.) The judgment of condemnation comes from men like or unlike to those who are condemned. From like, for instance, as in the parable of the ten virgins, but from unlike, when the Ninevites condemn those who lived at the time of Christ, that so their condemnation might be the more remarkable. (Hom. 43. in Matt.). For the Ninevites indeed were barbarians, but these Jews. The one enjoying the prophetic teaching, the other having never received the divine word. To the former came a servant, to the latter the Master, of whom the one foretold destruction, the other preached the kingdom of heaven. To all men then was it known that the Jews ought rather to have believed, but the contrary happened; therefore he

adds, *For they repented at the preaching of Jonas, and, behold, a greater than Jonas is here.*

AMBROSE. Now in a mystery, the Church consists of two things, either ignorance of sin, which has reference mainly to the queen of the South, or ceasing to sin, which relates indeed to the repentant Ninevites. For repentance blots out the offence, wisdom guards against it.

AUGUSTINE. (de Cons. Ev. lib. ii. c. 39.) Luke indeed relates this in the same place as Matthew, but in a somewhat different order. But who does not see that it is an idle question, in what order our Lord said those things, seeing that we ought to learn by the most precious authority of the Evangelist, that there is no falsehood. But not every man will repeat another's words in the same order in which they proceeded from his mouth, seeing that the order itself makes no difference with respect to the fact, whether it be so or not.

11:33–36

33. No man, when he hath lighted a candle, putteth it in a secret place, neither under a bushel, but on a candlestick, that they which come in may see the light.

34. The light of the body is the eye: therefore when thine eye is single, thy whole body also is full of light; but when thine eye is evil, thy body also is full of darkness.

35. Take heed therefore that the light which is in thee be not darkness.

36. If thy whole body therefore be full of light, having no part dark, the whole shall be full of light, as when the bright shining of a candle doth give thee light.

CYRIL OF ALEXANDRIA. The Jews said, that our Lord performed His miracles not for faith, i. e. that they might believe on Him, but to gain the applause of the spectators, i. e. that He might have more followers. He refutes therefore this calumny, saying, *No man, when he hath lighted a candle, putteth it in a secret place, neither under a bushel, but on a candlestick.*

BEDE. Our Lord here speaks of Himself, shewing that although He had said above that no sign should be given to this wicked generation but the sign of Jonas, yet the brightness of His light should by no means be hid from the faithful. He Himself indeed lights the candle, who filled the vessel of our nature with the fire of His divinity; and this candle surely He wished neither to hide from believers, nor to place under a bushel, that is, enclose it in the measure of the law, or confine it within the limits of the single nation of the Jews. But He placed it upon a candlestick, that is, the Church, for He has imprinted on our foreheads the faith of His incarnation, that they who with a true faith wish to enter the Church, might be able to see clearly the light of the truth. Lastly, He bids them remember to cleanse and purify not only their works, but their thoughts, and the intentions of the heart. For it follows, *The light of the body is the eye.*

AMBROSE. Either faith is the light, as it is written, *Thy word, O Lord, is a lantern to my feet.* (Ps. 119:105.) For the word of God is our faith. But a lantern cannot shine except it has received its quality from something else. Hence also the powers of our mind and senses are enlightened, that the piece of money which had been lost may be found. Let no one then place faith under the law, for the law is bound by certain limits, grace is unlimited; the law obscures, grace makes clear.

THEOPHYLACT. Or else, because the Jews, seeing the miracles, accused them out of the malice of their heart, therefore our Lord tells them, that, receiving the light, that is, their understanding, from God, they were so darkened with envy, as not to recognise His miracles and mercies. But to this end received we our understanding from God, that we should place it upon a candlestick, that others also who are entering in may see the light. The wise man indeed has already entered, but the learner is still walking. As if He said to the Pharisees, You ought to use your understanding to know the miracles, and declare them to others, seeing that what you see are the works not of Beelzebub, but the Son of God. Therefore, keeping up the meaning, He adds, *The light of the body is the eye.*

ORIGEN. For He gives the name of the eye especially to our understanding, but the whole soul, although not corporeal, He metaphorically calls the body. For the whole soul is enlightened by the understanding.

THEOPHYLACT. But as if the eye of the body be light the body will be light, but if dark the body will be dark also, so is it with the understanding in relation to the soul. Hence it follows, *If thine eye be single, thy whole body will be full of light; but if evil, thy whole body will be full of darkness.*

ORIGEN. For the understanding from its very beginning desires only singleness, containing no dissimulation, or guile, or division in itself.

CHRYSOSTOM. (Hom. 20. in Matt.) If then we have corrupted the understanding, which is able to let loose the passions, we have done violence to the whole soul, and suffer dreadful darkness, being blinded by the perversion of our understanding. Therefore adds he, *Take heed, therefore, that the light which is in thee be not darkness.* He speaks of a darkness which may be perceived, but which has its origin within itself, and which we every where carry about with us, the eye of the soul being put out. Concerning the power of this light He goes on to say, *If thy whole body therefore be full of light, &c. &c.*

ORIGEN. That is, If thy material body, when the light of a candle shines upon it, is made full of light, so that not one of thy members is any longer in darkness; much more when thou sinnest not, shall thy whole spiritual body be so full of light, that its brightness may be compared to the shining of a candle, while the light which was in the body, and which used to be darkness, is directed whithersoever the understanding may command.

GREGORY NAZIANZEN. (Epist. 41.) Or else; The light and eye of the Church is the Bishop. It is necessary then that as the body is rightly directed as long as the eye keeps itself pure, but goes wrong when it becomes corrupt, so also with respect to the Prelate, according to what his state may be, must the Church in like manner suffer shipwreck, or be saved.

GREGORY. (28. Mor. c. 12.) Or else; By the name body each particular action is understood which follows its own intention, as it were the eye of the spectators. Therefore it is said, *The light of the body is the eye*, because by the ray of a good intention the deserving parts of an action receive light. If then thy eye be single, thy whole body will be full of light, for if we intend rightly in singleness of heart, we accomplish a good work, even though it seem not to be good. And if thy eye be evil, thy whole body will be full of darkness, because when with a crooked intention even a right

thing is done, although it appears to glitter in men's sight, yet before the bar of the internal judge it is covered with darkness. Hence too it is rightly added, *Take heed therefore that the light which is in thee be not darkness.*

For if what we think we do well we cloud by a bad intention, how many are the evils themselves which even when we do them we know to be evil?

BEDE. Now when He adds, *If thy whole body therefore, &c.* by the whole of our body He means all our works. If then thou hast done a good work with a good intention, having in thy conscience nothing approaching to a dark thought, though it chance that thy neighbour is injured by thy good actions, nevertheless for thy singleness of heart shalt thou be rewarded with grace here, and with glorious light hereafter; which he signifies, adding, *And as the bright shining of a candle shall it give thee light.* These words were especially directed against the hypocrisy of the Pharisees, who sought for signs that they might catch him.

11:37–44

37. And as he spake, a certain Pharisee besought him to dine with him, and he went in, and sat down to meat.

38. And when the Pharisee saw it, he marvelled that he had not first washed before dinner.

39. And the Lord said unto him, Now do ye Pharisees make clean the outside of the cup and the platter; but your inward part is full of ravening and wickedness.

40. Ye fools, did not he that made that which is without make that which is within also?

41. But rather give alms of such things as ye have; and, behold, all things are clean unto you.

42. But woe unto you, Pharisees! for ye tithe mint and rue and all manner of herbs, and pass over judgment and the love of God: these ought ye to have done, and not to leave the other undone.

43. Woe unto you, Pharisees! for ye love the uppermost seats in the synagogues, and greetings in the markets.

44. Woe unto you, Scribes and Pharisees, hypocrites! for ye are as graves which appear not, and the men that walk over them are not aware of them.

CYRIL OF ALEXANDRIA. The Pharisee, while our Lord still continued on speaking, invites Him to his own house. As it is said, *And while he was speaking, a certain Pharisee besought him to dine with him.*

BEDE. Luke expressly says, *And as he spake these things*, to shew that He had not quite finished what He had purposed to say, but was somewhat interrupted by the Pharisee asking Him to dine.

AUGUSTINE. (de Con. Evan. lib. ii. c. 40.) For in order to relate this, Luke has made a variation from Matthew, at that place where both had mentioned what our Lord said concerning the sign of Jonah, and the queen of the south, and the unclean spirit; after which discourse Matthew says, *While he yet talked to the people, behold his mother and his brethren stood without desiring to speak to him*; but Luke having also in that discourse of our Lord related some of our Lord's sayings which Matthew omitted, now departs from the order which he had hitherto kept with Matthew.

BEDE. Accordingly, after that it was told Him that His mother and brethren stood without, and He said, *For he that doeth the will of God, the same is my brother, and sister, and mother*, we are given to understand that He by the request of the Pharisee went to the dinner.

CYRIL OF ALEXANDRIA. For Christ, knowing the wickedness of those Pharisees, Himself purposely condescends to be occupied in admonishing them, after the manner of the best physicians, who bring remedies of their own making to those who are dangerously ill. Hence it follows, *And he went in and sat down to meat*. But what gave occasion for the words of Christ was, that the ignorant Pharisees were offended, that while men thought Him to be a great man and a prophet, He conformed not to their unreasonable customs. Therefore it is added, *But the Pharisee began to think and say within himself, Why had he not first washed before dinner?*

AUGUSTINE. (Serm. 106.) For every day before dinner the Pharisees washed themselves with water, as if a daily washing could be a cleansing of

the heart. But the Pharisee thought within himself, yet did not give utterance to a word; nevertheless, He heard who perceived the secrets of the heart. Hence it follows, *And the Lord said unto him, Now do ye Pharisees make clean the outside of the cup and the platter; but your inward part is full of ravening and wickedness.*

CYRIL OF ALEXANDRIA. Now our Lord might also have used other words to admonish the foolish Pharisee, but he seizes the opportunity and framed his reproof from the things that were ready before him. At the hour, namely, of meals He takes for His example the cup and the platter, pointing out that it became the sincere servants of God to be washed and clean, not only from bodily impurity, but also from that which lies concealed within the power of the soul, just as any of the vessels which are used for the table ought to be free from all inward defilement.

AMBROSE. Now mark that our bodies are signified by the mention of earthly and fragile things, which when let fall a short distance are broken to pieces, and those things which the mind meditates within, it easily expresses through the senses and actions of the body, just as those things which the cup contains within make a glitter without. Hence also hereafter, by the word cup doubtless the passion of the body is spoken of. You perceive then, that not the outside of the cup and platter defiles us, but the inner parts. For he said, *But your inward part is full of ravening and wickedness.*

AUGUSTINE. (Serm. 106.) But how was it that He spared not the man by whom He was invited? Yea rather, He spared him by reproof, that when corrected He might spare him in the judgment. Further, He shews us that baptism also which is once given cleanses by faith; but faith is something within, not without. The Pharisees despised faith, and used washings which were without; while within they remained full of pollution. The Lord condemns this, saying, *Ye fools, did not he that made that which is without make that which is within also?*

BEDE. As if He says, He who made both natures of man, will have each to be cleansed. This is against the Manicheans, who think the soul only was created by God, but the flesh by the devil. It is also against those who abominate the sins of the flesh, such as fornication, theft, and the like; while

those of the Spirit, which are no less condemned by the Apostle, they disregard as trifling.

AMBROSE. Now our Lord as a good Master taught us how we ought to purify our bodies from defilement, saying, *But rather give alms of such things as ye have over: and, behold, all things are clean unto you.* You see what the remedies are; almsgiving cleanseth us, the word of God cleanseth us, according to that which is written, *Now ye are clean through the word which I have spoken unto you.* (John 15:3.)

CYPRIAN. (de Op. et Eleem.) The Merciful bids us to shew mercy; and because He seeks to save those whom He has redeemed at a great price, He teaches that they who have been defiled after the grace of baptism may again be made clean.

CHRYSOSTOM. (Hom. 72. in Joan.) Now He says, *give alms*, not injury. For almsgiving is that which is free from all injury. It makes all things clean, and is more excellent than fasting; which though it be the more painful, the other is the more profitable. It enlightens the soul, enriches it, and makes it good and beautiful, He who resolves to have compassion on the needy, will sooner cease from sin. For as the physician who is in the habit of healing the diseased is easily grieved by the misfortunes of others; so we, if we have devoted ourselves to the relief of others, shall easily despise things present, and be raised up to heaven. The unction of almsgiving then is no slight good, since it is capable of being applied to every wound.

BEDE. (quod superest.) He speaks of “what is over and above” our necessary food and clothing. For you are not commanded to give alms so as to consume yourself by want, but that after satisfying your wants, you should supply the poor to the utmost of your power. Or it must be taken in this way. Do that which remains within your power, that is, which is the only remedy remaining to those who have been hitherto engaged in so much wickedness; give alms. Which word applies to every thing which is done with profitable compassion. For not he alone gives alms who gives food to the hungry and things of that kind, but he also who gives pardon to the sinner, and prays for him, and reproves him, visiting him with some correcting punishment.

THEOPHYLACT. Or He means, “That which is uppermost.” For wealth rules the covetous man’s heart.

AMBROSE. The whole then of this beautiful discourse is directed to this end, that while it invites us to the study of simplicity, it should condemn the luxury and worldliness of the Jews. And yet even they are promised the abolition of their sins if they will follow mercy.

AUGUSTINE. (Serm. 106.) But if they cannot be cleansed except they believe on Him who cleanses the heart by faith, what is this which He says, *Give alms, and behold all things are clean to you?* Let us give heed, and perhaps He Himself explains it to us.

For the Jews withdrew a tenth part from all their produce, and gave it in alms, which rarely a Christian does. Therefore they mocked Him, for saying this to them as to men who did not give alms. God knowing this adds, *But woe unto you, Pharisees! for ye tithe mint and rue and all manner of herbs, and pass over judgment and the love of God.* This then is not giving alms. For to give alms is to shew mercy. If thou art wise, begin with thyself: for how art thou merciful to another, if cruel to thyself? Hear the Scripture, which says unto thee, *Have mercy on thy own soul, and please God.* (Ecclus. 30:23.) Return unto thy conscience, thou that livest in evil or unbelief, and then thou findest thy soul begging, or perhaps struck dumb with want. In judgment and love give alms to thy soul. What is judgment? Do what is displeasing to thyself. What is charity? Love God, love thy neighbour. If thou neglectest this alms, love as much you like, thou doest nothing, since thou doest it not to thyself.

CYRIL OF ALEXANDRIA. Or He says it by way of censure upon the Pharisees, who ordered those precepts only to be strictly observed by their people, which were the cause of fruitful returns to themselves. Hence they omitted not even the smallest herbs, but despised the work of inspiring love to God, and the just awarding of judgment.

THEOPHYLACT. For because they despised God, treating sacred things with indifference, He commands them to have love to God; but by judgment He implies the love of our neighbour. For when a man judges his neighbour justly, it proceeds from his love to him.

AMBROSE. Or judgment, because they do not bring to examination every thing that they do; charity, because they love not God with their heart. But that He might not make us zealous of the faith, to the neglect of good works, He sums up the perfection of a good man in a few words, *these ought ye to have done, and not to leave the other undone.*

CHRYSTOSTOM. (Hom. 73. in Matt.) Where indeed the subject treated was the Jewish cleansing, He altogether passed it by, but as the tithe is a kind of almsgiving, and the time was not yet come for absolutely destroying the customs of the law, therefore He says, *these ought ye to have done.*

AMBROSE. He reproves also the arrogance of the boasting Jews in seeking the preeminence: for it follows, *Woe unto you, Pharisees, for ye love the uppermost seats in the synagogues, &c.*

CYRIL OF ALEXANDRIA. By means of those things for which He blames us He makes us better. For He would have us be free from ambition, and not desire after vain show rather than the reality, which the Pharisees were then doing. For the greetings of men, and the rule over them, do not move us to be really useful, for these things fall to men though they be not good men. Therefore he adds, *Woe unto you, who are as graves which appear not.* For in wishing to receive greetings from men and to exercise authority over them, that they might be accounted great, they differ not from hidden graves, which glitter indeed with outward ornaments, but within are full of all uncleanness.

AMBROSE. And like *graves which appear not*, they deceive by their outside beauty, and by their look impose upon the passers by; as it follows, *And the men that walk over them are not aware of them*; so much that in truth, though they give outward promise of what is beautiful, inwardly they enclose all manner of pollution.

CHRYSTOSTOM. (Hom. 73.) But that the Pharisees were so, cannot be wondered at. But if we who are counted worthy to be the temples of God suddenly become graves full only of corruption, this is indeed the lowest wretchedness.

CYRIL OF ALEXANDRIA. (con. Julian. lib. 10.) Now here the apostate Julian says, that we must avoid graves which Christ says are unclean; but he knew not the force of our Saviour's words, for He did not command us to

depart from the graves, but likened to them the hypocritical people of the Pharisees.

11:45–54

45. Then answered one of the Lawyers, and said unto him, Master, thus saying thou reproachest us also.

46. And he said, Woe unto you also, ye Lawyers! for ye lade men with burdens grievous to be borne, and ye yourselves touch not the burdens with one of your fingers.

47. Woe unto you! for ye build the sepulchres of the prophets, and your fathers killed them.

48. Truly ye bear witness that ye allow the deeds of your fathers: for they indeed killed them, and ye build their sepulchres.

49. Therefore also said the wisdom of God, I will send them prophets and apostles, and some of them they shall slay and persecute:

50. That the blood of all the prophets, which was shed from the foundation of the world, may be required of this generation;

51. From the blood of Abel unto the blood of Zacharias, which perished between the altar and the temple: verily I say unto you, It shall be required of this generation.

52. Woe unto you, Lawyers! for ye have taken away the key of knowledge: ye enter not in yourselves, and them that were entering in ye hindered.

53. And as he said these things unto them, the Scribes and Pharisees began to urge him vehemently, and to provoke him to speak of many things:

54. Laying wait for him, and seeking to catch something out of his mouth, that they might accuse him.

CYRIL OF ALEXANDRIA. A reproof which exalts the meek is generally hateful to the proud man. When therefore our Saviour was blaming the Pharisees for transgressing from the right path, the body of Lawyers were struck with consternation. Hence it is said, *Then answered one of the Lawyers, and said unto him, Master; thus saying thou reproachest us also.*

BEDE. In what a grievous state is that conscience, which hearing the word of God thinks it a reproach against itself, and in the account of the punishment of the wicked perceives its own condemnation.

THEOPHYLACT. Now the Lawyers were different from the Pharisees. For the Pharisees being separated from the rest had the appearance of a religious sect; but those skilled in the Law were the Scribes and Doctors who solved legal questions.

CYRIL OF ALEXANDRIA. But Christ brings a severe charge against the Lawyers, and subdues their foolish pride, as it follows, *And he said, Woe unto you also, ye Lawyers, for ye lade men, &c.* He brings forward an obvious example for their direction. The Law was burdensome to the Jews as the disciples of Christ confess, but these Lawyers binding together legal burdens which could not be borne, placed them upon those under them, taking care themselves to have no toil whatever.

THEOPHYLACT. As often also as the teacher does what he teaches, he lightens the load, offering himself for an example. But when he does none of the things which he teaches others, the loads appear heavy to those who learn his teaching, as being what even their teacher is not able to bear.

BEDE. Now they are rightly told that they would not touch the burdens of the Law even with one of their fingers, that is, they fulfil not in the slightest point that law which they pretend to keep and transmit to the keeping of others, contrary to the practice of their fathers, without faith and the grace of Christ.

GREGORY OF NYSSA. So also are there now many severe judges of sinners, yet weak combatants; burdensome imposers of laws, yet weak bearers of burdens; who wish neither to approach nor to touch strictness of life, though they sternly exact it from their subjects.

CYRIL OF ALEXANDRIA. Having then condemned the burdensome dealing of the Lawyer, He brings a general charge against all the chief men of the Jews, saying, *Woe to you who build the tombs of the prophets, and your fathers killed them.*

AMBROSE. This is a good answer to the foolish superstition of the Jews, who in building the tombs of the prophets condemned the deeds of their fathers, but by rivalling their fathers' wickedness, throw back the sentence upon themselves. For not the building but the imitation of their deeds is looked upon as a crime. Therefore He adds, *Truly ye bear witness that ye allow, &c.*

BEDE. They pretended indeed, in order to win the favour of the multitude, that they were shocked at the unbelief of their fathers, since by splendidly honouring the memories of the prophets who were slain by them they condemned their deeds. But in their very actions they testify how much they coincide with their fathers' wickedness, by treating with insult that Lord whom the prophets foretold. Hence it is added, *Therefore also said the wisdom of God, I will send them prophets and apostles, and some of them they shall slay and persecute.*

AMBROSE. The wisdom of God is Christ. The words indeed in Matthew are, *Behold I send unto you prophets and wise men.*

BEDE. But if the same Wisdom of God sent prophets and Apostles, let heretics cease to assign to Christ a beginning from the Virgin; let them no longer declare one God of the Law and Prophets, another of the New Testament. For although the Apostolic Scripture often calls by the name of prophets not only those who foretell the coming Incarnation of Christ, but those also who foretell the future joys of the kingdom of heaven, yet I should never suppose that these were to be placed before the Apostles in the order of enumeration.

ATHANASIUS. (Apol. 1. de fuga sua.) Now if they kill, the death of the slain will cry out the louder against them; if they pursue, they send forth memorials of their iniquity, for flight makes the pursuit of the sufferers to redound to the great disgrace of the pursuers. For no one flees from the merciful and gentle, but rather from the cruel and evil-minded man. And

therefore it follows, *That the blood of all the prophets who have been slain from the foundation of the world may be required of this generation.*

BEDE. It is asked, How comes it that the blood of all the prophets and just men is required of the single generation of the Jews; whereas many of the saints, both before the Incarnation and after, have been slain by other nations? But it is the manner of the Scriptures frequently to reckon two generations of men, one of the good, and the other of the evil.

CYRIL OF ALEXANDRIA. Although then He says pointedly of this generation, He expresses not merely those who were then standing by Him and listening, but every manslayer. For like is attributed to like.

CHRYSTOM. (Hom. 74. in Matt.) But if He means that the Jews are about to suffer worse things, this will not be undeserved, for they have dared to do worse than all. And they have been corrected by none of their past calamities, but when they saw others sin, and punished, they were not made better, but did likewise; yet it will not be that one shall suffer punishment for the sins of others.

THEOPHYLACT. But our Lord shews that the Jews have inherited the malice of Cain, since he adds, *From the blood of Abel, to the blood of Zacharias, &c.* Abel, inasmuch as he was slain by Cain; but Zacharias, whom they slew between the temple and the altar, some say was the Zacharias of old time, the son of Jehoiadah the Priest.

BEDE. Why He begins *from the blood of Abel*, who was the first martyr, we need not wonder; but why, *to the blood of Zacharias*, is a question, since many were slain after him even up to our Lord's birth, and soon after His birth the Innocents, unless perhaps it was because Abel was a shepherd, Zacharias a Priest. And the one was killed in the field, the other in the court of the temple, martyrs of each class, that is, under their names are shadowed both laymen, and those engaged in the office of the altar.

GREGORY OF NYSSA. (Orat. in Diem Nat. Christi.) But some say that Zacharias, the father of John, by the spirit of prophecy forecasting the mystery of the immaculate virginity of the mother of God, in no wise separated her from the part of the temple set apart for virgins, wishing to shew that it was in the power of the Creator of all things to manifest a new birth, while he did not deprive the mother of the glory of her virginity. Now

this part was between the altar and the temple, in which was placed the brazen altar, where for this reason they slew him. It is said also, that when they heard the King of the world was about to come, from fear of subjection they designedly attacked him who bore witness to His coming, and slew the priest in the temple.

GREEK EXPOSITOR. (Geometer.) But others give another reason for the destruction of Zacharias. For at the murder of the children the blessed John was to be slain with the rest of the same age, but Elisabeth, snatching up her son from the midst of the slaughter, sought the desert. And so when Herod's soldiers could not find Elisabeth and the child, they turn their wrath against Zacharias, killing him as he was ministering in the temple.

It follows, *Woe to you, lawyers, for ye have taken away the key of knowledge.*

BASIL. (in Esai. 1.) This word *woe*, which is uttered with pain intolerable, is suited to those who were shortly after to be cast out into grievous punishment.

CYRIL OF ALEXANDRIA. Now we say, the law itself is the key of knowledge. For it was both a shadow and a figure of the righteousness of Christ, therefore it became the Lawyers, as instructors of the Law of Moses and the words of the Prophets, to reveal in a certain measure to the Jewish people the knowledge of Christ. This they did not, but on the contrary detracted from the divine miracles, and spoke against His teaching, *Why hear ye him?* So then they took away the key of knowledge. Hence it follows, *Ye entered not in yourselves, and them that were entered in ye hindered.* But faith also is the key of knowledge. For by faith comes also the knowledge of truth, according to that of Isaiah, *Unless ye have believed, ye will not understand.* (Isa. 7:9. LXX.) The Lawyers then have taken away the key of knowledge, not permitting men to believe in Christ.

AUGUSTINE. (de qu. Ev. l. ii. q. 23.) But the key of knowledge is also the humility of Christ, which they would neither themselves understand, nor let be understood by others.

AMBROSE. Those also are even now condemned under the name of Jews, and made subject to future punishment, who, while usurping to themselves

the teaching of divine knowledge, both hinder others, and do not themselves acknowledge that which they profess.

AUGUSTINE. (de con. Ev. lib. ii. c. 75.) Now all these things Matthew records to have been said after our Lord had come into Jerusalem. But Luke relates them here, when our Lord was yet on His journey to Jerusalem. From which they appear to me to be similar discourses, of which Matthew has given one, Luke the other.

BEDE. But how true were the charges of unbelief, hypocrisy, and impiety, brought against the Pharisees and Lawyers they themselves testify, striving not to repent, but to entrap the Teacher of truth; for it follows, *And as he said these things to them, the Pharisees and Lawyers began to urge him vehemently.*

CYRIL OF ALEXANDRIA. Now this urging is taken to mean pressing upon Him, or threatening Him, or waxing furious against Him. But they began to interrupt His words in many ways, as it follows, *And to force him to speak of many things.*

THEOPHYLACT. For when several are questioning a man on different subjects, since he can not reply to all at once, foolish people think he is doubting. This also was part of their wicked design against Him; but they sought also in another way to control His power of speech, namely, by provoking Him to say something by which He might be condemned; whence it follows, *Laying in wait for him, and seeking to catch something out of his mouth, that they might accuse him.* Having first spoken of “forcing,” Luke now says to catch or seize something from His mouth; at one time indeed they asked Him concerning the Law, that they might convict as a blasphemer Him who accused Moses; but at another time concerning Cæsar, that they might accuse Him as a traitor and rebel against the majesty of Cæsar.

CHAP. 12

12:1–3

1. In the mean time, when there were gathered together an innumerable multitude of people, insomuch that they trode one upon another, he began to say unto his disciples first of all, Beware ye of the leaven of the Pharisees, which is hypocrisy.

2. For there is nothing covered, that shall not be revealed; neither hid, that shall not be known.

3. Therefore whatsoever ye have spoken in darkness shall be heard in the light; and that which ye have spoken in the ear in closets shall be proclaimed upon the housetops.

THEOPHYLACT. The Pharisees sought indeed to catch Jesus in His talk, that they might lead away the people from Him. But this design of theirs is reversed. For the people came all the more unto Him gathered together by thousands, and so desirous to attach themselves to Christ, that they pressed one upon another. So mighty a thing is truth, so feeble every where deceit. Whence it is said, *And when there were gathered together a great multitude, insomuch that they trode upon one another, he began to say unto his disciples, Beware ye of the leaven of the Pharisees, which is hypocrisy.*

CYRIL OF ALEXANDRIA. For they were false accusers; therefore Christ warned His disciples against them.

GREGORY NAZIANZEN. When leaven is praised it is as composing the bread of life, but when blamed it signifies a lasting and bitter maliciousness.

THEOPHYLACT. He calls their hypocrisy leaven, as perverting and corrupting the intentions of the men in whom it has sprung up. For nothing so changes the characters of men as hypocrisy.

BEDE. For as a little leaven leaveneth a whole lump of meal, (1 Cor. 5:6.) so hypocrisy will rob the mind of all the purity and integrity of its virtues.

AMBROSE. Our Lord has introduced a most forcible argument for preserving simplicity, and being zealous for the faith, that we should not after the manner of faithless Jews put one thing in practice, while in words we pretend another, namely, that at the last day the hidden thoughts accusing or

else excusing one another, shall be seen to reveal the secrets of our mind. Whence it is added, *There is nothing hid which shall not be revealed.*

ORIGEN. He either then says this concerning that time when God shall judge the secrets of men, or He says it because however much a man may endeavour to hide the good deeds of another by discredit, good of its own nature cannot be concealed.

CHRYSTOSTOM. (Hom. 34. in Matt.) As if He says to His disciples, Although now some call you deceivers and wizards, time shall reveal all things and convict them of calumny, while it makes known your virtue. Therefore whatsoever things I have spoken to you in the small corner of Palestine, these boldly and with open brow, casting away all fear, proclaim to the whole world. And therefore He adds, *Whatsoever ye have spoken in darkness shall be heard in light.*

BEDE. Or He says this, because all the things which the Apostles of old spoke and suffered amid the darkness of oppression and the gloom of the prison, are now that the Church is made known through the world and their acts are read, publicly proclaimed. The words, *shall be proclaimed on the housetops*, are spoken according to the manner of the country of Palestine, where they are accustomed to live on the housetops. For their roofs were not after our way raised to a point, but flat shaped, and level at the top. Therefore He says, *proclaimed on the housetops*; that is, spoken openly in the hearing of all men.

THEOPHYLACT. Or this is addressed to the Pharisees; as if He said, O Pharisees, what you have spoken in darkness, that is, all your endeavours to tempt me in the secrets of your hearts, shall be heard in the light, for I am the light, and in My light shall be known whatsoever your darkness devises. And what you have spoken in the ear and in closets, that is, whatsoever in whispers you have poured into one another's ears, shall be proclaimed on the housetops, that is, was as audible to me as if it had been cried aloud on the housetops. Herein also you may understand that the light is the Gospel, but the housetop the lofty souls of the Apostles. But whatever things the Pharisees plotted together, were afterwards divulged and heard in the light of the Gospel, the great Herald, the Holy Spirit, presiding over the souls of the Apostles.

12:4–7

4. And I say unto you my friends, Be not afraid of them that kill the body, and after that have no more that they can do.

5. But I will forewarn you whom ye shall fear: Fear him, which after he hath killed hath power to cast into hell; yea, I say unto you, Fear him.

6. Are not five sparrows sold for two farthings, and not one of them is forgotten before God?

7. But even the very hairs of your head are all numbered. Fear not therefore: ye are of more value than many sparrows.

AMBROSE. Since unbelief springs from two causes, either from a deeply-seated malice or a sudden fear; lest any one from terror should be compelled to deny the God whom he acknowledges in his heart, He well adds, *And I say unto you my friends, Be not afraid of them that kill the body, &c.*

CYRIL OF ALEXANDRIA. For it is not absolutely to every one that this discourse seems to apply, but to those who love God with their whole heart to whom it belongs to say, *Who shall separate us from the love of Christ?* (Rom. 8:3.) But they who are not such, are tottering, and ready to fall down. Moreover our Lord says, *Greater love hath no man than this, that a man lay down his life for his friends.* (John 15:13.) How then is it not most ungrateful to Christ not to repay Him what we receive?

AMBROSE. He tells us also, that that death is not terrible for which at a far more costly rate of interest immortality is to be purchased.

CYRIL OF ALEXANDRIA. We must then consider that crowns and honours are prepared for the labours of those upon whom men are continually venting forth their indignation, and to them the death of the body is the end of their persecutions. Whence He adds, *And after this have nothing more that they can do.*

BEDE. Their rage then is but useless raving, who cast the lifeless limbs of martyrs to be torn in pieces by wild beasts and birds, seeing that they can in

no wise prevent the omnipotence of God from quickening and bringing them to life again.

CHRYSOSTOM. (Hom. 22. in Matt.) Observe how our Lord makes His disciples superior to all, by exhorting them to despise that very death which is terrible to all. At the same time also he brings them proofs of the immortality of the soul: adding, *I will forewarn you whom ye shall fear: fear him, which after he hath killed hath power to cast into hell.*

AMBROSE. For our natural death is not the end of punishment: and therefore He concludes that death is the cessation of bodily punishment, but the punishment of the soul is everlasting. And God alone is to be feared, to whose power nature prescribes not, but is herself subject; adding, *Yea, I say unto you, Fear him.*

THEOPHYLACT. Here observe, that upon sinners death is sent as a punishment, since they are here tormented by destruction, and afterwards thrust down into hell. But if you will sift the words you will understand something farther. For He says not, “Who casts into hell,” but *has power to cast*. For not every one dying in sin is forthwith thrust down into hell, but there is sometimes pardon given for the sake of the offerings and prayers which are made for the dead ^a.

AMBROSE. Our Lord then had instilled the virtue of simplicity, had awakened a courageous spirit. Their faith alone was wavering, and well did He strengthen it by adding with respect to things of less value, *Are not five sparrows sold for two farthings? and not one of them is forgotten before God*. As if He said, If God forgets not the sparrows, how can He man?

BEDE. The dipondius is a coin of the lightest weight, and equal to two asses.

GLOSS. (ordin.) Now that which in number is one is in weight an ass, but that which is two is a dipondius.

AMBROSE. But perhaps some one will say, How is it that the Apostle says, *Does the Lord care for oxen?* (1 Cor. 9:9.) whereas an ox is of more value than a sparrow; but to care for is one thing, to have knowledge another.

ORIGEN. Literally, hereby is signified the quickness of the Divine foresight, which reaches even to the least things. But mystically, the five sparrows justly represent the spiritual senses, which have perception of high

and heavenly things: beholding God, hearing the Divine voice, tasting of the bread of life, smelling the perfume of Christ's anointing, handling the Word of Life. And these being sold for two farthings, that is, being lightly esteemed by those who count as perishing whatever is of the Spirit, are not forgotten before God. But God is said to be forgetful of some because of their iniquities.

THEOPHYLACT. Or these five senses are sold for two farthings, that is, the New and Old Testament, and are therefore not forgotten by God. Of those whose senses are given up to the word of life that they may be fit for the spiritual food, the Lord is ever mindful.

AMBROSE. Or else; A good sparrow is one which nature has furnished with the power of flying; for nature has given us the grace of flying, pleasure has taken it away, which loads with meats the soul of the wicked, and moulds it towards the nature of a fleshly mass. The five senses of the body then, if they seek the food of earthly alloy, cannot fly back to the fruits of higher actions. A bad sparrow therefore is one which has lost its habit of flying through the fault of earthly grovelling; such are those sparrows which are sold for two farthings, namely, at the price of worldly luxury. For the enemy sets up his, as it were, captive slaves, at the very lowest price. But the Lord, being the fit judge of His own work, has redeemed at a great price us, His noble servants, whom He hath made in His own image.

CYRIL OF ALEXANDRIA. It is His care then diligently to know the life of the saints. Whence it follows, *But the hairs of your heads are all numbered*; by which He means, that of all things which relate to them He has most accurate knowledge, for the numbering manifests the minuteness of the care exercised.

AMBROSE. Lastly, the numbering of the hairs is not to be taken with reference to the act of reckoning, but to the capability of knowing. Yet they are well said to be numbered, because those things which we wish to preserve we number.

CYRIL OF ALEXANDRIA. Now mystically, indeed, the head of a man is his understanding, but his hairs the thoughts, which are open to the eye of God.

THEOPHYLACT. Or, by the head of each of the faithful, you must understand a conversation meet for Christ, but by his hair, the works of bodily

mortification which are numbered by God, and are worthy of the Divine regard.

AMBROSE. If then such is the majesty of God, that a single sparrow or the number of our hair is not beside His knowledge, how unworthy is it to suppose that the Lord is either ignorant of the hearts of the faithful, or despises them so as to account them of less value. Hence He proceeds to conclude, *Fear not then, ye are of more value than many sparrows.*

BEDE. We must not read, *Ye are more*, which relates to the comparison of number, but ye are of more value, that is, of greater estimation in the sight of God.

ATHANASIUS. (pluris estis) Now I ask the Arians, if God, as if disdaining to make all other things, made only His Son, but deputed all things to His Son; how is it that He extends His providence even to such trifling things as our hair, and the sparrows? For upon whatever things He exercises His providence, of these is He the Creator by His own word.

12:8–12

8. Also I say unto you, Whosoever shall confess me before men, him shall the Son of man also confess before the angels of God:

9. But he that denieth me before men shall be denied before the angels of God.

10. And whosoever shall speak a word against the Son of man, it shall be forgiven him: but unto him that blasphemeth against the Holy Ghost it shall not be forgiven.

11. And when they bring you unto the synagogues, and unto magistrates, and powers, take ye no thought how or what thing ye shall answer, or what ye shall say:

12. For the Holy Ghost shall teach you in the same hour what ye ought to say.

BEDE. It was said above, that every hidden work and word is to be revealed, but He now declares that this revelation is to take place in the presence of the heavenly city and the eternal Judge and King; saying, *But I say unto you, Whosoever shall confess me, &c.*

AMBROSE. He has also well introduced faith, stimulating us to its confession, and to faith itself He has placed virtue as a foundation. For as faith is the incentive to fortitude, so is fortitude the strong support of faith.

CHRYSOSTOM. (Hom. 34. in Matt.) The Lord is not then content with an inward faith, but requires an outward confession, urging us to confidence and greater love. And since this is useful for all, He speaks generally, saying, *Whosoever shall confess me, &c.*

CYRIL OF ALEXANDRIA. Now Paul says, *If thou wilt confess with thy mouth the Lord Jesus, and believe in thy heart that God raised him from the dead, thou shalt be saved.* (Rom. 10:9.) The whole mystery of Christ is conveyed in these words. For we must first confess that the Word born of God the Father, that is, the only-begotten Son of His substance, is Lord of

all, not as one who had gained His Lordship from without and by stealth, but who is in truth by His nature Lord, as well as the Father. Next we must confess that God raised Him from the dead, who was Himself truly made man, and suffered in the flesh for us; for such He rose from the dead. Whoever then will so confess Christ before men, namely, as God and the Lord, Christ will confess him before the angels of God at that time when He shall descend with the holy angels in the glory of His Father at the end of the world.

EUSEBIUS. But what will be more glorious than to have the only-begotten Word of God Himself to bear witness in our behalf at the divine judgment, and by His own love to draw forth as a recompense for confession, a declaration upon that soul to whom He bears witness, For not as abiding without him to whom He bears witness, but as dwelling in him and filling him with light, He will give His testimony. But having confirmed them with good hope by so great promises, He again rouses them by more alarming threats, saying, *But he that denieth me before men, shall be denied before the Angels of God.*

CHRYSOSTOM. (ubi sup.) Both in condemnation a greater punishment is announced, and in blessing a greater reward; as if He said, Now you confess and deny, but I then, for a far greater recompense of good and evil awaits them in the world to come.

EUSEBIUS. He rightly declares this threatening, in order that none should refuse to confess Him by reason of the punishment, which is to be denied by the Son of God, to be disowned by Wisdom, to fall away from life, to be deprived of light, and to lose every blessing; but all these things to suffer before God the Father who is in heaven, and the Angels of God.

CYRIL OF ALEXANDRIA. Now they who deny are first indeed those who in time of persecution renounce the faith. Besides these, there are heretical teachers also, and their disciples.

CHRYSOSTOM. There are other modes also of denying which St. Paul describes, saying, *They profess that they know God, but in works they deny him.* (Tit. 1:16.) And again, *If any provide not for his own, and specially for those of his own house, he hath denied the faith, and is worse than an infidel.* (1 Tim. 5:8.) Also, *Flee from covetousness, which is idolatry.* (Col.

3:5.) Since then there are so many modes of denial, it is plain that there are many likewise of confession, which whosoever has practised, shall hear that most blessed voice with which Christ greets all who have confessed Him. But mark the precaution of the words. For in the Greek he says, *Whosoever shall confess in Me*, shewing that not by his own strength, but by the aid of grace from above, a man confesses Christ. But of him who denies, He said not “in Me,” but *me*. For though being destitute of grace he denies, he is nevertheless condemned, because the destitution is owing to him who is forsaken, or he is forsaken for his own fault.

BEDE. But lest from what He says, that those who have denied Him are to be denied, it should be supposed that the condition of all was alike, that is, both of those who deny deliberately, and those who deny from infirmity or ignorance, He immediately added, *And whosoever shall speak a word against the Son of Man, it shall be forgiven him*.

CYRIL OF ALEXANDRIA. But if our Saviour means to imply, that if any injurious word is spoken by us against a common man, we shall obtain pardon if we repent, there is no difficulty in the passage, for since God is by nature merciful, He restores those who are willing to repent. But if the words are referred to Christ how is he not to be condemned who speaks a word against Him?

AMBROSE. Truly by the Son of Man we understand Christ, Who by the Holy Spirit was born of a virgin, seeing that His only parent on earth is the Virgin. What then, is the Holy Spirit greater than Christ, that they who sin against Christ should obtain pardon, while they who offend against the Holy Spirit are not thought worthy to obtain it? But where there is unity of power there is no question of comparison.

ATHANASIUS. (Ep. 4. ad Serap.) The ancients indeed, the learned Origen and the great Theognostus, describe this to be the blasphemy against the Holy Ghost, when they who have been counted worthy of the gift of the Holy Spirit in Baptism, fall back into sin. For they say that for this reason they can not obtain pardon; as Paul says, *It is impossible for those who have been made partakers of the Holy Ghost to renew them again, &c.* (Heb. 6:4.)

But each adds his own explanation. For Origen gives this as his reason; God the Father indeed penetrates and contains all things, but the power of the Son extends to rational things only; the Holy Spirit is only in those who partake of Him in the gift of Baptism. When then catechumens and heathens sin, they sin against the Son who abideth in them, yet they may obtain pardon when they become worthy of the gift of regeneration. But when the baptized commit sin, he says that their offence touches the Spirit, after coming to whom they have sinned, and therefore their condemnation must be irrevocable.

But Theognostus says, that he who has gone beyond both the first and second threshold deserves less punishment, but he who has also passed the third, shall no more receive pardon. By the first and second threshold, he speaks of the doctrine of the Father and the Son, but by the third the partaking of the Holy Spirit. According to St. John, *When the Spirit of truth is come, he will lead you into all truth.* (John 16:13.) Not as though the doctrine of the Spirit was above that of the Son, but because the Son condescends to those who are imperfect, but the Spirit is the seal of those who are perfect. If then not because the Spirit is above the Son, blasphemy against the Spirit is unpardonable; but because remission of sin is indeed to the imperfect, but no excuse remains to the perfect, therefore since the Son is in the Father, He is in those in whom the Father and the Spirit are not absent, for the Holy Trinity cannot be divided. Besides this, if all things were made by the Son, and all things consist in Him, He will Himself be truly in all; so that it must needs be, that he who sinneth against the Son, sinneth against the Father also, and against the Holy Spirit. But holy Baptism is given in the name of the Father, and the Son, and the Holy Spirit. And so they that sin after baptism commit blasphemy against the holy Trinity. But if the Pharisees had not received baptism, how did He condemn them as if they had spoken blasphemy against the Holy Spirit, of which they were not yet partakers, especially since He did not accuse them simply of sin, but of blasphemy? But these differ, for he who sins transgresses the Law, but he who blasphemes offends against the Deity Himself. But again, if to those who sin after baptism there is no remission of the punishment of their offences, how does the Apostle pardon the penitent at Corinth; (2 Cor. 11:10) but he travails in birth of the backsliding Galatians until Christ be formed again in them. (Gal. 4:19.)

And why also do we oppose Novatus, who does away with repentance after baptism? The Apostle to the Hebrews does not thus reject the repentance of sinners, but lest they should suppose that as according to the rites of the Law, under the veil of repentance there could be many and daily baptisms, he therefore warns them indeed to repent, but tells them that there could be only one renewal, namely, by Baptism. But with such considerations I return to the dispensation (οἰκονομίαν) which is in Christ, who being God was made man; as very God raised the dead; as clothed with the flesh, thirsted, laboured, suffered. When any then, looking to human things, see the Lord athirst or in suffering, and speak against the Saviour as if against a man, they sin indeed, yet may speedily on repentance receive pardon, alleging as excuse the weakness of His body. And again when any, beholding the works of Deity, doubt concerning the nature of our Lord's body, they also sin grievously. But these too if they repent may be quickly pardoned, seeing that they have an excuse in the greatness of the works. But when they refer the works of God to the Devil, justly do they undergo the irrevocable sentence, because they have judged God to be the Devil, and the true God to have nothing more in His works than the evil spirits. To this unbelief then the Pharisees had come. For when the Saviour manifested the works of the Father, raising the dead, giving sight to the blind, and such like deeds, they said that these were the works of Beelzebub. As well might they say, looking at the order of the world and the providence exercised over it, that the world was created by Beelzebub. As long then as regarding human things they erred in knowledge, saying, *Is not this the carpenter's son, and how knoweth this man things which he never learnt?* He suffered them as sinning against the Son of man; but when they wax more furious, saying that the works of God are the works of Beelzebub, He no longer endured them. For thus also He endured their fathers so long as their murmurings were for bread and water; but when having found a calf, they impute to it the divine mercies they had received, they were punished. At first indeed multitudes of them were slain, afterwards He said indeed, *Nevertheless, in the day when I visit I will visit their sin upon them.* (Exod. 32:34.) Such then is the sentence passed upon the Pharisees, that in the flame prepared for the devil they shall be together with him everlastingly consumed. Not then to make comparison between a blasphemy spoken against Himself and the Holy Spirit said He these things, as if the Spirit were the greater, but each blasphemy being uttered against

Him, He shews the one to be greater, the other less. For looking at Him as man they reviled Him, and said that His works were those of Beelzebub.

AMBROSE. Thus it is thought by some that we should believe both the Son and the Holy Spirit to be the same Christ, preserving the distinction of Persons with the unity of the substance, since Christ both God and man is one Spirit, as it is written, *The Spirit before our face, Christ the Lord*; (Lam. 4:20.) the same Spirit is holy, for both the Father is holy, and the Son holy, and the Spirit holy. If then Christ is each, what difference is there except we know that it is not lawful for us to deny the divinity of Christ?

BEDE. Or else; Whoso saith that the works of the Holy Spirit are those of Beelzebub, it shall not be forgiven him either in the present world, or in that which is to come. Not that we deny that if he could come to repentance he could be forgiven by God, but that we believe that such a blasphemer as by the necessity of his deserts he would never come to forgiveness, so neither to the fruits themselves of a worthy repentance; according to that, *He hath blinded their eyes, so that they should not be converted, and I should heal them*. (Isa. 6:10.)

CYRIL OF ALEXANDRIA. But if the Holy Spirit were a creature, and not of the divine substance of the Father and the Son, how does an injury committed against Him entail upon it so great a punishment as is denounced against those that blaspheme against God?

BEDE. Nor however are all they who say that the Spirit is not holy, or is not God, but is inferior to the Father and the Son, involved in the crime of unpardonable blasphemy, because they are led to do it through human ignorance, not a demoniacal hatred, as the rulers of the Jews were.

AUGUSTINE. (Serm. 71.) Or if it were here said, "Who hath spoken any blasphemy whatever against the Holy Spirit," we ought then to understand thereby "all blasphemy;" but because it was said, *who blasphemeth against the Holy Spirit*, let it be understood of him that blasphemed not in any way, but in such a manner that it can never be pardoned him. For so when it was said, *The Lord tempteth no man*, (James 1:13.) that is not spoken of every, but only of a certain kind of temptation. Now what that kind of blasphemy against the Holy Spirit is, let us see. The first blessing of believers is forgiveness of sins in the Holy Spirit. Against this free gift the impenitent

heart speaks. Impenitence itself therefore is blasphemy against the Spirit, which is neither forgiven in this world, nor in that which is to come; for repentance gains that forgiveness in this world which is to avail in the world to come.

CYRIL OF ALEXANDRIA. But the Lord after having inspired such great fear, and prepared men to resist those who depart from a right confession, commanded them for the rest to take no care what they should answer, because for those who are faithfully disposed, the Holy Spirit frames fit words, as their teacher, and dwelling within them. Whence it follows, *And when they shall bring you into synagogues, take no thought how or what ye shall answer.*

GLOSS. (inter.) Now he says, *how*, with respect to the manner of speaking, *what*, with respect to the manner of intention. How ye shall answer to those who ask, or what ye shall say to those who wish to learn.

BEDE. For when we are led for Christ's sake before judges, we ought to offer only our will for Christ, but in answering, the Holy Spirit will supply His grace, as it is added, *For the Holy Spirit will leach you, &c.*

CHRYSTOSTOM. (Hom. 33. in Matt.) But elsewhere it is said, *Be ready to answer every one who shall ask you for a reason of the hope that is in you.* When indeed a contest or strife arises among friends, He bids us take thought, but when there are the terrors of a court of justice and fear on every side, He gives His own strength so as to inspire boldness and utterance, but not dismay.

THEOPHYLACT. Since then our weakness is twofold, and either from fear of punishment we shun martyrdom, or because we are ignorant and can not give a reason of our faith, he has excluded both; the fear of punishment in that He said, *Fear not them which kill the body*, but the fear of ignorance, when He said, *Take no thought how or what ye shall answer, &c.*

12:13–15

13. And one of the company said unto him, Master, speak to my brother, that he divide the inheritance with me.

14. And he said unto him, Man, who made me a judge or a divider over you?

15. And he said unto them, Take heed, and beware of covetousness: for a man's life consisteth not in the abundance of the things which he possesseth.

AMBROSE. The whole of the former passage is given to prepare us for undergoing suffering for confessing the Lord, or for contempt of death, or for the hope of reward, or for denunciation of the punishment that will await him to whom pardon will never be granted. And since covetousness is generally wont to try virtue, for destroying this also, a precept and example is added, as it is said, *And one of the company said to him, Speak to my brother, that he divide the inheritance with me.*

THEOPHYLACT. As these two brothers were contending concerning the division of their paternal inheritance, it follows, that one meant to defraud the other; but our Lord teaches us that we ought not to be set on earthly things, and rebukes him that called Him to the division of inheritance; as it follows, *And he said unto him, Man, who made me a judge or a divider over you?*

BEDE. He who wills to impose the trouble of division of lands upon the Master who is commending the joys of heavenly peace, is rightly called man, according to that, *whereas there is envying, strife, and divisions among you, are ye not men?* (1 Cor. 3:3.)

CYRIL OF ALEXANDRIA. Now the Son of God, when He was made like unto us, was appointed by God the Father to be King and Prince upon his holy Mount of Sion, to make known the Divine command.

AMBROSE. Well then does He avoid earthly things who had descended for the sake of divine things, and deigns not to be a judge of strifes and arbiter of laws, having the judgment of the quick and dead and the recompensing of works. You should consider then, not what you seek, but from whom you ask it; and you should not eagerly suppose that the greater are to be disturbed by the less. Therefore is this brother deservedly disappointed who desired to occupy the steward of heavenly things with corruptible, seeing that between brothers no judgment should intervene, but natural affection

should be the umpire to divide the patrimony, although immortality not riches should be the patrimony which men should wait for.

BEDE. He takes occasion from this foolish petitioner to fortify both the multitudes and His disciples alike by precept and example against the plague of covetousness. Whence it follows, *He said to them, Take heed, and beware of all covetousness*; and he says, *of all*, because some things seem to be honestly done, but the internal judge decides with what intention they are done.

CYRIL OF ALEXANDRIA. Or he says, *of all covetousness*, that is, great and little. For covetousness is unprofitable, as the Lord says, *Ye shall build houses of hewn stone, and shall not dwell in them.* (Amos 5:11, Isa. 5:10.) And elsewhere, *Yea ten acres of vineyards shall yield one bath, and the seed of an homer shall yield an ephah.* But also in another way it is unprofitable, as he shews, adding, *For a man's life consisteth not in the abundance, &c.*

THEOPHYLACT. This our Lord says to rebuke the motives of the covetous, who seem to heap up riches as if they were going to live for a long time. But will wealth ever make thee long lived? Why then dost thou manifestly undergo evils for the sake of an uncertain rest? For it is doubtful whether thou oughtest to attain to an old age, for the sake of which thou art collecting treasures.

12:16–21

16. And he spake a parable unto them, saying, The ground of a certain rich man brought forth plentifully:

17. And he thought within himself, saying, What shall I do, because I have no room where to bestow my fruits?

18. And he said, This will I do: I will pull down my barns, and build greater; and there will I bestow all my fruits and my goods.

19. And I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry.

20. But God said unto him, Thou fool, this night thy soul shall be required of thee: then whose shall those things be, which thou hast provided?

21. So is he that layeth up treasure for himself, and is not rich toward God.

THEOPHYLACT. Having said that the life of man is not extended by abundance of wealth, he adds a parable to induce belief in this, as it follows, *And he spake a parable unto them, saying, The ground of a certain rich man brought forth plentifully.*

BASIL. (in Hom. de Avar.) Not indeed about to reap any good from his plenty of fruits, but that the mercy of God might the more appear, which extends its goodness even to the bad; sending down His rain upon the just and the unjust. But what are the things wherewith this man repays his Benefactor? He remembered not his fellow-creatures, nor deemed that he ought to give of his superfluities to the needy. His barns indeed bursting from the abundance of his stores, yet was his greedy mind by no means satisfied. He was unwilling to put up with his old ones because of his covetousness, and not able to undertake new ones because of the number, for his counsels were imperfect, and his care barren. Hence it follows, *And he thought.* His complaint is like that of the poor. Does not the man oppressed with want say, What shall I do, whence can I get food, whence clothing? Such things also the rich man utters. For his mind is distressed on account of his fruits pouring out from his storehouse, lest perchance when they have come forth they should profit the poor; like the glutton who had rather burst from eating, than give any thing of what remains to the starving.

GREGORY. (Mor. 15. c. 13.) O adversity, the child of plenty. For saying, *What shall I do*, he surely betokens, that, oppressed by the success of his wishes, he labours as it were under a load of goods.

BASIL. (ubi sup.) It was easy for him to say, I will open my barn, I will call together the needy, but he has no thought of want, only of amassing; for it follows, *And he said, This will I do, I will pull down my barns.* Thou doest well, for the storehouses of iniquity are worthy of destruction. Pull down thy barns, from which no one receives comfort. He adds, *I will build*

greater. But thou shalt complete these, wilt thou again destroy them? What more foolish than labouring on for ever. Thy barns, if thou wilt, are the home of the poor. But thou wilt say, *Whom do I wrong by keeping what is my own?* For it follows also, *And there will I bestow all my fruits and my goods.* Tell me what is thine, from whence didst thou get it and bring it into life? As he who anticipates the public games, injures those who are coming by appropriating to himself what is appointed for the common use, so likewise the rich who regard as their own the common things which they have forestalled. For if every one receiving what is sufficient for his own necessity would leave what remains to the needy, there would be no rich or poor.

CYRIL OF ALEXANDRIA. Observe also in another respect the folly of his words, when he says, *I will gather all my fruits*, as if he thought that he had not obtained them from God, but that they were the fruits of his own labours.

BASIL. (ubi sup.) But if thou confessest that those things have come to thee from God, is God then unjust in distributing to us unequally. Why dost thou abound while another begs? unless that thou shouldest gain the rewards of a good stewardship, and be honoured with the meed of patience. Art not thou then a robber, for counting as thine own what thou hast received to distribute? It is the bread of the famished which thou receivest, the garment of the naked which rots in thy possession, the money of the pennyless which thou hast buried in the earth. Wherefore then dost thou injure so many to whom thou mightest be a benefactor.

CHRYSOSTOM. (Hom. 8. in 2 ad Tim.) But in this he errs, that he thinks those things good which are indifferent. For there are some things good, some evil, some between the two. The good are chastity, and humility, and the like, which when a man chooses he becomes good. But opposed to these are the evil, which when a man chooses he becomes bad; and there are the neutral, as riches, which at one time indeed are directed to good, as to almsgiving, at other times to evil, as to covetousness. And in like manner poverty at one time leads to blasphemy, at another to wisdom, according to the disposition of the user.

CYRIL OF ALEXANDRIA. The rich man then builds barns which last not, but decay, and what is still more foolish, reckons for himself upon a long

life; for it follows, *And I will say unto my soul, Soul, thou hast much goods laid up for many years.* But, O rich man, thou hast indeed fruits in thy barns, but as for many years whence canst thou obtain them?

ATHANASIUS. (non occ.) Now if any one lives so as to die daily, seeing that our life is naturally uncertain, he will not sin, for the greater fear destroys very much pleasure, but the rich man on the contrary, promising to himself length of life, seeks after pleasures, for he says, *Rest*, that is, from toil, *eat, drink, and be merry*, that is, with great luxury.

BASIL. (ubi sup.) Thou art so careless with respect to the goods of the soul, that thou ascribest the meats of the body to the soul. If indeed it has virtue, if it is fruitful in good works, if it clings to God, it possesses many goods, and rejoices with a worthy joy. But because thou art altogether carnal and subject to the passions, thou speakest from thy belly, not from thy soul.

CHRYSOSTOM. (Hom. 39, 8. in 1 ad Cor.) Now it behoves us not to indulge in delights which fattening the body make lean the soul, and bring a heavy burden upon it, and spread darkness over it, and a thick covering, because in pleasure our governing part which is the soul becomes the slave, but the subject part, namely the body, rules. But the body is in need not of luxuries but of food, that it may be nourished, not that it may be racked and melt away. For not to the soul alone are pleasures hurtful, but to the body itself, because from being a strong body it becomes weak, from being healthy diseased, from being active slothful, from being beautiful unshapely, and from youthful old.

BASIL. (Hom. in loc.) But he was permitted to deliberate in every thing, and to manifest his purpose, that he might receive a sentence such as his inclinations deserved. But while he speaks in secret, his words are weighed in heaven, from whence the answers come to him. For it follows, *But God said unto him, Thou fool, this night thy soul shall they require of thee.* Hear the name of folly, which most properly belongs to thee which not man has imposed, but God Himself.

GREGORY. (22. Mor. c. 2.) The same night he was taken away, who had expected many years, that he indeed who had in gathering stores for himself looked a long time forward, should not see even the next day.

CHRYSTOM. (Concio. 2. de Lazar.) *They shall require of thee*, for perhaps certain dread powers were sent to require it, since if when going from city to city we want a guide, much more will the soul when released from the body, and passing to a future life, need direction. On this account many times the soul rises and sinks into the deep again, when it ought to depart from the body. For the consciousness of our sins is ever pricking us, but most of all when we are going to be dragged before the awful tribunal. For when the whole accumulation of crimes is brought up again, and placed before the eyes, it astounds the mind. And as prisoners are always indeed sorrowful, but particularly at the time when they are going to be brought before the judge; so also the soul at this time is greatly tormented by sin and afflicted, but much more after it has been removed.

GREGORY. (ubi sup.) But in the night the soul was taken away which had gone forth in the darkness of its heart, being unwilling to have the light of consideration, so as to foresee what it might suffer. But He adds, *Then whose shall those things be which thou hast provided?*

CHRYSTOM. (Hom. 23. in Gen.) For here shalt thou leave those things, and not only reap no advantage from them, but carry a load of sins upon thy own shoulders. And these things which thou hast laid up will for the most part come into the hands of enemies, but of thee shall an account of them be required. It follows, *So is he that layeth up treasure for himself, and is not rich toward God.*

BEDE. For such a one is a fool, and will be taken off in the night. He then who wishes to be rich toward God, will not lay up treasures for himself, but distribute his possessions to the poor.

AMBROSE. For in vain he amasses wealth who knows not how to use it. Neither are these things ours which we cannot take away with us. Virtue alone is the companion of the dead, mercy alone follows us, which gains for the dead an everlasting habitation.

12:22–23

22. And he said unto his disciples, Therefore I say unto you, Take no thought for your life, what ye shall eat: neither for the body, what ye shall put on.

23. The life is more than meat, and the body is more than raiment.

THEOPHYLACT. The Lord carries us onward by degrees to a more perfect teaching. For He taught us above to beware of covetousness, and He added the parable of the rich man, intimating thereby that the fool is he who desires more than is enough. Then as His discourse goes on, He forbids us to be anxious even about necessary things, plucking out the very root of covetousness; whence he says, *Therefore I say unto you, Take no thought.* As if He said, Since he is a fool, who awards to himself a longer measure of life, and is thereby rendered more covetous; be not ye careful for your soul, what ye shall eat, not that the intellectual soul eats, but because there seems no other way for the soul to dwell united to the body except by being nourished. Or because it is a part of the animate body to receive nourishment, he fitly ascribes nourishment to the soul. For the soul is called also a nutritive power, as it is so understood. Be not then anxious for the nourishing part of the soul, what ye shall eat. But a dead body may also be clothed, therefore he adds, *Nor for your body, what ye shall put on.*

CHRYSOSTOM. (Hom. 21. in Matt.) Now the words, *Take no thought*, are not the same as do no work, but, “Have not your minds fixed on earthly things.” For it so happens, that the man who is working takes no thought.

CYRIL OF ALEXANDRIA. Now the soul is more excellent than food, and the body than clothing. Therefore He adds, *The life is more than meat, &c.* As if He said, “God who has implanted that which is greater, how will He not give that which is less?” Let not our attention then be stayed upon trifling things, nor our understanding serve to seek for food and raiment, but rather think on whatever saves the soul, and raises it to the kingdom of heaven.

AMBROSE. Now nothing is more likely to produce conviction in believers that God can give us all things, than the fact, that the ethereal spirit perpetuates the vital union of the soul and body in close fellowship, without our exertion, and the healthgiving use of food does not fail until the last day of death has arrived. Since then the soul is clothed with the body as with a garment, and the body is kept alive by the vigour of the soul, it is absurd to suppose that a supply of food will be wanting to us, who are in possession of the everlasting substance of life.

12:24–26

24. Consider the ravens: for they neither sow nor reap; which neither have storehouse nor barn; and God feedeth them: how much more are ye better than the fowls?

25. And which of you with taking thought can add to his stature one cubit?

26. If ye then be not able to do that thing which is least, why take ye thought for the rest?

CYRIL OF ALEXANDRIA. As before in raising our minds to spiritual boldness, He assured us by the example of the birds, which are counted of little worth, saying, *Ye are of more value than many sparrows*; so now also from the instance of birds, He conveys to us a firm and undoubting trust, saying, *Consider the ravens, for they neither sow nor reap, which neither have storehouse nor barn, and God feedeth them; how much more are ye better than fowls?*

BEDE. That is, ye are more precious, because a rational animal like man is of a higher order in the nature of things than irrational things, as the birds are.

AMBROSE.: But it is a great thing to follow up this example in faith. For to the birds of the air who have no labour of tilling, no produce from the fruitfulness of crops, Divine Providence grants an unfailing sustenance. It is true then that the cause of our poverty seems to be covetousness. For they have for this reason a toilless and abundant use of food, because they think not of claiming to themselves by any special right fruits given for common food. We have lost what things were common by claiming them as our own. For neither is any thing a man's own, where nothing is perpetual, nor is supply certain when the end is uncertain.

CYRIL OF ALEXANDRIA. Now whereas our Lord might have taken an example from the men who have cared least about earthly things, such as Elias, Moses, and John, and the like, He made mention of the birds, following the Old Testament, which sends us to the bee and the ant, and

others of the same kind, in whom the Creator has implanted certain natural dispositions.

THEOPHYLACT. Now the reason that he omits mention of the other birds, and speaks only of the ravens, is, that the young of the ravens are by an especial providence fed by God. For the ravens produce indeed, but do not feed, but neglect their young, to whom in a marvellous manner from the air their food comes, brought as it were by the wind, which they receive having their mouths open, and so are nourished. Perhaps also such things were spoken by synecdoche, i. e. the whole signified by a part. Hence in Matthew our Lord refers to the birds of the air, (Matt. 6:26.) but here more particularly to the ravens, as being more greedy and ravenous than others.

EUSEBIUS. By the ravens also he signifies something else, for the birds which pick up seeds have a ready source of food, but those that feed on flesh as the ravens do have more difficulty in getting it. Yet birds of this kind suffer from no lack of food, because the providence of God extends every where; but he brings to the same purpose also a third argument, saying, *And which of you by taking thought can add to his stature?*

CHRYSTOSTOM. (Hom. 21. in Matt.) Observe, that when God has once given a soul, it abides the same, but the body is taking growth daily. Passing over then the soul as not receiving increase, he makes mention only of the body, giving us to understand that it is not increased by food alone, but by the Divine Providence, from the fact that no one by receiving nourishment can add any thing to his stature. It is therefore concluded, *If ye then be not able to do that thing which is least, take no thought for the rest.*

EUSEBIUS. If no one has by his own skill contrived a bodily stature for himself, but can not add even the shortest delay to the prefixed limit of his time of life, why should we be vainly anxious about the necessities of life?

BEDE. To Him then leave the care of directing the body, by whose aid you see it to come to pass that you have a body of such a stature.

AUGUSTINE. (de Qu. Ev. l. ii. qu. 28.) But in speaking concerning increasing the stature of the body, He refers to that which is least, that is, to God, to make bodies.

12:27–31

27. Consider the lilies how they grow: they toil not, they spin not; and yet I say unto you, that Solomon in all his glory was not arrayed like one of these.

28. If then God so clothe the grass, which is to day in the field, and to morrow is cast into the oven; how much more will he clothe you, O ye of little faith?

29. And seek not ye what ye shall eat, or what ye shall drink, neither be ye of doubtful mind.

30. For all these things do the nations of the world seek after: and your Father knoweth that ye have need of these things.

31. But rather seek ye the kingdom of God; and all these things shall be added unto you.

CHRYSOSTOM. (Hom. 22. in Matt.) As our Lord had before given instruction about food, so now also about raiment, saying, *Consider the lilies of the field how they grow; they toil not, neither do they spin*, that is, to make themselves clothing. Now as above when our Lord said, *the birds sow not*, He did not reprove sowing, but all superfluous trouble; so when He said, *They toil not, neither do they spin*, He does not put an end to work, but to all anxiety about it.

EUSEBIUS. But if a man wishes to be adorned with precious raiment, let him observe closely how even down to the flowers which spring from the earth God extends His manifold wisdom, adorning them with divers colours, so adapting to the delicate membranes of the flowers dyes far superior to gold and purple, that under no luxurious king, not even Solomon himself, who was renowned among the ancients for his riches as for his wisdom and pleasures, has so exquisite a work been devised; and hence it follows, *But I say unto you, that Solomon in all his glory was not arrayed like one of these*.

CHRYSOSTOM. (Hom. 22. in Matt.) He does not here employ the example of the birds, making mention of a swan or a peacock, but the lilies, for he

wishes to give force to the argument on both sides, that is to say, both from the meanness of the things which have obtained such honour, and from the excellence of the honour conferred upon them; and hence a little after He does not call them lilies, but *grass*, as it is added, *If then God so clothe the grass, which to-day is*, He says not, which to-morrow is not, but *to-morrow is cast into the oven*; nor does He say simply, God clothe, but He says, *God so clothe*, which has much meaning, and adds, *how much more you*, which expresses His estimation and care of the human race. Lastly, when it behoves Him to find fault, He deals here also with mildness, reproving them not for unbelief, but for littleness of faith, adding, *O ye of little faith*, that He may so the more rouse us up to believe in His words, that we should not only take no thought about our apparel, but not even admire elegance in dress.

CYRIL OF ALEXANDRIA. For it is sufficient to the prudent for the sake of necessity only, to have a suitable garment, and moderate food, not exceeding what is enough. To the saints it is sufficient even to have those spiritual delights which are in Christ, and the glory that comes after.

AMBROSE. Nor does it seem of light moment, that a flower is either compared to man, or even almost more than to man is preferred to Solomon, to make us conceive the glory expressed, from the brightness of the colour to be that of the heavenly angels; who are truly the flowers of the other world, since by their brightness the world is adorned, and they breathe forth the pure odour of sanctification, who shackled by no cares, employed in no toilsome task, cherish the grace of the Divine bounty towards them, and the gifts of their heavenly nature. Therefore well also is Solomon hero described to be clothed in his own glory, and in another place to be veiled, because the frailty of his bodily nature be clothed as it were by the powers of his mind to the glory of his works. But the Angels, whose diviner nature remains free from bodily injury, are rightly preferred, although he be the greatest man. We should not however despair of God's mercy to us, to whom by the grace of His resurrection He promises the likeness of angels.

CYRIL OF ALEXANDRIA. it were strange for the disciples, who ought to set before others the rule and pattern of life, to fall into those things, which it was their duty to advise men to renounce; and therefore our Lord adds, *And seek not what, ye shall eat, &c.* Herein also our Lord strongly recommends

the study of holy preaching, bidding His disciples to cast away all human cares.

BEDE. It must however be observed, that He says not, Do not seek or take thought about meat, or drink, or raiment, but *what* ye shall eat or drink, in which He seems to me to reprove those who, despising the common food and clothing, seek for themselves either more delicate or coarser food and clothing than theirs with whom they live.

GREGORY OF NYSSA. (in Orat. Dom. Serm. 1.) Some have obtained dominion and honours and riches by praying for them, how then dost thou forbid us to seek such things in prayer? And indeed that all these things belong to the Divine counsel is plain to every one, yet are they conferred by God upon those that seek them, in order that by learning that God listens to our lower petitions, we may be raised to the desire of higher things; just as we see in children, who as soon as they are born cling to their mother's breasts, but when the child grows up it despises the milk, and seeks after a necklace or some such thing with which the eye is delighted; and again when the mind has advanced together with the body, giving up all childish desires, he seeks from his parents those things which are adapted to a perfect life.

AUGUSTINE. (de Qu. Ev. l. ii. qu. 29.) Now having forbidden all thought about food, he next goes on to warn men not to be puffed up, saying, *Neither be ye lifted up*, (nolite in sublime tolli μη μετεωρίζεσθε.) for man first seeks these things to satisfy his wants, but when he is filled, he begins to be puffed up concerning them. This is just as if a wounded man should boast that he had many plasters in his house, whereas it were well for him that he had no wounds, and needed not even one plaster.

THEOPHYLACT. Or by being lifted up he means nothing else but an unsteady motion of the mind, meditating first one thing, then another, and jumping from this to that, and imagining lofty things.

BASIL. And that you may understand an elation of this kind, remember the vanity of your own youth; if at any time while by yourself you have thought about life and promotions, passing rapidly from one dignity to another, have grasped riches, have built palaces, benefitted friends, been revenged upon enemies. Now such abstraction is sin, for to have our delights fixed upon

useless things, leads away from the truth. Hence He goes on to add, *For all these things do the nations of the world seek after, &c.*

GREGORY OF NYSSA. (ubi sup.) For to be careful about visible things is the part of those who possess no hope of a future life, no fear of judgment to come.

BASIL. But with respect to the necessities of life, He adds, *And your Father knoweth that ye have need of these things.*

CHRYSTOSTOM. (Hom. 22. in Matt.) He said not “God,” but *your Father*, to incite them to greater confidence. For who is a father, and would not allow the want of his children to be supplied? But He adds another thing also; for you could not say that He is indeed a father, yet knoweth not that we are in need of these things. For He who has created our nature, knoweth its wants.

AMBROSE. But He goes on to shew, that neither at the present time, nor hereafter, will grace be lacking to the faithful, if only they who desire heavenly things seek not earthly; for it is unworthy for men to care for meats, who fight for a kingdom. The king knoweth wherewithal he shall support and clothe his own family. Therefore it follows, *But seek ye first the kingdom of God, and all these things shall be added unto you.*

CHRYSTOSTOM. (ubi sup.) Now Christ promises not only a kingdom, but also riches with it; for if we rescue from cares those who neglecting their own concerns are diligent about ours, much more will God.

BEDE. For He declares that there is one thing which is primarily given, another which is superadded; that we ought to make eternity our aim, the present life our business.

12:32–34

32. Fear not, little flock; for it is your Father’s good pleasure to give you the kingdom.

33. Sell that ye have, and give alms; provide yourselves bags which wax not old, a treasure in the heavens that faileth not, where no thief approacheth, neither moth corrupteth.

34. For where your treasure is, there will your heart be also.

GLOSS. (non occ.) Our Lord having removed the care of temporal things from the hearts of His disciples, now banishes fear from them, from which superfluous cares proceed, saying, *Fear not, &c.*

THEOPHYLACT. By the little flock, our Lord signifies those who are willing to become His disciples, or because in this world the Saints seem little because of their voluntary poverty, or because they are outnumbered by the multitude of Angels, who incomparably exceed all that we can boast of. The name *little* our Lord gives to the company of the elect, either from comparison with the greater number of the reprobate, or rather because of their devout humility.

CYRIL OF ALEXANDRIA. But why they ought not to fear, He shews, adding, *for it is your Father's good pleasure*; as if He says, How shall He who gives such precious things be wearied in shewing mercy towards you? For although His flock is little both in nature and number and renown, yet the goodness of the Father has granted even to this little flock the lot of heavenly spirits, that is, the kingdom of heaven. Therefore that you may possess the kingdom of heaven, despise this world's wealth. Hence it is added, *Sell that ye have, &c.*

BEDE. As if He says, Fear not lest they who warfare for the kingdom of God, should be in want of the necessities of this life. But sell that ye have for alms' sake, which then is done worthily, when a man having once for his Lord's sake forsaken all that he hath, nevertheless afterwards labours with his hands that he may be able both to gain his living, and give alms.

CHRYSOSTOM. (Hom. 25. in Act.) For there is no sin which almsgiving does not avail to blot out. It is a salve adapted to ever wound. But almsgiving has to do not only with money, but with all matters also wherein man succours man, as when the physician heals, and the wise man gives counsel.

GREGORY NAZIANZEN. (Orat. 14.) Now I fear lest you should think deeds of mercy to be not necessary to you, but voluntary. I also thought so, but was alarmed at the goats placed on the left hand, not because they robbed, but did not minister unto Christ among the poor.

CHRYSOStOM. (ubi sup.) For without alms it is impossible to see the kingdom. For as a fountain if it keeps its waters within itself grows foul, so also rich men when they retain every thing in their possession.

BASIL. (reg. brev. ad int. 92.) But some one will ask, upon what grounds ought we to sell that which we have? Is it that these things are by nature hurtful, or because of the temptation to our souls? To this we must answer, first, that every thing existing in the world if it were in itself evil, would be no creation of God, for *every creation of God is good*. (1 Tim. 4:4.) And next, that our Lord's command teaches us not to cast away as evil what we possess, but to distribute, saying, *and give alms*.

CYRIL OF ALEXANDRIA. Now perhaps this command is irksome to the rich, yet to those who are of a sound mind, it is not unprofitable, for their treasure is the kingdom of heaven. Hence it follows, *Provide for yourselves bags which wax not old, &c.*

BEDE. That is, by doing alms, the reward of which abideth for ever; which must not be taken as a command that no money be kept by the saints either for their own, or the use of the poor, since we read that our Lord Himself, to whom the angels ministered, (Matt. 4:11) had a bag in which he kept the offerings of the faithful; (John 12:6.) but that God should not be obeyed for the sake of such things, and righteousness be not forsaken from fear of poverty.

GREGORY OF NYSSA. But He bids us lay up our visible and earthly treasures where the power of corruption does not reach, and hence He adds, *a treasure that faileth not, &c.*

THEOPHYLACT. As if He said, "Here the moth corrupts, but there is no corruption in heaven." Then because there are some things which the moth does not corrupt, He goes on to speak of the thief. For gold the moth corrupts not, but the thief takes away.

BEDE. Whether then should it be simply understood, that money kept faileth, but given away to our neighbour bears everlasting fruit in heaven; or, that the treasure of good works, if it be stored up for the sake of earthly advantage, is soon corrupted and perishes; but if it be laid up solely from heavenly motives, neither outwardly by the favour of men, as by the thief

which steals from without, nor inwardly by vainglory, as by the moth which devours within, can it be defiled.

GLOSS. Or, the thieves are heretics and evil spirits, who are bent upon depriving us of spiritual things. The moth which secretly frets the garments is envy, which mars good desires, and bursts the bonds of charity.

THEOPHYLACT. Moreover, because all things are not taken away by theft, He adds a more excellent reason, and one which admits of no objection whatever, saying, *For where your treasure is, there will your hearts be also*; as if He says, “Suppose that neither moth corrupts nor thief takes away, yet this very thing, namely, to have the heart fixed in a buried treasure, and to sink to the earth a divine work, that is, the soul, how great a punishment it deserves.”

EUSEBIUS. For every man naturally dwells upon that which is the object of his desire, and thither he directs all his thoughts, where he supposes his whole interest to rest. If any one then has his whole mind and affections, which he calls the heart, set on things of this present life, he lives in earthly things. But if he has given his mind to heavenly things, there will his mind be; so that he seems with his body only to live with men, but with his mind to have already reached the heavenly mansion.

BEDE. Now this must not only be felt concerning love of money, but all the passions. Luxurious feasts are treasures; also the sports of the gay and the desires of the lover,

12:35–40

35. Let your loins be girded about, and your lights burning;

36. And ye yourselves like unto men that wait for their lord, when he will return from the wedding; that when he cometh and knocketh, they may open unto him immediately.

37. Blessed are those servants, whom the lord when he cometh shall find watching: verily I say unto you, that he shall gird himself, and make them to sit down to meat, and will come forth and serve them.

38. And if he shall come in the second watch, or in the third watch, and find them so, blessed are those servants.

39. And this know, that if the goodman of the house had known what hour the thief would come, he would have watched, and not have suffered his house to be broken through.

40. Be ye therefore ready also: for the Son of man cometh at an hour when ye think not.

THEOPHYLACT. Our Lord having taught His disciples moderation, taking from them all care and conceit of this life, now leads them on to serve and obey, saying, *Let your loins be girded*, that is, always ready to do the work of your Lord, *and your lamps burning*, that is, do not lead a life in darkness, but have with you the light of reason, shewing you what to do and what to avoid. For this world is the night, but they have their loins girded, who follow a practical or active life. For such is the condition of servants who must have with them also lamps burning; that is, the gift of discernment, that the active man may be able to distinguish not only what he ought to do, but in what way; otherwise men rush down the precipice of pride. But we must observe, that He first orders *our loins to be girded*, secondly, *our lamps to be burning*. For first indeed comes action, then reflection, which is an enlightening of the mind. Let us then strive to exercise the virtues, that we may have two lamps burning, that is, the conception of the mind ever shining forth in the soul, by which we are ourselves enlightened, and learning, whereby we enlighten others.

MAXIMUS. Or, he teaches us to keep our lamps burning, by prayer and contemplation and spiritual love.

CYRIL OF ALEXANDRIA. Or, to be girded, signifies activity and readiness to undergo evils from regard to Divine love. But the burning of the lamp signifies that we should not suffer any to live in the darkness of ignorance.

GREGORY. (Hom. 13. in Evang.) Or else, we gird our loins when by continence we control the lusts of the flesh. For the lust of men is in their loins, and of women in their womb; by the name of loins, therefore, from the principal sex, lust is signified. But because it is a small thing not to do evil, unless also men strive to labour in good works, it is added, *And your*

lamps burning in your hands; for we hold burning lamps in our hands, when by good works we shew forth bright examples to our neighbours.

AUGUSTINE. (de Qu. Ev. lib. ii. q. 25.) Or, He teaches us also to gird our loins for the sake of keeping ourselves from the love of the things of this world, and to have our lamps burning, that this thing may be done with a true end and right intention.

GREGORY. (ubi sup.) But if a man has both of these, whosoever he be, nothing remains for him but that he should place his whole expectation on the coming of the Redeemer. Therefore it is added, *And be ye like to men that wait for their Lord, when he will return from the wedding, &c.* For our Lord went to the wedding, when ascending up into heaven as the Bridegroom He joined to Himself the heavenly multitude of angels.

THEOPHYLACT. Daily also in the heavens He betroths the souls of the Saints, whom Paul or another offers to Him, as a chaste virgin. (2 Cor 11:2.) But He returns from the celebration of the heavenly marriage, perhaps to all at the end of the whole world, when He shall come from heaven in the glory of the Father; perhaps also every hour standing suddenly present at the death of each individual.

CYRIL OF ALEXANDRIA. Now consider that He comes from the wedding as from a festival, which God is ever keeping; for nothing can cause sadness to the Incorruptible Nature.

GREGORY OF NYSSA. (Hom. 11. in Cant.) Or else, when the wedding was celebrated and the Church received into the secret bridal chamber, the angels were expecting the return of the King to His own natural blessedness. And after their example we order our life, that as they living together without evil, are prepared to welcome their Lord's return, so we also, keeping watch at the door, should make ourselves ready to obey Him when He comes knocking; for it follows, *that when he cometh and knocketh, they may open to him immediately.*

GREGORY. (ubi sup.) For He comes when He hastens to judgment, but He knocks, when already by the pain of sickness He denotes that death is at hand; to whom we immediately open if we receive Him with love. For he who trembles to depart from the body, has no wish to open to the Judge knocking, and dreads to see that Judge whom he remembers to have

despised. But he who rests secure concerning his hope and works, immediately opens to Him that knocks; for when he is aware of the time of death drawing near, he grows joyful, because of the glory of his reward; and hence it is added, *Blessed are the servants whom the Lord when he cometh shall find watching*. He watches who keeps the eyes of his mind open to behold the true light; who by his works maintains that which he beholds, who drives from himself the darkness of sloth and carelessness.

GREGORY OF NYSSA. (ubi sup.) For the sake then of keeping watch, our Lord advised above that our loins should be girded, and our lamps burning, for light when placed before the eyes drives away sleep. The loins also when tied with a girdle, make the body incapable of sleep. For he who is girt about with chastity, and illuminated by a pure conscience, continues wakeful.

CYRIL OF ALEXANDRIA. When then our Lord coming shall find us awake and girded, having our hearts enlightened, He will then pronounce us blessed, for it follows, *Verily I say unto you, that he shall gird himself*; from which we perceive that He will recompense us in like manner, seeing that He will gird Himself with those that are girded. (Isa. 11:5.)

ORIGEN. For He will be girded about His loins with righteousness.

GREGORY. (Hom. 13. in Ev.) By which He girds Himself, that is, prepares for judgment.

THEOPHYLACT. Or, He will gird Himself, in that He imparts not the whole fulness of blessings, but confines it within a certain measure. For who can comprehend God how great He is? Therefore are the Seraphims said to veil their countenance, because of the excellence of the Divine brightness. It follows, *and will make them to sit down*; for as a man sitting down causes his whole body to rest, so in the future coming the Saints will have complete rest; for here they have not rest for the body, but there together with their souls their spiritual bodies partaking of immortality will rejoice in perfect rest.

CYRIL OF ALEXANDRIA. He will then make them to sit down as a refreshment to the weary, setting before them spiritual enjoyments, and ordering a sumptuous table of His gifts.

PSEUDO-DIONYSIUS. (Dion. in Ep. ad Tit.) The “sitting down” is taken to be the repose from many labours, a life without annoyance, the divine conversation of those that dwell in the region of light enriched with all holy affections, and an abundant pouring forth of all gifts, whereby they are filled with joy. For the reason why Jesus makes them to sit down, is that He might give them perpetual rest, and distribute to them blessings without number. Therefore it follows, *And will pass over* (transiens) *and serve them*.

THEOPHYLACT. That is, Give back to them, as it were, an equal return, that as they served Him, so also He will serve them.

GREGORY. (Hom. 13. in Ev.) But He is said to be *passing over*, when He returns from the judgment to His kingdom. Or the Lord passes to us after the judgment, and raises us from the form of His humanity to a contemplation of His divinity.

CYRIL OF ALEXANDRIA. Our Lord knew the proneness of human infirmity to sin, but because He is merciful, He does not allow us to despair, but rather has compassion, and gives us repentance as a saving remedy. And therefore He adds, *And if he shall come in the second watch, &c.* For they who keep watch on the walls of cities, or observe the attacks of the enemy, divide the night into three or four watches.

GREGORY. (ubi sup.) The first watch then is the earliest time of our life, that is, childhood, the second youth and manhood, but the third represents old age. He then who is unwilling to watch in the first, let him keep even the second. And he who is unwilling in the second, let him not lose the remedies of the third watch, that he who has neglected conversion in childhood, may at least in the time of youth or old age recover himself.

CYRIL OF ALEXANDRIA. Of the first watch, however, he makes no mention, for childhood is not punished by God, but obtains pardon; but the second and third age owe obedience to God, and the leading of an honest life according to His will.

GREEK EXPOSITOR. (Severus.) Or, to the first watch belong those who live more carefully, as having gained the first step, but to the second, those who keep the measure of a moderate conversation, but to the third, those who are below these. And the same must be supposed of the fourth, and if it should

so happen also of the fifth. For there are different measures of life, and a good rewarder metes out to every man according to his deserts.

THEOPHYLACT. Or since the watches are the hours of the night which lull men to sleep, you must understand that there are also in our life certain hours which make us happy if we are found awake. Does any one seize your goods? Are your children dead? Are you accused? But if at these times you have done nothing against the commandments of God, He will find you watching in the second and third watch, that is, at the evil time, which brings destructive sleep to idle souls.

GREGORY. (ubi sup.) But to shake off the sloth of our minds, even our external losses are by a similitude set before us. For it is added, *And this know, that if the goodman of the house had known what hour the thief would come.*

THEOPHYLACT. Some understand this thief to be the devil, the house, the soul, the goodman of the house, man. This interpretation, however, does not seem to agree with what follows. For the Lord's coming is compared to the thief as suddenly at hand, according to the word of the Apostle, *The day of the Lord so cometh as a thief in the night.* (1 Thess. 5:2.) And hence also it is here added, *Be ye also ready, for the Son of man cometh at an hour when ye think not.*

GREGORY. (Hom. 13. in Ev.) Or else; unknown to the master the thief breaks into the house, because while the spirit sleeps instead of guarding itself, death comes unexpectedly, and breaks into the dwelling place of our flesh. But he would resist the thief if he were watching, because being on his guard against the coming of the Judge, who secretly seizes his soul, he would by repentance go to meet Him, lest he should perish impenitent. But the last hour our Lord wishes to be unknown to us, in order as we cannot foresee it, we may be unceasingly preparing for it.

12:41–46

41. Then Peter said unto him, Lord, speakest thou this parable unto us, or even to all?

42. And the Lord said, Who then is that faithful and wise steward, whom his lord shall make ruler over his household, to give them their portion of meat in due season?

43. Blessed is that servant, whom his lord when he cometh shall find so doing.

44. Of a truth I say unto you, that he will make him ruler over all that he hath.

45. But and if that servant say in his heart, My lord delayeth his coming; and shall begin to beat the menservants and maidens, and to eat and drink, and to be drunken;

46. The lord of that servant will come in a day when he looketh not for him, and at an hour when he is not aware, and will cut him in sunder, and will appoint him his portion with the unbelievers.

THEOPHYLACT. Peter, to whom the Church had already been committed, as having the care of all things, inquires whether our Lord put forth this parable to all. As it follows, *Then Peter said unto him, Lord, speakest thou this parable unto us, or even unto all?*

BEDE. Our Lord had taught two things in the preceding parable unto all, even that He would come suddenly, and that they ought to be ready and waiting for Him. But it is not very plain concerning which of these, or whether both, Peter asked the question, or whom he compared to himself and his companions, when he said, *Speakest thou to us, or to all?* Yet in truth by these words, *us* and *all*, he must be supposed to mean none other than the Apostles, and those like to the Apostles, and all other faithful men; or Christians, and unbelievers; or those who dying separately, that is, singly, both unwillingly indeed and willingly, receive the coming of their Judge, and those who when the universal judgment comes are to be found alive in the flesh. Now it is marvellous if Peter doubted that all must live soberly, piously, and justly, who wait for a blessed hope, or that the judgment will to each and all be unexpected. It therefore remains to be supposed, that knowing these two things, he asked about that which he might not know, namely, whether those sublime commands of a heavenly life in which He

bade us sell what we have and provide bags which wax not old, and watch with our loins girded, and lamps burning, belonged to the Apostles only, and those like unto them, or to all who were to be saved.

CYRIL OF ALEXANDRIA. Now to the courageous rightly belong the great and difficult of God's holy commandments, but to those who have not yet attained to such virtue, belong those things from which all difficulty is excluded. Our Lord therefore uses a very obvious example, to shew that the above-mentioned command is suited to those who have been admitted into the rank of disciples, for it follows, *And the Lord said, Who then is that faithful steward?*

AMBROSE. Or else, the form of the first command is a general one adapted to all, but the following example seems to be proposed to the stewards, that is, the priests; and therefore it follows, *And the Lord said, Who then is that faithful and wise steward, whom his Lord shall make ruler over his household, to give, them their portion of meat in due season?*

THEOPHYLACT. The above-mentioned parable relates to all the faithful in common, but now hear what suits the Apostles and teachers. For I ask, where will be found the steward, that possesses in himself faithfulness and wisdom? for as in the management of goods, whether a man be careless yet faithful to his master, or else wise yet unfaithful, the things of the master perish; so also in the things of God there is need of faithfulness and wisdom. For I have known many servants of God, and faithful men, who because they were unable to manage ecclesiastical affairs, have destroyed not only possessions, but souls, exercising towards sinners indiscreet virtue by extravagant rules of penance or unseasonable indulgence.

CHRYSOSTOM. (Hom. 77. in Matt.) But our Lord here asks the question not as ignorant, who was a faithful and wise steward, but wishing to imply the rareness of such, and the greatness of this kind of chief government.

THEOPHYLACT. Whosoever then has been found a faithful and wise steward, let him bear rule over the Lord's household, that he may give them their portion of meat in due season, either the word of doctrine by which their souls are fed, or the example of works by which their life is fashioned.

AUGUSTINE. (de Qu. Ev. l. ii. c. 26.) Now he says *portion*, because of suiting His measure to the capacity of his several hearers.

ISIDORE OF PELEUSIUM. (1. 3. Ep. 170.) It was added also *in their due season*, because a benefit not conferred at its proper time is rendered vain, and loses the name of a benefit. The same bread is not equally coveted by the hungry man, and him that is satisfied. But with respect to this servant's reward for his stewardship, He adds, *Blessed is that servant whom his Lord when he cometh shall find so doing*.

BASIL. (in Proœm. in reg. fus.) He says not, 'doing,' as if by chance, but *so doing*. For not only conquest is honourable, but to contend lawfully, which is to perform each thing as we have been commanded.

CYRIL OF ALEXANDRIA. Thus the faithful and wise servant prudently giving out in due season the servants' food, that is, their spiritual meat, will be blessed according to the Saviour's word, in that he will obtain still greater things, and will be thought worthy of the rewards which are due to friends. Hence it follows, *Of a truth I say unto you, that he will make him ruler over all that he hath*.

BEDE. For whatever difference there is in the merits of good hearers and good teachers, such also there is in their rewards; for the one whom when He cometh He finds watching, He will make to sit down; but the others whom He finds faithful and wise stewards, He will place over all that He hath, that is, over all the joys of the kingdom of heaven, not certainly that they alone shall have power over them, but that they shall more abundantly than the other saints enjoy eternal possession of them.

THEOPHYLACT. Or, *he will make him ruler over all that he hath*, not only over His own household, but that earthly things as well as heavenly shall obey him. As it was with Joshua the son of Nun, and Elias, the one commanding the sun, the other the clouds; and all the Saints as God's friends use the things of God. Whosoever also passes his life virtuously, and has kept in due submission his servants, that is, anger and desire, supplies to them their portion of food in due season; to anger indeed that he may feel it against those who hate God, but to desire that he may exercise the necessary provision for the flesh, ordering it unto God. Such an one, I say, will be set over all things which the Lord hath, being thought worthy to look into all things by the light of contemplation.

CHRYSTOSTOM. (Hom. 77. in Matt.) But our Lord not only by the honours kept in store for the good, but by threats of punishment upon the bad, leads the hearer to correction, as it follows, *But if that servant shall say in his heart, My Lord delayeth his coming.*

BEDE. Observe that it is counted among the vices of a bad servant that he thought the coming of his Lord slow, yet it is not numbered among the virtues of the good that he hoped it would come quickly, but only that he ministered faithfully. There is nothing then better than to submit patiently to be ignorant of that which can not be known, but to strive only that we be found worthy.

THEOPHYLACT. Now from not considering the time of our departure, there proceed many evils. For surely if we thought that our Lord was coming, and that the end of our life was at hand, we should sin the less. Hence it follows, *And shall begin to strike the man servants and maidens, and to eat and drink and be drunken.*

BEDE. In this servant is declared the condemnation of all evil rulers, who, forsaking the fear of the Lord, not only give themselves up to pleasures, but also provoke with injuries those who are put under them. Although these words may be also understood figuratively, meaning to corrupt the hearts of the weak by an evil example; *and to eat, drink, and be drunken*, to be absorbed in the vices and allurements of the world, which overthrow the mind of man. But concerning his punishment it is added, *The Lord of that servant will come in a day when he looketh not for him*, that is, the day of his judgment or death, and will cut him in sunder.

BASIL. (in lib. de Sp. San. c. 16.) The body indeed is not divided, so that one part indeed should be exposed to torments, the other escape. For this is a fable, nor is it a part of just judgment when the whole has offended that half only should suffer punishment; nor is the soul cut in sunder, seeing that the whole possesses a guilty consciousness, and cooperates with the body to work evil; but its division is the eternal severing of the soul from the Spirit. For now although the grace of the Spirit is not in the unworthy, yet it seems ever to be at hand expecting their turning to salvation, but at that time it will be altogether cut off from the soul. The Holy Spirit then is the prize of the just, and the chief condemnation of sinners, since they who are unworthy will lose Him.

BEDE. Or He will cut him in sunder, by separating him from the communion of the faithful, and dismissing him to those who have never attained unto the faith. Hence it follows, *And will appoint him his portion with the unbelievers*; (1 Tim. 5:8.) *for he who has no care for his own, and those of his own house, has denied the faith, and is worse than an infidel.*

THEOPHYLACT. Rightly also shall the unbelieving steward receive his portion with the unbelievers, because he was without true faith.

12:47–48

47. And that servant, which knew his lord's will, and prepared not himself, neither did according to his will, shall be beaten with many stripes.

48. But he that knew not, and did commit things worthy of stripes, shall be beaten with few stripes. For unto whomsoever much is given, of him shall be much required: and to whom men have committed much, of him they will ask the more.

THEOPHYLACT. Our Lord here points to something still greater and more terrible, for the unfaithful steward shall not only be deprived of the grace he had, so that it should profit him nothing in escaping punishment, but the greatness of his dignity shall the rather become a cause of his condemnation. Hence it is said, *And that servant who knew his lord's will and did it not, shall be beaten with many stripes.*

CHRYSTOSTOM. (Hom. 26. in Matt.) For all things are not judged alike in all, but greater knowledge is an occasion of greater punishment. Therefore shall the Priest, committing the same sin with the people, suffer a far heavier penalty.

CYRIL OF ALEXANDRIA. For the man of understanding who has given up his will to baser things will shamelessly implore pardon, because he has committed an inexcusable sin, departing as it were maliciously from the will of God, but the rude or unlearned man will more reasonably ask for pardon of the avenger. Hence it is added, *But he that knew not, and did commit things worthy of stripes, shall be beaten with few stripes.*

THEOPHYLACT. Here some object, saying, He is deservedly punished who, knowing the will of His Lord, pursues it not; but why is the ignorant punished? Because when he might have known, he would not, but being himself slothful, was the cause of his own ignorance.

BASIL. (in reg. brev. 267.) But you will say, If the one indeed received many stripes, and the other few, how do some say He assigns no end to punishments? But we must know, that what is here said assigns neither measure nor end of punishments, but their differences. For a man may deserve unquenchable fire, to either a slight or more intense degree of heat, and the worm that dieth not with greater or more violent gnawings.

THEOPHYLACT. But he goes on to shew why teachers and learned men deserve a severer punishment, as it is said, *For unto whomsoever much is given, of him shall be much required.* Teachers indeed are given the grace to perform miracles, but entrusted the grace of speech and learning. But not in that which is given, He says, is any thing more to be sought, but in that which is entrusted or deposited; for the grace of the word needs increase. But from a teacher more is required, for he should not lie idle, but improve the talent of the word.

BEDE. Or else, much is often given also to certain individuals, upon whom is bestowed the knowledge of God's will, and the means of performing what they know; much also is given to him to whom, together with his own salvation, is committed the care also of feeding our Lord's flock. Upon those then who are gifted with more abundant grace a heavier penalty falls; but the mildest punishment of all will be theirs, who, beyond the guilt they originally contracted, have added none besides; and in all who have added, theirs will be the more tolerable who have committed fewest iniquities.

12:49–53

49. I am come to send fire on the earth; and what will I, if it be already kindled?

50. But I have a baptism to be baptized with; and how am I straitened till it be accomplished!

51. Suppose ye that I am come to give peace on earth? I tell you, Nay; but rather division:

52. For from henceforth there shall be five in one house divided, three against two, and two against three.

53. The father shall be divided against the son, and the son against the father; the mother against the daughter, and the daughter against the mother; the mother in law against her daughter in law, and the daughter in law against her mother in law.

AMBROSE. To stewards, that is, to Priests, the preceding words seem to have been addressed, that they may thereby know that hereafter a heavier punishment awaits them, if, intent upon the world's pleasures, they have neglected the charge of their Lord's household, and the people entrusted to their care. But as it profiteth little to be recalled from error by the fear of punishment, and far greater is the privilege of charity and love, our Lord therefore kindles in men the desire of acquiring the divine nature, saying, *I came to send fire on earth*, not indeed that He is the Consumer of good men, but the Author of good will, who purifies the golden vessels of the Lord's house, but burns up the straw and stubble.

CYRIL OF ALEXANDRIA. Now it is the way of holy Scripture to use sometimes the term *fire*, of holy and divine words. For as they who know how to purify gold and silver, destroy the dross by fire, so the Saviour by the teaching of the Gospel in the power of the Spirit cleanses the minds of those who believe in Him. This then is that wholesome and useful fire by which the inhabitants of earth, in a manner cold and dead through sin, revive to a life of piety.

CHRYSOSTOM. For by the earth He now means not that which we tread under our feet, but that which was fashioned by His hands, namely, man, upon whom the Lord pours out fire for the consuming of sins, and the renewing of souls.

TITUS BOSTRENSIS. And we must here believe that Christ came down from heaven. For if He had come from earth to earth, He would not say, *I came to send fire upon the earth*.

CYRIL OF ALEXANDRIA. But our Lord was hastening the kindling of the fire, and hence it follows, *And what will I, save that it be kindled* ^a? (nisi ut accendatur) For already some of the Jews believed, of whom the first were the holy Apostles, but the fire once lighted in Judæa was about to take possession of the whole world, yet not till after the dispensation of His Passion had been accomplished. Hence it follows, *But I have a baptism to be baptized with*. For before the holy cross and His resurrection from the dead, in Judæa only was the news told of His preaching and miracles; but after that the Jews in their rage had slain the Prince of life, then commanded He His Apostles, saying, *Go and teach all nations*. (Matt. 28:19.)

GREGORY. (in Ezech. lib. i. Hom. 2.) Or else, fire is sent upon the earth, when by the fiery breath of the Holy Spirit, the earthly mind has all its carnal desires burnt up, but inflamed with spiritual love, bewails the evil it has done; and so the earth is burnt, when the conscience accusing itself, the heart of the sinner is consumed in the sorrow of repentance.

BEDE. But He adds, *I have a baptism to be baptized with*, that is, I have first to be sprinkled with the drops of My own Blood, and then to inflame the hearts of believers by the fire of the Spirit.

AMBROSE. But so great was our Lord's condescension, that He tells us He has a desire of inspiring us with devotion, of accomplishing perfection in us, and of hastening His passion for us; as it follows, *And how am I straitened till it be accomplished?*

BEDE. Some manuscripts have, "And how am I anguished," (coangor) that is, grieved. For though He had in Himself nothing to grieve Him, yet was He afflicted by our woes, and at the time of death He betrayed the anguish which He underwent not from the fear of His death, but from the delay of our redemption. For he who is troubled until he reaches perfection, is secure of perfection, for the condition of bodily affections not the dread of death offends him. For he who has put on the body must suffer all things which are of the body, hunger, thirst, vexation, sorrow; but the Divine nature knows no change from such feelings. At the same time He also shows, that in the conflict of suffering consists the death of the body, peace of mind has no struggle with grief.

BEDE. But the manner in which after the baptism of His passion and the coming of the spiritual fire the earth will be burnt, He declares as follows, *Suppose ye that I am to give peace, &c.*

CYRIL OF ALEXANDRIA. What sayest thou, O Lord? Didst thou not come to give peace, Who art made peace for us? (Eph. 2:14.) making peace by Thy cross with things in earth and things in heaven; (Col. 1:20.) Who saidst, *My peace I give unto you.* (John 14:27.) But it is plain that peace is indeed a good, but sometimes hurtful, and separating us from the love of God, that is, when by it we unite with those who keep away from God. And for this reason we teach the faithful to avoid earthly bonds. Hence it follows, *For from henceforth there shall be five in one house divided, three against two, &c.*

AMBROSE. Though the connexion would seem to be of six persons, father and son, mother and daughter, mother in law and daughter in law, yet are they five, for the mother and the mother in law may be taken as the same, since she who is the mother of the son, is the mother in law of his wife.

CHRYSTOSTOM. (non occ.) Now hereby He declared a future event, for it so happened in the same house that there have been believers whose fathers wished to bring them to unbelief; but the power of Christ's doctrines has so prevailed, that fathers were left by sons, mothers by daughters, and children by parents. For the faithful in Christ were content not only to despise their own, but at the same time also to suffer all things as long as they were not without the worship of their faith. But if He were mere man, how would it have occurred to Him to conceive it possible that He should be more loved by fathers than their children were, by children than their fathers, by husbands than their wives, and they too not in one house or a hundred, but throughout the world? And not only did he predict this, but accomplish it in deed.

AMBROSE. Now in a mystical sense the one house is one man, but by two we often mean the soul and the body. But if two things meet together, each one has its part; there is one which obeys, another which rules. But there are three conditions of the soul, one concerned with reason, another with desire, the third with anger. Two then are divided against three, and three against two. For by the coming of Christ, man who was material became rational. We were carnal and earthly, God sent His Spirit into our hearts, and we

became spiritual children. (Gal. 4:6.) We may also say, that in the house there are five others, that is, smell, touch, taste, sight, and hearing. If then with respect to those things which we hear or see, separating the sense of sight and hearing, we shut out the worthless pleasures of the body which we take in by our taste, touch, and smell, we divide two against three, because the mind is not carried away by the allurements of vice. Or if we understand the five bodily senses, already are the vices and sins of the body divided among themselves. The flesh and the soul may also seem separated from the smell, touch, and taste of pleasure, for while the stronger sex of reason is impelled, as it were, to manly affections, the flesh strives to keep the reason more effeminate. Out of these then there spring up the motions of different desires, but when the soul returns to itself it renounces the degenerate offspring. The flesh also bewails that it is fastened down by its desires (which it has borne to itself,) as by the thorns of the world. But pleasure is a kind of daughter in law of the body and soul, and is wedded to the motions of foul desire. As long then as there remained in one house the vices conspiring together with one consent, there seemed to be no division; but when Christ sent fire upon the earth which should burn out the offences of the heart, or the sword which should pierce the very secrets of the heart, then the flesh and the soul renewed by the mysteries of regeneration cast off the bond of connection with their offspring. So that parents are divided against their children, while the intemperate man gets rid of his intemperate desires, and the soul has no more fellowship with crime. Children also are divided against parents when men having become regenerate renounce their old vices, and younger pleasure flies from the rule of piety, as from the discipline of a strict house.

BEDE. Or in another way. By three are signified those who have faith in the Trinity, by two the unbelievers who depart from the unity of the faith. But the father is the devil, whose children we were by following him, but when that heavenly fire came down, it separated us from one another, and shewed us another Father who is in heaven. The mother is the Synagogue, the daughter is the Primitive Church, who had to bear the persecution of that same synagogue, from whom she derived her birth, and whom she did herself in the truth of the faith contradict. The mother in law is the Synagogue, the daughter in law the Gentile Church, for Christ the husband of the Church is the son of the Synagogue, according to the flesh. The Synagogue then was divided both against its daughter in law, and its

daughter, persecuting believers of each people. But they also were divided against their mother in law and mother, because they wished to abolish the circumcision of the flesh.

12:54–57

54. And he said also to the people, When ye see a cloud rise out of the west, straightway ye say, There cometh a shower; and so it is.

55. And when ye see the south wind blow, ye say, There will be heat; and it cometh to pass.

56. Ye hypocrites, ye can discern the face of the sky and of the earth; but how is it that ye do not discern this time?

57. Yea, and why even of yourselves judge ye not what is right?

THEOPHYLACT. When He spoke about preaching, and called it a sword, His hearers may have been troubled, not knowing what He meant. And therefore our Lord adds, that as men determine the state of the weather by certain signs, so ought they to know His coming. And this is what he means by saying, *When ye see a cloud rise out of the west, straightway ye say, There cometh a shower. And when ye see the south wind blowing, ye say, There will be heat, &c.* As if He says, Your words and works shew me to be opposed to you. Ye may therefore suppose that I came not to give peace, but the storm and whirlwind. For I am a cloud, and I come out of the west, that is, from human nature; which has been long since clothed with the thick darkness of sin. I came also to send fire, that is, to stir up heat. For I am the strong south wind, opposed to the northern coldness.

BEDE. Or, they who from the change of the elements can easily when they like predetermine the state of the weather, might if they wished also understand the time of our Lord's coming from the words of the Prophets.

CYRIL OF ALEXANDRIA. For the prophets have in many ways foretold the mystery of Christ; it became them therefore, if they were wise, to stretch their prospect beyond to the future, nor will ignorance of the time to come avail them after the present life. For there will be wind and rain, and a future punishment by fire; and this is signified when it is said, *A shower*

cometh. It became them also not to be ignorant of the time of salvation, that is, the coming of the Saviour, through whom perfect piety entered into the world. And this is meant when it is said, *Ye say that there will be heat*. Whence it follows in censure of them, *Ye hypocrites, ye can discern the face of the sky and the earth, but how is it that ye do not discern this time?*

BASIL. (in Hexam. Hom. 6, 4.) Now we must observe, that conjectures concerning the stars are necessary to the life of man, as long as we do not push our searches into their signs beyond due limits. For it is possible to discover some things with respect to coming rain, still more concerning heat and the force of the winds, whether partial or universal, stormy or gentle. But the great advantage that is rendered to life by these conjectures is known to every one. For it is of importance to the sailor to prognosticate the dangers of storms, to the traveller the changes of the weather, to the husbandman the abundant supply of his fruits.

BEDE. But lest any of the people should allege their ignorance of the prophetic books as a reason why they could not discern the courses of the times, He carefully adds, *And why even of yourselves judge ye not what is right*, shewing them that although unlearned they might still by their natural ability discern Him, who did works such as none other man did, to be above man, and to be God, and that therefore after the injustice of this world, the just judgment of the creation would come.

ORIGEN. But had it not been implanted in our nature to judge what is right, our Lord would never have said this.

12:58–59

58. When thou goest with thine adversary to the magistrate, as thou art in the way, give diligence that thou mayest be delivered from him; lest he hale thee to the judge, and the judge deliver thee to the officer, and the officer cast thee into prison.

59. I tell thee, thou shalt not depart thence, till thou hast paid the very last mite.

THEOPHYLACT. Our Lord having described a rightful difference, next teaches us a rightful reconciliation, saying, *When thou goest with thine*

adversary to the magistrate, as thou art in the way, give diligence that thou mayest be delivered from him, &c. As if He says, When thine adversary is bringing thee to judgment, give diligence, that is, try every method, to be released from him. Or give diligence, that is, although thou hast nothing, borrow in order that thou may be released from him, lest he summon thee before the judge, as it follows, *Lest he hale thee to the judge, and the judge deliver thee to the officer, and the officer cast thee into prison.*

CYRIL OF ALEXANDRIA. Where thou wilt suffer want until thou payest the last farthing; and this is what He adds, *I say unto you, thou shalt not depart hence.*

CHRYSTOSTOM. (Hom. 16. in Matt.) It seems to me that He is speaking of the present judges, and of the way to the present judgment, and of the prison of this world. For by these things which are visible and at hand, ignorant men are wont to gain improvement. For often He gives a lesson, not only from future good and evil but from present, for the sake of His ruder hearers.

AMBROSE. Or our adversary is the devil, who lays his baits for sin, that he may have those his partners in punishment who were his accomplices in crime; our adversary is also every vicious practice. Lastly, our adversary is an evil conscience, which affects us both in this world, and will accuse and betray us in the next. Let us then give heed, while we are in this life's course, that we may be delivered from every bad act as from an evil enemy. Nay, while we are going with our adversary to the magistrate, as we are in the way, we should condemn our fault. But who is the magistrate, but He in whose hands is all power? But the Magistrate delivers the guilty to the Judge, that is, to Him, to whom He gives the power over the quick and dead, namely, Jesus Christ, through Whom the secrets are made manifest, and the punishment of wicked works awarded. He delivers to the officer, and the officer casts into prison, for He says, *Bind him hand and foot, and cast him into outer darkness.* (Matt. 22:12.) And he shews that His officers are the angels, of whom he says, *The angels shall come forth, and sever the wicked from among the just, and shall cast them into the furnace of fire;* (Matt. 13:49.) but it is added, *I tell thee, thou shalt not depart thence till thou hast paid the very last mite.* For as they who pay money on interest do not get rid of the debt of interest before that the amount of the whole principal is paid even up to the least sum in every kind of payment, so by

the compensation of love and the other acts, or by each particular kind of satisfaction the punishment of sin is cancelled.

ORIGEN. Or else, He here introduces four characters, the adversary, the magistrate, the officer, and the judge. But with Matthew the character of the magistrate is left out, and instead of the officer *a servant* is introduced. They differ also in that the one has written *a farthing*, the other *a mite*, but each has called it the *last*. Now we say that all men have present with them two angels, a bad one who encourages them to wicked deeds, a good one who persuades all that is best. Now the former, our adversary whenever we sin rejoices, knowing that he has an occasion for exultations and boasting with the prince of the world, who sent him. But in the Greek, “the adversary” is written with the article, to signify that he is one out of many, seeing that each individual is under the ruler of his nation. Give diligence then that you may be delivered from your adversary, or from the ruler to whom the adversary drags you, by having wisdom, justice, fortitude, and temperance. But if you have given diligence, let it be in Him who says, *I am the life*, (John 14:6.) otherwise the adversary will hale thee to the judge. Now he says, *hale*, to point out that they are forced unwillingly to condemnation. But I know no other judge but our Lord Jesus Christ who delivers to the officer. Each of us have our own officers; the officers exercise rule over us, if we owe any thing. If I paid every man every thing, I come to the officers and answer with a fearless heart, “I owe them nothing.” But if I am a debtor, the officer will cast me into prison, nor will he suffer me to go out from thence until I have paid every debt. For the officer has no power to let me off even a farthing. He who forgave one debtor five hundred pence and another fifty, (Luke 7:41.) was the Lord, but the exactor is not the master, but one appointed by the master to demand the debts. But the last mite he calls slight and small, for our sins are either heavy or slight. Happy then is he who sinneth not, and next in happiness he who has sinned slightly. Even among slight sins there is diversity, otherwise he would not say until he has paid the *last* mite. For if he owes a little, he shall not come out till he pays the last mite. But he who has been guilty of a great debt, will have endless ages for his payment.

BEDE. Or else, our adversary in the way is the word of God, which opposes our carnal desires in this life; from which he is delivered who is subject to its precepts. Else he will be delivered to the judge, for of

contempt of God's word the sinner will be accounted guilty in the judgment of the judge. The judge will deliver him to the officer, that is, the evil spirit for punishment. He will then be cast into prison, that is, to hell, where because he will ever have to pay the penalty by suffering, but never by paying it obtain pardon, he will never come out from thence, but with that most terrible serpent the devil, will expiate everlasting punishment.

CHAP. 13

13:1–5

1. There were present at that season some that told him of the Galilæans, whose blood Pilate had mingled with their sacrifices.

2. And Jesus answering said unto them, Suppose ye that these Galilæans were sinners above all the Galilæans, because they suffered such things?

3. I tell you, Nay: but, except ye repent, ye shall all likewise perish.

4. Or those eighteen, upon whom the tower in Siloam fell, and slew them, think ye that they were sinners above all men that dwelt in Jerusalem?

5. I tell you, Nay: but, except ye repent, ye shall all likewise perish.

GLOSS. As He had been speaking of the punishments of sinners, the story is fitly told Him of the punishment of certain particular sinners, from which He takes occasion to denounce vengeance also against other sinners: as it is said, *There were present at that season some that told him of the Galilæans, whose blood Pilate had mingled with their sacrifices.*

CYRIL OF ALEXANDRIA. For these were followers of the opinions of Judas of Galilee, of whom Luke makes mention in the Acts of the Apostles, (Acts 5:37.) who said, that we ought to call no man master. Great numbers of them refusing to acknowledge Cæsar as their master, were therefore

punished by Pilate. They said also that men ought not to offer God any sacrifices that were not ordained in the law of Moses, and so forbade to offer the sacrifices appointed by the people for the safety of the Emperor and the Roman people. Pilate then, being enraged against the Galilæans, ordered them to be slain in the midst of the very victims which they thought they might offer according to the custom of their law; so that the blood of the offerers was mingled with that of the victims offered. Now it being generally believed that these Galilæans were most justly punished, as sowing offences among the people, the rulers, eager to excite against Him the hatred of the people, relate these things to the Saviour, wishing to discover what He thought about them. But He, admitting them to be sinners, does not however judge them to have suffered such things, as though they were worse than those who suffered not. Whence it follows, *And he answered and said unto them, Suppose ye that these Galilæans were sinners above all the Galilæans, &c.*

CHRYSOSTOM. (de Laz. Conc. 3.) For God punishes some sinners by cutting off their iniquities, and appointing to them hereafter a lighter punishment, or perhaps even entirely releasing them, and correcting those who are living in wickedness by their punishment. Again, he does not punish others, that if they take heed to themselves by repentance they may escape both the present penalty and future punishment, but if they continue in their sins, suffer still greater torment.

TITUS BOSTRENSIS. And He here plainly shews, that whatever judgments are passed for the punishment of the guilty, happen not only by the authority of the judges, but the will of God. Whether therefore the judge punishes upon the strict grounds of conscience, or has some other object in his condemnation, we must ascribe the work to the Divine appointment.

CYRIL OF ALEXANDRIA. To save therefore the multitudes, from the intestine seditions, which were excited for the sake of religion, He adds, *but unless ye repent*, and unless ye cease to conspire against your rulers, for which ye have no divine guidance, *ye shall all likewise perish*, and your blood shall be united to that of your sacrifices.

CHRYSOSTOM. (ubi sup.) And herein he shews that He permitted them to suffer such things, that the heirs of the kingdom yet living might be dismayed by the dangers of others. “What then,” you will say, “is this man

punished, that I might become better?” Nay, but he is punished for his own crimes, and hence arises an opportunity of salvation to those who see it.

BEDE. But because they repented not in the fortieth year of our Lord’s Passion, the Romans coming, (whom Pilate represented, as belonging to their nation,) and beginning from Galilee, (whence our Lord’s preaching had begun,) utterly destroyed that wicked nation, and defiled with human blood not only the courts of the temples, where they were wont to offer sacrifices, but also the inner parts of the doors, (where there was no entrance to the Galileans.)

CHRYSOSTOM. (ubi sup.) Again, there had been eighteen others crushed to death by the falling of a tower, of whom He adds the same things, as it follows, *Or those eighteen upon whom the tower of Siloam fell and slew them, think ye that they were sinners above all men that dwell in Jerusalem? I tell you, Nay*, For he does not punish all in this life, giving them a time meet for repentance. Nor however does he reserve all for future punishment, lest men should deny His providence.

TITUS BOSTRENSIS. Now one tower is compared to the whole city, that the destruction of a part may alarm the whole. Hence it is added, *But, except ye repent, ye shall all likewise perish*; as if He said, The whole city shall shortly be smitten if the inhabitants continue in impenitence.

AMBROSE. In those whose blood Pilate mingled with the sacrifices, there seems to be a certain mystical type, which concerns all who by the compulsion of the Devil offer not a pure sacrifice, whose prayer is for a sin, (Ps. 109:7.) as it was written of Judas, who when he was amongst the sacrifices devised the betrayal of our Lord’s blood.

BEDE. For Pilate, who is interpreted, “The mouth of the hammerer,” signifies the devil ever ready to strike. The blood expresses sin, the sacrifices good actions. Pilate then mingles the blood of the Galilæans with their sacrifices when the devil stains the alms and other good works of the faithful either by carnal indulgence, or by courting the praise of men, or any other defilement. Those men of Jerusalem also who were crushed by the falling of the tower, signify that the Jews who refuse to repent will perish within their own walls. Nor without meaning is the number eighteen given, (which number among the Greeks is made up of I and H, that is, of the

same letters with which the name of Jesus begins.) And it signifies that the Jews were chiefly to perish, because they would not receive the name of the Saviour. That tower represents Him who is *the tower of strength*. And this is rightly in Siloam, which is interpreted, “sent;” for it signifies Him who, sent by the Father, came into the world, and who shall grind to powder all on whom He falls.

13:6–9

6. He spake also this parable; A certain man had a fig tree planted in his vineyard; and he came and sought fruit thereon, and found none.

7. Then said he unto the dresser of his vineyard, Behold, these three years I come seeking fruit on this fig tree, and find none; cut it down: why cumbereth it the ground?

8. And he answering said unto him, Lord, let it alone this year also, till I shall dig about it, and dung it:

9. And if it bear fruit, well: and if not, then after that thou shalt cut it down.

TITUS BOSTRENSIS. The Jews were boasting, that while the eighteen had perished, they all remained unhurt. He therefore sets before them the parable of the fig tree, for it follows, *He spake also this parable; A certain man had a fig tree planted in his vineyard.*

AMBROSE. There was a vineyard of the Lord of hosts, which He gave for a spoil to the Gentiles. And the comparison of the fig tree to the synagogue is well chosen, because as that tree abounds with wide and spreading foliage, and deceives the hopes of its possessor with the vain expectation of promised fruit, so also in the synagogue, while its teachers are unfruitful in good works, yet magnify themselves with words as with abundant leaves, the empty shadow of the law stretches far and wide. This tree also is the only one which puts forth fruit in place of flowers. And the fruit falls, that other fruit may succeed; yet some few of the former remain, and do not fall. For the first people of the synagogue fell off as a useless fruit, in order that out of the fruitfulness of the old religion might arise the new people of the

Church; yet they who were the first out of Israel whom a branch of a stronger nature bore, under the shadow of the law and the cross, in the bosom of both, stained with a double juice after the example of a ripening fig, surpassed all others in the grace of most excellent fruits; to whom it is said, *You shall sit upon twelve thrones*. Some however think the fig tree to be a figure not of the synagogue, but of wickedness and treachery; yet these differ in nothing from what has gone before, except that they choose the genus instead of the species.

BEDE. The Lord Himself who established the synagogue by Moses, came born in the flesh, and frequently teaching in the synagogue, sought for the fruits of faith, but in the hearts of the Pharisees found none; therefore it follows, *And came seeking fruit on it, and found none*.

AMBROSE. But our Lord sought, not because He was ignorant that the fig tree had no fruit, but that He might shew in a figure that the synagogue ought by this time to have fruit. Lastly, from what follows, He teaches that He Himself came not before the time who came after three years. For so it is said, *Then said he to the dresser of the vineyard, Behold, these three years I come seeking fruit on this fig tree, and find none*. He came to Abraham, He came to Moses, He came to Mary, that is, He came in the seal of the covenant, He came in the law, He came in the body. We recognise His coming by His gifts; at one time purification, at another sanctification, at another justification. Circumcision purified, the law sanctified, grace justified. The Jewish people then could not be purified because they had not the circumcision of the heart, but of the body; nor be sanctified, because ignorant of the meaning of the law, they followed carnal things rather than spiritual; nor justified, because not working repentance for their offences, they knew nothing of grace. Rightly then was there no fruit found in the synagogue, and consequently it is ordered to be cut down; for it follows, *Cut it down, why cumbereth it the ground?* But the merciful dresser, perhaps meaning him on whom the Church is founded, foreseeing that another would be sent to the Gentiles, but he himself to them who were of the circumcision, piously intercedes that it may not be cut off; trusting to his calling, that the Jewish people also might be saved through the Church. Hence it follows, *And he answering said unto him, Lord, let it alone this year also*. He soon perceived hardness of heart and pride to be the causes of the barrenness of the Jews. He knew therefore how to discipline, who knew

how to censure faults. Therefore adds He, *till I shall dig about it*. He promises that the hardness of their hearts shall be dug about by the Apostles' spades, lest a heap of earth cover up and obscure the root of wisdom. And He adds, *and dung it*, that is, by the grace of humility, by which even the fig is thought to become fruitful toward the Gospel of Christ. Hence He adds, *And if it bear fruit, well*, that is, it shall be well, *but if not, then after that thou shall cut it down*.

BEDE. Which indeed came to pass under the Romans, by whom the Jewish nation was cut off, and thrust out from the land of promise.

AUGUSTINE. (ubi sup.) Or, in another sense, the fig tree is the race of mankind. For the first man after he had sinned concealed with fig leaves his nakedness, that is, the members from which we derive our birth.

THEOPHYLACT. But each one of us also is a fig tree planted in the vineyard of God, that is, in the Church, or in the world.

GREGORY. (Hom. 31. in Evang.) But our Lord came three times to the fig tree, because He sought after man's nature before the law, under the law, and under grace, by waiting, admonishing, visiting; but yet He complains that for three years he found no fruit, for there are some wicked men whose hearts are neither corrected by the law of nature breathed into them, nor instructed by precepts, nor converted by the miracles of His incarnation.

THEOPHYLACT. Our nature yields no fruit though three times sought for; once indeed when we transgressed the commandment in paradise; the second time, when they made the molten calf under the law; thirdly, when they rejected the Saviour. But that three years' time must be understood to mean also the three ages of life, boyhood, manhood, and old age.

GREGORY. (ubi. sup.) But with great fear and trembling should we hear the word which follows, *Cut it down, why cumbereth it the ground*. For every one according to his measure, in whatsoever station of life he is, except he shew forth the fruits of good works, like an unfruitful tree, cumbereth the ground; for wherever he is himself placed, he there denies to another the opportunity of working.

PSEUDO-BASIL. (De Pœnit.) For it is the part of God's mercy not silently to inflict punishment, but to send forth threatenings to recall the sinner to

repentance, as He did to the men of Nineveh, and now to the dresser of the vineyard, saying, *Cut it down*, exciting him indeed to the care of it, and stirring up the barren soil to bring forth the proper fruits.

GREGORY NAZIANZEN. (Orat. 32.) Let us not then strike suddenly, but overcome by gentleness, lest we cut down the fig tree still able to bear fruit, which the care perhaps of a skilful dresser will restore. Hence it is also here added, *And he answering said unto him, Lord, let alone, &c.*

GREGORY. (31. in Ev.) By the dresser of the vineyard is represented the order of Bishops, who, by ruling over the Church, take care of our Lord's vineyard.

THEOPHYLACT. Or the master of the household is God the Father, the dresser is Christ, who will not have the fig tree cut down as barren, as if saying to the Father, Although through the Law and the Prophets they gave no fruit of repentance, I will water them with My sufferings and teaching, and perhaps they will yield us fruits of obedience.

AUGUSTINE. (ubi sup.) Or, the husbandman who intercedes is every holy man who within the Church prays for them that are without the Church, saying, *O Lord, O Lord, let it alone this year*, that is, for that time vouchsafed under grace, *until I dig about it*. To dig about it, is to teach humility and patience, for the ground which has been dug is lowly. The dung signifies the soiled garments, but they bring forth fruit. The soiled garment of the dresser, is the grief and mourning of sinners; for they who do penance and do it truly are in soiled garments.

GREGORY. (ubi sup.) Or, the sins of the flesh are called the dung. From this then the tree revives to bear fruit again, for from the remembrance of sin the soul quickens itself to good works. But there are very many who hear reproof, and yet despise the return to repentance; wherefore it is added, *And if it bear fruit, well*.

AUGUSTINE. (ubi sup.) That is, it will be well, *but if not, then after that thou shalt cut it down*; namely, when Thou shalt come to judge the quick and the dead. In the mean time it is now spared.

GREGORY. (ubi sup.) But he who will not by correction grow rich unto fruitfulness, falls to that place from whence he is no more able to rise again

by repentance.

13:10–17

10. And he was teaching in one of the synagogues on the sabbath.

11. And, behold, there was a woman which had a spirit of infirmity eighteen years, and was bowed together, and could in no wise lift up herself.

12. And when Jesus saw her, he called her to him, and said unto her, Woman, thou art loosed from thine infirmity.

13. And he laid his hands on her: and immediately she was made straight, and glorified God.

14. And the ruler of the synagogue answered with indignation, because that Jesus had healed on the sabbath day, and said unto the people, There are six days in which men ought to work: in them therefore come and be healed, and not on the sabbath day.

15. The Lord then answered him, and said, Thou hypocrite, doth not each one of you on the sabbath loose his ox or his ass from the stall, and lead him away to watering?

16. And ought not this woman, being a daughter of Abraham, whom Satan hath bound, lo, these eighteen years, be loosed from this bond on the sabbath day?

17. And when he had said these things, all his adversaries were ashamed: and all the people rejoiced for all the glorious things that were done by him.

AMBROSE. He soon explained that He had been speaking of the synagogue, shewing, that He truly came to it, who preached in it, as it is said, *And he was teaching in one of the synagogues.*

CHRYSOSTOM. He teaches indeed not separately, but in the synagogues; calmly, neither wavering in any thing, nor determining aught against the

law of Moses; on the Sabbath also, because the Jews were then engaged in the hearing of the law.

CYRIL OF ALEXANDRIA. Now that the Incarnation of the Word was manifested to destroy corruption and death, and the hatred of the devil against us, is plain from the actual events; for it follows, *And behold there was a woman which had a spirit of infirmity, &c.* He says *spirit of infirmity*, because the woman suffered from the cruelty of the devil, forsaken by God because of her own crimes or for the transgression of Adam, on account of which the bodies of men incur infirmity and death. But God gives this power to the Devil, to the end that men when pressed down by the weight of their adversity might betake them to better things. He points out the nature of her infirmity, saying, *And was bowed together, and could in no wise lift up herself.*

BASIL. (Hom. 9. in Hex.) Because the head of the brutes is bent down towards the ground and looks upon the earth, but the head of man was made erect towards the heaven, his eyes tending upward. For it becomes us to seek what is above, and with our sight to pierce beyond earthly things.

CYRIL OF ALEXANDRIA. But our Lord, to shew that His coming into this world was to be the loosing of human infirmities, healed this woman. Hence it follows, *And when Jesus saw her, he called her to him, and said unto her, Woman, thou art loosed from thine infirmity.* A word most suitable to God, full of heavenly majesty; for by His royal assent He dispels the disease. He also laid His hands upon her, for it follows, *He laid his hands on her, and immediately she was made straight, and glorified God.* We should here answer, that the Divine power had put on the sacred flesh. For it was the flesh of God Himself, and of no other, as if the Son of Man existed apart from the Son of God, as some have falsely thought. But the ungrateful ruler of the synagogue, when he saw the woman, who before was creeping on the ground, now by Christ's single touch made upright, and relating the mighty works of God, sullies his zeal for the glory of the Lord with envy, and condemns the miracle, that he might appear to be jealous for the Sabbath. As it follows, *And the ruler of the synagogue answered with indignation, because that Jesus had healed on the sabbath-day, and said unto the people, There are six days in which men ought to work, and not on the sabbath-day.* He would have those who are dispersed about on the other days, and engaged in their own works, not come on the Sabbath to see and

admire our Lord's miracles, lest by chance they should believe. But the law has not forbidden all manual work on the Sabbath-day, and has it forbidden that which is done by a word or the mouth? Cease then both to eat and drink and speak and sing. And if thou readest not the law, how is it a Sabbath to thee? But supposing the law has forbidden manual works, how is it a manual work to raise a woman upright by a word?

AMBROSE. Lastly, God rested from the works of the world not from holy works, for His working is constant and everlasting; as the Son says, *My Father worketh until now, and I work*; (John 5:17.) that after the likeness of God our worldly, not our religious, works should cease. Accordingly our Lord pointedly answered him, as it follows, *Thou hypocrite, doth not each one of you on the sabbath-day loose his ox or his ass? &c.*

BASIL. (Basil. Hom. 1. de Jej.) The hypocrite is one who on the stage assumes a different character from his own. So also in this life some men carry one thing in their heart, and shew another on the surface to the world.

CHRYSOSTOM. Well then does he call the ruler of the synagogue a hypocrite, for he had the appearance of an observer of the law, but in his heart was a crafty and envious man. For it troubles him not that the Sabbath is broken, but that Christ is glorified. Now observe, that whenever Christ orders a *work* to be done, (as when He ordered the man sick of the palsy to take up his bed,) He raises His words to something higher, convincing men by the majesty of the Father, as He says, *My Father worketh until now, and I work*. (John 5:17.) But in this place, as doing every thing by *word*, He adds nothing further, refuting their calumny by the very things which they themselves did.

CYRIL OF ALEXANDRIA. Now the ruler of the synagogue is convicted a hypocrite, in that he leads his cattle to watering on the Sabbath-day, but this woman, not more by birth than by faith the daughter of Abraham, he thought unworthy to be loosed from the chain of her infirmity. Therefore He adds, *And ought not this woman, being a daughter of Abraham, whom Satan has bound, lo, these eighteen years, to be loosed from this bond on the sabbath-day?* The ruler preferred that this woman should like the beasts rather look upon the earth than receive her natural stature, provided that Christ was not magnified. But they had nothing to answer; they themselves unanswerably condemned themselves. Hence it follows, *And when he had*

said these things, all his adversaries were ashamed. But the people, reaping great good from His miracles, rejoiced at the signs which they saw, as it follows, *And all the people rejoiced.* For the glory of His works vanquished every scruple in them who sought Him not with corrupt hearts.

GREGORY. (Hom. 31. in Evang.) Mystically the unfruitful fig tree signifies the woman that was bowed down. For human nature of its own will rushes into sin, and as it would not bring forth the fruit of obedience, has lost the state of uprightness. The same fig tree preserved signifies the woman made upright.

AMBROSE. Or the fig tree represents the synagogue; afterwards in the infirm woman there follows as it were a figure of the Church, which having fulfilled the measure of the law and the resurrection, and now raised up on high in that eternal resting place, can no more experience the frailty of our weak inclinations. Nor could this woman be healed except she had fulfilled the law and grace. For in ten sentences is contained the perfection of the law, and in the number eight the fulness of the resurrection.

GREGORY. (ut sup.) Or else; man was made on the sixth day, and on the same sixth day were all the works of the Lord finished, but the number six multiplied three times makes eighteen. Because then man who was made on the sixth day was unwilling to do perfect works, but before the law, under the law, and at the beginning of grace, was weak, the woman was bowed down eighteen years.

AUGUSTINE. (Serm. 110.) That which the three years signified in the tree, the eighteen did in the woman, for three times six is eighteen. But she was crooked and could not look up, for in vain she heard the words, *lift up your hearts.*

GREGORY. (up sup.) For every sinner who thinketh earthly things, not seeking those that are in heaven, is unable to look up. For while pursuing his baser desires, he declines from the uprightness of his state; or his heart is bent crooked, and he ever looks upon that which he unceasingly thinks about. The Lord called her and made her upright, for He enlightened her and succoured her. He sometimes calls but does not make upright, for when we are enlightened by grace, we oftentimes see what should be done, but because of sin do not practise it. For habitual sin binds down the mind, so

that it cannot rise to uprightness. It makes attempts and fails, because when it has long stood by its own will, when the will is lacking, it falls.

AMBROSE. Now this miracle is a sign of the coming sabbath, when every one who has fulfilled the law and grace, shall by the mercy of God put off the toils of this weak body. But why did He not mention any more animals, save to shew that the time would come when the Jewish and Gentile nations should quench their bodily thirst, and this world's heat in the fulness of the fountain of the Lord, and so through the calling forth of two nations, the Church should be saved.

BEDE. But the daughter of Abraham is every faithful soul, or the Church gathered out of both nations into the unity of the faith. There is the same mystery then in the ox or ass being loosed and led to water, as in the daughter of Abraham being released from the bondage of our affections.

13:18–21

18. Then said he, Unto what is the kingdom of God like? and whereunto shall I resemble it?

19. It is like a grain of mustard seed, which a man took, and cast into his garden; and it grew, and waxed a great tree; and the fowls of the air lodged in the branches of it.

20. And again he said, Whereunto shall I liken the kingdom of God?

21. It is like leaven, which a woman took and hid in three measures of meal, till the whole was leavened.

GLOSS. While His adversaries were ashamed, and the people rejoiced, at the glorious things that were done by Christ, He proceeds to explain the progress of the Gospel under certain similitudes, as it follows, *Then said he, Unto what is the kingdom of God like? It is like a grain of mustard seed, &c.* (Mat. 17:19.)

AMBROSE. In another place, a grain of mustard seed is introduced where it is compared to faith. If then the mustard seed is the kingdom of God, and faith is as the grain of mustard seed; faith is truly the kingdom of heaven, which is within us. (Luke 17:21.) A grain of mustard seed is indeed a mean and trifling thing, but as soon as it is crushed, it pours forth its power. And faith at first seems simple, but when it is buffeted by adversity, pours forth the grace of its virtue. The martyrs are grains of mustard seed. They have about them the sweet odour of faith, but it is hidden. Persecution comes; they are smitten by the sword; and to the farthest boundaries of the whole world they have scattered the seeds of their martyrdom. The Lord Himself also is a grain of mustard seed; He wished to be bruised that we might see that we are *a sweet savour of Christ*. (2 Cor. 2:15.) He wishes to be sown as a grain of mustard seed, which when a man takes he puts it into his garden. For Christ was taken and buried in a garden, where also He rose again and became a tree, as it follows, *And it waxed into a great tree*. For our Lord is a grain when He is buried in the earth, a tree when He is lifted up into the heaven. He is also a tree overshadowing the world, as it follows, *And the*

fowls of the air rested in his branches; that is, the heavenly powers and they whoever (for their spiritual deeds) have been thought worthy to fly forth. Peter is a branch, Paul is a branch, into whose arms, by certain hidden ways of disputation, we who were a far off now fly, having taken up the wings of the virtues. Sow then Christ in thy garden; a garden is truly a place full of flowers, wherein the grace of thy work may blossom, and the manifold odour of thy different virtues be breathed forth. Wherever is the fruit of the seed, there is Christ.

CYRIL OF ALEXANDRIA. Or else; The kingdom of God is the Gospel, through which we gain the power of reigning with Christ. As then the mustard seed is surpassed in size by the seeds of other herbs, yet so increases as to become the shelter of many birds; so also the life-giving doctrine was at first in the possession only of a few, but afterwards spread itself abroad.

BEDE. Now the *man*, is Christ, the *garden*, His Church, to be cultivated by His discipline. He is well said to have taken the grain, because the gifts which He together with the Father gave to us from His divinity, He took from His humanity. But the preaching of the Gospel grew and was disseminated throughout the whole world. It grows also in the mind of every believer, for no one is suddenly made perfect. But in its growth, not like the grass, (which soon withers,) but it rises up like the trees. The branches of this tree are the manifold doctrines, on which the chaste souls, soaring upwards on the wings of virtue, build and repose.

THEOPHYLACT. Or, any man receiving a grain of mustard seed, that is, the word of the Gospel, and sowing it in the garden of his soul, makes it a great tree, so as to bring forth branches, and the birds of the air (that is, they who soar above the earth) rest in the branches, (that is, in sublime contemplation.) For Paul received the instruction of Ananias (Acts 9:17.) as it were a small grain, but planting it in his garden, he brought forth many good doctrines, in which they dwell who have high heavenly thoughts, as Dionysius, Hierotheus, and many others.

He next likens the kingdom of God to leaven, for it follows, *And again he says, Whereunto shall I liken it? It is like to leaven, &c.*

AMBROSE. Many think Christ is the leaven, for leaven which is made from meal, excels its kind in strength, not in appearance. So also Christ

(according to the Fathers) shone forth above others equal in body, but unapproachable in excellence. The Holy Church therefore represents the type of the woman, of whom it is added, *Which a woman, took and hid in three measures (sata) of meal, till the whole was leavened.*

BEDE. The Satum is a kind of measure in use in the province of Palestine, holding about a bushel and a half.

AMBROSE. But we are the meal of the woman which hide the Lord Jesus in the secrets of our hearts, until the heat of heavenly wisdom penetrates our innermost recesses. And since He says it was hid in three measures, it seems fitting that we should believe the Son of God to have been hid in the Law, veiled in the Prophets, manifested in the preaching of the Gospel. Here however I am invited to proceed farther, because our Lord Himself has taught us, that the leaven is the spiritual teaching of the Church. Now the Church sanctifies with its spiritual leaven the man who is renewed in body, soul, and spirit, seeing that these three are united in a certain equal measure of desire, and there breathes forth a complete harmony of the will. If then in this life the three measures abide in the same person until they are leavened and become one, there will be hereafter an incorruptible communion with them that love Christ.

THEOPHYLACT. Or, for the woman you must understand the soul; but the three measures, its three parts, the reasoning part, the affections, and the desires. If then any one has hidden in these three the word of God, he will make the whole spiritual, so as not by his reason to lie in argument, nor by his anger or desire to be transported beyond control, but to be conformed to the word of God.

AUGUSTINE. (Serm. 111.) Or, the three measures of meal are the race of mankind, which was restored out of the three sons of Noah. The woman who hid the leaven is the wisdom of God.

EUSEBIUS. Or else, by the leaven our Lord means the Holy Spirit, the Sower proceeding (as it were) from the seed, which is the word of God. But the three measures of meal, signify the knowledge of the Father, and the Son, and the Holy Spirit, which the woman, that is, Divine wisdom, and the Holy Spirit, impart.

BEDE. Or, by the leaven He speaks of love, which kindles and stirs up the heart; the woman, that is, the Church, hides the leaven of love in three measures, because she bids us love God with all our hearts, all our minds, and all our strength. And this until the whole is leavened, that is, until love moves the whole soul into the perfection of itself, which begins here, but will be completed hereafter.

13:22–30

22. And he went through the cities and villages, teaching, and journeying toward Jerusalem.

23. Then said one unto him, Lord, are there few that be saved? And he said unto them,

24. Strive to enter in at the strait gate: for many, I say unto you, will seek to enter in, and shall not be able.

25. When once the master of the house is risen up, and hath shut to the door, and ye begin to stand without, and to knock at the door, saying, Lord, Lord, open unto us; and he shall answer and say unto you, I know you not whence ye are:

26. Then shall ye begin to say, We have eaten and drunk in thy presence, and thou hast taught in our streets.

27. But he shall say, I tell you, I know you not whence ye are; depart from me, all ye workers of iniquity.

28. There shall be weeping and gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of God, and you yourselves thrust out.

29. And they shall come from the east, and from the west, and from the north, and from the south, and shall sit down in the kingdom of God.

30. And, behold, there are last which shall be first, and there are first which shall be last.

GLOSS. Having spoken in parables concerning the increase of the teaching of the Gospel, He every where endeavours to spread it by preaching. Hence it is said, *And he went through the cities and villages.*

THEOPHYLACT. For he did not visit the small places only, as they do who wish to deceive the simple, nor the cities only, as they who are fond of show, and seek their own glory; but as their common Lord and Father providing for all, He went about every where. Nor again did He visit the country towns only, avoiding Jerusalem, as if He feared the cavils of the lawyers, or death, which might follow therefrom; and hence he adds, *And journeying towards Jerusalem.* For where there were many sick, there the Physician chiefly shewed Himself. It follows, *Then said one unto him, Lord, are there few that be saved?*

GLOSS. This question seems to have reference to what had gone before. For in the parable which was given above, He had said, *that the birds of the air rested on its branches*, by which it might be supposed that there would be many who would obtain the rest of salvation. And because one had asked the question for all, the Lord does not answer him individually, as it follows, *And he said unto them, Strive to enter in at the strait gate.*

BASIL. (in reg. ad int. 240.) For as in earthly life the departure from right is exceeding broad, so he who goes out of the path which leads to the kingdom of heaven, finds himself in a vast extent of error. (int. 241.). But the right way is narrow, the slightest turning aside being full of danger, whether to the right or to the left, as on a bridge, where he who slips on either side is thrown into the river.

CYRIL OF ALEXANDRIA. The narrow gate also represents the toils and sufferings of the saints. For as a victory in battle bears witness to the strength of the soldiers, so a courageous endurance of labours and temptations will make a man strong.

CHRYSOSTOM. (24, 40. in Matt.) What then is that which our Lord says elsewhere, *My yoke is easy, and my burden is light?* (Matt. 11:30.) There is indeed no contradiction, but the one was said because of the nature of temptations, the other with respect to the feeling of those who overcame them. For whatever is troublesome to our nature may be considered easy when we undertake it heartily. Besides also, though the way of salvation is

narrow at its entrance, yet through it we come into a large space, but on the contrary the broad way leadeth to destruction.

GREGORY. (Mor. 11. c. 50.) Now when He was about to speak of the entrance of the narrow gate, He said first, *strive*, for unless the mind struggles manfully, the wave of the world is not overcome, by which the soul is ever thrown back again into the deep.

CYRIL OF ALEXANDRIA. Now our Lord does not seem to satisfy him who asked whether there are few that be saved, when He declares the way by which man may become righteous. But it must be observed, that it was our Saviour's custom to answer those who asked Him, not according as they might judge right, as often as they put to Him useless questions, but with regard to what might be profitable to His hearers. And what advantage would it have been to His hearers to know whether there should be many or few who would be saved. But it was more necessary to know the way by which man may come to salvation. Purposely then He says nothing in answer to the idle question, but turns His discourse to a more important subject.

AUGUSTINE. (Serm. 111.) Or else, our Lord confirmed the words He heard, that is, by saying that there are few who are saved, for few enter by the strait gate, but in another place He says this very thing, *Narrow is the way which leadeth unto life, and few there are who enter into it.* (Matt. 7:14.) Therefore He adds, *For many I say unto you shall seek to enter;*

BEDE. Urged thereto by their love of safety, yet shall not be able, frightened by the roughness of the road.

BASIL. (Hom. in Psalm 1, 15.) For the soul wavers to and fro, at one time choosing virtue when it considers eternity, at another preferring pleasures when it looks to the present. Here it beholds ease, or the delights of the flesh, there its subjection or captive bondage; here drunkenness, there sobriety; here wanton mirth, there overflowing of tears; here dancing, there praying; here the sound of the pipe, there weeping; here lust, there chastity.

AUGUSTINE. (Serm. 111.) Now our Lord in no wise contradicts Himself when He says, *that there are few who enter in at the strait gate*, and elsewhere, *Many shall come from the east and the west;* (Matt. 8:11.) for there are few in comparison with those who are lost, many when united

with the angels. Scarcely do they seem a grain when the threshing floor is swept, but so great a mass will come forth from this floor, that it will fill the granary of heaven.

CYRIL OF ALEXANDRIA. But that they who cannot enter are regarded with wrath, He has shewn by an obvious example, as follows, *When once the master of the house has risen up, &c.* as if when the master of the house who has called many to the banquet has entered in with his guests, and shut to the door, then shall come afterwards men knocking.

BEDE. The master of the house is Christ, who since as very God He is every where, is already said to be within those whom though He is in heaven He gladdens with His visible presence, but is as it were without to those whom while contending in this pilgrimage, He helps in secret. But He will enter in when He shall bring the whole Church to the contemplation of Himself. He will shut the door when He shall take away from the reprobate all room for repentance. Who standing without will knock, that is, separated from the righteous will in vain implore that mercy which they have despised. Therefore it follows, *And he will answer and say to you, I know you not whence ye are.*

GREGORY. (Moral. 2. c. 5.) For God not to know is for Him to reject, as also a man who speaks the truth is said not to know how to lie, for he disdains to sin by telling a lie, not that if he wished to lie he knew not how, but that from love of truth he scorns to speak what is false. Therefore the light of truth knows not the darkness which it condemns. It follows, *Then shall ye begin to say, We have eaten and drunk in thy presence, &c.*

CYRIL OF ALEXANDRIA. This refers to the Israelites, who, according to the practice of their law, when offering victims to God, eat and are merry. They heard also in the synagogues the books of Moses, who in his writings delivered not his own words, but the words of God.

THEOPHYLACT. Or it is said to the Israelites, simply because Christ was born of them according to the flesh, and they ate and drank with Him, and heard Him preaching. But these things also apply to Christians. For we eat the body of Christ and drink His blood as often as we approach the mystic table, and He teaches in the streets of our souls, which are open to receive Him.

BEDE. Or mystically, he eats and drinks in the Lord's presence who eagerly receives the food of the word. Hence it is added for explanation, *Thou hast taught in our streets*. For Scripture in its more obscure places is food, since by being expounded it is as it were broken and swallowed. In the clearer places it is drink, where it is taken down just as it is found. But at a feast the banquet does not delight him whom the piety of faith commends not. The knowledge of the Scriptures does not make him known to God, whom the iniquity of his works proves to be unworthy; as it follows, *And he will say unto you, I know not whence ye are; depart from me*.

BASIL. (reg. brev. ad int. 282.) He perhaps speaks to those whom the Apostle describes in his own person, saying, *If I speak with the tongues of men and of angels, and have all knowledge, and give all my goods to feed the poor, but have not charity, it profiteth me nothing*. For whatever is done not from regard to the love of God, but to gain praise from men, obtains no praise from God.

THEOPHYLACT. Observe also that they are objects of wrath in whose street the Lord teaches. If then we have heard Him teaching not in the streets, but in poor and lowly hearts, we shall not be regarded with wrath.

BEDE. But the twofold punishment of hell is here described, that is, the feeling cold and heat. For weeping is wont to be excited by heat, gnashing of teeth by cold. Or gnashing of teeth betrays the feeling of indignation, that he who repents too late, is too late angry with himself.

GLOSS. Or the teeth will gnash which here delighted in eating, the eyes will weep which here wandered with desire. By each He represents the real resurrection of the wicked.

THEOPHYLACT. This also refers to the Israelites with whom He was speaking, who receive from this their severest blow, that the Gentiles have rest with the fathers, while they themselves are shut out. Hence He adds, *When you shall see Abraham, Isaac, and Jacob, in the kingdom of God, &c.*

EUSEBIUS. For the Fathers above mentioned, before the times of the Law, forsaking the sins of many gods to follow the Gospel way, received the knowledge of the most high God; to whom many of the Gentiles were conformed through a similar manner of life, but their children suffered

estrangement from the Gospel rules; and herein it follows, *And behold they are last which shall be first, and they are first which shall be last.*

CYRIL OF ALEXANDRIA. For to the Jews who held the first place have the Gentiles been preferred.

THEOPHYLACT. But we as it seems are the first who have received from our very cradles the rudiments of Christian teaching, and perhaps shall be last in respect of the heathens who have believed at the end of life.

BEDE. Many also at first burning with zeal, afterwards grow cold; many at first cold, on a sudden become warm; many despised in this world, will be glorified in the world to come; others renowned among men, will in the end be condemned.

13:31–35

31. The same day there came certain of the Pharisees, saying unto him, Get thee out, and depart hence: for Herod will kill thee.

32. And he said unto them, Go ye, and tell that fox, Behold, I cast out devils, and I do cures to day and to morrow, and the third day I shall be perfected.

33. Nevertheless I must walk to day, and to morrow, and the day following: for it cannot be that a prophet perish out of Jerusalem.

34. O Jerusalem, Jerusalem, which killest the prophets, and stonest them that are sent unto thee; how often would I have gathered thy children together, as a hen doth gather her brood under her wings, and ye would not!

35. Behold, your house is left unto you desolate: and verily I say unto you, Ye shall not see me, until the time come when ye shall say, Blessed is he that cometh in the name of the Lord.

CYRIL OF ALEXANDRIA. The preceding words of our Lord roused the Pharisees to anger. For they perceived that the people were now smitten in their hearts, and eagerly receiving His faith. For fear then of losing their office as rulers of the people, and lacking their gains, with pretended love

for Him, they persuade Him to depart from hence, as it is said, *The same day there came certain of the Pharisees, saying unto him, Get thee out and depart hence, for Herod will kill thee*: but Christ, who searcheth the heart and the reins, answers them meekly and under figure. Hence it follows, *And he said unto them, Go ye and tell that fox*.

BEDE. Because of his wiles and stratagems He calls Herod a fox, which is an animal full of craft, concealing itself in a ditch because of snares, having a noisome smell, never walking in straight paths, all which things belong to heretics, of whom Herod is a type, who endeavours to destroy Christ (that is, the humility of the Christian faith) in the hearts of believers.

CYRIL OF ALEXANDRIA. Or else the discourse seems to change here, and not to refer so much to the character of Herod as some think, as to the lies of the Pharisees. For He almost represents the Pharisees themselves to be standing near, when He said, *Go tell this fox*, as it is in the Greek. Therefore he commanded them to say that which might rouse the multitude of Pharisees. *Behold*, said He, *I cast out devils, and I do cures to day and to morrow, and on the third day I shall be perfected*. He promises to do what was displeasing to the Jews, namely, to command the evil spirits, and deliver the sick from disease, until in His own person He should undergo the suffering of the cross. But because the Pharisees thought that He who was the Lord of hosts, feared the hand of Herod. He refutes this, saying, *Nevertheless I must walk to day and to morrow, and the day following*. When He says *must*, He by no means implies a necessity imposed upon Him, but rather that He walked where He liked according to the inclination of His will, until He should come to the end of the dreadful cross, the time of which Christ shews to be now drawing near, when He says, *To day and to morrow*.

THEOPHYLACT. As if He says, What think ye of My death? Behold, a little while, and it will come to pass. But by the words, *To day and to morrow*, are signified many days; as we also are wont to say in common conversation, "To day and to morrow such a thing takes place," not that it happens in that interval of time. And to explain more clearly the words of the Gospel, you must not understand them to be, *I must walk to day and to morrow*, but place a stop after *to day and to morrow*, then add, *and walk on the day following*, as frequently in reckoning we are accustomed to say, "The Lord's day and the day after, and on the third I will go out," as if by

reckoning two, to denote the third. So also our Lord speaks as if calculating, I must do so to day, and so to morrow, and then afterward on the third day I must go to Jerusalem.

AUGUSTINE. (con. Julian. lib. 6. c. 19.) Or these things are understood to have been spoken mystically by Him, so as to refer to His body, which is the Church. For devils are cast out when the Gentiles having forsaken their superstition, believe in Him. And cures are perfected when according to His commands, after having renounced the devil and this world until the end of the resurrection, (by which as it were the third day will be completed,) the Church shall be perfected in angelical fulness by the immortality also of the body.

THEOPHYLACT. But because they said unto Him, *Depart from hence, for Herod seeks to kill thee*, speaking in Galilee where Herod reigned, He shews that not in Galilee, but in Jerusalem it had been fore-ordained that He should suffer. Hence it follows, *For it can not be that a prophet perish out of Jerusalem*. When thou hearest, *It can not be* (or it is not fitting) *that a prophet should perish out of Jerusalem*, think not that any violent constraint was imposed upon the Jews, but He says this seasonably with reference to their eager desire after blood; just as if any one seeing a most savage robber, should say, the road on which this robber lurks can not be without bloodshed to travellers. So also no where else but in the abode of robbers must the Lord of the prophets perish. For accustomed to the blood of His prophets, they will also kill the Lord; as it follows, *O Jerusalem, Jerusalem, which killest the prophets*.

BEDE. In calling upon Jerusalem, He addresses not the stones and buildings of the city, but the dwellers therein, and He weeps over it with the affection of a father.

CHRYSOSTOM. (Hom. 75. in Matt.) For the twice repeated word betokens compassion or very great love. For the Lord speaks, if we may say it, as a lover would to his mistress who despised him, and was therefore about to be punished.

GREEK EXPOSITOR. (Severus.) But the repetition of the name also shews the rebuke to be severe. For she who knew God, how does she persecute God's ministers?

CYRIL OF ALEXANDRIA. Now that they were unmindful of the Divine blessings He proves as follows, *How often would I have gathered thy children together as a hen doth gather her brood under her wings, and ye would not.* He led them by the hand of Moses full of &c., He warns them by His prophets, He wished to have them under His wings, (i. e. under the shelter of His power,) but they deprived themselves of these choice blessings, through their ingratitude.

AUGUSTINE. (Enchir. 97.) As many as I gathered together, it was done by my all prevailing will, yet thy unwillingness, for thou wert ever ungrateful.

BEDE. Now He who aptly had called Herod a fox, who was plotting His death, compares Himself to a bird, for foxes are ever lying in wait for birds.

BASIL. (in Esaïam c. 16. §. 301.) He compared also the sons of Jerusalem to birds in the net, as if He said, Birds who are used to fly in the air are caught by the treacherous devices of the catchers, but thou shalt be as a chicken in want of another's protection; when thy mother then has fled away, thou art taken from thy nest as too weak to defend thyself, too feeble to fly; as it follows, *Behold, your house is left unto you desolate.*

BEDE. The city itself which He had called the nest, He now calls the house of the Jews; for when our Lord was slain, the Romans came, and plundering it as a deserted nest, took away both their place, nation, and kingdom.

THEOPHYLACT. Or your house, (that is, temple,) as if He says, As long as there was virtue in you, it was my temple, but after that you made it a den of thieves, it was no more my house but yours. Or by house He meant the whole Jewish nation, according to the Psalm, *O house of Jacob, bless ye the Lord,* (Psalm 135:20.) by which he shews that it was He Himself who governed them, and took them out of the hand of their enemies. It follows, *And verily I say unto you, &c.*

AUGUSTINE. (de Cons. Ev. lib. 2. c. 72.) There seems nothing opposed to St. Luke's narrative, in what the multitudes said when our Lord came to Jerusalem, *Blessed is he who cometh in the name of the Lord,* (Mat. 21:9.) for He had not as yet come thither, nor had this yet been spoken.

CYRIL OF ALEXANDRIA. For our Lord had departed from Jerusalem, as it were abandoning those who were unworthy of His presence, and afterwards

returned to Jerusalem, having performed many miracles, when that crowd meets Him, saying, *Osanna to the Son of David, blessed is he that cometh in the name of the Lord.*

AUGUSTINE. (de Cons. Ev. ubi sup.) But as Luke does not say to what place our Lord went from thence, so that He should not come except at that time, (for when this was spoken He was journeying onward until He should come to Jerusalem,) He means therefore to refer to that coming of His, when He should appear in glory.

THEOPHYLACT. For then also will they unwillingly confess Him to be their Lord and Saviour, when there shall be no departure hence. But in saying, *Ye shall not see me until he shall come, &c.* does not signify that present hour, but the time of His cross; as if He says, When ye have crucified Me, ye shall no more see Me until I come again.

AUGUSTINE. (ubi sup.) Luke must be understood then as wishing to anticipate here, before his narrative brought our Lord to Jerusalem, or to make Him when approaching the same city, give an answer to those who told Him to beware of Herod, like to that which Matthew says He gave when He had already reached Jerusalem.

BEDE. Ye shall not see, that is, unless ye have worked repentance, and confessed Me to be the Son of the Father Almighty, ye shall not see My face at the second coming.

CHAP. 14

14:1–6

1. And it came to pass, as he went into the house of one of the chief Pharisees to eat bread on the sabbath day, that they watched him.

2. And, behold, there was a certain man before him which had the dropsy.

3. And Jesus answering spake unto the Lawyers and Pharisees, saying, Is it lawful to heal on the sabbath day?

4. And they held their peace. And he took him, and healed him, and let him go;

5. And answered them, saying, Which of you shall have an ass or an ox fallen into a pit, and will not straightway pull him out on the sabbath day?

6. And they could not answer him again to these things.

CYRIL OF ALEXANDRIA. Although our Lord knew the malice of the Pharisees, yet He became their guest, that He might benefit by His words and miracles those who were present. Whence it follows, *And it came to pass, as he went into the house of one of the chief Pharisees to eat bread on the sabbath day, that they watched him*; to see whether He would despise the observance of the law, or do any thing that was forbidden on the sabbath day. When then the man with the dropsy came into the midst of them, He rebukes by a question the insolence of the Pharisees, who wished to detect Him; as it is said, *And, behold, there was a certain man before him which had the dropsy. And Jesus answering, &c.*

BEDE. When it is said that *Jesus answered*, there is a reference to the words which went before, *And they watched him*. For the Lord knew the thoughts of men.

THEOPHYLACT. But by His question He exposes their folly. For while God blessed the sabbath, (Gen. 2:1.) they forbade to do good on the sabbath; but the day which does not admit the works of the good is accursed.

BEDE. But they who were asked, are rightly silent, for they perceived that whatever they said, would be against themselves. For if it is lawful to heal on the sabbath day, why did they watch the Saviour whether He would heal? If it is not lawful, why do they take care of their cattle on the sabbath? Hence it follows, *But they held their peace*.

CYRIL OF ALEXANDRIA. Disregarding then the snares of the Jews, He cures the dropsical, who from fear of the Pharisees did not ask to be healed on account of the sabbath, but only stood up, that when Jesus beheld him, He might have compassion on him and heal him. And the Lord knowing

this, asked not whether he wished to be made whole, but forthwith healed him. Whence it follows; *And he took him, and healed him, and let him go.* Wherein our Lord took no thought not to offend the Pharisees, but only that He might benefit him who needed healing. For it becomes us, when a great good is the result, not to care if fools take offence.

CYRIL OF ALEXANDRIA. But seeing the Pharisees awkwardly silent, Christ baffles their determined impudence by some important considerations. As it follows; *And he answered and said unto them, Which of you shall have an ass or an ox fallen into a pit, and will not straightway pull him out on the sabbath day?*

THEOPHYLACT. As though He said, If the law forbids to have mercy on the sabbath-day, have no care of thy son when in danger on the sabbath-day. But why speak I of a son, when thou dost not even neglect an ox if thou seest it in danger?

BEDE. By these words He so refutes His watchers, the Pharisees, as to condemn them also of covetousness, who in the deliverance of animals consult their own desire of wealth. How much more then ought Christ to deliver a man, who is much better than cattle!

AUGUSTINE. (de Quæst. Evan. lib. 2. cap. 29.) Now He has aptly compared the dropsical man to an animal which has fallen into a ditch, (for he is troubled by water,) as He compared that woman, whom He spoke of as bound, and whom He Himself loosed, to a beast which is let loose to be led to water.

BEDE. By a suitable example then He settles the question, shewing that they violate the sabbath by a work of covetousness, who contend that he does so by a work of charity. Hence it follows, *And they could not answer him again to these things.* Mystically, the dropsical man is compared to him who is weighed down by an overflowing stream of carnal pleasures. For the disease of dropsy derives the name from a watery humour.

AUGUSTINE. (ubi sup.) Or we rightly compare the dropsical man to a covetous rich man. For as the former, the more he increases in unnatural moisture the greater his thirst; so also the other, the more abundant his riches, which he does not employ well, the more ardently he desires them.

GREGORY. (14 Mor. c. 6.) Rightly then is the dropsical man healed in the Pharisees' presence, for by the bodily infirmity of the one, is expressed the mental disease of the other.

BEDE. In this example also He well refers to the ox and the ass; so as to represent either the wise and the foolish, or both nations; that is, the Jew oppressed by the burden of the law, the Gentile not subject to reason. For the Lord rescues from the pit of concupiscence all who are sunk therein.

14:7–11

7. And he put forth a parable to those which were bidden, when he marked how they chose out the chief rooms; saying unto them,

8. When thou art bidden of any man to a wedding, sit not down in the highest room; lest a more honourable man than thou be bidden of him;

9. And he that bade thee and him come and say to thee, Give this man place; and thou begin with shame to take the lowest room.

10. But when thou art bidden, go and sit down in the lowest room; that when he that bade thee cometh, he may say unto thee, Friend, go up higher: then shalt thou have worship in the presence of them that sit at meat with thee.

11. For whosoever exalteth himself shall be abased; and he that humbleth himself shall be exalted.

AMBROSE. First the dropsical man is cured, in whom the abundant discharges of the flesh crushed down the powers of the soul, quenched the ardour of the Spirit. Next, humility is taught, when at the nuptial feast the desire of the highest place is forbidden. As it is said, *And he spake, Sit not down in the highest room.*

CYRIL OF ALEXANDRIA. For to rush forward hastily to honours which are not fitting for us, indicates rashness and casts a slur upon our actions. Hence it follows, *lest a more honourable man than thou be invited, &c.*

CHRYSTOSTOM. (non occ.) And so the seeker of honour obtained not that which he coveted, but suffered a defeat, and busying himself how he might be loaded with honours, is treated with dishonour. And because nothing is of so much worth as modesty, He leads His hearer to the opposite of this seeking; not only forbidding him to seek the highest place, but bidding him search for the lowest. As it follows; *But when thou art bidden, go and sit down in the lowest room.*

CYRIL OF ALEXANDRIA. For if a man wishes not to be set before others, he obtains this honour according to the divine word. As it follows; *That when he that bade thee cometh, he may say unto thee, Friend, go up higher.* In these words He does not harshly chide, but gently admonishes; for a word of advice is enough for the wise. And thus for their humility men are crowned with honours; as it follows, *Then shall thou have worship.*

BASIL. (in reg. fus. ad inter. 12.) To take then the lowest place at a feast, according to our Lord's command, is becoming to every man, but again to rush contentiously after this is to be condemned as a breach of order and cause of tumult; and a strife raised about it, will place you on a level with those who dispute concerning the highest place. Wherefore, as our Lord here says, it becomes him who makes the feast to arrange the order of sitting down. Thus in patience and love should we mutually bear ourselves, following all things decently according to order, not for external appearance or public display; nor should we seem to study or affect humility by violent contradiction, but rather gain it by condescension or by patience. For resistance or opposition is a far stronger token of pride than taking the first seat at meat, when we obtain it by authority.

THEOPHYLACT. Now let no one deem the above precepts of Christ to be trifling, and unworthy of the sublimity and grandeur of the Word of God. For you would not call him a merciful physician who professed to heal the gout, but refused to cure a scar on the finger or a tooth-ache. Besides, how can that passion of vainglory appear slight, which moved or agitated those who sought the first seats. It became then the Master of humility to cut off every branch of the bad root. But observe this also, that when the supper was ready, and the wretched guests were contending for precedence before the eyes of the Saviour, there was a fit occasion for advice.

CYRIL OF ALEXANDRIA. Having shewn therefore from so slight an example the degradation of the ambitious and the exaltation of the humbleminded, He adds a great thing to a little, pronouncing a general sentence, as it follows, *For every one who exalts himself shall be abased, and he that humbleth himself shall be exalted.* This is spoken according to the divine judgment, not after human experience, in which they who desire after glory obtain it, while others who humble themselves remain inglorious.

THEOPHYLACT. Moreover, he is not to be respected in the end, nor by all men, who thrusts himself into honours; but while by some he is honoured, by others he is disparaged, and sometimes even by the very men who outwardly honour him.

BEDE. But as the Evangelist calls this admonition a parable, we must briefly examine what is its mystical meaning. Whosoever being bidden has come to the marriage feast of Christ's Church, being united to the members of the Church by faith, let him not exalt himself as higher than others by boasting of his merits. For he will have to give place to one more honourable who is bidden afterwards, seeing that he is overtaken by the activity of those who followed him, and with shame he occupies the lowest place, now that knowing better things of the others he brings low whatever high thoughts he once had of his own works. But a man sits in the lowest place according to that verse, *The greater thou art, humble thyself in all things.* (Eccles. 3:18.) But the Lord when He cometh, whomsoever He shall find humble, blessing him with the name of friend, He will command him to go up higher. For whoever humbleth himself as a little child, he is the greatest in the kingdom of heaven. But it is well said, *Then shalt thou have glory*, that thou mayest not begin to seek now what is kept for thee in the end. It may also be understood, even in this life, for daily does God come to His marriage feast, despising the proud; and often giving to the humble such great gifts of His Spirit, that the assembly of those who sit at meat, i. e. the faithful, glorify them in wonder. But in the general conclusion which is added, it is plainly declared that the preceding discourse of our Lord must be understood typically. For not every one who exalts himself before men is abased; nor is he who humbleth himself in their sight, exalted by them. But whoever exalteth himself because of his merits, the Lord shall bring low, and him who humbleth himself on account of his mercies, shall He exalt.

14:12–14

12. Then said he also to him that bade him, When thou makest a dinner or a supper, call not thy friends, nor thy brethren, neither thy kinsmen, nor thy rich neighbours; lest they also bid thee again, and a recompence be made thee.

13. But when thou makest a feast, call the poor, the maimed, the lame, the blind:

14. And thou shalt be blessed; for they cannot recompense thee: for thou shalt be recompensed at the resurrection of the just.

THEOPHYLACT. The supper being composed of two parties, the invited and the inviter, and having already exhorted the invited to humility, He next rewards by His advice the inviter, guarding him against making a feast to gain the favour of men. Hence it is said, *Then said he also to him that bade him, When thou makest a dinner or a supper, call not thy friends.*

CHRYSTOSTOM. (Hom. 1, 3. in ep. Col.) Many are the sources from which friendships are made. Leaving out all unlawful ones, we shall speak only of those which are natural and moral; the natural are, for instance, between father and son, brother and brother, and such like; which He meant, saying, *Nor thy brethren, nor thy kinsmen*; the moral, when a man has become your guest or neighbour; and with reference to these He says, *nor thy neighbours.*

BEDE. Brothers then, and friends, and the rich, are not forbidden, as though it were a crime to entertain one another, but this, like all the other necessary intercourse among men, is shewn to fail in meriting the reward of everlasting life; as it follows, *Lest perchance they also bid thee again, and a recompence be made thee.* He says not, “and sin be committed against thee.” And the like to this He speaks in another place, *And if ye do good to those who do good to you, what thank have ye?* (Luke 6:33.) There are however certain mutual feastings of brothers and neighbours, which not only incur a retribution in this life, but also condemnation hereafter. And these are celebrated by the general gathering together of all, or the hospitality in turn of each one of the company; and they meet together that

they may perpetrate foul deeds, and through excess of wine be provoked to all kinds of lustful pleasure.

CHRYSOSTOM. Let us not then bestow kindness on others under the hope of return. For this is a cold motive, and hence it is that such a friendship soon vanishes. But if you invite the poor, God, who never forgets, will be your debtor, as it follows, *But when ye make a feast, call the poor, the maimed, the lame, and the blind.*

CHRYSOSTOM. (Hom. 45. in Act.) For the humbler our brother is, so much the more does Christ come through him and visit us. For he who entertains a great man does it often from vainglory. And elsewhere, But very often interest is his object, that through such a one he may gain promotion. I could indeed mention many who for this pay court to the most distinguished of the nobles, that through their assistance they may obtain the greater favour from the prince. Let us not then ask those who can recompense us, as it follows, *And thou shalt be blessed, for they cannot recompense thee.* And let us not be troubled when we receive no return of a kindness, but when we do; for if we have received it we shall receive nothing more, but if man does not repay us, God will. As it follows, *For thou shalt be recompensed at the resurrection of the just.*

BEDE. And though all rise again, yet it is called the resurrection of the just, because in the resurrection they doubt not that they are blessed. Whoever then bids the poor to his feast shall receive a reward hereafter. But he who invites his friends, brothers, and the rich, has received his reward. But if he does this for God's sake after the example of the sons of Job, God, who Himself commanded all the duties of brotherly love, will reward him.

CHRYSOSTOM. But thou sayest, *the poor are unclean and filthy.* Wash him, and make him to sit with thee at table. If he has dirty garments, give him clean ones. Christ comes to thee through him, and dost thou stand trifling?

GREGORY OF NYSSA. Do not then let them lie as though they were nothing worth. Reflect who they are, and thou wilt discover their preciousness. They have put on the image of the Saviour. Heirs of future blessings, bearing the keys of the kingdom, able accusers and excusers, not speaking themselves, but examined by the judge.

CHRYSTOSTOM. (Hom. 45. in Act.) It would become thee then to receive them above in the best chamber, but if thou shrinkest, at least admit Christ below, where are the menials and servants. Let the poor man be at least thy door keeper. For where there is alms, the devil durst not enter. And if thou sittest not down with them, at any rate send them the dishes from thy table.

ORIGEN. But mystically, he who shuns vain-glory calls to a spiritual banquet the poor, that is, the ignorant, that he may enrich them; the weak, that is, those with offended consciences, that he may heal them; the lame, that is, those who have wandered from reason, that he may make their paths straight; the blind, that is, those who discern not the truth, that they may behold the true light. But it is said, *They cannot recompense thee*, i. e. they know not how to return an answer.

14:15–24

15. And when one of them that sat at meat with him heard these things, he said unto him, Blessed is he that shall eat bread in the kingdom of God.

16. Then said he unto him, A certain man made a great supper, and bade many:

17. And sent his servant at supper time to say to them that were bidden, Come; for all things are now ready.

18. And they all with one consent began to make excuse. The first said unto him, I have bought a piece of ground, and I must needs go and see it: I pray thee have me excused.

19. And another said, I have bought five yoke of oxen, and I go to prove them: I pray thee have me excused.

20. And another said, I have married a wife, and therefore I cannot come.

21. So that servant came, and shewed his lord these things. Then the master of the house being angry said to his servant, Go out quickly into the

streets and lanes of the city, and bring in hither the poor, and the maimed, and the halt, and the blind.

22. And the servant said, Lord, it is done as thou hast commanded, and yet there is room.

23. And the lord said unto the servant, Go out into the highways and hedges, and compel them to come in, that my house may be filled.

24. For I say unto you, That none of those men which were bidden shall taste of my supper.

EUSEBIUS. Our Lord had just before taught us to prepare our feasts for those who cannot repay, seeing that we shall have our reward at the resurrection of the just. Some one then, supposing the resurrection of the just to be one and the same with the kingdom of God, commends the above-mentioned recompense; for it follows, *When one of them that sat at meat with him heard these things, he said unto him, Blessed is he that shall eat bread in the kingdom of God.*

CYRIL OF ALEXANDRIA. That man was carnal, and a careless hearer of the things which Christ delivered, for he thought the reward of the saints was to be bodily.

AUGUSTINE. (Serm. 112.) Or because he sighed for something afar off, and that bread which he desired lay before him. For who is that Bread of the kingdom of God but He who says, *I am the living bread which came down from heaven?* (John 6:51.) Open not thy mouth, but thy heart.

BEDE. But because some receive this bread by faith merely, as if by smelling, but its sweetness they loathe to really touch with their mouths, our Lord by the following parable condemns the dulness of those men to be unworthy of the heavenly banquet. For it follows, *But he said unto him, A certain man made a great supper, and bade many.*

CYRIL OF ALEXANDRIA. This man represents God the Father just as images are formed to give the resemblance of power. For as often as God wishes to declare His avenging power, He is called by the names of bear, leopard, lion, and others of the same kind; but when He wishes to express mercy, by

the name of man. The Maker of all things, therefore, and Father of Glory, or the Lord, prepared the great supper which was finished in Christ.

For in these latter times, and as it were the setting of our world, the Son of God has shone upon us, and enduring death for our sakes, has given us His own body to eat. Hence also the lamb was sacrificed in the evening according to the Mosaic law. Rightly then was the banquet which was prepared in Christ called a supper.

GREGORY. (Hom. 36. in Evan.) Or he made a great supper, as having prepared for us the full enjoyment of eternal sweetness. He bade many, but few came, because sometimes they who themselves are subject to him by faith, by their lives oppose his eternal banquet. And this is generally the difference between the delights of the body and the soul, that fleshly delights when not possessed provoke a longing desire for them, but when possessed and devoured, the eater soon turns from satiety to loathing; spiritual delights, on the other hand, when not possessed are loathed, when possessed the more desired. But heavenly mercy recalls those despised delights to the eyes of our memory, and in order that we should drive away our disgust, bids us to the feast. Hence it follows, *And he sent his servant, &c.*

CYRIL OF ALEXANDRIA. That servant who was sent is Christ Himself, who being by nature God and the true Son of God, emptied Himself, and took upon Him the form of a servant. But He was sent at supper time. For not in the beginning did the Word take upon Him our nature, but in the last time; and he adds, *For all things are ready*. For the Father prepared in Christ the good things bestowed upon the world through Him, the removal of sins, the participation of the Holy Spirit, the glory of adoption. To these Christ bade men by the teaching of the Gospel.

AUGUSTINE. (ubi sup.) Or else, the Man is the Mediator between God and man, Christ Jesus; He sent that they who were bidden might come, i. e. those who were called by the prophets whom He had sent; who in the former times invited to the supper of Christ, were often sent to the people of Israel, often bade them to come at supper time. They received the inviters, refused the supper. They received the prophets and killed Christ, and thus ignorantly prepared for us the supper. The supper being now ready, i. e.

Christ being sacrificed, the Apostles were sent to those, to whom prophets had been sent before.

GREGORY. By this servant then who is sent by the master of the family to bid to supper, the order of preachers is signified. But it is often the case that a powerful person has a despised servant, and when his Lord orders any thing through him, the servant speaking is not despised, because respect for the master who sends him is still kept up in the heart. Our Lord then offers what he ought to be asked for, not ask others to receive. He wishes to give what could scarcely be hoped for; yet all begin at once to make excuse, for it follows, *And they all began with one consent to make excuse*. Behold a rich man invites, and the poor hasten to come. We are invited to the banquet of God, and we make excuse.

AUGUSTINE. (ubi sup.) Now there were three excuses, of which it is added, *The first said unto him, I have bought a piece of ground, and I must needs go and see it*. The bought piece of ground denotes government. Therefore pride is the first vice reproved. For the first man wished to rule, not willing to have a master.

GREGORY. (ubi sup.) Or by the piece of ground is meant worldly substance. Therefore he goes out to see it who thinks only of outward things for the sake of his living.

AMBROSE. Thus it is that the worn out soldier is appointed to serve degraded offices, as he who intent upon things below buys for himself earthly possessions, can not enter into the kingdom of heaven. Our Lord says, *Sell all that thou hast, and follow me*.

It follows, *And another said, I have bought five yoke of oxen, and I go to prove them*.

AUGUSTINE. (Serm. 112.) The five yoke of oxen are taken to be the five senses of the flesh; in the eyes sight, in the ears hearing, in the nostrils smelling, in the mouth taste, in all the members touch. But the yoke is more easily apparent in the three first senses; two eyes, two ears, two nostrils. Here are three yoke. And in the mouth is the sense of taste which is found to be a kind of double, in that nothing is sensible to the taste, which is not touched both by the tongue and palate. The pleasure of the flesh which belongs to the touch is secretly doubled. It is both outward and inward. But

they are called yoke of oxen, because through those senses of the flesh earthly things are pursued. For the oxen till the ground, but men at a distance from faith, given up to earthly things, refuse to believe in any thing, but what they arrive at by means of the five-fold sense of the body. “I believe nothing but what I see.” If such were our thoughts, we should be hindered from the supper by those five yoke of oxen. But that you may understand that it is not the delight of the five senses which charms and conveys pleasure, but that a certain curiosity is denoted, he says not, *I have bought five yoke of oxen, and go to feed them, but go to prove them.*

GREGORY. (in Hom. 36. in Ev.) By the bodily senses also because they cannot comprehend things within, but take cognizance only of what is without, curiosity is rightly represented, which while it seeks to shake off a life which is strange to it, not knowing its own secret life, desires to dwell upon things without. But we must observe, that the one who for his farm, and the other who to prove his five yoke of oxen, excuse themselves from the supper of their Inviter, mix up with their excuse the words of humility. For when they say, I pray thee, and then disdain to come, the word sounds of humility, but the action is pride. It follows, *And this said, I have married a wife, and therefore I cannot come.*

AUGUSTINE. (ubi sup.) That is, the delight of the flesh which hinders many, I wish it were outward and not inward. For he who said, I have married a wife, taking pleasure in the delights of the flesh, excuses himself from the supper; let such a one take heed lest he die from inward hunger.

BASIL. But he says, *I cannot come*, because that the human mind when it is degenerating to worldly pleasures, is feeble in attending to the things of God.

GREGORY. (Hom. 36.) But although marriage is good, and appointed by Divine Providence for the propagation of children, some seek therein not fruitfulness of offspring, but the lust of pleasure. And so by means of a righteous thing may not unfitly an unrighteous thing be represented.

AMBROSE. Or marriage is not blamed; but purity is held up to greater honour, since the unmarried woman careth for the things of the Lord, that she may be holy in body and spirit, but she that is married careth for the things of the world. (1 Cor. 7:34.)

AUGUSTINE. (ubi sup.) Now John when he said, *all that is in the world is the lust of the flesh, and the lust of the eyes, and the pride of life*, (1 John 2:16.) began from the point where the Gospel ended. The lust of the flesh, *I have married a wife*; the lust of the eyes, *I have bought fire yoke of oxen*; the pride of life, *I have bought a farm*. But proceeding from a part to the whole, the five senses have been spoken of under the eyes alone, which hold the chief place among the five senses. Because though properly the sight belongs to the eyes, we are in the habit of ascribing the act of seeing to all the five senses.

CYRIL OF ALEXANDRIA. But whom can we suppose these to be who refused to come for the reason just mentioned, but the rulers of the Jews, whom throughout the sacred history we find to have been often reprov'd for these things?

ORIGEN. Or else, they who have bought a piece of ground and reject or refuse the supper, are they who have taken other doctrines of divinity, but have despised the word which they possessed. But he who has bought five yoke of oxen is he who neglects his intellectual nature, and follows the things of sense, therefore he cannot comprehend a spiritual nature. But he who has married a wife is he who is joined to the flesh, a lover of pleasure rather than of God. (1 Tim. 3:4.)

AMBROSE. Or let us suppose that three classes of men are excluded from partaking of that supper, Gentiles, Jews, Heretics. The Jews by their fleshly service impose upon themselves the yoke of the law, for the five yoke are the yoke of the Ten Commandments, of which it is said, *And he declared unto you his covenant, which he commanded you to perform, even ten commandments; and he wrote them upon two tables of stone*. (Deut. 4:13.) That is, the commands of the Decalogue. Or the five yoke are the five books of the old law. But heresy indeed, like Eve with a woman's obstinacy, tries the affection of faith. And the Apostle says that we must flee from covetousness, lest entangled in the customs of the Gentiles we be unable to come to the kingdom of Christ. (Eph. 5:3, Col. 3:5, Heb. 13:5, 1 Tim. 6:11.) Therefore both he who has bought a farm is a stranger to the kingdom, and he who has chosen the yoke of the law rather than the gift of grace, and he also who excuses himself because he has married a wife.

It follows, *And the servant returned, and told these things to his Lord*.

AUGUSTINE. (in Gen. ad lit. c. 19.) Not for the sake of knowing inferior beings does God require messengers, as though He gained aught from them, for He knows all things steadfastly and unchangeably. But he has messengers for our sakes and their own, because to be present with God, and stand before Him so as to consult Him about His subjects, and obey His heavenly commandments, is good for them in the order of their own nature.

CYRIL OF ALEXANDRIA. But with the rulers of the Jews who refused their call, as they themselves confessed, *Have any of the rulers believed on him?* (John 7:48.) the Master of the household was wroth, as with them that deserved His indignation and anger; whence it follows, *Then the master of the house being angry, &c.*

PSEUDO-BASIL. (app. Hom. in Ps. 37.) Not that the passion of anger belongs to the Divine substance, but an operation such as in us is caused by anger, is called the anger and indignation of God.

CYRIL OF ALEXANDRIA. Thus it was that the master of the house is said to have been enraged with the chiefs of the Jews, and in their stead were called men taken from out of the Jewish multitude, and of weak and impotent minds. For at Peter's preaching, first indeed three thousand, then five thousand believed, and afterwards much people; whence it follows, *He said unto his servant, Go out straightway into the streets and lanes of the city, and bring in hither the poor, and the maimed, and the halt, and the blind.* (Acts 2:41, 44).

AMBROSE. He invites the poor, the weak, and the blind, to shew that weakness of body shuts out no one from the kingdom of heaven, and that he is guilty of fewer sins who lacks the incitement to sin; or that the infirmities of sin are forgiven through the mercy of God. Therefore he sends to the streets, that from the broader ways they may come to the narrow way.

Because then the proud refuse to come, the *poor* (Greg. Hom. 36.) are chosen, since they are called weak and poor who are weak in their own judgment of themselves, for there are poor, and yet as it were strong, who though lying in poverty are proud; the *blind* are they who have no brightness of understanding; the *lame* are they who have walked not uprightly in their works. But since the faults of these are expressed in the weakness of their members, as those were sinners who when bidden refused

to come, so also are these who are invited and come; but the proud sinners are rejected, the humble are chosen. God then chooses those whom the world despises, because for the most part the very act of contempt recalls a man to himself. And men so much the sooner hear the voice of God, as they have nothing in this world to take pleasure in. When then the Lord calls certain from the streets and lanes to supper, He denotes that people who had learnt to observe in the city the constant practice of the law. But the multitude who believed of the people of Israel did not fill the places of the upper feast room. Hence it follows, *And the servant said, Lord, it is done as thou hast commanded, and yet there is room.* For already had great numbers of the Jews entered, but yet there was room in the kingdom for the abundance of the Gentiles to be received. Therefore it is added, *And the Lord said unto the servant, Go out into the highways and hedges, and compel them to come in, that my house may be filled.* When He commanded His guests to be collected from the wayside and the hedges, He sought for a rural people, that is, the Gentiles.

AMBROSE. Or, He sends to the highways and about the hedges, because they are fit for the kingdom of God, who, not absorbed in the desire for present goods, are hastening on to the future, set in a certain fixed path of good will. And who like a hedge which separates the cultivated ground from the uncultivated, and keeps off the incursion of the cattle, know how to distinguish good and evil, and to hold up the shield of faith against the temptations of spiritual wickedness.

AUGUSTINE. (Serm. 112.) The Gentiles came from the streets and lanes, the heretics come from the hedges. For they who make a hedge seek for a division; let them be drawn away from the hedges, plucked asunder from the thorns. But they are unwilling to be compelled. By our own will, say they, will we enter. *Compel them to enter*, He says. Let necessity be used from without, thence arises a will.

GREGORY. (in Hom. 36.) They then who, broken down by the calamities of this world, return to the love of God, are compelled to enter. But very terrible is the sentence which comes next. *For I say unto you, That none of those men which were bidden shall taste of my supper.* Let no one then despise the call, lest if when bidden he make excuse, when he wishes to enter he shall not be able.

14:25–27

25. And there went great multitudes with him: and he turned, and said unto them,

26. If any man come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple.

27. And whosoever doth not bear his cross, and come after me, cannot be my disciple.

GREGORY. (in Hom. 37. in Ev.) The mind is kindled, when it hears of heavenly rewards, and already desires to be there, where it hopes to enjoy them without ceasing; but great rewards cannot be reached except by great labours. Therefore it is said, *And there went great multitudes with him: and he turned to them, and said, &c.*

THEOPHYLACT. For because many of those that accompanied Him followed not with their whole heart, but lukewarmly, He shews what kind of a man his disciple ought to be.

GREGORY. (in Hom. ut sup.) But it may be asked, how are we bid to hate our parents and our relations in the flesh, who are commanded to love even our enemies? But if we weigh the force of the command we are able to do both, by rightly distinguishing them so as both to love those who are united to us by the bond of the flesh, and whom we acknowledge our relations, and by hating and avoiding not to know those whom we find our enemies in the way of God. For he is as it were loved by hatred, who in his carnal wisdom, pouring into our ears his evil sayings, is not heard.

AMBROSE. For if for thy sake the Lord renounces His own mother, saying, *Who is my mother? and who are my brethren?* (Matt. 12:48, Mark 3:33.) why dost thou deserve to be preferred to thy Lord? But the Lord will have us neither be ignorant of nature, nor be her slaves, but so to submit to nature, that we reverence the Author of nature, and depart not from God out of love to our parents.

GREGORY. (in Hom. ut sup.) Now to shew that this hatred towards relations proceeds not from inclination or passion, but from love, our Lord adds, *yea, and his own life also*. It is plain therefore that a man ought to hate his neighbour, by loving as himself him who hated him. For then we rightly hate our own soul when we indulge not its carnal desires, when we subdue its appetites, and wrestle against its pleasures. That which by being despised is brought to a better condition, is as it were loved by hatred.

CYRIL OF ALEXANDRIA. But life must not be renounced, which both in the body and the soul the blessed Paul also preserved, that yet living in the body he might preach Christ. But when it was necessary to despise life so that he might finish his course, he counts not his life dear unto him. (Acts 20:24.)

GREGORY. (in Hom. ut sup.) How the hatred of life ought to be shewn He declares as follows; *Whosoever bears not his cross, &c.*

CHRYSTOSTOM. He means not that we should place a beam of wood on our shoulders, but that we should ever have death before our eyes. As also Paul died daily and despised death. (1 Cor. 15:31.)

BASIL. By bearing the cross also he announced the death of his Lord, saying, *The world is crucified to me, and I to the world*, (Gal. 6:14.) which we also anticipate at our very baptism, in which our old man is crucified, that the body of sin may be destroyed.

GREGORY. (in Hom. 37. in Ev.) Or because the cross is so called from torturing. In two ways we bear our Lord's cross, either when by abstinence we afflict our bodies, or when through compassion of our neighbour we think all his necessities our own. But because some exercise abstinence of the flesh not for God's sake but for vain-glory, and shew compassion, not spiritually but carnally, it is rightly added, *And, cometh after me*. For to bear His cross and come after the Lord, is to use abstinence of the flesh, or compassion to our neighbour, from the desire of an eternal gain.

14:28–33

28. For which of you, intending to build a tower, sitteth not down first, and counteth the cost, whether he have sufficient to finish it?

29. Lest haply, after he hath laid the foundation, and is not able to finish it, all that behold it begin to mock him,

30. Saying, This man began to build, and was not able to finish.

31. Or what king, going to make war against another king, sitteth not down first, and consulteth whether he be able with ten thousand to meet him that cometh against him with twenty thousand?

32. Or else, while the other is yet a great way off, he sendeth an ambassage, and desireth conditions of peace.

33. So likewise, whosoever he be of you that for-saketh not all that he hath, he cannot be my disciple.

GREGORY. (37. in Ev.) Because He had been giving high and lofty precepts, immediately follows the comparison of building a tower, when it is said, *For which of you intending to build a tower does not first count &c.* For every thing that we do should be preceded by anxious consideration. If then we desire to build a tower of humility, we ought first to brace ourselves against the ills of this world.

BASIL. (in Esai. 2.) Or the tower is a lofty watch-tower fitted for the guardianship of the city and the discovery of the enemy's approach. In like manner was our understanding given us to preserve the good, to guard against the evil. For the building up whereof the Lord bids us sit down and count our means if we have sufficient to finish.

GREGORY OF NYSSA. (lib. de Virg. 17.) For we must be ever pressing onward that we may reach the end of each difficult undertaking by successive increases of the commandments of God, and so to the completion of the divine work. For neither is one stone the whole fabric of the tower, nor does a single command lead to the perfection of the soul. But we must lay the foundation, and according to the Apostle, thereupon must be placed store of gold, silver, and precious stones. (1 Cor. 3:12.) Whence it is added, *Lest haply after he hath laid the foundation, &c.*

THEOPHYLACT. For we ought not to lay a foundation, i. e. begin to follow Christ, and not bring the work to an end, as those of whom St. John writes,

That many of his disciples went backward. (John 6:66.) Or by the foundation understand the word of teaching, as for instance concerning abstinence. There is need therefore of the above-mentioned foundation, that the building up of our works be established, a tower of strength from the face of the enemy. (Ps. 61:3.) Otherwise, man is laughed at by those who see him, men as well as devils.

GREGORY. (ubi sup.) For when occupied in good works, unless we watch carefully against the evil spirits, we find those our mockers who are persuading us to evil. But another comparison is added proceeding from the less to the greater, in order that from the least things the greatest may be estimated. For it follows, *Or what king, going to make war against another king, sitteth not down first, and consulteth whether he be able with ten thousand to meet him that cometh against him with twenty thousand?*

CYRIL OF ALEXANDRIA. *For we fight against spiritual wickedness in high places;* (Eph. 6:12.) but there presses upon us a multitude also of other enemies, fleshly lust, the law of sin raging in our members, and various passions, that is, a dreadful multitude of enemies.

AUGUSTINE. Or the ten thousand of him who is going to fight with the king who has twenty, signify the simplicity of the Christian about to contend with the subtlety of the devil.

THEOPHYLACT. The king is sin reigning in our mortal body; (Rom. 6:12.) but our understanding also was created king. If then he wishes to fight against sin, let him consider with his whole mind. For the devils are the satellites of sin, which being twenty thousand, seem to surpass in number our ten thousand, because that being spiritual compared to us who are corporeal, they are come to have much greater strength.

AUGUSTINE. (ut sup.) But as with respect to the unfinished tower, he alarms us by the reproaches of those who say, *The man began to build, and was not able to finish*, so with regard to the king with whom the battle was to be, he reproveth even peace, adding, *Or else, while the other is yet a great way off, he sendeth an ambassage, and desireth conditions of peace;* signifying that those also who forsake all they possess cannot endure from the devil the threats of even coming temptations, and make peace with him by consenting unto him to commit sin.

GREGORY. (in Hom. ut sup.) Or else, in that awful trial we come not to the judgment a match for our king, for ten thousand are against twenty thousand, two against one. He comes with a double army against a single. For while we are scarcely prepared in deeds only, he sifts us at once both in thought and deed. While then he is yet afar off, who though still present in judgment, is not seen, let us send him an embassy, our tears, our works of mercy, the propitiatory victim. This is our message which appeases the coming king.

AUGUSTINE. Now to what these comparisons refer, He on the same occasion sufficiently explained, when he said, *So likewise whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple*. The cost therefore of building the tower, and the strength of the ten thousand against the king who has twenty thousand, mean nothing else than that each one should forsake all that he hath. The foregoing introduction tallies then with the final conclusion. For in the saying that a man forsakes all that he hath, is contained also that he hates his father and mother, his wife and children, brothers and sisters, yea and his own wife also. For all these things are a man's own, which entangle him, and hinder him from obtaining not those particular possessions which will pass away with time, but those common blessings which will abide for ever.

BASIL. But our Lord's intention in the above-mentioned example is not indeed to afford occasion or give liberty to any one to become His disciple or not, as indeed it is lawful not to begin a foundation, or not to treat of peace, but to shew the impossibility of pleasing God, amidst those things which distract the soul, and in which it is in danger of becoming an easy prey to the snares and wiles of the devil.

BEDE. But there is a difference between renouncing all things and leaving all things. For it is the way of few perfect men to leave all things, that is, to cast behind them the cares of the world, but it is the part of all the faithful to renounce all things, that is, so to hold the things of the world as by them not to be held in the world.

14:34–35

34. Salt is good: but if the salt have lost his savour, wherewith shall it be seasoned?

35. It is neither fit for the land, nor yet for the dunghill; but men cast it out. He that hath ears to hear, let him hear.

BEDE. He had said above that the tower of virtue was not only to be begun, but also to be completed, and to this belongs the following, *Salt is good*. It is a good thing to season the secrets of the heart with the salt of spiritual wisdom, nay with the Apostles to become *the salt of the earth*. (Matt. 5:14.) For salt in substance consists of water and air, having a slight mixture of earth, but it dries up the fluent nature of corrupt bodies so as to preserve them from decay. Fitly then He compares His disciples to salt, inasmuch as they are regenerated by water and the Spirit; and as living altogether spiritually and not according to the flesh, they after the manner of salt change the corrupt life of men who live on the earth, and by their own virtuous lives delight and season their followers.

THEOPHYLACT. But not only those who are gifted with the grace of teachers, but private individuals also He requires to become like salt, useful to those around them. But if he who is to be useful to others becomes reprobate, he cannot be profited, as it follows, *But if the salt has lost his savour, where-with shall it be seasoned?*

BEDE. As if He says, "If a man who has once been enlightened by the seasoning of truth, falls back into apostacy, by what other teacher shall he be corrected, seeing that the sweetness of wisdom which he tasted he has cast away, alarmed by the troubles or allured by the attractions of the world; hence it follows, *It is neither fit for the land, nor yet for the dunghill, &c.* For salt when it has ceased to be fit for seasoning food and drying flesh, will be good for nothing. For neither is it useful to the land, which when it is east thereon is hindered from bearing, nor for the dunghill to benefit the dressing of the land. So he who after knowledge of the truth falls back, is neither able to bring forth the fruit of good works himself, nor to instruct others; but he must be cast out of doors, that is, must be separated from the unity of the Church.

THEOPHYLACT. But because His discourse was in parables and dark sayings, our Lord, in order to rouse His hearers that they might not receive indifferently what was said of the salt, adds, *He that hath ears to hear, let him hear*, that is, as he has wisdom let him understand. For we must take

the ears here as the perceptive power of the mind and capacity of understanding.

BEDE. Let him hear also not by despising, but by doing what he has learnt.

CHAP. 15

15:1–7

1. Then drew near unto him all the Publicans and sinners for to hear him.

2. And the Pharisees and Scribes murmured, saying, This man receiveth sinners, and eateth with them.

3. And he spake this parable unto them, saying,

4. What man of you, having an hundred sheep, if he lose one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost, until he find it?

5. And when he hath found it, he layeth it on his shoulders, rejoicing.

6. And when he cometh home, he calleth together his friends and neighbours, saying unto them, Rejoice with me; for I have found my sheep which was lost.

7. I say unto you, that likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons, which need no repentance.

AMBROSE. Thou hadst learnt by what went before not to be occupied by the business of this world, not to prefer transitory things to eternal. But because the frailty of man can not keep a firm step in so slippery a world, the good Physician has shewn thee a remedy even after falling; the merciful

Judge has not denied the hope of pardon; hence it is added, *Then drew near unto him all the publicans.*

GLOSS. (interlin.) That is, those who collect or farm the public taxes, and who make a business of following after worldly gain.

THEOPHYLACT. For this was His wont, for the sake whereof He had taken upon Him the flesh, to receive sinners as the physician those that are sick. But the Pharisees, the really guilty, returned murmurs for this act of mercy, as it follows, *And the Pharisees and Scribes murmured, saying, &c.*

GREGORY. (in Hom. 34. in Evang.) From which we may gather, that true justice feels compassion, false justice scorn, although the just are wont rightly to repel sinners. But there is one act proceeding from the swelling of pride, another from the zeal for discipline. For the just, though without they spare not rebukes for the sake of discipline, within cherish sweetness from charity. In their own minds they set above themselves those whom they correct, whereby they keep both them under by discipline, and themselves by humility. But, on the contrary, they who from false justice are wont to pride themselves, despise all others, and never in mercy condescend to the weak; and thinking themselves not to be sinners, are so much the worse sinners. Of such were the Pharisees, who condemning our Lord because He received sinners, with parched hearts reviled the very fountain of mercy. But because they were so sick that they knew not of their sickness, to the end that they might know what they were, the heavenly Physician answers them with mild applications. For it follows, *And he spake this parable unto them, saying, What man of you having an hundred sheep, and if he lose one of them, does not go after it, &c.* He gave a comparison which man might recognise in himself, though it referred to the Creator of men. For since a hundred is a perfect number, He Himself had a hundred sheep, seeing that He possessed the nature of the holy angels and men. Hence he adds, *Having an hundred sheep.*

CYRIL OF ALEXANDRIA. We may hence understand the extent of our Saviour's kingdom. For He says there are a hundred sheep, bringing to a perfect sum the number of rational creatures subject to Him. For the number hundred is perfect, being composed of ten decades. But out of these one has wandered, namely, the race of man which inhabits earth.

AMBROSE. Rich then is that Shepherd of whom we all are a hundredth part; and hence it follows, *And if he lose one of them, does he not leave &c.*

GREGORY. One sheep then perished when man by sinning left the pastures of life. But in the wilderness the ninety and nine remained, because the number of the rational creatures, that is to say of Angels and men who were formed to see God, was lessened when man perished; and hence it follows, *Does he not leave the ninety and nine in the wilderness*, because in truth he left the companies of the Angels in heaven. But man then forsook heaven when he sinned. And that the whole body of the sheep might be perfectly made up again in heaven, the lost man was sought for on earth; as it follows, *And go after that &c.*

CYRIL OF ALEXANDRIA. But was He then angry with the rest, and moved by kindness only to one? By no means. For they are in safety, the right hand of the Most Mighty being their defence. It behoved Him rather to pity the perishing, that the remaining number might not seem imperfect. For the one being brought back, the hundred regains its own proper form.

AUGUSTINE. (de Quæst. Ev. lib. 2. qu. 32.) Or He spoke of those ninety and nine whom He left in the wilderness, signifying the proud, who bear solitude as it were in their mind, in that they wish to appear themselves alone, to whom unity is wanting for perfection. For when a man is torn from unity, it is by pride; since desiring to be his own master, he follows not that One which is God, but to that One God ordains all who are reconciled by repentance, which is obtained by humility.

GREGORY OF NYSSA. (Hom. de Mul. Pecc.) But when the shepherd had found the sheep, he did not punish it, he did not get it to the flock by driving it, but by placing it upon his shoulder, and carrying it gently, he united it to his flock. Hence it follows, *And when he hath found it, he layeth it upon his shoulders rejoicing.*

GREGORY. (in Hom. 34.) He placed the sheep upon his shoulders, for taking man's nature upon Him he bore our sins. But having found the sheep, he returns home; for our Shepherd having restored man, returns to his heavenly kingdom. And hence it follows, *And coming he collects together his friends and neighbours, saying to them, Rejoice with me, for I have found my sheep which was lost.* (1 Pet. 2:24, Isai. 53.) By His friends and

neighbours He means the companies of Angels, who are His friends because they are keeping His will in their own steadfastness; they are also His neighbours, because by their own constant waiting upon Him they enjoy the brightness of His sight.

THEOPHYLACT. The heavenly powers thus are called sheep, because every created nature as compared with God is as the beasts, but inasmuch as it is rational, they are called friends and neighbours.

GREGORY. (in Hom. 34.) And we must observe that He says not, "Rejoice with the sheep that is found," but *with me*, because truly our life is His joy, and when we are brought home to heaven we fill up the festivity of His joy.

AMBROSE. Now the angels, inasmuch as they are intelligent beings, do not unreasonably rejoice at the redemption of men, as it follows, *I say unto you, that likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons who need no repentance*. Let this serve as an incentive to goodness, for a man to believe that his conversion will be pleasing to the assembled angels, whose favour he ought to court, or whose displeasure to fear.

GREGORY. (ubi sup.) But he allows there is more joy in heaven over the converted sinner, than over the just who remain steadfast; for the latter for the most part, not feeling themselves oppressed by the weight of their sins, stand indeed in the way of righteousness, but still do not anxiously sigh after the heavenly country, frequently being slow to perform good works, from their confidence in themselves that they have committed no grievous sins. But, on the other hand, sometimes those who remember certain iniquities that they have committed, being pricked to the heart, from their very grief grow inflamed towards the love of God; and because they consider they have wandered from God, make up for their former losses by the succeeding gains. Greater then is the joy in heaven, just as the leader in battle loves that soldier more who having turned from flight, bravely pursues the enemy, than him who never turned his back and never did a brave act. So the husbandman rather loves that land which after bearing thorns yields abundant fruit, than that which never had thorns, and never gave him a plentiful crop. But in the mean time we must be aware that there are very many just men in whose life there is so much joy, that no penitence of sinners however great can in any way be preferred to them. Whence we

may gather what great joy it causes to God when the just man humbly mourns, if it produces joy in heaven when the unrighteous by his repentance condemns the evil that he has done.

15:8–10

8. Either what woman having ten pieces of silver, if she lose one piece, doth not light a candle, and sweep the house, and seek diligently till she find it?

9. And when she hath found it, she calleth her friends and her neighbours together, saying, Rejoice with me; for I have found the piece which I had lost.

10. Likewise, I say unto you, there is joy in the presence of the angels of God over one sinner that repenteth.

CHRYSTOSTOM. (non occ.) By the preceding parable, in which the race of mankind was spoken of as a wandering sheep, we were shewn to be the creatures of the most high God, *who has made us, and not we ourselves, and we are the sheep of his pasture.* (Ps. 95:7.) But now is added a second parable, in which the race of man is compared to a piece of silver which was lost, by which he shews that we were made according to the royal likeness and image, that is to say, of the most high God. For the piece of silver is a coin having the impress of the king's image, as it is said, *Or what woman having ten pieces of silver, if she lose one, &c.*

GREGORY. (Hom. 34. in Ev.) He who is signified by the shepherd, is also by the woman. For it is God Himself, God and the wisdom of God, but the Lord has formed the nature of angels and men to know Him, and has created them after His likeness. The woman then had ten pieces of silver, because there are nine orders of angels, but that the number of the elect might be filled up, man the tenth was created.

AUGUSTINE. (de Quæst. Ev. lib. 2. qu. 33.) Or by the nine pieces of silver, as by the ninety and nine sheep, He represents those who trusting in themselves, prefer themselves to sinners returning to salvation. For there is

one wanting to nine to make it ten, and to ninety-nine to make it a hundred. To one He assigns all who are reconciled by repentance.

GREGORY. (ut sup.) And because there is an image impressed on the piece of silver, the woman lost the piece of silver when man (who was created after the image of God) by sinning departed from the likeness of his Creator. And this is what is added, *If she lose one piece, doth she not light a candle*. The woman lighted a candle because the wisdom of God appeared in man. For the candle is a light in an earthen vessel, but the light in an earthen vessel is the Godhead in the flesh. But the candle being lit, it follows, *And disturbs* (evertit) *the house*. Because verily no sooner had his Divinity shone forth through the flesh, than all our consciences were appalled. Which word of disturbance differs not from that which is read in other manuscripts, *sweeps*, (everrit) because the corrupt mind if it be not first overthrown through fear, is not cleansed from its habitual faults. But when the house is broken up, the piece of silver is found, for it follows, *And seeks diligently till she find it*; for truly when the conscience of man is disturbed, the likeness of the Creator is restored in man.

GREGORY NAZIANZEN. (Orat. xlv. 26.) But the piece of silver being found, He makes the heavenly powers partakers of the joy whom He made the ministers of His dispensation, and so it follows, *And when she had found it, she calls together her friends and neighbours*.

GREGORY. (in Hom. 23. ut sup.) For the heavenly powers are nigh unto Divine wisdom, inasmuch as they approach Him through the grace of continual vision.

THEOPHYLACT. Either they are friends as performing His will, but neighbours as being spiritual; or perhaps His friends are all the heavenly powers, but His neighbours those that come near to Him, as Thrones, Cherubims, and Seraphims.

GREGORY OF NYSSA. (lib. de Virgin. c. 12.) Or else; this I suppose is what our Lord sets before us in the search after the lost piece of silver, that no advantage attaches to us from the external virtues which He calls pieces of silver, although all of them be ours, as long as that one is lacking to the widowed soul, by which in truth it obtains the brightness of the Divine image. Wherefore He first bids us light a candle, that is to say, the divine

word which brings hidden things to light, or perhaps the torch of repentance. But in his own house, that is, in himself and his own conscience, must a man seek for the lost piece of silver, that is, the royal image, which is not entirely defaced, but is hid under the dirt, which signifies its corruption of the flesh, and this being diligently wiped away, that is, washed out by a well-spent life, that which was sought for shines forth. Therefore ought she who has found it to rejoice, and to call to partake of her joy the neighbours, (that is, the companion virtues,) reason, desire, and anger, and whatever powers are observed round the soul, which she teaches to rejoice in the Lord. Then concluding the parable, He adds, *There is joy in the presence of the angels over one sinner that repenteth.*

GREGORY. (in Hom. 34. ut sup.) To work repentance is to mourn over past sins, and not to commit things to be mourned over. For he who weeps over some things so as yet to commit others, still knows not how to work repentance, or is a hypocrite; he must also reflect that by so doing he satisfies not his Creator, since he who had done what was forbidden, must cut off himself even from what is lawful, and so should blame himself in the least things who remembers that he has offended in the greatest.

15:11–16

11. And he said, A certain man had two sons:

12. And the younger of them said to his father, Father, give me the portion of goods that falleth to me. And he divided unto them his living.

13. And not many days after the younger son gathered all together, and took his journey into a far country, and there wasted his substance with riotous living.

14. And when he had spent all, there arose a mighty famine in that land; and he began to be in want.

15. And he went and joined himself to a citizen of that country; and he sent him into his fields to feed swine.

16. And he would fain have filled his belly with the husks that the swine did eat: and no man gave unto him.

AMBROSE. St. Luke has given three parables successively; the sheep which was lost and found, the piece of silver which was lost and found, the son who was dead and came to life again, in order that invited by a threefold remedy, we might heal our wounds. Christ as the Shepherd bears thee on His own body, the Church as the woman seeks for thee, God as the Father receives thee, the first, pity, the second, intercession, the third, reconciliation.

CHRYSTOSTOM. (Hom. de Patre et duobus Filiis.) There is also in the above-mentioned parable a rule of distinction with reference to the characters or dispositions of the sinners. The father receives his penitent son, exercising the freedom of his will, so as to know from whence he had fallen; and the shepherd seeks for the sheep that wanders and knows not how to return, and carries it on his shoulders, comparing to an irrational animal the foolish man, who, taken by another's guile, had wandered like a sheep. This parable is then set forth as follows; *But he said, A certain man had two sons.* There are some who say of these two sons, that the elder is the angels, but the younger, man, who departed on a long journey, when he fell from heaven and paradise to earth; and they adapt what follows with reference to the fall or condition of Adam. This interpretation seems indeed a lenient one, but I know not if it be true. For the younger son came to repentance of his own accord, remembering the past plenty of his father's house, but the Lord coming called the race of man to repentance, because he saw that to return of their own accord to whence they had fallen had never been in their thoughts; and the elder son is vexed at the return and safety of his brother, whereas the Lord says, *There is joy in heaven over one sinner repenting.*

CYRIL OF ALEXANDRIA. But some say that by the elder son is signified Israel according to the flesh, but by the other who left his father, the multitude of the Gentiles.

AUGUSTINE. (de Quæst. Ev. l. ii. qu. 33.) This man then having two sons is understood to be God having two nations, as if they were two roots of the human race; and the one composed of those who have remained in the worship of God, the other, of those who have ever deserted God to worship

idols. From the very beginning then of the creation of mankind the elder son has reference to the worship of the one God, but the younger seeks that the part of the substance which fell to him should be given him by his father. Hence it follows, *And the younger of them said unto his father, Give me the portion of goods which falleth to me*; just as the soul delighted with its own power seeks that which belongs to it, to live, to understand, to remember, to excel in quickness of intellect, all which are the gifts of God, but it has received them in its own power by free will. Hence it follows, *And he divided unto them his substance*.

THEOPHYLACT. The substance of man is the capacity of reason which is accompanied by free will, and in like manner whatever God has given us shall be accounted for our substance, as the heaven, the earth, and universal nature, the Law and the Prophets.

AMBROSE. Now you see that the Divine patrimony is given to them that seek; nor think it wrong in the father that he gave it to the younger, for no age is weak in the kingdom of God; faith is not weighed down by years. He at least counted himself sufficient who asked, *And I wish he had not departed from his father, nor had had the hindrance of age*. For it follows, *And not many days after, the younger son gathered all together, and took his journey into a far country*.

CHRYSTOSTOM. (ut sup.) The younger son set out into a distant country, not locally departing from God, who is every where present, but in heart. For the sinner flees from God that he may stand afar off.

AUGUSTINE. (in Ps. 70.) Whoever wishes to be so like to God as to ascribe his strength to Him, (Ps. 59:9.) let him not depart from Him, but rather cleave to Him that he may preserve the likeness and image in which he was made. But if he perversely wishes to imitate God, that as God has no one by whom He is governed, so should he desire to exercise his own power as to live under no rules, what remains for him but that having lost all heat he should grow cold and senseless, and, departing from truth, vanish away.

AUGUSTINE. (de Quæst. Ev. lib. ii. qu. 33.) But that which is said to have taken place not many days after, namely, that gathering all together he set out abroad into a far country, which is forgetfulness of God, signifies that not long after the institution of the human race, the soul of man chose of its

free will to take with it a certain power of its nature, and to desert Him by whom it was created, trusting in its own strength, which it wastes the more rapidly as it has abandoned Him who gave it. Hence it follows, *And there wasted his substance in riotous living*. But he calls a riotous or prodigal life one that loves to spend and lavish itself with outward show, while exhausting itself within, since every one follows those things which pass on to something else, and forsakes Him who is closest to himself. As it follows, *And when he had spent all, there arose a great famine in that land*. The famine is the want of the word of truth.

It follows, *And he began to be in want*. Fitly did he begin to be in want who abandoned the treasures of the wisdom and the knowledge of God, and the unfathomableness of the heavenly riches. It follows, *And he went and joined himself to a citizen of that country*.

AUGUSTINE. (ubi sup.) One of the citizens of that country was a certain prince of the air belonging to the army of the devil, whose fields signify the manner of his power, concerning which it follows, *And he sent him into the field to feed swine*. The swine are the unclean spirits which are under him.

BEDE. But to feed swine is to work those things in which the unclean spirits delight. It follows, *And he would have filled his belly with the husks which the swine did eat*. The husk is a sort of bean, empty within, soft outside, by which the body is not refreshed, but filled, so that it rather loads than nourishes.

AUGUSTINE. (ubi sup.) The husks then with which the swine were fed are the teaching of the world, which cries loudly of vanity; according to which in various prose and verse men repeat the praises of the idols, and fables belonging to the gods of the Gentiles, wherewith the devils are delighted. Hence when he would fain have filled himself, he wished to find therein something stable and upright which might relate to a happy life, and he could not; as it follows, *And no one gave to him*.

CYRIL OF ALEXANDRIA. But since the Jews are frequently reproved in holy Scripture for their many crimes, how agree with this people the words of the elder son, saying, *Lo, these many years do I serve thee, neither transgressed I at any time thy commandment*. (Jer. 2:5, Isa. 29:13.) This then is the meaning of the parable. The Pharisees and Scribes reproved Him

because He received sinners; He set forth the parable in which He calls God the man who is the father of the two sons, (that is, the righteous and the sinners,) of whom the first degree is of the righteous who follow righteousness from the beginning, the second is of those men who are brought back by repentance to righteousness.

BASIL. (Esai. 3, 23.) Besides, it belongs more to the character of the aged to have an old man's mind and gravity, than his hoar hairs, nor is he blamed who is young in age, but it is the young in habits who lives according to his passions.

TITUS BOSTRENSIS. The younger son then went away not yet matured in mind, and seeks from his father the part of his inheritance which fell to him, that in truth he might not serve of necessity. For we are rational animals endowed with free will.

CHRYSTOSTOM. (ut sup.) Now the Scripture says, that the father divided equally between his two sons his substance, that is, the knowledge of good and evil, which is a true and everlasting possession to the soul that uses it well. The substance of reason which flows from God to men at their earliest birth, is given equally to all who come into this world, but after the intercourse that follows, each one is found to possess more or less of the substance; since one believing that which he has received to be from his father, preserves it as his patrimony, another abuses it as something that may be wasted away, by the liberty of his own possession. But the freedom of will is shewn in that the father neither kept back the son who wished to depart, nor forced the other to go that desired to remain, lest he should seem rather the author of the evil that followed. But the youngest son went afar off, not by changing his place, but by turning aside his heart. Hence it follows, *He took a journey into a far country.*

AMBROSE. For what is more afar off than to depart from one's self, to be separate not by country but by habits. For he who severs himself from Christ is an exile from his country, and a citizen of this world. Fitly then does he waste his patrimony who departs from the Church.

TITUS BOSTRENSIS. Hence too was the prodigal denominated one who wasted his substance, that is, his right understanding, the teaching of

chastity, the knowledge of the truth, the recollections of his father, the sense of creation.

AMBROSE. Now there came to pass in that country a famine not of food but of good works and virtues, which is the more wretched fast. For he who departs from the word of God is hungry, because man does not live on bread alone, but on every word of God. (Matt. 4:4.) And he who departs from his treasures is in want. Therefore began he to be in want and to suffer hunger, because nothing satisfies a prodigal mind. He went away therefore, and attached himself to one of the citizens. For he who is attached, is in a snare. And that citizen seems to be a prince of the world. Lastly, he is sent to his farm which he bought who excused himself from the kingdom. (Luke 14:18.)

BEDE. For to be sent to the farm is to be enthralled by the desire of worldly substance.

AMBROSE. But he feeds those swine into whom the devil sought to enter, living in filth and pollution. (Matt. 8, Mark 2, Luke 8.)

THEOPHYLACT. There then he feeds, who surpassed others in vice, such as are panders, arch-robbers, arch-publicans, who teach others their abominable works.

CHRYSTOSTOM. (ut sup.) Or he who is destitute of spiritual riches, as wisdom and understanding, is said to feed swine, that is, to nourish in his soul sordid and unclean thoughts, and he devours the material food of evil conversation, sweet indeed to him who lacks good works, because every work of carnal pleasure seems sweet to the depraved, while it inwardly unnerves and destroys the powers of the soul. Food of this kind, as being swines' food and hurtfully sweet, that is, the allurements of fleshly delights, the Scripture describes by the name of husks.

AMBROSE. But he desired to fill his belly with the husks. For the sensual care for nothing else but to fill their bellies.

THEOPHYLACT. To whom no one gives a sufficiency of evil; for he is afar from God who lives on such things, and the devils do their best that a satiety of evil should never come.

GLOSS. Or no one gave to him, because when the devil makes any one his own, he procures no further abundance for him, knowing him to be dead.

15:17–24

17. And when he came to himself, he said, How many hired servants of my father's have bread enough and to spare, and I perish with hunger!

18. I will arise and go to my father, and will say unto him, Father, I have sinned against heaven, and before thee,

19. And am no more worthy to be called thy son: make me as one of thy hired servants.

20. And he arose, and came to his father. But when he was yet a great way off, his father saw him, and had compassion, and ran, and fell on his neck, and kissed him.

21. And the son said unto him, Father, I have sinned against heaven, and in thy sight, and am no more worthy to be called thy son.

22. But the father said to his servants, Bring forth the best robe, and put it on him; and put a ring on his hand, and shoes on his feet:

23. And bring hither the fatted calf, and kill it; and let us eat, and be merry:

24. For this my son was dead, and is alive again; he was lost, and is found. And they began to be merry.

GREGORY OF NYSSA. (Orat. in mul. peccat.) The younger son had despised his father when first he departed, and had wasted his father's money. But when in course of time he was broken down by hardship, having become a hired servant, and eating the same food with the swine, he returned, chastened, to his father's house. Hence it is said, *And when he came to himself, he said, How many hired servants of my father's have bread enough and to spare, but I perish with hunger.*

AMBROSE. He rightly returns to himself, because he departed from himself. For he who returns to God restores himself to himself, and he who departs from Christ rejects himself from himself.

AUGUSTINE. (de Quæst. Ev. lib. ii. qu. 33.) But he returned to himself, when from those things which without unprofitably entice and seduce, he brought back his mind to the inward recesses of his conscience.

BASIL. There are three different distinct kinds of obedience. For either from fear of punishment we avoid evil and are servilely disposed; or looking to the gain of a reward we perform what is commanded, like to mercenaries; or we obey the law for the sake of good itself and our love to Him who gave it, and so savour of the mind of children.

AMBROSE. For the son who has the pledge of the Holy Spirit in his heart seeks not the gain of an earthly reward, but preserves the right of an heir. These are also good husbandmen, to whom the vineyard is let out. (Matt. 21:41.) They abound not in husks, but bread.

AUGUSTINE. (ubi sup.) But whence could he know this who had that great forgetfulness of God, which exists in all idolaters, unless it was the reflection of one returning to his right understanding, when the Gospel was preached. Already might such a soul see that many preach the truth, among whom there were some not led by the love of the truth itself, but the desire of getting worldly profit, who yet do not preach another Gospel like the heretics. Therefore are they rightly called mercenaries. For in the same house there are men who handle the same bread of the word, yet are not called to an eternal inheritance, but hire themselves for a temporal reward.

CHRYSOSTOM. (Hom. de Patre et duobus Filiis.) After that he had suffered in a foreign land all such things as the wicked deserve, constrained by the necessity of his misfortunes, that is, by hunger and want, he becomes sensible of what had been his ruin, who through fault of his own will had thrown himself from his father to strangers, from home to exile, from riches to want, from abundance and luxury to famine; and he significantly adds, *But I am here perishing with hunger*. As though he said; I am not a stranger, but the son of a good father, and the brother of an obedient son; I who am free and noble am become more wretched than the hired servants, sunk from the highest eminence of exalted rank, to the lowest degradation.

GREGORY OF NYSSA. (ubi sup.) But he returned not to his former happiness before that coming to himself he had experienced the presence of overpowering bitterness, and resolved the words of repentance, which are added, *I will arise*.

AUGUSTINE. (ubi sup.) For he was lying down. *And I will go*, for he was a long way off. *To my father*, because he was under a master of swine. But the other words are those of one meditating repentance in confession of sin, but not yet working it. For he does not now speak to his father, but promises that he will speak when he shall come. You must understand then that this “coming to the father” must now be taken for being established in the Church by faith, where there may yet be a lawful and effectual confession of sins. He says then that he will say to his father, *Father*.

AMBROSE. How merciful! He, though offended, disdains not to hear the name of Father. *I have sinned*; this is the first confession of sin to the Author of nature, the Ruler of mercy, the Judge of faith. But though God knows all things, He yet waits for the voice of thy confession. For with the mouth confession is made to salvation, since he lightens the load of error, who himself throweth the weight upon himself, and shuts out the hatred of accusation, who anticipates the accuser by confessing. In vain would you hide from Him whom nothing escapes; and you may safely discover what you know to be already known. Confess the rather that Christ may intercede for thee, the Church plead for thee, the people weep over thee: nor fear that thou wilt not obtain; thy Advocate promises pardon, thy Patron favour, thy Deliverer promises thee the reconciliation of thy Father’s affection. But he adds, *Against heaven and before thee*.

CHRYSOSTOM. (ubi sup.) When he says, *Before thee*, he shews that this father must be understood as God. For God alone beholds all things, from Whom neither the simple thoughts of the heart can be hidden.

AUGUSTINE. (de Quæst. Evan. l. ii. qu. 33.) But whether was this *sin against heaven*, the same as that which is *before thee*; so that he described by the name of heaven his father’s supremacy. *I have sinned against heaven*, i. e. before the souls of the saints; but *before thee* in the very sanctuary of my conscience.

CHRYSTOSTOM. (ut sup.) Or by heaven in this place may be understood Christ. For he who sins against heaven, which although above us is yet a visible element, is the same as he who sins against man, whom the Son of God took into Himself for our salvation.

AMBROSE. Or by these words are signified the heavenly gifts of the Spirit impaired by the sin of the soul, or because from the bosom of his mother Jerusalem which is in heaven, he ought never to depart. But being cast down, he must by no means exalt himself. Hence he adds, *I am no more worthy to be called thy son*. And that he might be raised up by the merit of his humility, he adds, *Make me as one of thy hired servants*.

BEDE. To the affection of a son, who doubts not that all things which are his father's are his, he by no means lays claim, but desires the condition of a hired servant, as now about to serve for a reward. But he admits that not even this could he deserve except by his father's approbation.

GREGORY OF NYSSA. (ubi sup.) Now this prodigal son, the Holy Spirit has engraved upon our hearts, that we may be instructed how we ought to deplore the sins of our soul.

CHRYSTOSTOM. (Hom. 14. in Ep. Rom.) Who after that he said, *I will go to my father*, (which brought all good things,) tarried not, but took the whole journey; for it follows, *And he arose, and came to his father*. Let us do likewise, and not be wearied with the length of the way, for if we are willing, the return will become swift and easy, provided that we desert sin, which led us out from our father's house. But the father pitieth those who return. For it is added, *And when he was yet afar off*.

AUGUSTINE. (ubi sup.) For before that he perceived God afar off, when he was yet piously seeking him, his father saw him. For the ungodly and proud, God is well said not to see, as not having them before his eyes. For men are not commonly said to be before the eyes of any one except those who are beloved.

CHRYSTOSTOM. (Hom. 10. in Ep. Rom. Greg. ubi sup.) Now the father perceiving his penitence did not wait to receive the words of his confession, but anticipates his supplication, *and had compassion on him*, as it is added, and was moved with pity.

GREGORY OF NYSSA. His meditating confession so won his father to him, that he went out to meet him, and kissed his neck; for it follows, *and ran, and fell on his neck, and kissed him*. This signifies the yoke of reason imposed on the mouth of man by Evangelical tradition, which annulled the observance of the law.

CHRYSTOSTOM. (Hom. de Patre et duob. Fil.) For what else means it that *he ran*, but that we through the hindrance of our sins cannot by our own virtue reach to God. But because God is able to come to the weak, *he fell on his neck*. The mouth is kissed, as that from which has proceeded the confession of the penitent, springing from the heart, which the father gladly received.

AMBROSE. He runs then to meet thee, because He hears thee within meditating the secrets of thy heart, and when thou wert yet afar off, He runs lest any one should stop Him. He embraces also, (for in the running there is fore-knowledge, in the embrace mercy,) and as if by a certain impulse of paternal affection, falls upon thy neck, that he may raise up him that is cast down, and bring back again to heaven him that was loaded with sins and bent down to the earth. I had rather then be a son than a sheep. For the sheep is found by the shepherd, the son is honoured by the father.

AUGUSTINE. (ubi sup.) Or running he fell upon his neck; because the Father abandoned not His Only-Begotten Son, in whom He has ever been running after our distant wanderings. *For God was in Christ reconciling the world unto himself*. (2 Cor. 5:19.) But to fall upon his neck is to lower to his embrace His own Arm, which is the Lord Jesus Christ. But to be comforted by the word of God's grace unto the hope of pardon of our sins, this is to return after a long journey to obtain from a father the kiss of love. But already planted in the Church, he begins to confess his sins, nor says he all that he promised he would say. For it follows, *And his son said unto him, &c.* He wishes that to be done by grace, of which he confesses himself unworthy by any merits of his own. He does not add what he had said, when meditating beforehand, *Make me as one of thy hired servants*. For when he had not bread, he desired to be even a hired servant, which after the kiss of his father he now most nobly disdained.

CHRYSTOSTOM. (non occ.) The father does not direct his words to his son, but speaks to his steward, for he who repents, prays indeed, but receives no answer in word, yet beholds mercy effectual in operation. For it follows,

But the father said unto his servants, Bring forth the best robe, and put it on him.

THEOPHYLACT. By the servants (or angels) you may understand administering spirits, or priests who by baptism and the word of teaching clothe the soul with Christ Himself. *For as many of us as have been baptized in Christ have put on Christ.* (Gal. 3:27.)

AUGUSTINE. (de Quæst. Ev. l. ii. q. 33.) Or the best robe is the dignity which Adam lost; the servants who bring it are the preachers of reconciliation.

AMBROSE. Or the robe is the cloke of wisdom, by which the Apostle covers the nakedness of the body. But he received the best wisdom; for there is one wisdom which knew not the mystery. The ring is the seal of our unfeigned faith, and the impression of truth; concerning which it follows, *And put a ring on his hand.*

BEDE. That is, his working, that by works faith may shine forth, and by faith his works be strengthened.

AUGUSTINE. (ut sup.) Or the ring on the hand is a pledge of the Holy Spirit, because of the participation of grace, which is well signified by the finger.

CHRYSTOSTOM. (ubi sup.) Or he orders the ring to be given, which is the symbol of the seal of salvation, or rather the badge of betrothment, and pledge of the nuptials with which Christ espouses His Church. Since the soul that recovers is united by this ring of faith to Christ.

AUGUSTINE. (ubi sup.) But the *shoes on the feet* are the preparation for preaching the Gospel, in order not to touch earthly things.

CHRYSTOSTOM. (Hom. de Patre et duobus Filiis.) Or he bids them put shoes on his feet, either for the sake of covering the soles of his feet that he may walk firm along the slippery path of the world, or for the mortification of his members. For the course of our life is called in the Scriptures a foot, and a kind of mortification takes place in shoes; inasmuch as they are made of the skins of dead animals. He adds also, that the fatted calf must be killed for the celebration of the feast. For it follows, *And bring the fatted calf*, that is, the Lord Jesus Christ, whom he calls a calf, because of the sacrifice of a body without spot; but he called it fatted, because it is rich and costly, inasmuch as it is sufficient for the salvation of the whole world. But the

Father did not Himself sacrifice the calf, but gave it to be sacrificed to others. For the Father permitting, the Son consenting thereto by men was crucified.

AUGUSTINE. (ubi sup.) Or, the fatted calf is our Lord Himself in the flesh loaded with insults. But in that the Father commands them to bring it, what else is this but that they preach Him, and by declaring Him cause to revive, yet unconsumed by hunger, the bowels of the hungry son? He also bids them kill Him, alluding to His death. For He is then killed to each man who believes Him slain. It follows, *And let us eat*.

AMBROSE. Rightly the flesh of the calf, because it is the priestly victim which was offered for sin. But he introduces him feasting, when he says, *Be merry*; to shew that the food of the Father is our salvation; the joy of the Father the redemption of our sins.

CHRYSTOSTOM. (ut sup.) For the father himself rejoices in the return of his son, and feasts on the calf, because the Creator, rejoicing in the acquisition of a believing people, feasts on the fruit of His mercy by the sacrifice of His Son. Hence it follows, *For this my son was dead, and is alive again*.

AMBROSE. He is dead who was. Therefore the Gentiles are not, the Christian is. Here however might be understood one individual of the human race; Adam was, and in him we all were. Adam perished, and in him we all have perished. Man then is restored in that Man who has died. It might also seem to be spoken of one working repentance, because he dies not who has not at one time lived. And the Gentiles indeed when they have believed are made alive again by grace. But he who has fallen recovers by repentance.

THEOPHYLACT. As then with respect to the condition of his sins, he had been despaired of; so in regard to human nature, which is changeable and can be turned from vice to virtue, he is said to be lost. For it is less to be lost than to die. But every one who is recalled and turned from sin, partaking of the fatted calf, becomes an occasion of joy to his father and his servants, that is, the angels and priests. Hence it follows, *And they all began to be merry*.

AUGUSTINE. (ubi sup.) Those banquets are now celebrated, the Church being enlarged and extended throughout the whole world. For that calf in

our Lord's body and blood is both offered up to the Father, and feeds the whole house.

15:25–32

25. Now his elder son was in the field: and as he came and drew nigh to the house, he heard musick and dancing.

26. And he called one of the servants, and asked what these things meant.

27. And he said unto him, Thy brother is come; and thy father hath killed the fatted calf, because he hath received him safe and sound.

28. And he was angry, and would not go in: therefore came his father out, and intreated him.

29. And he answering said to his father, Lo, these many years do I serve thee, neither transgressed I at any time thy commandment: and yet thou never gavest me a kid, that I might make merry with my friends:

30. But as soon as this thy son was come, which hath devoured thy living with harlots, thou hast killed for him the fatted calf.

31. And he said unto him, Son, thou art ever with me, and all that I have is thine.

32. It was meet that we should make merry, and be glad: for this thy brother was dead, and is alive again; and was lost, and is found.

BEDE. While the Scribes and Pharisees were murmuring about His receiving sinners, our Saviour put three parables to them successively. In the two first He hints at the joy He has with the angels in the salvation of penitents. But in the third He not only declares His own joy and that of His angels, but He also blames the murmurings of those who were envious. For He says, *Now his elder son was in the field.*

AUGUSTINE. (ubi sup.) The elder son is the people of Israel, not indeed gone into a distant country, yet not in the house, but in the field, that is, in the

paternal wealth of the Law and the Prophets, choosing to work earthly things. But coming from the field he began to draw nigh to the house, that is, the labour of his servile works being condemned by the same Scriptures, he was looking upon the liberty of the Church. Whence it follows; *And as he came and drew nigh to the house, he heard music and dancing*; that is, men filled with the Holy Spirit, with harmonious voices preaching the Gospel. It follows, *And he called one of the servants, &c.* that is, he takes one of the prophets to read, and as he searches in it, asks in a manner, why are those feasts celebrated in the Church at which he finds himself present? His Father's servant, the prophet, answers him. For it follows; *And he said unto him, Thy brother is come, &c.* As if he should say, Thy brother was in the farthest parts of the earth, but hence the greater rejoicing of those *who sing a new song, because His praise is from the end of the earth*; (Is. 42:10.) and for his sake who was afar off, was slain the Man who knows how to bear our infirmities, for they who have not been told of Him have seen Him. (See Isa. 53:4; 52:15.)

AMBROSE. But the younger son, that is the Gentile people, is envied by Israel as the elder brother, the privilege of his father's blessing. Which the Jews did because Christ sat down to meat with the Gentiles, as it follows; *And he was angry, and would not go in, &c.*

AUGUSTINE. He is angry even also now, and still is unwilling to enter. When then the fulness of the Gentiles shall have come in, His father will go out at the fit time that all Israel also may be saved, as it follows, *therefore came his father out and entreated him*. (Rom. 11:26.) For there shall he at some time an open calling of the Jews to the salvation of the Gospel. Which manifestation of calling he calls the going out of the father to entreat the elder son. Next the answer of the elder son involves two questions; for it follows, *And he answering said to his father, Lo these many years do I serve thee, neither transgressed I at any time thy commandment*. With respect to the commandment not transgressed, it at once occurs, that it was not spoken of every command, but of that most essential one, that is, that he was seen to worship no other God but one, the Creator of all. Nor is that son to be understood to represent all Israelites, but those who have never turned from God to idols. For although he might desire earthly things, yet sought he them from God alone, though in common with sinners. Hence it is said, *I was as a beast before thee, and I am always with thee*. (Ps. 7, 22.) But who

is the kid which he never received to make merry upon? for it follows, *Thou never gavest me a kid, &c.* Under the name of a kid the sinner may be signified.

AMBROSE. The Jew requires a kid, the Christian a lamb, and therefore is Barabbas released to them, to us a lamb is sacrificed. Which thing also is seen in the kid, because the Jews have lost the ancient rite of sacrifice. Or they who seek for a kid wait for Antichrist.

AUGUSTINE. But I do not see the object of this interpretation, for it is very absurd for him to whom it is afterwards said, *Thou art ever with me*, to have wished for this from his father, i. e. to believe in Antichrist. Nor altogether can we rightly understand any of the Jews who are to believe in Antichrist to be that son.

And how could he feast upon that kid which is Antichrist who did not believe in him? But if to feast upon the slain kid, is the same as to rejoice at the destruction of Antichrist, how does the son whom the father did not entertain say that this was never given him, seeing that all the sons will rejoice at his destruction? His complaint then is, that the Lord Himself was denied him to feast upon, because he deems Him a sinner. For since He is a kid to that nation which regards Him as a violater and profaner of the Sabbath, it was not meet that they should be made merry at his banquet. But his words *with my friends* are understood according to the relation of the chiefs with the people, or of the people of Jerusalem with the other nations of Judæa.

JEROME. (in Ep. 21. ad Damasum.) Or he says, *Thou never gavest me a kid*, that is, no blood of prophet or priest has delivered us from the Roman power.

AMBROSE. Now the shameless son is like to the Pharisee justifying himself. Because he had kept the law in the letter, he wickedly accused his brother for having wasted his father's substance with harlots. For it follows, *But as soon as this thy son is come, who hath devoured thy living, &c.*

AUGUSTINE. (ubi sup.) The harlots are the superstitions of the Gentiles, with whom he wastes his substance, who having left the true marriage of the true God, goes a whoring: after evil spirits from foul desire.

JEROME. (ubi sup.) Now in that which he says, *Thou hast killed for him the fatted calf*, he confesses that Christ has come, but envy has no wish to be saved.

AUGUSTINE. But the father does not rebuke him as a liar, but commending his steadfastness with him invites him to the perfection of a better and happier rejoicing. Hence it follows, *But he said to him, Son, thou art ever with me*.

JEROME. (ubi sup.) Or after having said, “This is boasting, not truth,” the father does not agree with him, but restrains him in another way, saying, *Thou art with me*, by the law under which thou art bound; not as though he had not sinned, but because God continually drew him back by chastening. Nor is it wonderful that he lies to his father who hates his brother.

AMBROSE. But the kind father was still desirous to save him, saying, *Thou art ever with me*, either as a Jew in the law, or as the righteous man in communion with Him.

AUGUSTINE. (ubi sup.) But what means he that he adds, *And all that I have is thine*, as if they were not his brother’s also? But it is thus that all things are looked at by perfect and immortal children, that each is the possession of all, and all of each. For as desire obtains nothing without want, so charity nothing with want. But how all things? Must then God be supposed to have subjected the angels also to the possession of such a son? If you so take possession as that the possessor of a thing is its lord, certainly not all things. For we shall not be the lords, but the companions of angels. Again, if possession is thus understood, how do we rightly say that our souls possess truth? I see no reason why we may not truly and properly say so. For we do not so speak as to call our souls the mistresses of truth. Or if by the term possession we are hindered from this sense, let that also be set aside. For the father says not, “Thou possessest all things,” but *All that I have is thine*, still not as if thou wert its lord. For that which is our property may be either food for our families, or ornament, or something of the kind. And surely, when he can rightly call his father his own, I do not see why he may not also rightly call his own what belongs to his father, only in different ways. For when we shall have obtained that blessedness, the higher things will be ours to look upon, equal things ours to have fellowship

with, the lower things ours to rule. Let then the elder brother join most safely in the rejoicing.

AMBROSE. For if he ceases to envy, he will feel all things to be his, either as the Jew possessing the sacraments of the Old Testament, or as a baptized person those of the New also.

THEOPHYLACT. Or to take the whole differently; the character of the son who seems to complain is put for all those who are offended at the sudden advances and salvation of the perfect, as David introduces one who took offence at the peace of sinners.

TITUS BOSTRENSIS. The elder son then as a husbandman was engaged in husbandry, digging not the land, but the field of the soul, and planting trees of salvation, that is to say, the virtues.

THEOPHYLACT. Or he was in the field, that is, in the world, pampering his own flesh, that he might be filled with bread, and sowing in tears that he might reap in joy, but when he found what was being done, he was unwilling to enter into the common joy.

CHRYSOSTOM. (Hom. 64. in Matt.) But it is asked, whether one who grieves at the prosperity of others is affected by the passion of envy. We must answer, that no Saint grieves at such things; but rather looks upon the good things of others as his own. Now we must not take every thing contained in the parable literally, but bringing out the meaning which the author had in view, search for nothing farther. This parable then was written to the end that sinners should not despair of returning, knowing that they shall obtain great things. Therefore he introduces others so troubled at these good things as to be consumed with envy, but those who return, treated with such great honour as to become themselves an object of envy to others.

THEOPHYLACT. Or by this parable our Lord reproves the will of the Pharisees, whom according to the argument he terms *just*, as if to say, Let it be that you are truly just, having transgressed none of the commandments, must we then for this reason refuse to admit those who turn away from their iniquities?

JEROME. (ubi sup.) Or, in another way, all justice in comparison of the justice of God is injustice. Therefore Paul says, *Who shall deliver me from*

the body of this death? (Rom. 7:24.) and hence were the Apostles moved with anger at the request of the sons of Zebedee. (Matt. 20:24.)

CYRIL OF ALEXANDRIA. Which we also ourselves sometimes feel; for some live a most excellent and perfect life, another off time even in his old age is converted to God, or perhaps when just about to close his last day, through God's mercy washes away his guilt. But this mercy some men reject from restless timidity of mind, not counting upon the will of our Saviour, who rejoices in the salvation of those who are perishing.

THEOPHYLACT. The son then says to the father, For nothing I left a life of sorrow, ever harassed by sinners who were my enemies, and never hast thou for my sake ordered a kid to be slain, (that is, a sinner who persecuted me,) that I might enjoy myself for a little. Such a kid was Ahab to Elijah, who said, *Lord, they have killed thy prophets.* (1 Kings 19:14.)

AMBROSE. Or else, This brother is described so as to be said to come from the farm, that is, engaged in worldly occupations, so ignorant of the things of the Spirit of God, as at last to complain that a kid had never been slain for him. For not for envy, but for the pardon of the world, was the Lamb sacrificed. The envious seeks a kid, the innocent a lamb, to be sacrificed for it. Therefore also is he called the elder, because a man soon grows old through envy. Therefore too he stands without, because his malice excludes him; therefore could he not hear the dancing and music, that is, not the wanton fascinations of the stage, but the harmonious song of a people, resounding with the sweet pleasantness of joy for a sinner saved. For they who seem to themselves righteous are angry when pardon is granted to one confessing his sins. Who art thou that speakest against thy Lord, that he should not, for example, forgive a fault, when thou pardonest whom thou wilt? But we ought to favour forgiving sin after repentance, lest while grudging pardon to another, we ourselves obtain it not from our Lord. Let us not envy those who return from a distant country, seeing that we ourselves also were afar off.

CHAP. 16

16:1–7

1. And he said unto his disciples, There was a certain rich man, which had a steward; and the same was accused unto him that he had wasted his goods.

2. And he called him, and said unto him, How is it that I hear this of thee? give an account of thy stewardship; for thou mayest be no longer steward.

3. Then the steward said within himself, What shall I do? for my lord taketh away from me the stewardship: I cannot dig; to beg I am ashamed.

4. I am resolved what to do, that, when I am put out of the stewardship, they may receive me into their houses.

5. So he called every one of his lord's debtors unto him, and said unto the first, How much owest thou unto my lord?

6. And he said, An hundred measures of oil. And he said unto him, Take thy bill, and sit down quickly, and write fifty.

7. Then said he to another, And how much owest thou? And he said, An hundred measures of wheat. And he said unto him, Take thy bill, and write fourscore.

BEDE. Having rebuked in three parables those who murmured because He received penitents, our Saviour shortly after subjoins a fourth and a fifth on almsgiving and frugality, because it is also the fittest order in preaching that almsgiving should be added after repentance. Hence it follows, *And he said unto his disciples, There was a certain rich man.*

PSEUDO-CHRYSOSTOM. (Hom. de Divite.) There is a certain erroneous opinion inherent in mankind, which increases evil and lessens good. It is the feeling that all the good things we possess in the course of our life we possess as lords over them, and accordingly we seize them as our especial goods. But it is quite the contrary. For we are placed in this life not as lords in our own house, but as guests and strangers, led whither we would not, and at a time we think not of. He who is now rich, suddenly becomes a beggar. Therefore whoever thou art, know thyself to be a dispenser of the things of others, and that the privileges granted thee are for a brief and passing use. Cast away then from thy soul the pride of power, and put on the humility and modesty of a steward.

BEDE. (ex Hieron.) The bailiff is the manager of the farm, therefore he takes his name from the farm. But the steward, or director of the household, (villicus œconomus) is the overseer of money as well as fruits, and of every thing his master possesses.

AMBROSE. From this we learn then, that we are not ourselves the masters, but rather the stewards of the property of others.

THEOPHYLACT. Next, that when we exercise not the management of our wealth according to our Lord's pleasure, but abuse our trust to our own pleasures, we are guilty stewards. Hence it follows, *And he was accused to him.*

PSEUDO-CHRYSOSTOM. (ut sup.) Meanwhile he is taken and thrust out of his stewardship; for it follows, *And he called him, and said unto him, What is this that I hear of thee? give an account of thy stewardship, for thou canst be no longer steward.* Day after day by the events which take place our Lord cries aloud to us the same thing, shewing us a man at midday rejoicing in health, before the evening cold and lifeless; another expiring in the midst of a meal. And in various ways we go out from our stewardship; but the faithful steward, who has confidence concerning his management, desires with Paul *to depart and be with Christ.* (Phil. 1:23.) But he whose wishes are on earth is troubled at his departing. Hence it is added of this steward, *Then the steward said within himself, What shall I do, for my Lord taketh away from me the stewardship? I cannot dig, to beg I am ashamed.* Weakness in action is the fault of a slothful life. For no one would shrink who had been accustomed to apply himself to labour. But if we take the

parable allegorically, after our departure hence there is no more time for working; the present life contains the practice of what is commanded, the future, consolation. If thou hast done nothing here, in vain then art thou careful for the future, nor wilt thou gain any thing by begging. The foolish virgins are an instance of this, who unwisely begged of the wise, but returned empty. (Matt 25:8.) For every one puts on his daily life as his inner garment; it is not possible for him to put it off or exchange it with another. But the wicked steward aptly contrived the remission of debts, to provide for himself an escape from his misfortunes among his fellow-servants; for it follows, *I am resolved what to do, that when I am put out of the stewardship, they may receive me into their houses.* For as often as a man, perceiving his end approaching, lightens by a kind deed the load of his sins, (either by forgiving a debtor his debts, or by giving abundance to the poor,) dispensing those things which are his Lord's, he conciliates to himself many friends, who will afford him before the judge a real testimony, not by words, but by the demonstration of good works, nay moreover will provide for him by their testimony a resting-place of consolation. But nothing is our own, all things are in the power of God. Hence it follows, *So he called every one of his Lord's debtors unto him, and said unto the first, How much owest thou unto my Lord? And he said, A hundred casks of oil.*

BEDE. A cadus in Greek is a vessel containing three urns. It follows, *And he said unto him, Take thy bill, and sit down quickly, and write fifty,* forgiving him the half. It follows, *Then said he to another, And how much owest thou? And he said, An hundred measures of wheat.* A corus is made up of thirty bushels. *And he said unto him, Take thy bill, and write fourscore,* forgiving him a fifth part. It may be then simply taken as follows: whosoever relieves the want of a poor man, either by supplying half or a fifth part, will be blessed with the reward of his mercy.

AUGUSTINE. (de Qu. Ev. l. ii. qu. 34.) Or because out of the hundred measures of oil, he caused fifty to be written down by the debtors, and of the hundred measures of wheat, fourscore, the meaning thereof is this, that those things which every Jew performs toward the Priests and Levites should be the more abundant in the Church of Christ, that whereas they give a tenth, Christians should give a half, as Zaccheus gave of his goods, (Luke 19:8.) or at least by giving two tenths, that is, a fifth, exceed the payments of the Jews.

16:8–13

8. And the lord commended the unjust steward, because he had done wisely: for the children of this world are in their generation wiser than the children of light.

9. And I say unto you, Make to yourselves friends of the mammon of unrighteousness; that, when ye fail, they may receive you into everlasting habitations.

10. He that is faithful in that which is least is faithful also in much: and he that is unjust in the least is unjust also in much.

11. If therefore ye have not been faithful in the unrighteous mammon, who will commit to your trust the true riches?

12. And if ye have not been faithful in that which is another man's, who shall give you that which is your own?

13. No servant can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon.

AUGUSTINE. (ubi sup.) The steward whom his Lord cast out of his stewardship is nevertheless commended because he provided himself against the future. As it follows, *And the Lord commended the unjust steward, because he had done wisely*; we ought not however to take the whole for our imitation. For we should never act deceitfully against our Lord in order that from the fraud itself we may give alms.

ORIGEN. (in Prov. 1:1.) But because the Gentiles say that wisdom is a virtue, and define it to be the experience of what is good, evil, and indifferent, or the knowledge of what is and what is not to be done, we must consider whether this word signifies many things, or one. For it is said that God by wisdom prepared the heavens. (Prov. 3:19.) Now it is plain that wisdom is good, because the Lord by wisdom prepared the heavens. It is said also in Genesis, according to the LXX, that the serpent was the wisest animal, wherein He makes wisdom not a virtue, but evil-minded cunning.

And it is in this sense that the Lord commended the steward that he had done wisely, that is, cunningly and evilly. And perhaps the word *commended* was spoken not in the sense of real commendation, but in a lower sense; as when we speak of a man being commended in slight and indifferent matters, and in a certain measure clashings and sharpness of wit are admired, by which the power of the mind is drawn out.

AUGUSTINE. (ubi sup.) On the other hand this parable is spoken, that we should understand that if the steward who acted deceitfully, could be praised by his lord, how much more they please God who do their works according to His commandment.

ORIGEN. The children of this world also are not called wiser but more prudent than the children of light, and this not absolutely and simply, but in their generation. For it follows, *For the children of this world are in their generation wiser than the children of light, &c.*

BEDE. The children of light and the children of this world are spoken of in the same manner as the children of the kingdom, and the children of hell. For whatever works a man does, he is also termed their son.

THEOPHYLACT. By the children of this world then He means those who mind the good things which are on the earth; by the children of light, those who beholding the divine love, employ themselves with spiritual treasures. But it is found indeed in the management of human affairs, that we prudently order our own things, and busily set ourselves to work, in order that when we depart we may have a refuge for our life; but when we ought to direct the things of God, we take no forethought for what shall be our lot hereafter.

GREGORY. (18. Mor. cap. 18.) In order then that after death they may find something in their own hand, let men before death place their riches in the hands of the poor. Hence it follows, *And I say to you, Make to yourselves friends of the mammon of unrighteousness, &c.*

AUGUSTINE. (Serm. 113.) That which the Hebrews call *mammon*, in Latin is “riches.” As if He said, “Make to yourselves friends of the riches of unrighteousness.” Now some misunderstanding this, seize upon the things of others, and so give something to the poor, and think that they are doing what is commanded. That interpretation must be corrected into, Give alms

of your righteous labours. (Prov. 3:9. LXX.) For you will not corrupt Christ your Judge. If from the plunder of a poor man, you were to give any thing to the judge that he might decide for you, and that judge should decide for you, such is the force of justice, that you would be ill pleased in yourself. Do not then make to yourself such a God. God is the fountain of Justice, give not your alms then from interest and usury. I speak to the faithful, to whom we dispense the body of Christ. But if you have such money, it is of evil that you have it. Be no longer doers of evil. Zaccheus said, *Half my goods I give to the poor.* (Luke 19:8.) See how he runs who runs to make friends of the mammon of unrighteousness; and not to be held guilty from any quarter, he says, *I If hare taken any thing from any one, I restore fourfold.* According to another interpretation, the mammon of unrighteousness are all the riches of the world, whenever they come. For if you seek the true riches, there are some in which Job when naked abounded, when he had his heart full towards God. The others are called riches from unrighteousness; because they are not true riches, for they are full of poverty, and ever liable to chances. For if they were true riches, they would give you security.

AUGUSTINE. (de Quæst. Ev. l. ii. q. 34.) Or the riches of unrighteousness are so called, because they are not riches except to the unrighteous, and such as rest in their hopes and the fulness of their happiness. But when these things are possessed by the righteous, they have indeed so much money, but no riches are theirs but heavenly and spiritual.

AMBROSE. Or he spoke of the unrighteous Mammon, because by the various enticements of riches covetousness corrupts our hearts, that we may be willing to obey riches.

BASIL. (Hom. de Avar.) Or if thou hast succeeded to a patrimony, thou receivest what has been amassed by the unrighteous; for in a number of predecessors some one must needs be found who has unjustly usurped the property of others. But suppose that thy father has not been guilty of exaction, whence hast thou thy money? If indeed thou answerest, "From myself;" thou art ignorant of God, not having the knowledge of thy Creator; but if, "From God," tell me the reason for which thou receivedst it. *Is not the earth and the fulness thereof the Lord's?* (Ps. 24:1.) If then whatever is ours belongs to our common Lord, so will it also belong to our fellow-servant.

THEOPHYLACT. Those then are called the riches of unrighteousness which the Lord has given for the necessities of our brethren and fellow-servants, but we spend upon ourselves. It became us then, from the beginning, to give all things to the poor, but because we have become the stewards of unrighteousness, wickedly retaining what was appointed for the aid of others, we must not surely remain in this cruelty, but distribute to the poor, that we may be received by them into everlasting habitations. For it follows, *That, when ye fail, they may receive you into everlasting habitations.*

GREGORY. (21. Mor. cap. 14.) But if through their friendship we obtain everlasting habitations, we ought to calculate that when we give we rather offer presents to patrons, than bestow benefits upon the needy.

AUGUSTINE. (Serm. 113.) For who are they that shall have everlasting habitations but the saints of God? and who are they that are to be received by them into everlasting habitations but they who administer to their want, and whatsoever they have need of, gladly supply. They are those little ones of Christ, who have forsaken all that belonged to them and followed Him; and whatsoever they had have given to the poor, that they might serve God without earthly shackles, and freeing their shoulders from the burdens of the world, might raise them aloft as with wings.

AUGUSTINE. (de Quæst. Ev. l. ii. q. 34.) We must not then understand those by whom we wish to be received into everlasting habitations to be as it were debtors of God; seeing that the just and holy are signified in this place, who cause those to enter in, who administered to their necessity of their own worldly goods.

AMBROSE. Or else, make to yourselves friends of the mammon of unrighteousness, that by giving to the poor we may purchase the favour of angels and all the saints.

CHRYSOSTOM. Mark also that He said not, “that they may receive you into their own habitations.” For it is not they who receive you. Therefore when He said, *Make to yourselves friends*, he added, *of the mammon of unrighteousness*, to shew, that their friendship will not alone protect us unless good works accompany us, unless we righteously cast away all riches unrighteously amassed. The most skilful then of all arts is that of

almsgiving. For it builds not for us houses of mud, but lays up in store an everlasting life. Now in each of the arts one needs the support of another; but when we ought to shew mercy, we need nothing else but the will alone.

CYRIL OF ALEXANDRIA. Thus then Christ taught those who abound in riches, earnestly to love the friendship of the poor, and to have treasure in heaven. But He knew the sloth of the human mind, how that they who court riches bestow no work of charity upon the needy. That to such men there results no profit of spiritual gifts, He shews by obvious examples, adding, *He that is faithful in that which is least is faithful also in much; and he that is unjust in the least is unjust also in much.* Now our Lord opens to us the eye of the heart, explaining what He had said, adding, *If therefore ye have not been faithful in the unrighteous mammon, who will commit to your trust the true riches?* That which is least then is the mammon of unrighteousness, that is, earthly riches, which seem nothing to those that are heavenly wise. I think then that a man is faithful in a little, when he imparts aid to those who are bowed down with sorrow. If then we have been unfaithful in a little thing, how shall we obtain from hence the true riches, that is, the fruitful gift of Divine grace, impressing the image of God on the human soul? But that our Lord's words incline to this meaning is plain from the following; for He says, *And if ye have not been faithful in that which is another man's, who shall give you that which is your own?*

AMBROSE. Riches are foreign to us, because they are something beyond nature, they are not born with us, and they do not pass away with us. But Christ is ours, because He is the life of man. Lastly, He came unto His own.

THEOPHYLACT. Thus then hitherto He has taught us how faithfully we ought to dispose of our wealth. But because the management of our wealth according to God is no otherwise obtained than by the indifference of a mind unaffected towards riches, He adds, *No man can serve two masters.*

AMBROSE. Not because the Lord is two, but one. For although there are who serve mammon, yet he knoweth no rights of lordship; but has himself placed upon himself a yoke of servitude. There is one Lord, because there is one God. Hence it is evident, that the power of the Father and the Son is one: and He assigns a reason, thus saying, *For either he will hate the one, and love the other; or else he will hold to the one, and despise the other.*

AUGUSTINE. (de Qu. Ev. lib. ii. q. 36.) But these things were not spoken indifferently or at random. For no one when asked whether he loves the devil, answers that he loves him, but rather that he hates him; but all generally proclaim that they love God. *Therefore either he will hate the one,* (that is, the devil,) *and love the other,* (that is, God;) *or will hold to the one,* (that is, the devil, when he pursues as it were temporal wants,) *and will despise the other,* (that is, God,) as when men frequently neglect His threats for their desires, who because of His goodness flatter themselves that they will have impunity.

CYRIL OF ALEXANDRIA. But the conclusion of the whole discourse is what follows, *Ye cannot serve God and mammon*. Let us then transfer all our devotions to the one, forsaking riches.

BEDE. (ex Hier.) Let then the covetous hear this, that we can not at the same time serve Christ and riches; and yet He said not, “Who has riches,” but, who serves riches; for he who is the servant of riches, watches them as a servant; but he who has shaken off the yoke of servitude, dispenses them as a master; but he who serves mammon, verily serves him who is set over those earthly things as the reward of his iniquity, and is called *the prince of this world*. (John 12:31, 2 Cor. 4:4.)

16:14–18

14. And the Pharisees also, who were covetous, heard all these things: and they derided him.

15. And he said unto them, Ye are they which justify yourselves before men; but God knoweth your hearts: for that which is highly esteemed among men is abomination in the sight of God.

16. The Law and the Prophets were until John: since that time the kingdom of God is preached, and every man presseth into it.

17. And it is easier for heaven and earth to pass, than one tittle of the law to fail.

18. Whosoever putteth away his wife, and marrieth another, committeth adultery: and whosoever marrieth her that is put away from her husband

committeth adultery.

BEDE. Christ had told the Pharisees not to boast of their own righteousness, but to receive penitent sinners, and to redeem their sins by almsgiving. But they derided the Preacher of mercy, humility, and frugality; as it is said, *And the Pharisees also, who were covetous, heard these things; and derided him*: it may be for two reasons, either because He commanded what was not sufficiently profitable, or cast blame upon their past superfluous actions.

THEOPHYLACT. But the Lord detecting in them a hidden malice, proves that they make a pretence of righteousness. Therefore it is added, *And he said unto them, Ye are they which justify yourselves before men*.

BEDE. They justify themselves before men who despise sinners as in a weak and hopeless condition, but fancy themselves to be perfect and not to need the remedy of almsgiving; but how justly the depth of deadly pride is to be condemned, He sees who will enlighten the hidden places of darkness. Hence it follows, *But God knoweth your hearts*.

THEOPHYLACT. And therefore ye are an abomination to Him because of your arrogance, and love of seeking after the praise of men; as He adds, *For that which is highly esteemed among men is abomination in the sight of God*.

BEDE. Now the Pharisees derided our Saviour disputing against covetousness, as if He taught things contrary to the Law and the Prophets, in which many very rich men are said to have pleased God; but Moses also himself promised that the people whom he ruled, if they followed the Law, should abound in all earthly goods. (Deut. 28:11.) These the Lord answers by shewing that between the Law and the Gospel, as in these promises so also in the commands, there is not the slightest difference. Hence He adds, *The Law and the Prophets were until John*.

AMBROSE. Not that the Law failed, but that the preaching of the Gospel began; for that which is inferior seems to be completed when a better succeeds.

CHRYSTOSTOM. (Hom. 37. in Matt. Pseudo-Chrys. Hom. 19. op. imp.) He hereby disposes them readily to believe on Him, because if as far as John's

time all things were complete, I am He who am come. For the Prophets had not ceased unless I had come; but you will say, “how” were the Prophets until John, since there have been many more Prophets in the New than the Old Testament. But He spoke of those prophets who foretold Christ’s coming.

EUSEBIUS. Now the ancient prophets knew the preaching of the kingdom of heaven, but none of them had expressly announced it to the Jewish people, because the Jews having a childish understanding were unequal to the preaching of what is infinite. But John first openly preached that the kingdom of heaven was at hand, as well as also the remission of sins by the laver of regeneration. Hence it follows, *Since that time the kingdom of heaven is preached, and every one presseth into it.*

AMBROSE. For the Law delivered many things according to nature, as being more indulgent to our natural desires, that it might call us to the pursuit of righteousness. Christ breaks through nature as cutting off even our natural pleasures. But therefore we keep under nature, that it should not sink us down to earthly things, but raise us to heavenly.

EUSEBIUS. A great struggle befalls men in their ascent to heaven. For that men clothed with mortal flesh should be able to subdue pleasure and every unlawful appetite, desiring to imitate the life of angels, must be compassed with violence. But who that looking upon those who labour earnestly in the service of God, and almost put to death their flesh, will not in reality confess that they do violence to the kingdom of heaven.

AUGUSTINE. (de Quæst. Ev. l. ii. q. 87.) They also do violence to the kingdom of heaven, in that they not only despise all temporal things, but also the tongues of those who desire their doing so. This the Evangelist added, when he said that Jesus was derided when He spoke of despising earthly riches.

BEDE. But lest they should suppose that in His words, *the Law and the Prophets were until John*, He preached the destruction of the Law or the Prophets, He obviates such a notion, adding, *And it is easier for heaven and earth to pass, than one tittle of the law should fail.* For it is written, the fashion of this world passeth away. (1 Cor. 7:31.) But of the Law, not even the very extreme point of one letter, that is, not even the least things are

destitute of spiritual sacraments. And yet the Law and the Prophets were until John, because that could always be prophesied as about to come, which by the preaching of John it was clear had come. But that which He spoke beforehand concerning the perpetual inviolability of the Law, He confirms by one testimony taken therefrom for the sake of example, saying, *Whosoever putteth away his wife, and marrieth another, committeth adultery: and whosoever marrieth her that is put away from her husband, committeth adultery*; that from this one instance they should learn that He came not to destroy but to fulfil the commands of the Law.

THEOPHYLACT. For that to the imperfect the Law spoke imperfectly is plain from what he says to the hard hearts of the Jews, “If a man hate his wife, let him put her away,” (Deut. 24:1.) because since they were murderers and rejoiced in blood, they had no pity even upon those who were united to them, so that they slew their sons and daughters for devils. But now there is need of a more perfect doctrine. Wherefore I say, that if a man puts away his wife, having no excuse of fornication, he commits adultery, and he who marrieth another commits adultery.

AMBROSE. But we must first speak, I think, of the law of marriage, that we may afterwards discuss the forbidding of divorce. Some think that all marriage is sanctioned by God, because it is written, *Whom God hath joined, let not man put asunder*. (Matt. 19:6.) How then does the Apostle say, *If the unbelieving depart, let him depart*? (Mark 10:9, 1 Cor. 7:15.) Herein he shews that the marriage of all is not from God. For neither by God’s approval are Christians joined with Gentiles. Do not then put away thy wife, lest thou deny God to be the Author of thy union. For if others, much more oughtest thou to bear with and correct the behaviour of thy wife. And if she is sent away pregnant with children, it is a hard thing to shut out the parent and keep the pledge; so as to add to the parents’ disgrace the loss also of filial affection. Harder still if because of the mother thou drivest away the children also. Wouldest thou suffer in thy lifetime thy children to be under a step-father, or when the mother was alive to be under a step-mother? How dangerous to expose to error the tender age of a young wife. How wicked to desert in old age one, the flower of whose growth thou hast blighted. Suppose that being divorced she does not marry, this also ought to be displeasing to you, to whom though an adulterer, she keeps her

troth. Suppose she marries, her necessity is thy crime, and that which thou supposest marriage, is adultery.

But to understand it morally. Having just before set forth that the kingdom of God is preached, and said that one tittle could not fall from the Law, He added, *Whosoever putteth away his wife, &c.* Christ is the husband; whomsoever then God has brought to His son, let not persecution sever, nor lust entice, nor philosophy spoil, nor heretics taint, nor Jew seduce. Adulterers are all such as desire to corrupt truth, faith, and wisdom.

16:19–21

19. There was a certain rich man, which was clothed in purple and fine linen, and fared sumptuously every day:

20. And there was a certain beggar named Lazarus, which was laid at his gate, full of sores,

21. And desiring to be fed with the crumbs which fell from the rich man's table: moreover the dogs came and licked his sores.

BEDE. Our Lord had just before advised the making friends of the Mammon of unrighteousness, which the Pharisees derided. He next confirms by examples what he had set before them, saying, *There was a certain rich man, &c.*

CHRYSOStOM. There was, not is, because he had passed away as a fleeting shadow.

AMBROSE. But not all poverty is holy, or all riches criminal, but as luxury disgraces riches, so does holiness commend poverty.

It follows, *And he was clothed in purple and fine linen.*

BEDE. (byssos.) Purple, the colour of the royal robe, is obtained from sea shells, which are scraped with a knife. Byssus is a kind of white and very fine linen.

GREGORY. (Hom. 40. in Ev.) Now if the wearing of fine and precious robes were not a fault, the word of God would never have so carefully expressed

this. For no one seeks costly garments except for vainglory, that he may seem more honourable than others; for no one wishes to be clothed with such, where he cannot be seen by others.

CHRYSOStOM. (ut sup.) Ashes, dust, and earth he covered with purple, and silk; or ashes, dust, and earth bore upon them purple and silk. As his garments were, so was also his food. Therefore with us also as our food is, such let our clothing be Hence it follows, *And he fared sumptuously every day.*

GREGORY. (Hom. 40. in Ev.) And here we must narrowly watch ourselves, seeing that banquets can scarcely be celebrated blamelessly, for almost always luxury accompanies feasting; and when the body is swallowed up in the delight of refreshing itself, the heart relaxes to empty joys.

It follows, *And there was a certain beggar named Lazarus.*

AMBROSE. This seems rather a narrative than a parable, since the name is also expressed.

CHRYSOStOM. (ut sup.) But a parable is that in which an example is given, while the names are omitted. Lazarus is interpreted, “one who was assisted.” For he was poor, and the Lord helped him.

CYRIL OF ALEXANDRIA. Or else; This discourse concerning the rich man and Lazarus was written after the manner of a comparison in a parable, to declare that they who abound in earthly riches, unless they will relieve the necessities of the poor, shall meet with a heavy condemnation. But the tradition of the Jews relates that there was at that time in Jerusalem a certain Lazarus who was afflicted with extreme poverty and sickness, whom our Lord remembering, introduces him into the example for the sake of adding greater point to His words.

GREGORY. (Moral. 1. c. 8.) We must observe also, that among the heathen the names of poor men are more likely to be known than of rich. Now our Lord mentions the name of the poor, but not the name of the rich, because God knows and approves the humble, but not the proud. But that the poor man might be more approved, poverty and sickness were at the same time consuming him; as it follows, *who was laid at his gale full of sores.*

PSEUDO-CHRYSOSTOM. (Hom. de Div.) He lay at his gate for this reason, that the rich might not say, I never saw him, no one told me; for he saw him both going out and returning. The poor is full of sores, that so he might set forth in his own body the cruelty of the rich. Thou seest the death of thy body lying before the gate, and thou pitiest not. If thou regardest not the commands of God, at least have compassion on thy own state, and fear lest also thou become such as he. But sickness has some comfort if it receives help. How great then was the punishment in that body, in which with such wounds he remembered not the pain of his sores, but only his hunger; for it follows, *desiring to be fed with the crumbs, &c.* As if he said, What thou throwest away from thy table, afford for alms, make thy losses gain.

AMBROSE. But the insolence and pride of the wealthy is manifested afterwards by the clearest tokens, for it follows, *and no one gave to him.* For so unmindful are they of the condition of mankind, that as if placed above nature they derive from the wretchedness of the poor an incitement to their own pleasure, they laugh at the destitute, they mock the needy, and rob those whom they ought to pity.

AUGUSTINE. (Serm. 367.) For the covetousness of the rich is insatiable, it neither fears God nor regards man, spares not a father, keeps not its fealty to a friend, oppresses the widow, attacks the property of a ward.

GREGORY. (in Ev. Hom. 40.) Moreover the poor man saw the rich as he went forth surrounded by flatterers, while he himself lay in sickness and want, visited by no one. For that no one came to visit him, the dogs witness, who fearlessly licked his sores, for it follows, *moreover the dogs came and licked his sores.*

PSEUDO-CHRYSOSTOM. (ut sup.) Those sores which no man deigned to wash and dress, the beasts tenderly lick.

GREGORY. (ubi sup.) By one thing Almighty God displayed two judgments. He permitted Lazarus to lie before the rich man's gate, both that the wicked rich man might increase the vengeance of his condemnation, and the poor man by his trials enhance his reward; the one saw daily him on whom he should shew mercy, the other that for which he might be approved.

16:22–26

22. And it came to pass, that the beggar died, and was carried by the angels into Abraham's bosom: the rich man also died, and was buried;

23. And in hell he lift up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom.

24. And he cried and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame.

25. But Abraham said, Son, remember that thou in thy lifetime receivedst thy good things, and likewise Lazarus evil things: but now he is comforted, and thou art tormented.

26. And beside all this, between us and you there is a great gulf fixed: so that they which would pass from hence to you cannot; neither can they pass to us, that would come from thence.

PSEUDO-CHRYSOSTOM. (ubi sup.) We have heard how both fared on earth, let us see what their condition is among the dead. That which was temporal has passed away; that which follows is eternal. Both died; the one angels receive, the other torments; for it is said, *And it came to pass, that the beggar died, and was carried by the angels, &c.* Those great sufferings are suddenly exchanged for bliss. He is carried after all his labours, because he had fainted, or at least that he might not tire by walking; and he was earned by angels. One angel was not sufficient to carry the poor man, but many come, that they may make a joyful band, each angel rejoicing to touch so great a burden. Gladly do they thus encumber themselves, that so they may bring men to the kingdom of heaven. But he was carried into Abraham's bosom, that he might be embraced and cherished by him; *Abraham's bosom* is Paradise. And the ministering angels carried the poor man, and placed him in Abraham's bosom, because though he lay despised, he yet despaired not nor blasphemed, saying, This rich man living in wickedness is happy and suffers no tribulation, but I cannot get even food to supply my wants.

AUGUSTINE. (de Orig. Anim. 4. 16) Now as to your thinking Abraham's bosom to be any thing bodily, I am afraid lest you should be thought to treat so weighty a matter rather lightly than seriously. For you could never be guilty of such folly, as to suppose the corporeal bosom of one man able to hold so many souls, nay, to use your own words, so many bodies as the Angels carry thither as they did Lazarus. But perhaps you imagine that one soul to have alone deserved to come to that bosom. If you would not fall into a childish mistake, you must understand Abraham's bosom to be a retired and hidden resting-place where Abraham is; and therefore called Abraham's, not that it is his alone, but because he is the father of many nations, and placed first, that others might imitate his preeminence of faith.

GREGORY. (in Hom. 40.) When the two men were below on earth, that is, the poor and the rich, there was one above who saw into their hearts, and by trials exercised the poor man to glory, by endurance awaited the rich man to punishment. Hence it follows, *The rich man also died*.

CHRYSOSTOM. (Hom. 6. in 2 ad Cor.) He died then indeed in body, but his soul was dead before. For he did none of the works of the soul. All that warmth which issues from the love of our neighbour had fled, and he was more dead than his body. (Conc. 2. de Lazaro.). But no one is spoken of as having ministered to the rich man's burial as to that of Lazarus. Because when he lived pleasantly in the broad road, he had many busy flatterers; when he came to his end, all forsook him. For it simply follows, *and was buried in hell*. But his soul also when living was buried, enshrined in its body as it were in a tomb.

AUGUSTINE. The burial in hell is the lowest depth of torment which after this life devours the proud and unmerciful.

PSEUDO-BASIL. (In Esai. 5.) Hell is a certain common place in the interior of the earth, shaded on all sides and dark, in which there is a kind of opening stretching downward, through which lies the descent of the souls who are condemned to perdition.

PSEUDO-CHRYSOSTOM. (Chrys. Op. imp, Hom. 53. Matt. 8:22, 25.) Or as the prisons of kings are placed at a distance without, so also hell is somewhere far off without the world, and hence it is called the outer darkness.

THEOPHYLACT. But some say that hell is the passing from the visible to the invisible, and the unfashioning of the soul. For as long as the soul of the sinner is in the body, it is visible by means of its own operations. But when it flies out of the body, it becomes shapeless.

CHRYSTOSTOM. (Conc. 2. de Lazaro.) As it made the poor man's affliction heavier while he lived to lie before the rich man's gate, and to behold the prosperity of others, so when the rich man was dead it added to his desolation, that he lay in hell and saw the happiness of Lazarus, feeling not only by the nature of His own torments, but also by the comparison of Lazarus's honour, his own punishment the more intolerable. Hence it follows, *But lifting up his eyes*, He lifted up his eyes that he might look on him, not despise him; for Lazarus was above, he below. Many angels earned Lazarus; he was seized by endless torments. Therefore it is not said, *being in torment*, but *torments*. For he was wholly in torments, his eyes alone were free, so that he might behold the joy of another. His eyes are allowed to be free that he may be the more tortured, not having that which another has. The riches of others are the torments of those who are in poverty.

GREGORY. (lib. 4. Mor. c. 29.) Now if Abraham sate below, the rich man placed in torments would not see him. For they who have followed the path to the heavenly country, when they leave the flesh, are kept back by the gates of hell; not that punishment smites them as sinners, but that resting in some more remote places, (for the intercession of the Mediator was not yet come,) the guilt of their first fault prevents them from entering the kingdom.

CHRYSTOSTOM. (ad Hom. 2. in ep. Phil. Chrys. Conc. de Laz.) There were many poor righteous men, but he who lay at his door met his sight to add to his woe. For it follows, *And Lazarus in his bosom*. It may here be observed, that all who are offended by us are exposed to our view. But the rich man sees Lazarus not with any other righteous man, but in Abraham's bosom. For Abraham was full of love, but the man is convicted of cruelty. Abraham sitting before his door followed after those that passed by, and brought them into his house, the other turned away even them that abode within his gate.

GREGORY. (Hom. 40. in Ev.) And this rich man forsooth, now fixed in his doom, seeks as his patron him to whom in this life he would not shew mercy.

THEOPHYLACT. He does not however direct his words to Lazarus, but to Abraham, because he was perhaps ashamed, and thought Lazarus would remember his injuries; but he judged of him from himself. Hence it follows, *And he cried and said.*

PSEUDO-CHRYSOSTOM. (Hom. de Div.) Great punishments give forth a great cry. *Father Abraham.* As if he said, I call thee father by nature, as the son who wasted his living, although by my own fault I have lost thee as a father. *Have mercy on me.* In vain thou workest repentance, when there is no place for repentance; thy torments drive thee to act the penitent, not the desires of thy soul. He who is in the kingdom of heaven, I know not whether he can have compassion on him who is in hell. The Creator pitieth His creature. There came one Physician who was to heal all; others could not heal. *Send Lazarus.* Thou errest, wretched man. Abraham cannot send, but he can receive. *To dip the tip of his finger in water.* Thou wouldest not deign to look upon Lazarus, and now thou desirest his finger. What thou seekest now, thou oughtest to have done to him when alive. Thou art in want of water, who before despisedst delicate food. Mark the conscience of the sinner; he durst not ask for the whole of the finger. We are instructed also how good a thing it is not to trust in riches. (Chrys. Conc. 2. de Laz). See the rich man in need of the poor who was before starving. Things are changed, and it is now made known to all who was rich and who was poor. For as in the theatres, when it grows towards evening, and the spectators depart, then going out, and laying aside their dresses, they who seemed kings and generals are seen as they really are, the sons of gardeners and fig-sellers. So also when death is come, and the spectacle is over, and all the masks of poverty and riches are put off, by their works alone are men judged, which are truly rich, which poor, which are worthy of honour, which of dishonour.

GREGORY. (ut sup.) For that rich man who would not give to the poor man even the scraps of his table, being in hell came to beg for even the least thing. For he sought for a drop of water, who refused to give a crumb of bread.

BASIL. But he receives a meet reward, fire and the torments of hell; the parched tongue; for the tuneful lyre, wailing; for drink, the intense longing for a drop; for curious or wanton spectacles, profound darkness; for busy

flattery, the undying worm. Hence it follows, *That he may cool my tongue, for I am tormented in the flame.*

CHRYSOSTOM. (ubi sup.) But not because he was rich was he tormented, but because he was not merciful.

GREGORY. We may gather from this, with what torments he will be punished who robs another, if he is smitten with the condemnation to hell, who does not distribute what is his own.

AMBROSE. He is tormented also because to the luxurious man it is a punishment to be without his pleasures; water is also a refreshment to the soul which is set fast in sorrow.

GREGORY. But what means it, that when in torments he desires his tongue to be cooled, except that at his feasts having sinned in talking, now by the justice of retribution, his tongue was in fierce flame; for talkativeness is generally rife at the banquet.

CHRYSOSTOM. His tongue too had spoken many proud things. Where the sin is, there is the punishment; and because the tongue offended much, it is the more tormented.

CHRYSOSTOM. Or, in that he wishes his tongue to be cooled, when he was altogether burning in the flame, that is signified which is written, *Death and life are in the hands of the tongue*, (Prov. 18:21.) and *with the mouth confession is made to salvation*; (Rom. 10:10.) which from pride he did not do, but the tip of the finger means the very least work in which a man is assisted by the Holy Spirit.

AUGUSTINE. (de Orig. Anim. 4. 16.) Thou sayest that the members of the soul are here described, and by the eye thou wouldest have the whole head understood, because he was said to lift up his eyes; by the tongue, the jaws; by the finger, the hand. But what is the reason that those names of members when spoken of God do not to thy mind imply a body, but when of the soul they do? It is that when spoken of the creature they are to be taken literally, but when of the Creator metaphorically and figuratively. Wilt thou then give us bodily wings, seeing that not the Creator, but man, that is, the creature, says, *If I take not the wings in the morning?* (Ps. 139:9.) Besides, if the rich man had a bodily tongue, because he said, *to cool my tongue*, in us also who

live in the flesh, the tongue itself has bodily hands, for it is written, *Death and life are in the hands of the tongue.* (Prov. 18:21.)

GREGORY OF NYSSA. (Orat. 5. de Beat.) As the most excellent of mirrors represents an image of the face, just such as the face itself which is opposite to it, a joyful image of that which is joyful, a sorrowful of that which is sorrowful; so also is the just judgment of God adapted to our dispositions. Wherefore the rich man because he pitied not the poor as he lay at his gate, when he needs mercy for himself, is not heard, for it follows, *And Abraham said unto him, Son, &c.*

CHRYSTOSTOM. (Conc. 2, 3. de Lazaro.) Behold the kindness of the Patriarch; he calls him son, (which may express his tenderness,) yet gives no aid to him who had deprived himself of cure. Therefore he says, *Remember*, that is, consider the past, forget not that thou delightedst in thy riches, and *thou receivedst good things in thy life*, that is, such as thou thoughtest to be good. Thou couldest not both have triumphed on earth, and triumph here. Riches can not be true both on earth and below. It follows, *And Lazarus likewise evil things*; not that Lazarus thought them evil, but he spoke this according to the opinion of the rich man, who thought poverty, and hunger, and severe sickness, evils. When the heaviness of sickness harasses us, let us think of Lazarus, and joyfully accept evil things in this life.

AUGUSTINE. (Quæst. Ev. Lib. ii. qu. 38.) All this then is said to Him because he chose the happiness of the world, and loved no other life but that in which he proudly boasted; but he says, *Lazarus received evil things*, because he knew that the perishableness of this life, its labours, sorrows, and sickness, are the penalty of sin, for we all die in Adam who by transgression was made liable to death.

CHRYSTOSTOM. (Conc. 3. de Lazaro.) He says, *Thou receivedst good things in thy life*, (as if thy due;) as though he said, If thou hast done any good thing for which a reward might be due, thou hast received all things in that world, living luxuriously, abounding in riches, enjoying the pleasure of prosperous undertakings; but he if he committed any evil has received all, afflicted with poverty, hunger, and the depths of wretchedness. And each of you came hither naked; Lazarus indeed of sin, wherefore he receives his consolation; thou of righteousness, wherefore thou endurest thy inconsolable

punishment; and hence it follows, *But now he is comforted, and thou art tormented.*

GREGORY. (in Hom. 40.) Whatsoever then ye have well in this world, when ye recollect to have done any thing good, be very fearful about it, lest the prosperity granted you be your recompense for the same good. And when ye behold poor men doing any thing blameably, fear not, seeing that perhaps those whom the remains of the slightest iniquity defiles, the fire of honesty cleanses.

CHRYSOSTOM. (Conc. 3. de Lazaro.) But you will say, Is there no one who shall enjoy pardon, both here and there? This is indeed a hard thing, and among those which are impossible. For should poverty press not, ambition urges; if sickness provoke not, anger inflames; if temptations assail not, corrupt thoughts often overwhelm. It is no slight toil to bridle anger, to check unlawful desires, to subdue the swellings of vain-glory, to quell pride or haughtiness, to lead a severe life. He that doeth not these things, can not be saved.

GREGORY. (ubi sup.) It may also be answered, that evil men receive in this life good things, because they place their whole joy in transitory happiness, but the righteous may indeed have good things here, yet not receive them for reward, because while they seek better things, that is, eternal, in their judgment whatever good things are present seem by no means good.

CHRYSOSTOM. (in Conc. de Laz.) But after the mercy of God, we must seek in our own endeavours for hope of salvation, not in numbering fathers, or relations, or friends. For brother does not deliver brother; and therefore it is added, *And beside all this between us and yon there is a great gulf fixed.*

THEOPHYLACT. The great gulf signifies the distance of the righteous from sinners. For as their affections were different, so also their abiding places do not slightly differ.

CHRYSOSTOM. The gulf is said to be fixed, because it cannot be loosened, moved, or shaken.

AMBROSE. Between the rich and the poor then there is a great gulf, because after death rewards cannot be changed. Hence it follows, *So that*

they who would pass from hence to you cannot, nor come thence to us.

CHRYSTOSTOM. As if he says, We can see, we cannot pass; and we see what we have escaped, you what you have lost; our joys enhance your torments, your torments our joys.

GREGORY. (ubi sup.) For as the wicked desire to pass over to the elect, that is, to depart from the pangs of their sufferings, so to the afflicted and tormented would the just pass in their mind by compassion, and wish to set them free. But the souls of the just, although in the goodness of their nature they feel compassion, after being united to the righteousness of their Author, are constrained by such great uprightness as not to be moved with compassion towards the reprobate. Neither then do the unrighteous pass over to the lot of the blessed, because they are bound in everlasting condemnation, nor can the righteous pass to the reprobate, because being now made upright by the righteousness of judgment, they in no way pity them from any compassion.

THEOPHYLACT. You may from this derive an argument against the followers of Origen, who say, that since an end is to be placed to punishments, there will be a time when sinners shall be gathered to the righteous and to God.

AUGUSTINE. (Qu. Ev. lib. ii. qu. 88.) For it is shewn by the unchangeableness of the Divine sentence, that no aid of mercy can be rendered to men by the righteous, even though they should wish to give it; by which he reminds us, that in this life men should relieve those they can, since hereafter even if they be well received, they would not be able to give help to those they love. For that which was written, *that they may receive you into everlasting habitations*, was not said of the proud and unmerciful, but of those who have made to themselves friends by their works of mercy, whom the righteous receive, not as if by their own power benefitting them, but by Divine permission.

16:27–31

27. Then he said, I pray thee therefore, father, that thou wouldest send him to my father's house:

28. For I have five brethren; that he may testify unto them, lest they also come into this place of torment.

29. Abraham saith unto him, They have Moses and the prophets; let them hear them.

30. And he said, Nay, father Abraham: but if one went unto them from the dead, they will repent.

31. And he said unto him, If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead.

GREGORY. (Hom. 40. in Ev.) When the rich man in flames found that all hope was taken away from him, his mind turns to those relations whom he had left behind, as it is said, *Then said he, I pray thee therefore, father Abraham, to send him to my father's house.*

AUGUSTINE. (ubi sup.) He asks that Lazarus should be sent, because he felt himself unworthy to offer testimony to the truth. And as he had not obtained even to be cooled for a little while, much less does he expect to be set free from hell for the preaching of the truth.

CHRYSTOSTOM. Now mark his perverseness; not even in the midst of his torments does he keep to truth. If Abraham is thy father, how sayest thou, Send him to thy father's house? But thou hast not forgotten thy father, for he has been thy ruin.

GREGORY. (ut sup.) The hearts of the wicked are sometimes by their own punishment taught the exercise of charity, but in vain; so that they indeed have an especial love to their own, who while attached to their sins did not love themselves. Hence it follows, *For I have five brethren, that he may testify to them, lest they also come into this place of torment.*

AMBROSE. But it is too late for the rich man to begin to be master, when he has no longer time for learning or teaching.

GREGORY. (ut sup.) And here we must remark what fearful sufferings are heaped upon the rich man in flames. For in addition to his punishment, his knowledge and memory are preserved. He knew Lazarus whom he despised, he remembered his brethren whom he left. For that sinners in

punishment may be still more punished, they both see the glory of those whom they had despised, and are harassed about the punishment of those whom they have unprofitably loved. But to the rich man seeking Lazarus to be sent to them, Abraham immediately answers, as follows, *Abraham saith to him, They have Moses and the prophets, let them hear them.*

CHRYSTOSTOM. (Conc. 4. de Lazaro.) As if he said, Thy brethren are not so much thy care as God's, who created them, and appointed them teachers to admonish and urge them. But by Moses and the Prophets, he here means the Mosaic and prophetic writings.

AMBROSE. In this place our Lord most plainly declares the Old Testament to be the ground of faith, thwarting the treachery of the Jews, and precluding the iniquity of Heretics.

GREGORY. (in Hom. 40.) But he who had despised the words of God, supposed that his followers could not hear them. Hence it is added, *And he said, Nay, father Abraham, but if one went to them from the dead they would repent.* For when he heard the Scriptures he despised them, and thought them fables, and therefore according to what he felt himself, he judged the like of his brethren.

GREGORY OF NYSSA. (lib. de Anima.) But we are also taught something besides, that the soul of Lazarus is neither anxious about present things, nor looks back to aught that it has left behind, but the rich man, (as it were caught by birdlime,) even after death is held down by his carnal life. For a man who becomes altogether carnal in his heart, not even after he has put off his body is out of the reach of his passions.

GREGORY. (ubi sup.) But soon the rich man is answered in the words of truth; for it follows, *And he said unto him, If they hear not, Moses and the prophets, neither will they believe though one rose from the dead.* For they who despise the words of the Law, will find the commands of their Redeemer who rose from the dead, as they are more sublime, so much the more difficult to fulfil.

CHRYSTOSTOM. (ut sup.) But that it is true that he who hears not the Scriptures, takes no heed to the dead who rise again, the Jews have testified, who at one time indeed wished to kill Lazarus, but at another laid hands upon the Apostles, notwithstanding that some had risen from the dead at the

hour of the Cross. Observe this also, that every dead man is a servant, but whatever the Scriptures say, the Lord says. Therefore let it be that dead men should rise again, and an angel descend from heaven, the Scriptures are more worthy of credit than all. For the Lord of Angels, the Lord as well of the living and the dead, is their author. But if God knew this that the dead rising again, profited the living, He would not have omitted it, seeing that He disposes all things for our advantage. Again, if the dead were often to rise again, this too would in time be disregarded. And the devil also would easily insinuate perverse doctrines, devising resurrection also by means of his own instruments, not indeed really raising up the deceased, but by certain delusions deceiving the sight of the beholders, or contriving, that is, setting up some to pretend death.

AUGUSTINE. (de cura pro Mortuis habenda.) But some one may say, If the dead have no care for the living, how did the rich man ask Abraham, that he should send Lazarus to his five brethren? But because he said this, did the rich man therefore know what his brethren were doing, or what was their condition at that time? His care about the living was such that he might yet be altogether ignorant what they were doing, just as we care about the dead, although we know nothing of what they do. But again the question occurs, How did Abraham know that Moses and the prophets are here in their books? whence also had he known that the rich man had lived in luxury, but Lazarus in affliction. Not surely when these things were going on in their lifetime, but at their death he might know through Lazarus' telling him, that in order that might not be false which the prophet says; *Abraham heard us not.* (Isa. 63:10.) The dead might also hear something from the angels who are ever present at the things which are done here. They might also know some things which it was necessary for them to have known, not only past, but also future, through the revelation of the Church of God.

AUGUSTINE. (Quæst. Ev. ii. qu. 38.) But these things may be so taken in allegory, that by the rich man we understand the proud Jews ignorant of the righteousness of God, and going about to establish their own. The purple and fine linen are the grandeur of the kingdom. *And the kingdom of God* (he says) *shall be taken away from you.* (Rom. 10:3.) The sumptuous feasting is the boasting of the Law, in which they gloried, rather abusing it to swell their pride, than using it as the necessary means of salvation. But the

beggar, by name Lazarus, which is interpreted “assisted,” signifies want; as, for instance, some Gentile, or Publican, who is all the more relieved, as he presumes less on the abundance of his resources.

GREGORY. (in Hom. 40. in Ev.) Lazarus then full of sores, figuratively represents the Gentile people, who when turned to God, were not ashamed to confess their sins. Their wound was in the skin. For what is confession of sins but a certain bursting forth of wounds. But Lazarus, full of wounds, *desired to be fed by the crumbs which fell from the rich man’s table, and no one gave to him*; because that proud people disdained to admit any Gentile to the knowledge of the Law, and words flowed down to him from knowledge, as the crumbs fell from the table.

AUGUSTINE. (ubi sup.) But the dogs which licked the poor man’s sores are those most wicked men who loved sin, who with a large tongue cease not to praise the evil works, which another loathes, groaning in himself, and confessing.

GREGORY. Sometimes also in the holy Word by dogs are understood preachers; according to that, *That the tongue of thy dogs may be red by the very blood of thy enemies*; (Ps. 68:23. Vulg.) for the tongue of dogs while it licks the wound heals it; for holy teachers, when they instruct us in confession of sin, touch as it were by the tongue the soul’s wound. The rich man was buried in hell, but Lazarus was carried by angels into Abraham’s bosom, that is, into that secret rest of which the truth says, *Many shall come from the east and the west, and shall lie down with Abraham, Isaac, and Jacob in the kingdom of heaven, but the children of the kingdom shall be cast into outer darkness*. But being afar off, the rich man lifted up his eyes to behold Lazarus, because the unbelievers while they suffer the sentence of their condemnation, lying in the deep, fix their eyes upon certain of the faithful, abiding before the day of the last Judgment in rest above them, whose bliss afterwards they would in no wise contemplate. But that which they behold is afar off, for thither they cannot attain by their merits. But he is described to burn chiefly in his tongue, because the unbelieving people held in their mouth the word of the Law, which in their deeds they despised to keep. In that part then a man will have most burning wherein he most of all shews he knew that which he refused to do. Now Abraham calls him his son, whom at the same time he delivers not from torments; because the fathers of this unbelieving people, observing that many have gone aside

from their faith, are not moved with any compassion to rescue them from torments, whom nevertheless they recognise as sons.

AUGUSTINE. (Quæst. Ev. lib. ii. qu. 39.) By the five brothers whom he says he has in his father's house, he means the Jews who were called five, because they were bound under the Law, which was given by Moses who wrote five books.

CHRYSTOSTOM. Or he had five brothers, that is, the five senses, to which he was before a slave, and therefore he could not love Lazarus because his brethren loved not poverty. Those brethren have sent thee into these torments, they cannot be saved unless they die; otherwise it must needs be that the brethren dwell with their brother. But why seekest thou that I should send Lazarus? They have Moses and the Prophets. Moses was the poor Lazarus who counted the poverty of Christ greater than the riches of Pharaoh. (Heb. 11:26.) Jeremiah, cast into the dungeon, was fed on the bread of affliction; and all the prophets teach those brethren. (Jer. 38:9.) But those brethren cannot be saved unless some one rise from the dead. For those brethren, before Christ was risen, brought me to death; He is dead, but those brethren have risen again. For my eye sees Christ, my ear hears Him, my hands handle Him. From what we have said then, we determine the fit place for Marcion and Manichæus, who destroy the Old Testament. See what Abraham says, *If they hear not Moses and the prophets*. As though he said, Thou doest well by expecting Him who is to rise again; but in them Christ speaks. If thou wilt hear them, thou wilt hear Him also.

GREGORY. (in Hom. 40.) But the Jewish people, because they disdained to spiritually understand the words of Moses, did not come to Him of whom Moses had spoken.

AMBROSE. Or else, Lazarus is poor in this world, but rich to God; for not all poverty is holy, nor all riches vile, but as luxury disgraces riches, so holiness commends poverty. Or is there any Apostolical man, poor in speech, but rich in faith, who keeps the true faith, requiring not the appendage of words. To such a one I liken him who oft-times beaten by the Jews offered the wounds of his body to be licked as it were by certain dogs. Blessed dogs, unto whom the dropping from such wounds so falls as to fill the heart and mouth of those whose office it is to guard the house, preserve the flock, keep off the wolf! And because the word is bread, our faith is of

the word; the crumbs are as it were certain doctrines of the faith, that is to say, the mysteries of the Scriptures. But the Arians, who court the alliance of regal power that they may assail the truth of the Church, do not they seem to you to be in purple and fine linen? And these, when they defend the counterfeit instead of the truth, abound in flowing discourses. Rich heresy has composed many Gospels, and poor faith has kept this single Gospel, which it had received. Rich philosophy has made itself many gods, the poor Church has known only one. Do not those riches seem to you to be poor, and that poverty to be rich?

AUGUSTINE. (ubi sup.) Again also that story may be so understood, as that we should take Lazarus to mean our Lord; *lying at the gate of the rich man*, because he condescended to the proud ears of the Jews in the lowliness of His incarnation; *desiring to be fed from the crumbs which fell from the rich man's table*, that is, seeking from them even the least works of righteousness, which through pride they would not use for their own table, (that is, their own power,) which works, although very slight and without the discipline of perseverance in a good life, sometimes at least they might do by chance, as crumbs frequently fall from the table. The wounds are the sufferings of our Lord, the dogs who licked them are the Gentiles, whom the Jews called unclean, and yet, with the sweetest odour of devotion, they lick the sufferings of our Lord in the Sacraments of His Body and Blood throughout the whole world. Abraham's bosom is understood to be the hiding place of the Father, whither after His Passion our Lord rising again was taken up, whither He was said to be carried by the angels, as it seems to me, because that reception by which Christ reached the Father's secret place the angels announced to the disciples. The rest may be taken according to the former explanation, because that is well understood to be the Father's secret place, where even before the resurrection the souls of the righteous live with God.

CHAP. 17

17:1–2

1. Then said he unto the disciples, It is impossible but that offences will come: but woe unto him, through whom they come!

2. It were better for him that a millstone were hanged about his neck, and he cast into the sea, than that he should offend one of these little ones.

THEOPHYLACT. Because the Pharisees were covetous and railed against Christ when He preached poverty, He put to them the parable of the rich man and Lazarus. Afterwards, in speaking with His disciples concerning the Pharisees, He declares them to be men who caused division, and placed obstacles in the divine way. As it follows; *Then said he unto his disciples, It is impossible but that offences will come*, that is, hindrances to a good life and which is pleasing to God.

CYRIL OF ALEXANDRIA. Now there are two kinds of offences, of which the one resist the glory of God, but the other serve only to cause a stumbling-block to the brethren. For the inventions of heresies, and every word that is spoken against the truth, are obstructions to the glory of God. Such offences however do not seem to be mentioned here, but rather those which occur between friends and brethren, as strifes, slanders, and the like. Therefore He adds afterwards, *If thy brother trespass against thee, rebuke him*.

THEOPHYLACT. Or, He says that there must arise many obstacles to preaching and to the truth, as the Pharisees hindered the preaching of Christ. But some ask, If it needs be that offences should come, why does our Lord rebuke the author of the offences? for it follows, *But woe to him through whom they come*. For whatsoever necessity engenders is pardonable, or deserving of pardon. But observe, that necessity itself derives its birth from free-will. For our Lord, seeing how men cling to evil, and put forward nothing good, spoke with reference to the consequence of those things which are seen, that offences must needs come; just as if a physician, seeing a man using an unwholesome diet, should say, It is impossible but that such a one should be sick. And therefore to him that causes offences He denounces woe, and threatens punishment, saying, *It were better for him that a mill-stone were hanged about his neck, and he cast into the sea, &c.*

BEDE. This is spoken according to the custom of the province of Palestine; for among the ancient Jews the punishment of those who were guilty of the greater crimes was that they should be sunk into the deep with a stone tied to them; and in truth it were better for a guilty man to finish his bodily life by a punishment however barbarous, yet temporal, than for his innocent brother to deserve the eternal death of his soul. Now he who can be offended is rightly called a little one; for he who is great, whatsoever he is witness of, and how great soever his sufferings, swerves not from the faith. As far then as we can without sin, we ought to avoid giving offence to our neighbours. But if an offence is taken at the truth, it is better to let the offence be, than that truth should be abandoned.

CHRYSOSTOM. But by the punishment of the man who offends, learn the reward of him who saves. For had not the salvation of one soul been of such exceeding care to Christ, He would not threaten with such a punishment the offender.

17:3–4

3. Take heed to yourselves: If thy brother trespass against thee, rebuke him; and if he repent, forgive him.

4. And if he trespass against thee seven times in a day, and seven times in a day turn again to thee, saying, I repent; thou shalt forgive him.

AMBROSE. After the parable of the rich man who is tormented in punishment, Christ added a commandment to give forgiveness to those who turn themselves from their trespasses, lest any one through despair should not be reclaimed from his fault; and hence it is said, *Take heed to yourselves*.

THEOPHYLACT. As if He says, Offences must needs come; but it does not follow that you must perish, if only you be on your guard: as it need not that the sheep should perish when the wolf comes, if the shepherd is watching. And since there are great varieties of offenders, (for some are incurable, some are curable,) He therefore adds, *If thy brother trespass against thee, rebuke him*.

AMBROSE. That there might neither be hard-wrung pardon, nor a too easy forgiveness, neither a harsh upbraiding, to dishearten, nor an overlooking of faults, to invite to sin; therefore it is said in another place, *Tell him his fault between him and thee alone.* (Mat. 18:15.) For better is a friendly correction, than a quarrelsome accusation. The one strikes shame into a man, the other moves his indignation. He who is admonished will more likely be saved, because he fears to be destroyed. For it is well that he who is corrected should believe you to be rather his friend than his enemy. For we more readily give ear to counsel than yield to injury. Fear is a weak preserver of consistency, but shame is an excellent master of duty. For he who fears is restrained, not amended. But He has well said, *If he trespass against thee.* For it is not the same thing to sin against God and to sin against man.

BEDE. But we must mark, that He does not bid us forgive every one who sins, but him only who repents of his sins. For by taking this course we may avoid offences, hurting no one, correcting the sinner with a righteous zeal, extending the bowels of mercy to the penitent.

THEOPHYLACT. But some one may well ask, If when I have several times forgiven my brother he again trespass against me, what must I do with him? In answer therefore to this question He adds, *And if he trespass against thee seven times in a day, and seven times in a day turn again to thee, saying, I repent; forgive him.*

BEDE. By using the number seven He assigns no bound to the giving of pardon, but commands us either to forgive all sins, or always to forgive the penitent. For by seven the whole of any thing or time is frequently represented.

AMBROSE. Or this number is used because God rested on the seventh day from His works. After the seventh day of the world everlasting rest is promised us, that as the evil works of that world shall then cease, so also may the sharpness of punishment be abated.

17:5–6

5. And the apostles said unto the Lord, Increase our faith.

6. And the Lord said, If ye had faith as a grain of mustard seed, ye might say unto this sycamine tree, Be thou plucked up by the root, and be thou planted in the sea; and it should obey you.

THEOPHYLACT. The disciples hearing our Lord discoursing of certain arduous duties, such as poverty, and avoiding offences, entreat Him to increase their faith, that so they might be able to follow poverty, (for nothing so prompts to a life of poverty as faith and hope in the Lord,) and through faith to guard against giving offences. Therefore it is said, *And the Apostles said unto the Lord, Increase our faith.*

GREGORY. (22. Mor. c. 21.) That is, that the faith which has already been received in its beginning, might go on increasing more and more unto perfection.

AUGUSTINE. (de Quæst. Ev. lib. 2. qu. 39.) We may indeed understand that they asked for the increase of that faith by which men believe in the things which they see not; but there is further signified a faith in things, whereby not with the words only, but the things themselves present, we believe. And this shall be, when the Wisdom of God, by whom all things were made, shall reveal Himself openly to His saints face to face.

THEOPHYLACT. But our Lord told them that they asked well, and that they ought to believe stedfastly, forasmuch as faith could do many things; and hence it follows, *And the Lord said, If ye had faith as a grain of mustard seed, &c.* Two mighty acts are here brought together in the same sentence; the transplanting of that which was rooted in the earth, and the planting thereof in the sea, (for what is ever planted in the waves?) by which two things He declares the power of faith.

CHRYSOSTOM. (Hom. 57. in Matt.) He mentions the mustard seed, because, though small in size, it is mightier in power than all the others. He implies then that the least part of faith can do great things. But though the Apostles did not transplant the mulberry tree, do not thou accuse them; for our Lord said not, You shall transplant, but, You shall be able to transplant. But they did not, because there was no need, seeing that they did greater things. (Hom. 32 in 1 ad Cor. c. 13:2.). But some one will ask, How does Christ say, that it is the least part of faith which can transplant a mulberry tree or a mountain, whereas Paul says that it is all faith which moves

mountains? We must then answer, that the Apostle imputes the moving of mountains to all faith, not as though only the whole of faith could do this, but because this seemed a great thing to carnal men on account of the vastness of the body.

BEDE. Or our Lord here compares perfect faith to a grain of mustard seed, because it is lowly in appearance, but fervid in heart. But mystically by the mulberry tree, (whose fruit and branches are red with a blood-red colour,) is represented the Gospel of the cross, which, through the faith of the Apostles being uprooted by the word of preaching from the Jewish nation, in which it was kept as it were in the lineal stock, was removed and planted in the sea of the Gentiles.

AMBROSE. Or this is said because faith keeps out the unclean spirit, especially since the nature of the tree falls in with this meaning. For the fruit of the mulberry is at first white in the blossom, and being formed from thence grows red, and blackens as it gets ripe. The devil also having by transgression fallen from the white flower of the angelic nature and the bright beams of his power, grows terrible in the black odour of sin.

CHRYSOSTOM. The mulberry may be also compared to the devil, for as by the leaves of the mulberry tree certain worms are fed, so the devil, by the imaginations which proceed from him, is feeding for us a never dying worm; but this mulberry tree faith is able to pluck out of our souls, and plunge it into the deep.

17:7–10

7. But which of you, having a servant plowing or feeding cattle, will say unto him by and by, when he is come from the field, Go and sit down to meat?

8. And will not rather say unto him, Make ready wherewith I may sup, and gird thyself, and serve me, till I have eaten and drunken; and afterward thou shalt eat and drink?

9. Doth he thank that servant because he did the things that were commanded him? I trow not.

10. So likewise ye, when ye shall have done all those things which are commanded you, say, We are unprofitable servants: we have done that which was our duty to do.

THEOPHYLACT. Because faith makes its possessor a keeper of God's commandments, and adorns him with wonderful works; it would seem from thence that a man might thereby fall into the sin of pride. Our Lord therefore forewarned His Apostles by a fit example, not to boast themselves in their virtues, saying, *But which of you having a servant plowing, &c.*

AUGUSTINE. (de Quæst. Ev. l. 2. qu. 39.) Or else; To the many who understand not this faith in the truth already present, our Lord might seem not to have answered the petitions of His disciples. And there appears a difficulty in the connexion here, unless we suppose He meant the change from faith to faith, from that faith, namely, by which we serve God, to that whereby we enjoy Him. For then will our faith be increased when we first believe the word preached, next the reality present. But that joyful contemplation possesseth perfect peace, which is given unto us in the everlasting kingdom of God. And that perfect peace is the reward of those righteous labours, which are performed in the administration of the Church. Be then the servant in the field ploughing, or feeding, that is, in this life either following his worldly business, or serving foolish men, as it were cattle, he must after his labours return home, that is, be united to the Church.

BEDE. Or the servant departs from the field when giving up for a time his work of preaching, the teacher retires into his own conscience, pondering his own words or deeds within himself. To whom our Lord does not at once say, Go from this mortal life, and sit down to meat, that is, refresh thyself in the everlasting resting-place of a blessed life.

AMBROSE. For we know that no one sits down before he has first passed over. Moses indeed also passed over, that he might see a great sight. Since then thou not only sayest to thy servant, *Sit down to meat*, but requirest from him another service, so in this life the Lord does not put up with the performance of one work and labour, because as long as we live we ought always to work. Therefore it follows, *And will not rather say, Make ready wherewith I may sup.*

BEDE. He bids make ready wherewith he may sup, that is, after the labours of public discourse, He bids him humble himself in self-examination. With such a supper our Lord desires to be fed. But to gird one's self is to collect the mind which has been enfolded in the base coil of fluctuating thoughts, whereby its steps in the cause of good works are wont to be entangled. For he who girds up his garments does so, that in walking he may not be tripped up. But to minister unto God, is to acknowledge that we have no strength without the help of His grace.

AUGUSTINE. (de Quæst. Ev. ubi sup.) While His servants also are ministering, that is, preaching the Gospel, our Lord is eating and drinking the faith and confession of the Gentiles. It follows, *And afterward thou shalt eat and drink*. As if He says, After that I have been delighted with the work of thy preaching, and refreshed myself with the choice food of thy compunction, then at length shalt thou go, and feast thyself everlastingly with the eternal banquet of wisdom.

CYRIL OF ALEXANDRIA. Our Lord teaches us that it is no more than the just and proper right of a master to require, as their bounden duty, subjection from servants, adding, *Doth he thank that servant because he did the things that were commanded him? I trow not*. Here then is the disease of pride cut away. Why boastest thou thyself? Dost thou know that if thou payest not thy debt, danger is at hand, but if thou payest, thou doest nothing thankworthy? As St. Paul says, *For though I preach the Gospel I have nothing to glory of, for necessity is laid upon me, yea, woe is unto me if I preach not the Gospel*. (1 Cor. 9:16.)

Observe then that they who have rule among us, do not thank their subjects, when they perform their appointed service, but by kindness gaining the affections of their people, breed in them a greater eagerness to serve them. So likewise God requires from us that we should wait upon Him as His servants, but because He is merciful, and of great goodness, He promises reward to them that work, and the greatness of His loving-kindness far exceeds the labours of His servants.

AMBROSE. Boast not thyself then that thou hast been a good servant. Thou hast done what thou oughtest to have done. The sun obeys, the moon submits herself, the angels are subject; let us not then seek praise from

ourselves. Therefore He adds in conclusion, *So likewise ye, when ye have done all good things, say, We are unprofitable servants, we have done that which it was our duty to do.*

BEDE. Servants, I say, because bought with a price; (1 Cor. 6:20) unprofitable, for the Lord needeth not our good things, (Ps. 16:2) or because *the sufferings of this present time are not worthy to be compared to the glory which shall be revealed in us.* (Rom. 8:18.) Herein then is the perfect faith of men, when having done all things which were commanded them, they acknowledge themselves to be imperfect.

17:11–19

11. And it came to pass, as he went to Jerusalem, that he passed through the midst of Samaria and Galilee.

12. And as he entered into a certain village, there met him ten men that were lepers, which stood afar off:

13. And they lifted up their voices, and said, Jesus, Master, have mercy on us.

14. And when he saw them, he said unto them, Go shew yourselves unto the priests. And it came to pass, that, as they went, they were cleansed.

15. And one of them, when he saw that he was healed, turned back, and with a loud voice glorified God,

16. And fell down on his face at his feet, giving him thanks: and he was a Samaritan.

17. And Jesus answering said, Were there not ten cleansed? but where are the nine?

18. There are not found that returned to give glory to God, save this stranger.

19. And he said unto him, Arise, go thy way: thy faith hath made thee whole.

AMBROSE. After speaking the foregoing parable, our Lord censures the ungrateful;

TITUS BOSTRENSIS. saying, *And it came to pass*, shewing that the Samaritans were indeed well disposed towards the mercies above mentioned, but the Jews not so. For there was enmity between the Jews and the Samaritans, and He to allay this, passed into the midst of both nations, that he might cement both into one new man.

CYRIL OF ALEXANDRIA. The Saviour next manifests His glory by drawing over Israel to the faith. As it follows, *And as he entered into a certain village, there met him ten men that were lepers*, men who were banished from the towns and cities, and counted unclean, according to the rites of the Mosaic law.

TITUS BOSTRENSIS. They associated together from the sympathy they felt as partakers of the same calamity, and were waiting till Jesus passed, anxiously looking out to see Him approach. As it is said, *Which stood afar off*, for the Jewish law esteems leprosy unclean, whereas the law of the Gospel calls unclean not the outward, but the inward leprosy.

THEOPHYLACT. They therefore stand afar off as if ashamed of the uncleanness which was imputed to them, thinking that Christ would loathe them as others did. Thus they stood afar off, but were made nigh unto Him by their prayers. *For the Lord is nigh unto all them that call upon him in truth.* (Ps. 145:18.) Therefore it follows, *And they lifted up their voices, and said, Jesus, Master, have mercy upon us.*

TITUS BOSTRENSIS. They pronounce the name of Jesus, and gain to themselves the reality. For Jesus is by interpretation Saviour. They say, *Have mercy upon us*, because they were sensible of His power, and sought neither for gold and silver, but that their bodies might put on again a healthful appearance.

THEOPHYLACT. They do not merely supplicate or entreat Him as if He were a man, but they call Him Master or Lord, as if almost they looked upon Him as God. But He bids them shew themselves to the priests, as it follows, *And when he saw them, he said, Go, shew yourselves unto the priests.* For they were examined whether they were cleansed from their leprosy or not.

CYRIL OF ALEXANDRIA. The law also ordered, that those who were cleansed from leprosy should offer sacrifice for the sake of their purification.

THEOPHYLACT. Therefore in bidding them go to the priests, he meant nothing more than that they were just about to be healed; and so it follows, *And it came to pass that as they went they were healed.*

CYRIL OF ALEXANDRIA. Whereby the Jewish priests who were jealous of His glory might know that it was by Christ granting them health that they were suddenly and miraculously healed.

THEOPHYLACT. But out of the ten, the nine Israelites were ungrateful, whereas the Samaritan stranger returned and lifted up his voice in thanksgiving, as it follows, *And one of them turned back, and with a loud voice glorified God.*

TITUS BOSTRENSIS. When he found that he was cleansed, he had boldness to draw near, as it follows, *And fell down on his face at his feet giving him thanks.* Thus by his prostration and prayers shewing at once both his faith and his gratitude.

It follows, *And he was a Samaritan.*

THEOPHYLACT. We may gather from this that a man is not one whit hindered from pleasing God because he comes from a cursed race, only let him bear in his heart an honest purpose. Further, let not him that is born of saints boast himself, for the nine who were Israelites were ungrateful; and hence it follows, *And Jesus answering him said, Were there not ten cleansed?*

TITUS BOSTRENSIS. Wherein it is shewn, that strangers were more ready to receive the faith, but Israel was slow to believe; and so it follows, *And he said unto him, Arise, go thy way, thy faith has made thee whole.*

AUGUSTINE. (de Quæst. Ev. l. ii. qu. 40.) The lepers may be taken mystically for those who, having no knowledge of the true faith, profess various erroneous doctrines. For they do not conceal their ignorance, but blazen it forth as the highest wisdom, making a vain show of it with boasting words. But since leprosy is a blemish in colour, when true things appear clumsily mixed up with false in a single discourse or narration, as in the colour of a single body, they represent a leprosy streaking and

disfiguring as it were with true and false dyes the colour of the human form. Now these lepers must be so put away from the Church, that being as far removed as possible, they may with loud shouts call upon Christ. But by their calling Him Teacher, I think it is plainly implied that leprosy is truly the false doctrine which the good teacher may wash away. Now we find that of those upon whom our Lord bestowed bodily mercies, not one did He send to the priests, save the lepers, for the Jewish priesthood was a figure of that priesthood which is in the Church. All vices our Lord corrects and heals by His own power working inwardly in the conscience, but the teaching of infusion by means of the Sacrament, or of catechizing by word of mouth, was assigned to the Church. *And as they went, they were cleansed*; just as the Gentiles to whom Peter came, having not yet received the sacrament of Baptism, whereby we come spiritually to the priests, are declared cleansed by the infusion of the Holy Spirit. Whoever then follows true and sound doctrine in the fellowship of the Church, proclaiming himself to be free from the confusion of lies, as it were a leprosy, yet still ungrateful to his Cleanser does not prostrate himself with pious humility of thanksgiving, is like to those of whom the Apostle says, *that when they knew God, they glorified him not as God, nor were thankful*. (Rom. 1:21.) Such then will remain in the ninth number as imperfect. For the nine need one, that by a certain form of unity they may be cemented together, in order to become ten. But he who gave thanks was approved of as a type of the one only Church. And since these were Jews, they are declared to have lost through pride the kingdom of heaven, wherein most of all unity is preserved. But the man who was a Samaritan, which is by interpretation “guardian,” giving back to Him who gave it that which he had received, according to the Psalm, *My strength will I preserve for thee*, (Ps. 59:9.) has kept the unity of the kingdom with humble devotion.

BEDE. He fell upon his face, because he blushes with shame when he remembers the evils he had committed. And he is commanded to rise and walk, because he who, knowing his own weakness, lies lowly on the ground, is led to advance by the consolation of the divine word to mighty deeds. But if faith made him whole, who hurried himself back to give thanks, therefore does unbelief destroy those who have neglected to give glory to God for mercies received. Wherefore that we ought to increase our faith by humility, as it is declared in the former parable, so in this is it exemplified in the actions themselves.

17:20–21

20. And when he was demanded of the Pharisees, when the kingdom of God should come, he answered them and said, The kingdom of God cometh not with observation:

21. Neither shall they say, Lo here! or, lo there! for, behold, the kingdom of God is within you.

CYRIL OF ALEXANDRIA. Because our Saviour, in His discourses which He addressed to others, spake often of the kingdom of God, the Pharisees derided Him; hence it is said, *And when he was asked by the Pharisees when the kingdom of God should come*. As though they said tauntingly, “Before the kingdom of God come, which Thou speakest of, the death of the cross will be Thy lot.” But our Lord testifying His patience, when reviled reviles not again, but the rather because they were evil, returns not a scornful answer; for it follows, *He answered and said, The kingdom cometh not with observation*; as if he says, “Seek not to know the time when the kingdom of heaven shall again be at hand. For that time can be observed neither by men nor angels, not as the time of the Incarnation which was proclaimed by the foretelling of Prophets and the heraldings of Angels.” Wherefore He adds, *Neither shall they say, Lo here! or, Lo there!* Or else, They ask about the kingdom of God, because, as is said below, they thought that on our Lord’s coming into Jerusalem, the kingdom of God would be immediately manifested. Therefore our Lord answers, that the kingdom of God will not come with observation.

CYRIL OF ALEXANDRIA. Now it is only for the benefit of each individual that He says that which follows, *For behold the kingdom of God is within you*; that is, it rests with you and your own hearts to receive it. For every man who is justified by faith and the grace of God, and adorned with virtues, may obtain the kingdom of heaven.

GREGORY OF NYSSA. (lib. de prop. sec. Deum.) Or, perhaps, the kingdom of God being within us, means that joy that is implanted in our hearts by the Holy Spirit. For that is, as it were, the image and pledge of the everlasting joy with which in the world to come the souls of the Saints rejoice.

BEDE. Or the kingdom of God means that He Himself is placed in the midst of them, that is, reigning in their hearts by faith.

17:22–25

22. And he said unto the disciples, The days will come, when ye shall desire to see one of the days of the Son of man, and ye shall not see it.

23. And they shall say to you, See here; or, see there: go not after them, nor follow them.

24. For as the lightning, that lighteneth out of the one part under heaven, shineth unto the other part under heaven; so shall also the Son of man be in his day.

25. But first must he suffer many things, and be rejected of this generation.

CYRIL OF ALEXANDRIA. When our Lord said, *The kingdom of God is within you*, He would fain prepare His disciples for suffering, that being made strong they might be able to enter the kingdom of God; He therefore foretells to them, that before His coming from heaven at the end of the world, persecution will break out upon them. Hence it follows, *And he said unto the disciples, The days will come, &c.* meaning that so terrible will be the persecution, that they would desire to see one of His days, that is, of that time when they yet walked with Christ. Truly the Jews oftentimes beset Christ with reproaches and insults, and sought to stone Him, and oftentimes would have hurled Him down from the mountain; but even these seem to be looked upon as slight in comparison of greater evils that are to come.

THEOPHYLACT. For their life was then without trouble, for Christ took care of them and protected them. But the time was coming when Christ should be taken away, and they should be exposed to perils, being brought before kings and princes, and then they should long for the first time and its tranquillity.

BEDE. Or, by the day of Christ He signifies His kingdom, which we hope will come, and He rightly says, *one day*, because there shall no darkness disturb the glory of that blessed time. It is right then to long for the day of

Christ, yet from the earnestness of our longing, let us not vision to ourselves as though the day were at hand. Hence it follows, *And they shall say to you, Lo here! and, Lo there!*

EUSEBIUS. As if he said, If at the coming of Antichrist, his fame shall be spread abroad, as though Christ had appeared, go not out, nor follow him. For it cannot be that He who was once seen on earth, shall any more dwell in the corners of the earth. It will therefore be he of whom we speak, not the true Christ. For this is the clear sign of the second coming of our Saviour, that suddenly the lustre of His coming shall fill the whole world; and so it follows, *For as the lightning that lighteneth, &c.* For He will not appear walking upon the earth, as any common man, but will illuminate our whole universe, manifesting to all men the radiance of His divinity.

BEDE. And he well says, *that lighteneth out of the one part under heaven*, because the judgment will be given under the heaven, that is, in the midst of the air, as the Apostle says, *We shall be caught up together with them in the clouds.* (1 Thess. 4:17.) But if the Lord shall appear at the Judgment like lightning, then shall no one remain hidden in the deep of his heart, for the very brightness of the Judge pierces through him; we may also take this answer of our Lord to refer to His coming, whereby He comes daily into His Church. For oftentimes have heretics so vexed the Church, by saying that the faith of Christ stands in their own dogma, that the faithful in those times longed that the Lord would if it were possible even for one day return to the earth, and Himself make known what was the true faith. *And you shall not see it*, because it need not that the Lord should again testify by a bodily presence that which has been spiritually declared by the light of the Gospel, once scattered and diffused throughout the whole world.

CYRIL OF ALEXANDRIA. Now His disciples supposed that He would go to Jerusalem, and would at once make a manifestation of the kingdom of God. To rid them therefore of this belief, He informs them that it became Him first to suffer the Life-giving Passion, then to ascend to the Father and shine forth from above, that He might judge the world in righteousness. Hence He adds, *But first must he suffer many things, and be rejected of this generation.*

BEDE. He means the generation not only of the Jews, but also of all wicked men, by whom even now in His own body, that is, His Church, the

Son of man suffers many things, and is rejected. But while He spake many things of His coming in glory, He inserts something also concerning His Passion, that when men saw Him dying, whom they had heard would be glorified, they might both soothe their sorrow for His sufferings by the hope of the promised glory, and at the same time prepare themselves, if they love the glories of His kingdom, to look without alarm upon the horrors of death.

17:26–30

26. And as it was in the days of Noe, so shall it be also in the days of the Son of man.

27. They did eat, they drank, they married wives, they were given in marriage, until the day that Noe entered into the ark, and the flood came, and destroyed them all.

28. Likewise also as it was in the days of Lot; they did eat, they drank, they bought, they sold, they planted, they builded;

29. But the same day that Lot went out of Sodom it rained fire and brimstone from heaven, and destroyed them all.

30. Even thus shall it be in the day when the Son of man is revealed.

BEDE. The coming of our Lord, which He had compared to lightning flying swiftly across the heavens, He now likens to the days of Noah and Lot, when a sudden destruction came upon mankind.

CHRYSTOM. (Hom. 1, in Ep. 1. ad Thess.) For refusing to believe the words of warning they were suddenly visited with a real punishment from God; but their unbelief proceeded from self-indulgence, and softness of mind. For such as a man's wishes and inclinations are, will also be his expectations. Therefore it follows, *they eat and drank*.

AMBROSE. He rightly declares the deluge to have been caused by our sins, for God did not create evil, but our deservings found it out for themselves. Let it not however be supposed that marriages, or again meat and drink, are condemned, seeing that by the one succession is sustained, by

the other nature, but moderation is to be sought for in all things. For whatsoever is more than this is of evil.

BEDE. Now Noah builds the ark mystically. The Lord builds His Church of Christ's faithful servants, by uniting them together in one, as smooth pieces of wood; and when it is perfectly finished, He enters it: as at the day of Judgment, He who ever dwells within His Church enlightens it with His visible presence. But while the ark is in building, the wicked flourish, when it is entered, they perish; as they who revile the saints in their warfare here, shall when they are crowned hereafter be smitten with eternal condemnation.

EUSEBIUS. Having used the example of the deluge, that no one might expect a future deluge by water, our Lord cites, secondly, the example of Lot, to shew the manner of the destruction of the wicked, namely, that the wrath of God would descend upon them by fire from heaven.

BEDE. Passing by the unutterable wickedness of the Sodomites, He mentions only those which may be thought trifling offences, or none at all; that you may understand how fearfully unlawful pleasures are punished, when lawful pleasures taken to excess receive for their reward fire and brimstone.

EUSEBIUS. He does not say that fire came down from heaven upon the wicked Sodomites before that Lot went out from them, just as the deluge did not swallow up the inhabitants of the earth before that Noah entered the ark; for as long as Noah and Lot dwelt with the wicked, God suspended His anger that they might not perish together with the sinners, but when He would destroy those, He withdrew the righteous. So also at the end of the world, the consummation shall not come before all the just are separated from the wicked.

BEDE. For He who in the mean time though we see Him not yet sees all things, shall then appear to judge all things. And He shall come especially at that time, when He shall see all who are forgetful of His judgments in bondage to this world.

THEOPHYLACT. For when Antichrist has come, then shall men become wanton, given up to abominable vices, as the Apostle says, *Lovers of pleasure rather than lovers of God.* (2 Tim. 3:4.) For if Antichrist is the

dwelling-place of every sin, what else will he then implant in the miserable race of men, but what belongs to himself. And this our Lord implies by the instances of the deluge and the people of Sodom.

BEDE. Now mystically, Lot, which is interpreted ‘turning aside,’ is the people of the elect, who, while in Sodom, i. e. among the wicked, live as strangers, to the utmost of their power turning aside from all their wicked ways. But when Lot went out, Sodom is destroyed, for at the end of the world, the angels shall go forth and sever the wicked from among the just, and cast them into a furnace of fire. (Matt. 13:49.) The fire and brimstone, however, which He relates to have rained from heaven, does not signify the flame itself of everlasting punishment, but the sudden coming of that day.

17:31–33

31. In that day, he which shall be upon the housetop, and his stuff in the house, let him not come down to take it away: and he that is in the field, let him likewise not return back.

32. Remember Lot’s wife.

33. Whosoever shall seek to save his life shall lose it; and whosoever shall lose his life shall preserve it.

AMBROSE. Because good men must needs on account of the wicked be sore vexed in this world, in order that they may receive a more plentiful reward in the world to come, they are here punished with certain remedies, as it is here said, *In that day, &c.* that is, if a man goes up to the top of his house and rises to the summit of the highest virtues, let him not fall back to the grovelling business of this world.

AUGUSTINE. For he is on the housetop who, departing from carnal things, breathes as it were the free air of a spiritual life. But the vessels in the house are the carnal senses, which many using to discover truth which is only taken in by the intellect, have entirely missed it. Let the spiritual man then beware, lest in the day of tribulation he again take pleasure in the carnal life which is fed by the bodily senses, and descend to take away this world’s vessels. It follows, *And he that is in the field, let him not return back;* that

is, He who labours in the Church, as Paul planting and Apollos watering, let him not look back upon the worldly prospects which he has renounced.

THEOPHYLACT. Matthew relates all these things to have been said by our Lord, with reference to the destruction of Jerusalem, that when the Romans came upon them, they who were on the housetop should not come down to take any thing, but fly at once, nor they that were in the field return home. And surely so it was at the taking of Jerusalem, and again will be at the coming of Antichrist, but much more at the completion of all things, when that intolerable destruction shall come.

EUSEBIUS. He hereby implies that a persecution will come from the son of perdition upon Christ's faithful. By that day then He means the time previous to the end of the world, in which let not him who is flying return, nor care to lose his goods, lest he imitate Lot's wife, who when she fled out of the city of Sodom, turning back, died, and became a pillar of salt.

AMBROSE. Because thus she looked behind, she lost the gift of her nature. For Satan is behind, behind also Sodom. Wherefore flee from intemperance, turn away from lust, for recollect, that he who turned not back to his old pursuits escaped, because he reached the mount; whereas she looking back to what was left behind, could not even by the aid of her husband reach the mount, but remained fixed.

AUGUSTINE. Lot's wife represents those who in time of trouble look back and turn aside from the hope of the divine promise, and hence she was made a pillar of salt as a warning to men not to do likewise, and to season as it were their hearts, lest they become corrupt.

THEOPHYLACT. Next follows the promise, *Whosoever shall seek, &c.* as if he said, Let no man in the persecutions of Antichrist seek to secure his life, for he shall lose it, but whoso shall expose himself to trials and death shall be safe, never submitting himself to the tyrant from his love of life.

CYRIL OF ALEXANDRIA. How a man may lose his own life to save it, St. Paul explains when he speaks of some who crucified their flesh with the affections and lusts, (Gal. 5:24.) that is, with perseverance and devotion engaging in the conflict.

17:34–37

34. I tell you, in that night there shall be two men in one bed; the one shall be taken, and the other shall be left.

35. Two women shall be grinding together; the one shall be taken, and the other left.

36. Two men shall be in the field; the one shall be taken, and the other left.

37. And they answered and said unto him, Where, Lord? And he said unto them, Wheresoever the body is, thither will the eagles be gathered together.

BEDE. Our Lord had just before said, that he who is in the field must not return back; and lest this should seem to have been spoken of those only who would openly return from the field, that is, who would publicly deny their Lord, He goes on to shew, that there are some who, while seeming to turn their face forward, are yet in their heart looking behind.

AMBROSE. He rightly says, *night*, for Antichrist is the hour of darkness, because he pours a dark cloud over the minds of men while he declares himself to be Christ. But Christ as lightning shines brightly, that we may be able to see in that night the glory of the resurrection.

AUGUSTINE. (de Qu. Ev. lib. ii. qu. 41.) Or He says, in that night, meaning in that tribulation.

THEOPHYLACT. Or He teaches us the suddenness of Christ's coming, which we are told will be in the night. And having said that the rich can scarcely be saved, He shews that not all the rich perish, nor all the poor are saved.

CYRIL OF ALEXANDRIA. For by the two men in one bed, He seems to denote the rich who repose themselves in worldly pleasures, for a bed is a sign of rest. But not all who abound in riches are wicked, but if one is good and elect in the faith, he will be taken, but another who is not so will be left. For when our Lord descends to judgment, He will send His Angels, who while they leave behind on the earth the rest to suffer punishment, will bring the

holy and righteous men to Him; according to the Apostle's words, *We shall be caught up together in the clouds to meet Christ in the air.* (1 Thess 4:17.)

AMBROSE. Or out of the same bed of human infirmity, one is left, that is, rejected, another is taken up, that is, is caught to meet Christ in the air. By the two grinding together, he seems to imply the poor and the oppressed. To which belongs what follows. *Two men shall be in the field, &c.* For in these there is no slight difference. For some nobly bear up against the burden of poverty, leading a lowly but honest life, and these shall be taken up; but the others are very active in wickedness, and they shall be left. Or those grinding at the mill seem to represent such as seek nourishment from hidden sources, and from secret places draw forth things openly to view. And perhaps the world is a kind of corn mill, in which the soul is shut up as in a bodily prison. And in this corn mill either the synagogue or the soul exposed to sin, like the wheat, softened by grinding and spoilt by too great moisture, cannot separate the outward from the inner parts, and so is left because its flour dissatisfies. But the holy Church, or the soul which is not soiled by the stains of sin, which grinds such wheat as is ripened by the heat of the eternal sun, presents to God a good flour from the secret shrines of the heart. Who the two men in the field are we may discover if we consider, that there are two minds in us, one of the outer man which wasteth away, the other of the inner man which is renewed by the Sacrament. These are then the labourers in the field, the one of which by diligence brings forth good fruit, the other by idleness loses that which he has. Or those who are compared we may interpret to be two nations, one of which being faithful is taken, the other being unfaithful is left.

AUGUSTINE. (de Qu. Ev. ut sup) Or there are three classes of men here represented. The first is composed of those who prefer their ease and quiet, and busy not themselves in secular or ecclesiastical concerns. And this quiet life of theirs is signified by the bed. The next class embraces those who being placed among the people are governed by teachers. And such he has described by the name of women, because it is best for them to be ruled by the advice of those who are set over them; and he has described these as grinding at the mill, because in their hands revolves the wheel and circle of temporal concerns. And with reference to these matters he has represented them as grinding together, inasmuch as they give their services to the benefit of the Church. The third class are those who labour in the ministry

of the Church as in the field of God. In each of these three classes then there are two sorts of men, of which the one abide in the Church and are taken up, the other fall away and are left.

AMBROSE. For God is not unjust that He should separate in His reward of their deserts men of like pursuits in life, and not differing in the quality of their actions. But the habit of living together does not equalize the merits of men, for not all accomplish what they attempt, but he only who shall persevere to the end shall be saved.

CYRIL OF ALEXANDRIA. When He said that some should be taken up, the disciples not unprofitably inquire, 'Where, Lord?'

BEDE. Our Lord was asked two questions, where the good should be taken up, and where the bad left; He gave only one answer, and left the other to be understood, saying, *Wheresoever the body is, thither will the eagles be gathered together.*

CYRIL OF ALEXANDRIA. As if He said, As when a dead body is thrown away, all the birds which feed on human flesh flock to it, so when the Son of man shall come, all the eagles, that is, the saints, shall haste to meet Him.

AMBROSE. For the souls of the righteous are likened to eagles, because they soar high and forsake the lower parts, and are said to live to a great age. Now concerning the body, we can have no doubt, and above all if we remember that Joseph received the body from Pilate. (Matt. 28.) And do not you see the eagles around the body are the women and Apostles gathered together around our Lord's sepulchre? Do not you see them then, *when he shall come in the clouds, and every eye shall behold him?* (Rev. 1:7.) But the body is that of which it was said, *My flesh is meat indeed;* (John 6:55.) and around this body are the eagles which fly about on the wings of the Spirit, around it also eagles which believe that Christ has come in the flesh. And this body is the Church, in which by the grace of baptism we are renewed in the Spirit.

EUSEBIUS. Or by the eagles feeding on the dead animals, he has here described the rulers of the world, and those who shall at that time persecute the saints of God, in whose power are left all those who are unworthy of being taken up, who are called the body or carcase. Or by the eagles are meant the avenging powers which shall fly about to torment the wicked.

AUGUSTINE. (de Con. Ev. 1. ii. c. 7.) these things which Luke has given us in a different place from Matthew, he either relates by anticipation, so as to mention beforehand what was afterwards spoken by our Lord, or he means us to understand that they were twice uttered by Him.

CHAP. 18

18:1–8

1. And he spake a parable unto them to this end, that men ought always to pray, and not to faint;

2. Saying, There was in a city a judge, which feared not God, neither regarded man:

3. And there was a widow in that city; and she came unto him, saying, Avenge me of mine adversary.

4. And he would not for a while: but afterwards he said within himself, Though I fear not God, nor regard man;

5. Yet because this widow troubleth me, I will avenge her, lest by her continual coming she weary me.

6. And the Lord said, Hear what the unjust judge saith.

7. And shall not God avenge his own elect, which cry day and night unto him, though he bear long with them?

8. I tell you that he will avenge them speedily. Nevertheless when the Son of man cometh, shall he find faith on the earth?

THEOPHYLACT. Our Lord having spoken of the trials and dangers which were coming, adds immediately afterward their remedy, namely, constant and earnest prayer.

CHRYSTOM. He who hath redeemed thee, hath shewn thee what He would have thee do. He would have thee be instant in prayer, He would have thee ponder in thy heart the blessings thou art praying for, He would have thee ask and receive what His goodness is longing to impart. He never refuses His blessings to them that pray, but rather stirs men up by His mercy not to faint in praying. Gladly accept the Lord's encouragement: be willing to do what He commands, not to do what He forbids. Lastly, consider what a blessed privilege is granted thee, to talk with God in thy prayers, and make known to Him all thy wants, while He though not in words, yet by His mercy, answers thee, for He despiseth not petitions, He tires not but when thou art silent.

BEDE. We should say that he is always praying, and faints not, who never fails to pray at the canonical hours. Or all things which the righteous man does and says towards God, are to be counted as praying.

AUGUSTINE. (lib. ii. qu. 45.) Our Lord utters His parables, either for the sake of the comparison, as in the instance of the creditor, who when forgiving his two debtors all that they owed him was most loved by him who owed him most; or on account of the contrast, from which he draws his conclusion; as, for example, *if God so clothe the grass of the field, which to-day is, and tomorrow is cast into the oven, shall he not much more clothe you, O ye of little faith.* So also here when he brings forward the case of the unjust judge.

THEOPHYLACT. We may observe, that irreverence towards man is a token of a greater degree of wickedness. For as many as fear not God, yet are restrained by their shame before men, are so far the less sinful; but when a man becomes reckless also of other men, the burden of his sins is greatly increased.

It follows, *And there was a widow in that city.*

AUGUSTINE. The widow may be said to resemble the Church, which appears desolate until the Lord shall come, who now secretly watches over her. But in the following words, *And she came unto him, saying, Avenge me, &c.* we are told the reason why the elect of God pray that they may be avenged; which we find also said of the martyrs in the Revelations of St. John, (Rev. 6:10.) though at the same time we are very plainly reminded to pray for our enemies and persecutors. This avenging of the righteous then we must

understand to be, that the wicked may perish. And they perish in two ways, either by conversion to righteousness, or by punishment having lost the opportunity of conversion. Although, if all men were converted to God, there would still remain the devil to be condemned at the end of the world. And since the righteous are longing for this end to come, they are not unreasonably said to desire vengeance.

CYRIL OF ALEXANDRIA. Or else; Whenever men inflict injury upon us, we must then think it a noble thing to be forgetful of the evil; but when they offend against the glory of God by taking up arms against the ministers of God's ordinance, we then approach God imploring His help, and loudly rebuking them who impugn His glory.

AUGUSTINE. (ut sup.) If then with the most unjust judge, the perseverance of the suppliant at length prevailed even to the fulfilment of her desire, how much more confident ought they to feel who cease not to pray to God, the Fountain of justice and mercy? And so it follows. *And the Lord said, Hear what, &c.*

THEOPHYLACT. As if He said, If perseverance could melt a judge defiled with every sin, how much more shall our prayers incline to mercy God the Father of all mercies! But some have given a more subtle meaning to the parable, saying, that the widow is a soul that has put off the old man, (that is, the devil,) who is her adversary, because she approaches God, the righteous Judge, who neither fears (because He is God alone) nor regards man, for with God there is no respect of persons. Upon the widow then, or soul ever supplicating Him against the devil, God shews mercy, and is softened by her importunity. After having taught us that we must in the last days resort to prayer because of the dangers that are coming, our Lord adds, *Nevertheless, when the Son of man cometh, shall he find faith on the earth?*

AUGUSTINE. (Serm. 115.) Our Lord speaks this of perfect faith, which is seldom found on earth. See how full the Church of God is; were there no faith, who would enter it? Were there perfect faith, who would not move mountains?

BEDE. When the Almighty Creator shall appear in the form of the Son of man, so scarce will the elect be, that not so much the cries of the faithful as the torpor of the others will hasten the world's fall. Our Lord speaks then as

it were doubtfully, not that He really is in doubt, but to reprove us; just as we sometimes, in a matter of certainty, might use the words of doubt, as, for instance, in chiding a servant, “Remember, am I not thy master?”

AUGUSTINE. (ut sup.) Our Lord adds this to shew, that when faith fails, prayer dies. In order to pray then, we must have faith, and that our faith fail not, we must pray. Faith pours forth prayer, and the pouring forth of the heart in prayer gives steadfastness to faith.

18:9–14

9. And he spake this parable unto certain which trusted in themselves that they were righteous, and despised others:

10. Two men went up into the temple to pray; the one a Pharisee, and the other a Publican.

11. The Pharisee stood and prayed thus with himself, God, I thank thee, that I am not as other men are, extortioners, unjust, adulterers, or even as this Publican.

12. I fast twice in the week, I give tithes of all that I possess.

13. And the Publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner.

14. I tell you, this man went down to his house justified rather than the other: for every one that exalteth himself shall be abased; and he that humbleth himself shall be exalted.

AUGUSTINE. (Serm. 115.) Since faith is not a gift of the proud but of the humble, our Lord proceeds to add a parable concerning humility and against pride.

THEOPHYLACT. Pride also beyond all other passions disturbs the mind of man. And hence the very frequent warnings against it. It is moreover a contempt of God; for when a man ascribes the good he doth to himself and not to God, what else is this but to deny God? For the sake then of those

that so trust in themselves, that they will not ascribe the whole to God, and therefore despise others, He puts forth a parable, to shew that righteousness, although it may bring man up to God, yet if he is clothed with pride, casts him down to hell.

GREEK EXPOSITOR. (Asterius.) To be diligent in prayer was the lesson taught by our Lord in the parable of the widow and the judge, He now instructs us how we should direct our prayers to Him, in order that our prayers may not be fruitless. The Pharisee was condemned because he prayed heedlessly. As it follows, *The Pharisee stood and prayed with himself.*

THEOPHYLACT. It is said “standing,” to denote his haughty temper. For his very posture betokens his extreme pride.

BASIL. (in Esai. c. 2.) “He prayed with himself,” that is, not with God, his sin of pride sent him back into himself. It follows, *God, I thank thee.*

AUGUSTINE. (Serm. 115.) His fault was not that he gave God thanks, but that he asked for nothing further. Because thou art full and aboudest, thou hast no need to say, *Forgive us our debts.* What then must be his guilt who impiously fights against grace, when he is condemned who proudly gives thanks? Let those hear who say, “God has made me man, I made myself righteous. O worse and more hateful than the Pharisee, who proudly called himself righteous, yet gave thanks to God that he was so.

THEOPHYLACT. Observe the order of the Pharisee’s prayer. He first speaks of that which he had not, and then of that which he had. As it follows, *That I am not as other men are.*

AUGUSTINE. (ut sup.) He might at least have said, “as many men;” for what does he mean by “other men,” but all besides himself? “I am righteous, he says, the rest are sinners.”

GREGORY. (23. Mor. c. 6.) There are different shapes in which the pride of self-confident men presents itself; when they imagine that either the good in them is of themselves; or when believing it is given them from above, that they have received it for their own merits; or at any rate when they boast that they have that which they have not. Or lastly, when despising others they aim at appearing singular in the possession of that which they have.

And in this respect the Pharisee awards to himself especially the merit of good works.

AUGUSTINE. (ut sup.) See how he derives from the Publican near him a fresh occasion for pride. It follows, *Or even as this Publican*; as if he says, “I stand alone, he is one of the others.”

CHRYSTOM. (Hom. 2. de Pœn.) To despise the whole race of man was not enough for him; he must yet attack the Publican. He would have sinned, yet far less if he had spared the Publican, but now in one word he both assails the absent, and inflicts a wound on him who was present. (Hom. 3. in Matt.). To give thanks is not to heap reproaches on others. When thou returnest thanks to God, let Him be all in all to thee. Turn not thy thoughts to men, nor condemn thy neighbour.

BASIL. (ubi sup.) The difference between the proud man and the scorner is in the outward form alone. The one is engaged in reviling others, the other in presumptuously extolling himself.

CHRYSTOM. He who rails at others does much harm both to himself and others. First, those who hear him are rendered worse, for if sinners they are made glad in finding one as guilty as themselves, if righteous, they are exalted, being led by the sins of others to think more highly of themselves. Secondly, the body of the Church suffers; for those who hear him are not all content to blame the guilty only, but to fasten the reproach also on the Christian religion. Thirdly, the glory of God is evil spoken of; for as our well-doing makes the name of God to be glorified, so our sins cause it to be blasphemed. Fourthly, the object of reproach is confounded and becomes more reckless and immovable. Fifthly, the ruler is himself made liable to punishment for uttering things which are not seemly.

THEOPHYLACT. It becomes us not only to shun evil, but also to do good; and so after having said, *I am not as other men are, extortioners, unjust, adulterers*, he adds something by way of contrast, *I fast twice in a week*. They called the week the Sabbath, (Sabbatho) from the last day of rest. The Pharisees fasted upon the second and fifth day. He therefore set fasting against the passion of adultery, for lust is born of luxury; but to the extortioners and usurers he opposed the payment of tithes; as it follows, *I*

give tithes of all I possess; as if he says, So far am I from indulging in extortion or injuring, that I even give up what is my own.

GREGORY. (19. Mor. c. 21.) So it was pride that laid bare to his wily enemies the citadel of his heart, which prayer and fasting had in vain kept closed. Of no use are all the other fortifications, as long as there is one place which the enemy has left defenceless.

AUGUSTINE. If you look into his words, you will find that he asked nothing of God. He goes up indeed to pray, but instead of asking God, praises himself, and even insults him that asked. The Publican, on the other hand, driven by his stricken conscience afar off, is by his piety brought near.

THEOPHYLACT. Although reported to have stood, the Publican yet differed from the Pharisee, both in his manner and his words, as well as in his having a contrite heart. For he feared to lift up his eyes to heaven, thinking unworthy of the heavenly vision those which had loved to gaze upon and wander after earthly things. He also smote his breast, striking it as it were because of the evil thoughts, and moreover rousing it as if asleep. And thus he sought only that God would be reconciled to him, as it follows, saying, *God, be merciful.*

CHRYSOStOM. He heard the words, that I am not as the Publican. He was not angry, but pricked to the heart. The one uncovered the wound, the other seeks for its remedy. Let no one then ever put forth so cold an excuse as, I dare not, I am ashamed, I cannot open my mouth. The devils have that kind of fear. The devil would fain close against thee every door of access to God.

AUGUSTINE. (Serm. 115.) Why then marvel ye, whether God pardons, since He himself acknowledges it. The Publican stood afar off, yet drew near to God. And the Lord was nigh unto him, and heard him, *For the Lord is on high, yet hath he regard to the lowly.* He lifted not so much as his eyes to heaven; that he might be looked upon, he looked not himself. Conscience weighed him down, hope raised him up, he smote his own breast, he exacted judgment upon himself. Therefore did the Lord spare the penitent. Thou hast heard the accusation of the proud, thou hast heard the humble confession of the accused. Hear now the sentence of the Judge; *Verily I say unto you, this man went down to his house justified rather than the other.*

CHRYSTOSTOM. (de Inc. Dei Nat. Hom. 5.) This parable represents to us two chariots on the race course, each with two charioteers in it. In one of the chariots it places righteousness with pride, in the other sin and humility. You see the chariot of sin outstrip that of righteousness, not by its own strength but by the excellence of humility combined with it, but the other is defeated not by righteousness, but by the weight and swelling of pride. For as humility by its own elasticity rises above the weight of pride, and leaping up reaches to God, so pride by its great weight easily depresses righteousness. Although therefore thou art earnest and constant in well doing, yet thinkest thou mayest boast thyself, thou art altogether devoid of the fruits of prayer. But thou that bearest a thousand loads of guilt on thy conscience, and only thinkest this thing of thyself that thou art the lowest of all men, shalt gain much confidence before God. And He then goes on to assign the reason of His sentence. *For every one who exalteth himself shall be abased, and he that humbleth himself shall be exalted.* (in Ps. 142). The word humility has various meanings. There is the humility of virtue, as, *A humble and contrite heart, O God, thou wilt not despise.* (Ps. 51:17.) There is also a humility arising from sorrows, as, *He has humbled my life upon the earth.* (Ps. 142:3.) There is a humility derived from sin, and the pride and insatiability of riches. For can any thing be more low and debased than those who grovel in riches and power, and count them great things?

BASIL. (in Esai 2. 12.) In like manner it is possible to be honourably elated when your thoughts indeed are not lowly, but your mind by greatness of soul is lifted up towards virtue. This loftiness of mind is seen in a cheerfulness amidst sorrow; or a kind of noble dauntlessness in trouble; a contempt of earthly things, and a conversation in heaven. And this loftiness of mind seems to differ from that elevation which is engendered of pride, just as the stoutness of a well-regulated body differs from the swelling of the flesh which proceeds from dropsy.

CHRYSTOSTOM. (Hom. de Prof. Ev.) This inflation of pride can cast down even from heaven the man that taketh not warning, but humility can raise a man up from the lowest depth of guilt. The one saved the Publican before the Pharisee, and brought the thief into Paradise before the Apostles; the other entered even into the spiritual powers. But if humility though added to sin has made such rapid advances, as to pass by pride united to righteousness, how much swifter will be its course when you add to it

righteousness? It will stand by the judgment-seat of God in the midst of the angels with great boldness. Moreover if pride joined to righteousness had power to depress it, unto what a hell will it thrust men when added to sin? This I say not that we should neglect righteousness, but that we should avoid pride.

THEOPHYLACT. But should any one perchance marvel that the Pharisee for uttering a few words in his own praise is condemned, while Job, though he poured forth many, is crowned, I answer, that the Pharisee spoke these at the same time that he groundlessly accused others; but Job was compelled by an urgent necessity to enumerate his own virtues for the glory of God, that men might not fall away from the path of virtue.

BEDE. Typically, the Pharisee is the Jewish people, who boast of their ornaments because of the righteousness of the law; but the Publican is the Gentiles, who being at a distance from God confess their sins. Of whom the one for His pride returned humbled, the other for his contrition was thought worthy to draw near and be exalted.

18:15–17

15. And they brought unto him also infants, that he would touch them: but when his disciples saw it, they rebuked them.

16. But Jesus called them unto him, and said, Suffer little children to come unto me, and forbid them not: for of such is the kingdom of God.

17. Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child shall in no wise enter therein.

THEOPHYLACT. After what He had said, our Lord teaches us a lesson of humility by His own example; He does not turn away the little children who are brought to Him, but graciously receives them.

AUGUSTINE. (Serm. 115.) To whom are they brought to be touched, but to the Saviour? And as being the Saviour they are presented to Him to be saved, who came to save that which was lost. But with regard to these innocents, when were they lost? The Apostle says, *By one man sin entered*

into the world. (Rom. 5:12.) Let then the little children come as the sick to a physician, the lost to their Redeemer.

AMBROSE. It may be thought strange by some that the disciples wished to prevent the little children from coming to our Lord, as it is said, *when they saw it, they rebuked them.* But we must understand in this either a mystery, or the effect of their love to Him. For they did it not from envy or harsh feeling towards the children, but they manifested a holy zeal in their Lord's service, that he might not be pressed by the crowds. Our own interest must be given up where an injury is threatened to God. But we may understand the mystery to be, that they desired the Jewish people to be first saved, of whom they were according to the flesh.

They knew indeed the mystery, that to both nations the call was to be made, (for they entreated for the Canaanitish woman,) but perhaps they were still ignorant of the order. It follows, *But Jesus called them unto him, and said, Suffer little children, &c.* One age is not preferred to another, else it were hurtful to grow up. But why does He say that children are fitter for the kingdom of heaven? It is because they are ignorant of guile, are incapable of theft, dare not return a blow, are unconscious of lust, have no desire for wealth, honours, or ambition. But to be ignorant of these things is not virtue, we must also despise them. For virtue consists not in our inability to sin, but in our unwillingness. Childhood then is not meant here, but that goodness which rivals the simplicity of childhood.

BEDE. Hence our Lord pointedly says, *of such*, not "of these," to shew that to character, not to age, is the kingdom given, and to such as have a childlike innocence and simplicity is the promise of the reward.

AMBROSE. Lastly, our Saviour expressed this when He said, *Verily I say unto you, Whosoever will not receive the kingdom of God as a little child, &c.* What child were Christ's Apostles to imitate but Him of whom Esaias speaks, *Unto us a Child is given?* (Isai. 9:6.) Who *when He was reviled, reviled not again.* (1 Pet. 2.) So that there is in childhood a certain venerable antiquity, and in old age a childlike innocence.

BASIL. (in Reg. Brev. ad int. 217.) We shall receive the kingdom of God as a child if we are disposed towards our Lord's teaching as a child under

instruction, never contradicting nor disputing with his masters, but trustfully and teachably imbibing learning.

THEOPHYLACT. The wise men of the Gentiles therefore who seek for wisdom in a mystery, which is the kingdom of God, and will not receive this without the evidence of logical proof, are rightly shut out from this kingdom.

18:18–23

18. And a certain ruler asked him, saying, Good Master, what shall I do to inherit eternal life?

19. And Jesus said unto him, Why callest thou me good? none is good, save one, that is, God.

20. Thou knowest the commandments, Do not commit adultery, Do not kill, Do not steal, Do not bear false witness, Honour thy father and thy mother.

21. And he said, All these have I kept from my youth up.

22. Now when Jesus heard these things, he said unto him, Yet lackest thou one thing: sell all that thou hast, and distribute unto the poor, and thou shalt have treasure in heaven: and come, follow me.

23. And when he heard this, he was very sorrowful: for he was very rich.

BEDE. A certain ruler having heard our Lord say, that only those who would be like little children should enter the kingdom of heaven, entreats Him to explain to him not by parable but openly by what works he may merit to obtain eternal life.

AMBROSE. That ruler tempting Him said, *Good Master*, he ought to have said, Good God. For although goodness exists in divinity and divinity in goodness, yet by adding *Good Master*, he uses good only in part, not in the whole. For God is good altogether, man partially.

CYRIL OF ALEXANDRIA. Now he thought to detect Christ in blaming the law of Moses, while He introduced His own commands. He went then to the Master, and calling Him *good*, says that he wishes to be taught by Him, for he sought to tempt Him. But He who takes the wise in their craftiness answers him fitly as follows, *Why callest thou me good? there is none good, save God alone.*

AMBROSE. He does not deny that He is good, but points to God. None is good then except he be full of goodness. But should it strike any one that it is said, *none is good*, let this also strike him, *save God*, and if the Son is not excepted from God, surely neither is Christ excepted from good. For how is He not good who is born from good? *A good tree brings forth good fruits.* (Matt. 7:17.) How is He not good, seeing that the substance of His goodness which He took unto Him from the Father has not degenerated in the Son which did not degenerate in the Spirit. *Thy good spirit*, he says, *shall lead me into a land of uprightness.* (Ps. 148:10.) But if the Spirit is good who received from the Son, verily He also is good who gave It. Because then it was a lawyer who tempted Him, as is plainly shewn in another book, He therefore well said, *None is good, save God*, that He might remind him that it was written, *Thou shalt not tempt the Lord thy God*, (Deut. 6:16.) but he the rather *gives thanks to the Lord that He is good.* (Ps. 118.)

CHRYSTOSTOM. (Hom. 63. in Matt.) Or else; I shall not hesitate to call this ruler covetous, for with this Christ reproaches him, but I say not that he was a tempter.

TITUS BOSTRENSIS. When he says then, *Good Master, what shall I do to inherit eternal life?* it is the same as if he says, Thou art good; vouchsafe me then an answer to my question. I am learned in the Old Testament, but I see in Thee something far more excellent. For Thou makest no earthly promises, but preachest the kingdom of heaven. Tell me then, what shall I do to inherit eternal life? The Saviour then considering his meaning, because faith is the way to good works, passes over the question he asked, and leads him to the knowledge of faith; as if a man was to ask a physician, "What shall I eat?" and he was to shew him what ought to go before his food. And then He sends him to His Father, saying, *Why callest thou me good?* not that He was not good, for He was the good branch from the good tree, or the good Son of the good Father.

AUGUSTINE. (Quæst. Ev. lib. ii. qu. 63.) It may seem that the account given in Matthew is different, where it is said, “Why askest thou me of good?” which might apply better to the question which he asked, *What good shall I do?* (Matt. 10.) In this place he both calls Him good, and asks the question about good. It will be best then to understand both to have been said, *Why callest thou me good?* and, *Why askest thou me of good?* though the latter may rather be implied in the former.

TITUS BOSTRENSIS. After instructing him in the knowledge of the faith, He adds, *Thou knowest the commandments*. As though He said, Know God first, and then will it be time to seek what thou askest.

CYRIL OF ALEXANDRIA. But the ruler expected to hear Christ say, Forsake the commandments of Moses, and listen to Mine. Whereas He sends him to the former; as it follows, *Thou shalt not kill, Thou shalt not commit adultery*.

THEOPHYLACT. The law first forbids those things to which we are most prone, as adultery for instance, the incitement to which is within us, and of our nature; and murder, because rage is a great and savage monster. But theft and bearing false witness are sins which men seldom fall into. And besides, the former also are the more grievous sins, therefore He places theft and bearing false witness in the second place, as both less common, and of less weight than the other.

BASIL. (in Esai. cap. 1. 23.) Now we must not understand by thieves, only such as cut strips off hides, or commit robberies in the baths. But all such also as, when appointed leaders of legions, or installed governors of states or nations, are guilty of secret embezzlement, or violent and open exactions.

TITUS BOSTRENSIS. But you may observe that these commandments consist in not doing certain things; that if thou hast not committed adultery, thou art chaste; if thou stealest not, honestly disposed; if thou bearest not false witness, truth-telling. Virtue then we see is rendered easy through the goodness of the Lawgiver. For He speaks of avoiding of evil, not practising of good. And any cessation from action is easier than any actual work.

THEOPHYLACT. Because sin against parents, although a great crime, very rarely happens, He places it last of all, *Honour thy father and mother*.

AMBROSE. Honour is concerned not only with paying respect, but also with giving bountifully. For it is honouring to reward deserts. Feed thy father, feed thy mother, and when thou hast fed them thou hast not requited all the pangs and agony thy mother underwent for thee. To the one thou owest all thou hast, to the other all thou art. What a condemnation, should the Church feed those whom thou art able to feed! But it may be said, What I was going to bestow upon my parents, I prefer to give to the Church. God seeks not a gift which will starve thy parents, but the Scripture says as well that parents are to be fed, as that they are to be left for God's sake, should they check the love of a devout mind.

It follows, *And he said, All these things have I kept from my youth up.*

JEROME. (in Matt. 19:19.) The young man speaks false, for if he had fulfilled that which was afterwards placed among the commandments, *Thou shalt love thy neighbour as thyself*, how was it that when he heard, *Go and sell all that thou hast, and give to the poor, he went away sorrowful?*

BEDE. Or we must not think him to have lied, but to have avowed that he had lived honestly, that is, at least in outward things, else Mark could never have said, *And Jesus seeing him, loved him.* (Mark. 10:21.)

TITUS BOSTRENSIS. Our Lord next declares, that though a man has kept the old covenant, he is not perfect, since he lacks to follow Christ. *Thou yet lackest one thing, Sell all that thou hast, &c.* As if He says, Thou askest how to possess eternal life; scatter thy goods among the poor, and thou shalt obtain it. A little thing is that thou spendest, thou receivest great things.

ATHANASIUS. (ex Apol. de sua fuga.) For when we despise the world, we must not imagine we have resigned any thing great, for the whole earth in comparison of the heaven is but a span long; therefore even should they who renounce it be lords of the whole earth, yet still it would be nothing worth in comparison of the kingdom of heaven.

BEDE. Whoever then wishes to be perfect must sell all that he hath, not a part only, as Ananias and Sapphira did, but the whole.

THEOPHYLACT. Hence when he says, *All that thou hast*, He inculcates the most complete poverty. For if there is any thing left over or remaining to thee, thou art its slave.

BASIL. (in Reg. Brev. int. 92.) He does not tell us to sell our goods, because they are by nature evil, for then they would not be God's creatures; He therefore does not bid us cast them away as if they were bad, but distribute them; nor is any one condemned for possessing them, but for abusing them. And thus it is, that to lay out our goods according to God's command both blots out sins, and bestows the kingdom.

CHRYSOStOM. (Hom. 22. in 1 ad Cor.) God might indeed feed the poor without our taking compassion upon them, but He wishes the givers to be bound by the ties of love to the receivers.

BASIL. (in Reg. fus. disp. 3. ad int. 9.) When our Lord says, *Give to the poor*, it becomes a man no longer to be careless, but diligently to dispose of all things, first of all by himself if in any measure he is able, if not, by those who are known to be faithful, and prudent in their management; for *cursed is he who doeth the work of the Lord negligently*. (Jerem. 49:10.)

CHRYSOStOM. (Hom. 32. in 1. ad Cor.) But it is asked, how does Christ acknowledge the giving all things to the poor to be perfection, whereas St. Paul declares this very thing without charity to be imperfect. Their harmony is shewn in the words which succeed, *And come, follow me*, which betokens it to be from love. *For herein shall all men know that ye are my, disciples, if ye have love one toward another*. (John 13:35.)

THEOPHYLACT. Together with poverty must exist all the other virtues, therefore He says, *Come, follow me*, that is, In all other things be My disciples, be always following Me.

CYRIL OF ALEXANDRIA. The ruler was not able to contain the new word, but being like an old bottle, burst with sorrow.

BASIL. (Hom. de eleemos.) The merchant when he goes to the market, is not loth to, part with all that he has, in order to obtain what he requires, but thou art grieved at giving mere dust and ashes that thou mayest gain everlasting bliss.

18:24–30

24. And when Jesus saw that he was very sorrowful, he said, How hardly shall they that have riches enter into the kingdom of God!

25. For it is easier for a camel to go through a needle's eye, than for a rich man to enter into the kingdom of God.

26. And they that heard it said, Who then can be saved?

27. And he said, The things which are impossible with men are possible with God.

28. Then Peter said, Lo, we have left all, and followed thee.

29. And he said unto them, Verily I say unto you, There is no man that hath left house, or parents, or brethren, or wife, or children, for the kingdom of God's sake,

30. Who shall not receive manifold more in this present time, and in the world to come life everlasting.

THEOPHYLACT. Our Lord, seeing that the rich man was sorrowful when it was told him to surrender his riches, marvelled, saying, *How hardly shall they that have riches enter into the kingdom of God!* He says not, It is impossible for them to enter, but it is difficult. For they might through their riches reap an heavenly reward, but it is a hard thing, seeing that riches are more tenacious than birdlime, and hardly is the soul ever plucked away, that is once seized by them. But he next speaks of it as impossible. *It is easier for a camel to go through a needle's eye.* The word in the Greek answers equally to the animal called the camel, and to a cable, or ship rope. However we may understand it, impossibility is implied. What must we say then? First of all that the thing is positively true, for we must remember that the rich man differs from the steward, or dispenser of riches. The rich man is he who reserves his riches to himself, the steward or dispenser one who holds them entrusted to his care for the benefit of others.

CHRYSTOSTOM. (Hom. 24. in 1 ad Cor.) Abraham indeed possessed wealth for the poor. And all they who righteously possess it, spend it as receiving it from God, according to the divine command, while those who have acquired wealth in an ungodly way, are ungodly in their use of it; whether in squandering it on harlots or parasites, or hiding it in the ground, but sparing nothing for the poor. (Hom. 18. in Joan.). He does not then forbid

men to be rich, but to be the slaves of their riches. He would have us use them as necessary, not keep guard over them. It is of a servant to guard, of a master to dispense. Had he wished to preserve them, He would never have given them to men, but left them to remain in the earth.

THEOPHYLACT. Again, observe that He says, a rich man can not possibly be saved, but one who possesses riches hardly; as if he said, The rich man who has been taken captive by his riches, and is a slave to them, shall not be saved; but he who possesses or is the master of them shall with difficulty be saved, because of human infirmity. For the devil is ever trying to make our foot slip as long as we possess riches, and it is a hard matter to escape his wiles. Poverty therefore is a blessing, and as it were free from temptation.

CHRYSOSTOM. (Hom. 80. in Matt.) There is no profit in riches while the soul suffers poverty, no hurt in poverty, while the soul abounds in wealth. But if the sign of a man waxing rich is to be in need of nothing, and of becoming poor to be in want, it is plain that the poorer a man is, the richer he grows. For it is far easier for one in poverty to despise wealth, than for the rich. Nor again is avarice wont to be satisfied by having more, for thereby are men only the more inflamed, just as a fire spreads, the more it has to feed upon. Those which seem to be the evils of poverty, it has in common with riches, but the evils of riches are peculiar to them.

AUGUSTINE. (de Quæst Evang. lib. ii. c. 42.) The name of “rich” he here gives to one who covets temporal things, and boasts himself in them. To such rich men are opposed the poor in spirit, of whom is the kingdom of heaven. Now mystically it is easier for Christ to suffer for the lovers of this world, than for the lovers of this world to be converted to Christ. For by the name of a camel He would represent Himself: for He voluntarily humbled Himself to bear the burdens of our infirmity. By the needle He signifies sharp piercings, and thereby the pangs received in His Passion, but by the form of the needle He describes the straitening of the Passion.

CHRYSOSTOM. (Hom. 63. in Matt.) These weighty words so far exceeded the capacity of the disciples, that when they heard them, they asked, *Who then can be saved?* not that they feared for themselves, but for the whole world.

AUGUSTINE. (ut sup.) Seeing that there is an incomparably greater number of poor which might be saved by forsaking their riches, they understood that all who love riches, even though they cannot obtain them, were to be counted among the number of the rich. It follows, *And he said to them, The things which are impossible with men are possible with God*, which must not be taken as if a rich man with covetousness and pride might enter into the kingdom of God, but that it is possible with God for a man to be converted from covetousness and pride, to charity and humility.

THEOPHYLACT. With men therefore whose thoughts creep earthward, salvation is impossible, but with God it is possible. For when man shall have God for his counsellor, and shall have received the righteousness of God and His teaching concerning poverty, as well as have invoked His aid, this shall be possible to him.

CYRIL OF ALEXANDRIA. The rich man who has despised many things will naturally expect a reward, but he who possessing little resigns what he has, may fairly ask what there is in store for him; as it follows, *Then Peter said, Lo, we have left all*. Matthew adds, *What shall we have therefore?* (Matt. 19:27.)

BEDE. As if he says, We have done what Thou commandedst us, what reward then wilt Thou give us? And because it is not enough to have left all things, he adds that which made it perfect, saying, *And have followed thee*.

CYRIL OF ALEXANDRIA. It was necessary to say this, because those who forsake a few things, as far as regards their motives and obedience, are weighed in the same balance with the rich, who have forsaken all, inasmuch as they act from the like affections, in voluntarily making a surrender of all that they possess. And therefore it follows, *Verily I say unto you, there is no man that hath left house, &c. who shall not receive manifold more, &c.* He inspires all who hear Him with the most joyful hopes, confirming His promises to them with an oath, beginning His declaration with *Verily*. For when the divine teaching invites the world to the faith of Christ, some perhaps regarding their unbelieving parents are unwilling to distress them by coming to the faith, and have the like respect of others of their relations; while some again forsake their father and mother, and hold lightly the love of their whole kindred in comparison of the love of Christ.

BEDE. The sense then is this; He who in seeking the kingdom of God has despised all earthly affections, has trampled under foot all riches, pleasures, and smiles of the world, shall receive far greater in the present time. Upon the ground of this declaration, some of the Jews build up the fable of a millennium after the resurrection of the just, when all things which we have given up for God's sake shall be restored with manifold interest, and eternal life be granted. Nor do they from their ignorance seem to be aware, that even if in other things there might be a fit promise of restoration, yet in the matter of wives, who might be according to some Evangelists an hundred fold, it would be manifestly shocking, especially since our Lord declares that in the resurrection there will be no marrying. And according to Mark, those things which have been given up, He declares shall be received at this time with persecutions, which these Jews assert will be absent for a thousand years.

CYRIL OF ALEXANDRIA. This then we say, that he who gives up all worldly and carnal things will gain for himself far greater, inasmuch as the Apostles, after leaving a few things, obtained the manifold gifts of grace, and were accounted great every where. We then shall be like to them. If a man has left his home, he shall receive an abiding place above. If his father, he shall have a Father in heaven. If he has forsaken his kindred, Christ shall take him for a brother. If he has given up a wife, he shall find divine wisdom, from which he shall beget spiritual offspring. If a mother, he shall find the heavenly Jerusalem, who is our mother. From brethren and sisters also united together with him by the spiritual bond of his will, he shall receive in this life far more kindly affections.

18:31–34

31. Then he took unto him the twelve, and said unto them, Behold, we go up to Jerusalem, and all things that are written by the prophets concerning the Son of man shall be accomplished.

32. For he shall be delivered unto the Gentiles, and shall be mocked, and spitefully entreated, and spitted on:

33. And they shall scourge him, and put him to death: and the third day he shall rise again.

34. And they understood none of these things: and this saying was hid from them, neither knew they the things which were spoken.

GREGORY. (Hom. 2. in Ev.) The Saviour foreseeing that the hearts of His disciples would be troubled at His Passion, tells them long beforehand both the suffering of His Passion and the glory of His Resurrection.

BEDE. And knowing that there would arise certain heretics, saying, that Christ taught things contrary to the Law and the Prophets, He shews already that the voices of the Prophets had proclaimed the accomplishment of His Passion, and the glory which should follow.

CHRYSTOSTOM. (Hom. 65. in Matt.) He speaks with His disciples apart, concerning His Passion. For it was not fitting to publish this word to the multitudes, lest they should be troubled, but to His disciples He foretold it, that being habituated by expectation, they might be the more able to bear it.

CYRIL OF ALEXANDRIA. And to convince them that He foreknew His Passion, and of His own accord came to it, that they might not say, "How has He fallen into the hands of the enemy, who promised us salvation?" He relates in order the successive events of the Passion; *He shall be delivered unto the Gentiles, and shall be mocked, and scourged, and spitted on.*

CHRYSTOSTOM. (ubi sup.) Esaias prophesied of this when he said, *I gave my back to the smiters, and my cheeks to them that plucked off the hair: I hid not my face from shame and spitting.* (Isa. 50:5.) The Prophet also foretold the crucifixion, saying, *He hath poured out his soul unto death, and was numbered with the transgressors;* (Isa. 53:12.) as it is said here, *And after they have scourged him, they shall put him to death.* But David foretold Christ's resurrection, *For thou shalt not leave my soul in hell,* (Ps. 16:10.) and so it is here added, *And on the third day he shall rise again.*

ISIDORE OF PELEUSIUM. (l. ii. Ep. 212.) I marvel at the folly of those who ask how Christ rose again before the three days. If indeed He rose later than he had foretold, it were a mark of weakness, but if sooner, a token of the highest power. For when we see a man who has promised his creditor that he will pay him his debt after three days, fulfilling his promise on that very day, we are so far from looking upon him as deceitful, that we admire his veracity. I must add, however, that He said not that He should rise again

after three days, but on the third day. You have then the preparation, the Sabbath until sun set, and the fact that He rose after the Sabbath was over.

CYRIL OF ALEXANDRIA. The disciples did not as yet know exactly what the Prophets had foretold, but after He rose again, He opened their understanding that they should understand the Scriptures. (Luke 24:25.)

BEDE. For because they desired His life above all things, they could not hear of His death, and as they knew him to be not only a spotless man, but also very God, they thought He could in no wise die. And whenever in the parables, which they frequently heard Him utter, He said any thing concerning His Passion, they believed it to be spoken allegorically, and referred to something else. Hence it follows, *And this saying was hid from them, neither knew they the things which were spoken.* But the Jews, who conspired against His life, knew that He spoke concerning His Passion, when he said, *The Son of man must be lifted up*; therefore said they, *We have heard in our law that Christ abideth for ever, and how sayest thou the Son of man must be lifted up?*

18:35–43

35. And it came to pass, that as he was come nigh unto Jericho, a certain blind man sat by the way side begging:

36. And hearing the multitude pass by, he asked what it meant.

37. And they told him, that Jesus of Nazareth passeth by.

38. And he cried, saying, Jesus, thou Son of David, have mercy on me.

39. And they which went before rebuked him, that he should hold his peace: but he cried so much the more, Thou Son of David, have mercy on me.

40. And Jesus stood, and commanded him to be brought unto him: and when he was come near, he asked him,

41. Saying, What wilt thou that I shall do unto thee? And he said, Lord, that I may receive my sight.

42. And Jesus said unto him, Receive thy sight: thy faith hath saved thee.

43. And immediately he received his sight, and followed him, glorifying God: and all the people, when they saw it, gave praise unto God.

GREGORY. (Hom. 2. in Ev.) Because the disciples being yet carnal were unable to receive the words of mystery, they are brought to a miracle. Before their eyes a blind man receives his sight, that by a divine work their faith might be strengthened.

THEOPHYLACT. And to shew that our Lord did not even walk without doing good, He performed a miracle on the way, giving His disciples this example, that we should be profitable in all things, and that nothing in us should be in vain.

AUGUSTINE. We might understand the expression of being nigh to Jericho, as if they had already gone out of it, but were still near. It might, though less common in this sense, be so taken here, since Matthew relates, that as they were going out of Jericho, two men received their sight who sat by the way side. There need be no question about the number, if we suppose that one of the Evangelists remembering only one was silent about the other. Mark also mentions only one, and he too says that he received his sight as they were going out of Jericho; he has given also the name of the man and of his father, to let us understand that this one was well known, but the other not so, so that it might come to pass that the one who was known would be naturally the only one mentioned. But seeing that what follows in St. Luke's Gospel most plainly proves the truth of his account, that while they were yet coming to Jericho, the miracle took place, we cannot but suppose that there were two such miracles, the first upon one blind man when our Lord was coming to that city, the second on two, when He was departing out of it; Luke relating the one, Matthew the other.

PSEUDO-CHRYSOSTOM. (Hom. de cæco et Zacchæo) There was a great multitude gathered round Christ, and the blind man indeed knew Him not, but felt a drawing towards Him, and grasped with his heart what his sight embraced not. As it follows, *And when he heard the multitude passing by, he asked what it was.* And those that saw spoke indeed according to their own opinion. *And they told him that Jesus of Nazareth passeth by.* But the blind man cried out. He is told one thing, he proclaims another; for it

follows, *And he cried out, saying, Jesus, thou Son of David, have mercy on me.* Who taught thee this, O man? Hast thou that art deprived of sight read books? Whence then knowest thou the Light of the world? *Verily the Lord giveth sight to the blind.* (Ps. 146:8.)

CYRIL OF ALEXANDRIA. Having been brought up a Jew, he was not ignorant that of the seed of David should God be born according to the flesh, and therefore he addresses Him as God, saying, *Have mercy upon me.* Would that those might imitate him who divide Christ into two. For he speaks of Christ as God, yet calls Him Son of David. But they marvel at the justice of his confession, and some even wished to prevent him from confessing his faith. But by checks of this kind his ardour was not damped. For faith is able to resist all, and to triumph over all. It is a good thing to lay aside shame in behalf of divine worship. For if for money's sake some are bold, is it not fitting when the soul is at stake, to put on a righteous boldness? As it follows, *But he cried out the more, Son of David, & c.* The voice of one invoking in faith stops Christ, for He looks back upon them who call upon Him in faith. And accordingly He calls the blind man to Him, and bids him draw nigh, that he in truth who had first laid hold on Him in faith, might approach Him also in the body. The Lord asks this blind man as he drew near, *What wilt thou that I shall do?* He asks the question purposely, not as ignorant, but that those who stood by might know that he sought not money, but divine power from God. And thus it follows, *But he said, Lord, that I may receive my sight.*

PSEUDO-CHRYSOSTOM. (Chrys. ut sup.) Or because the Jews perverting the truth might say, as in the case of him who was born blind, *This is not he, but one like unto to him,* (John 9:8.) He wished the blind first to make manifest the infirmity of his nature, that then he might fully acknowledge the greatness of the grace bestowed upon him. And as soon as the blind man explained the nature of his request, with words of the highest authority He commanded him to see. As it follows, *And Jesus said to him, Receive thy sight.* This served only still more to increase the guilt of unbelief in the Jews. For what prophet ever spoke in this way? Observe moreover what the physician claims from him whom he has restored to health. *Thy faith hath saved thee.* For faith then mercies are sold. Where faith is willing to accept, there grace abounds. And as from the same fountain some in small vessels draw little water, while others in large draw much, the fountain knowing no

difference in measure; and as according to the windows which are opened, the sun sheds more or less of its brightness within; so according to the measure of a man's motives does he draw down supplies of grace. The voice of Christ is changed into the light of the afflicted. For He was the Word of true light. And thus it follows, *And immediately he said*. But the blind man as before his restoration he shewed an earnest faith, so afterwards did he give plain tokens of his gratitude; *And he followed him, glorifying God*.

CYRIL OF ALEXANDRIA. From which it is clear, that he was released from a double blindness, both bodily and intellectual. For he would not have glorified Him as God, had he not truly seen Him as He is. But he also gave occasion to others to glorify God; as it follows, *And all the people, when they saw it, gave praise unto God*.

BEDE. Not only for the gift of light obtained, but for the merit of the faith which obtained it.

PSEUDO-CHRYSOSTOM. (Chrys. ubi sup.) We may here well inquire, why Christ forbids the healed demoniac who wished to follow Him, but permits the blind man who had received his sight. There seems to be a good reason for both the one case and the other. He sends away the former as a kind of herald, to proclaim aloud by the evidence of his own state his benefactor, for it was indeed a notable miracle to see a raving madman brought to a sound mind. But the blind man He allows to follow Him, since He was going up to Jerusalem about to accomplish the high mystery of the Cross, that men having a recent report of a miracle might not suppose that He suffered so much from helplessness as from compassion.

AMBROSE. In the blind man we have a type of the Gentile people, who have received by the Sacrament of our Lord the brightness of the light which they had lost. And it matters not whether the cure is conveyed in the case of one or two blind men, inasmuch as deriving their origin from Ham and Japhet, the sons of Noah, in the two blind men they put forward two authors of their race.

GREGORY. (Hom. 2. in Ev.) Or, blindness is a symbol of the human race, which in our first parent knowing not the brightness of heavenly light, now suffers the darkness of his condemnation. Jericho is interpreted 'the moon,'

whose monthly wanings represent the feebleness of our mortality. While then our Creator is drawing nigh to Jericho, the blind is restored to sight, because when God took upon Him the weakness of our flesh, the human race received back the light which it had lost. He then who is ignorant of this brightness of the everlasting light, is blind. But if he does no more than believe in the Redeemer who said, *I am the way, the truth, and the life*; (John 13:6.) he sits by the way side. If he both believes and prays that he may receive the everlasting light, he sits by the way side and begs. Those that went before Jesus, as He was coming, represent the multitude of carnal desires, and the busy crowd of vices which before that Jesus comes to our heart, scatter our thoughts, and disturb us even in our prayers. But the blind man cried out the more; for the more violently we are assailed by our restless thoughts, the more fervently ought we to give ourselves to prayer. As long as we still suffer our manifold fancies to trouble us in our prayers, we feel in some measure Jesus passing by. But when we are very steadfast in prayer, God is fixed in our heart, and the lost light is restored. Or to pass by is of man, to stand is of God. The Lord then passing by heard the blind man crying, standing still restored him to sight, for by His humanity in compassion to our blindness He has pity upon our cries, by the power of His divinity He pours upon us the light of His grace.

Now for this reason He asks what the blind man wished, that He might stir up his heart to prayer, for He wishes that to be sought in prayer, which He knows beforehand both that we seek and He grants.

AMBROSE. Or, He asked the blind man to the end that we might believe, that without confession no man can be saved.

GREGORY. (ubi sup.) The blind man seeks from the Lord not gold, but light. Let us then seek not for false riches, but for that light which together with the Angels alone we may see, the way whereunto is faith. Well then was it said to the blind, *Receive thy sight; thy faith hath saved thee*. He who sees, also follows, because the good which he understands he practises.

AUGUSTINE. (de Quæst. Ev. l. ii. qu. 48.) If we interpret Jericho to mean the moon, and therefore death, our Lord when approaching His death commanded the light of the Gospel to be preached to the Jews only, who are signified by that one blind man whom Luke speaks of, but rising again from

the dead and ascending to heaven, to both Jews and Gentiles; and these two nations seem to be denoted by the two blind men whom Matthew mentions.

CHAP. 19

19:1–10

1. And Jesus entered and passed through Jericho.
2. And, behold, there was a man named Zacchæus, which was the chief among the Publicans, and he was rich.
3. And he sought to see Jesus who he was; and could not for the press, because he was little of stature.
4. And he ran before, and climbed up into a sycomore tree to see him: for he was to pass that way.
5. And when Jesus came to the place, he looked up, and saw him, and said unto him, Zacchæus, make haste, and come down; for to day I must abide at thy house.
6. And he made haste, and came down, and received him joyfully.
7. And when they saw it, they all murmured, saying, That he was gone to be guest with a man that is a sinner.
8. And Zacchæus stood, and said unto the Lord; Behold, Lord, the half of my goods I give to the poor; and if I have taken any thing from any man by false accusation, I restore him fourfold.
9. And Jesus said unto him, This day is salvation come to this house, forsomuch as he also is a son of Abraham.
10. For the Son of man is come to seek and to save that which was lost.

AMBROSE. Zacchæus in the sycamore, the blind man by the way side: upon the one our Lord waits to shew mercy, upon the other He confers the great glory of abiding in his house. The chief among the Publicans is here fitly introduced. For who will hereafter despair of himself, now that he attains to grace who gained his living by fraud. And he too moreover a rich man, that we may know that not all rich men are covetous.

CYRIL OF ALEXANDRIA. But Zacchæus made no delay in what he did, and so was accounted worthy of the favour of God, which gives sight to the blind, and calls them who are afar off.

TITUS BOSTRENSIS. The seed of salvation had begun to spring up in him, for he desired to see Jesus, having never seen Him. For if he had seen Him, he would long since have given up the Publican's wicked life. No one that sees Jesus can remain any longer in wickedness. But there were two obstacles to his seeing Him. The multitude not so much of men as of his sins prevented him, for he was little of stature.

AMBROSE. What means the Evangelist by describing his stature, and that of none other? It is perhaps because he was young in wickedness, or as yet weak in the faith. For he was not yet prostrate in sin who could climb up. He had not yet seen Christ.

TITUS BOSTRENSIS. But he discovered a good device; running before he climbed up into a sycamore, and saw Him whom he had long wished for, i. e. Jesus, passing by. Now Zacchæus desired no more than to see, but He who is able to do more than we ask for, granted to Him far above what he expected; as it follows, *And when Jesus came to the place, he looked up, and saw him*. He saw the soul of the man striving earnestly to live a holy life, and converts him to godliness.

AMBROSE. Uninvited he invites Himself to his house; as it follows, *Zacchæus, make haste, and come down, & c.* for He knew how richly He would reward his hospitality. And though He had not yet heard the word of invitation, He had already seen the will.

BEDE. See here, the camel disencumbered of his hunch passes through the eye of a needle, that is, the rich man and the publican abandoning his love of riches, and loathing his dishonest gains, receives the blessing of his

Lord's company. It follows, *And he made haste, and came down, and received him joyfully.*

AMBROSE. Let the rich learn that guilt attaches not to the goods themselves, but to those who know not how to use them. For riches, as they are hindrances to virtue in the unworthy, so are they means of advancing it in the good.

PSEUDO-CHRYSOSTOM. (Hom. de cæc. et Zacc.) Observe the gracious kindness of the Saviour. The innocent associates with the guilty, the fountain of justice with covetousness, which is the source of injustice. Having entered the publican's house, He suffers no stain from the mists of avarice, but disperses them by the bright beam of His righteousness. But those who deal with biting words and reproaches, try to cast a slur upon the things which were done by Him; for it follows, *And when they saw it, they all murmured, saying, That he was gone to be guest with a man that is a sinner.* But He, though accused of being a wine-bibber and a friend of publicans, regarded it not, so long as He could accomplish His end. As a physician sometimes can not save his patients from their diseases without the defilement of blood. And so it happened here, for the publican was converted, and lived a better life. *Zacchæus stood, and said unto the Lord, Behold, Lord, the half of my goods I give to the poor; and if I have defrauded any man, I restore him fourfold.* Behold here is a marvel: without learning he obeys. And as the sun pouring its rays into a house enlightens it not by word, but by work, so the Saviour by the rays of righteousness put to flight the darkness of sin; for the light shineth in darkness. Now every thing united is strong, but divided, weak; therefore Zacchæus divides into two parts his substance. But we must be careful to observe, that his wealth was not made up from unjust gains, but from his patrimony, else how could he restore fourfold what he had unjustly extorted. He knew that the law ordered what was wrongly taken away to be restored fourfold, that if the law deterred not, a man's losses might soften him. Zacchæus waits not for the judgment of the law, but makes himself his own judge.

THEOPHYLACT. If we examine more closely, we shall see that nothing was left of his own property. For having given half of his goods to the poor, out of the remainder he restored fourfold to those whom he had injured. He not only promised this, but did it. For he says not, "I will give the half, and I will restore fourfold, but, *I give, and I restore.* To such Christ announces

salvation; *Jesus saith unto him, This day is salvation come to this house*, signifying that Zacchæus had attained to salvation, meaning by the house the inhabitant thereof. And it follows, *forasmuch as he also is a son of Abraham*. For He would not have given the name of a son of Abraham to a lifeless building.

BEDE. Zacchæus is called the son of Abraham, not because he was born of Abraham's seed, but because he imitates his faith, that as Abraham left his country and his father's house, so he abandoned all his goods in giving them to the poor. And He well says, "He also," to declare that not only those who had lived justly, but those who are raised up from a life of injustice, belong to the sons of promise.

THEOPHYLACT. He said not that he "was" a son of Abraham, but that he now is. For before when he was the chief among the publicans, and bore no likeness to the righteous Abraham, he was not his son. But because some murmured that he tarried with a man who was a sinner, he adds in order to restrain them, *For the Son of man came to seek and to save that which was lost*.

PSEUDO-CHRYSOSTOM. (ubi sup.) Why do ye accuse me if I bring sinners to righteousness? So far am I from hating them, that for their sakes I came. For I came to heal, not to judge, therefore am I the constant guest of those that are sick, and I suffer their noisomeness that I may supply remedies. But some one may ask, how does Paul bid us, *If we have a brother that is a fornicator or covetous man, with such not even to take food*; (1 Cor. 5:11.) whereas Christ was the guest of publicans? They were not as yet so far advanced as to be brethren, and besides, St. Paul bids us avoid our brethren only when they persist in evil, but these were converted.

BEDE. Mystically, Zacchæus, which is by interpretation "justified," signifies the Gentile believers, who were depressed and brought very low by their worldly occupations, but sanctified by God. And he was desirous to see our Saviour entering Jericho, inasmuch as he sought to share in that faith which Christ brought into the world.

CYRIL OF ALEXANDRIA. The crowd is the tumultuous state of an ignorant multitude, which cannot see the lofty top of wisdom. Zacchæus therefore, while he was in the crowd, saw not Christ, but having advanced beyond the

vulgar ignorance, was thought worthy to entertain Him, whom he desired to look upon.

BEDE. Or the crowd, that is, the general habit of vice, which rebuked the blind man crying out, lest he should seek the light, also impedes Zacchæus looking up, that he might not see Jesus; that as by crying out the more the blind man overcame the crowd, so the man weak in the faith by forsaking earthly things, and climbing the tree of the Cross, surmounts the opposing multitude. The sycamore, which is a tree resembling the mulberry in foliage, but exceeding it in height, whence by the Latins it is called “lofty,” is called the “foolish fig-tree;” and so the Cross of our Lord sustains believers, as the fig-tree figs, and is mocked by unbelievers as foolishness. This tree Zacchæus, who was little in stature, climbed up, that he might be raised together with Christ; for every one who is humble, and conscious of his own weakness, cries out, *God forbid that I should glory, save in the cross of our Lord Jesus Christ.* (Gal. 6:14.)

AMBROSE. He has well added, that our Lord was to pass *that* way, either where the sycamore-tree was, or where he was who was about to believe, that so He might preserve the mystery, and sow the seeds of grace. For He had so come as that through the Jews He came to the Gentiles. He sees then Zacchæus above, for already the excellence of his faith shone forth amidst the fruits of good works, and the loftiness of the fruitful tree; but Zacchæus stands out above the tree, as one who is above the law.

BEDE. The Lord as He journeyed came to the place where Zacchæus had climbed the sycamore, for having sent His preachers throughout the world in whom He Himself spoke and went, He comes to the Gentile people, who were already raised up on high through faith in His Passion, and whom when He looked up He saw, for He chose them through grace. Now our Lord once abode in the house of the chief of the Pharisees, but when He did works such as none but God could do, they railed at Him. Wherefore hating their deeds He departed, saying, *Your house shall be left unto you desolate;* (Matt. 23:38.) but now He must needs stay at the house of the weak Zacchæus, that is, by the grace of the new law brightly shining, He must take rest in the hearts of the lowly nations. But that Zacchæus is bid to come down from the sycamore tree, and prepare an abode for Christ, this is what the Apostle says, *Yea, though we have known Christ after the flesh, yet now henceforth know we Him no more.* (2 Cor. 5:16.) And again elsewhere,

For though he was crucified through weakness, yet he liveth by the power of God. (2 Cor. 13:4.) It is plain that the Jews always hated the salvation of the Gentiles; but salvation, which formerly filled the houses of the Jews, has this day shone upon the Gentiles, forasmuch as this people also by believing on God is a son of Abraham.

THEOPHYLACT. It is easy to turn this to a moral use. For whoever surpasses many in wickedness is small in spiritual growth, and cannot see Jesus for the crowd. For disturbed by passion and worldly things, he beholds not Jesus walking, that is, working in us, not recognising His operation. But he climbs up to the top of a sycamore-tree, in that he rises above the sweetness of pleasure, which is signified by a fig, and subduing it, and so becoming more exalted, he sees and is seen by Christ.

GREGORY. (Mor. 27. c. 46.) Or because the sycamore is from its name called the foolish fig, the little Zacchæus gets up into the sycamore and sees the Lord, for they who humbly choose the foolish things of this world are those who contemplate most closely the wisdom of God. For what is more foolish in this world than not to seek for what is lost, to give our possessions to robbers, to return not injury for injury? However, by this wise foolishness, the wisdom of God is seen, not yet really as it is, but by the light of contemplation.

THEOPHYLACT. The Lord said to him, *Make haste and come down*, that is, “Thou hast ascended by penitence to a place too high for thee, come down by humility, lest thy exaltation cause thee to slip. I must abide in the house of a humble man. We have two kinds of goods in us, bodily, and spiritual; the just man gives up all his bodily goods to the poor, but he forsakes not his spiritual goods, but if he has extorted any thing from any one, he restores to him fourfold; signifying thereby that if a man by repentance walks in the opposite path to his former perverseness, he by the manifold practice of virtue heals all his old offences, and so merits salvation, and is called the son of Abraham, because he went out from his own kindred, that is, from his ancient wickedness.

19:11–27

11. And as they heard these things, he added and spake a parable, because he was nigh to Jerusalem, and because they thought that the

kingdom of God should immediately appear.

12. He said therefore, A certain nobleman went into a far country to receive for himself a kingdom, and to return.

13. And he called his ten servants, and delivered them ten pounds, and said unto them, Occupy till I come.

14. But his citizens hated him, and sent a message after him, saying, We will not have this man to reign over us.

15. And it came to pass, that when he was returned, having received the kingdom, then he commanded these servants to be called unto him, to whom he had given the money, that he might know how much every man had gained by trading.

16. Then came the first, saying, Lord, thy pound hath gained ten pounds.

17. And he said unto him, Well, thou good servant: because thou hast been faithful in a very little, have thou authority over ten cities.

18. And the second came, saying, Lord, thy pound hath gained five pounds.

19. And he said likewise to him, Be thou also over five cities.

20. And another came, saying, Lord, behold, here is thy pound, which I have kept laid up in a napkin:

21. For I feared thee, because thou art an austere man: thou takest up that thou layedst not down, and reapest that thou didst not sow.

22. And he saith unto him, Out of thine own mouth will I judge thee, thou wicked servant. Thou knewest that I was an austere man, taking up that I laid not down, and reaping that I did not sow:

23. Wherefore then gavest not thou my money into the bank, that at my coming I might have required mine own with usury?

24. And he said unto them that stood by, Take from him the pound, and give it to him that hath ten pounds.

25. (And they said unto him, Lord, he hath ten pounds.)

26. For I say unto you, That unto every one which hath shall be given; and from him that hath not, even that he hath shall be taken away from him.

27. But those mine enemies, which would not that I should reign over them, bring hither, and slay them before me.

EUSEBIUS. There were some who thought that our Saviour's kingdom would commence at His first coming, and they were expecting it shortly to appear when He was preparing to go up to Jerusalem; so astonished were they by the divine miracles which He did. He therefore informs them, that He should not receive the kingdom from His Father until He had left mankind to go to His Father.

THEOPHYLACT. The Lord points out the vanity of their imaginations, for the senses cannot embrace the kingdom of God; He also plainly shews to them, that as God He knew their thoughts, putting to them the following parable, *A certain nobleman, &c.*

CYRIL OF ALEXANDRIA. This parable is intended to set before us the mysteries of Christ from the first to the last. For God was made man, who was the Word from the beginning; and though He became a servant, yet was He noble because of His unspeakable birth from the Father.

BASIL. (in Esai. c. 13. 13.) Noble, not only in respect of His Godhead, but of His manhood, being sprung from the seed of David according to the flesh. He went into a far country, separated not so much by distance of place as by actual condition. For God Himself is nigh to every one of us, when our good works bind us to Him. And He is afar off, as often as by cleaving to destruction, we remove ourselves away from Him. To this earthly country then He came at a distance from God, that He might receive the kingdom of the Gentiles, according to the Psalm, *Ask of me, and I will give thee the heathen for thine inheritance.* (Ps. 2:8.)

AUGUSTINE. (de Qu. Ev. lib. ii. qu. 40.) Or the far country is the Gentile Church, extending to the uttermost parts of the earth. For He went that the

fulness of the Gentiles might come in; He will return that all Israel may be saved.

EUSEBIUS. Or by His setting out into a far country, He denotes His own ascension from earth to heaven. But when He adds, *To receive for himself a kingdom, and to return*; He points out His second appearance, when He shall come as a King and in great glory. He first of all calls Himself a man, because of His nativity in the flesh, then noble; not yet a King, because as yet at His first appearance He exercised no kingly power. It is also well said to obtain for Himself a kingdom, according to Daniel, *Behold one like the Son of man came with the clouds of heaven, and a kingdom was given to him.* (Dan. 7:13.)

CYRIL OF ALEXANDRIA. *For ascending up to heaven, He sits on the right hand of the Majesty on high.* (Heb. 1:3.) But being ascended, He hath dispensed to those that believe on Him different divine graces, as unto the servants were committed their Lord's goods, that gaining something they might bring him token of their service. As it follows, *And he called his ten servants, and delivered them ten pounds.*

CHRYSTOSTOM. Holy Scripture is accustomed to use the number ten as a sign of perfection, for if any one wishes to count beyond it, he has again to begin from unity, having in ten as it were arrived at a goal. And so in the giving of the talents, the one who reaches the goal of divine obedience is said to have received ten pounds.

AUGUSTINE. (ut sup.) Or by the ten pounds he signifies the law, because of the ten commandments, and by the ten servants, those to whom while under the law grace was preached. For so we must interpret the ten pounds given them for trading, seeing that they understood the law, when its veil was removed, to belong to the Gospel.

BEDE. A pound which the Greeks call $\mu\nu\tilde{\alpha}$ is equal in weight to a hundred drachmas, and every word of Scripture, as suggesting to us the perfection of the heavenly life, shines as it were with the greatness of the hundredth number.

EUSEBIUS. By those then who receive the pounds, He means His disciples, giving a pound to each, since He entrusts to all an equal stewardship; He bade them put it out to use, as it follows, *Occupy till I*

come. Now there was no other employment but to preach the doctrine of His kingdom to those who would hear it. But there is one and the same doctrine for all, one faith, one baptism. And therefore is one pound given to each.

CYRIL OF ALEXANDRIA. But greatly indeed do these differ from those who denied the kingdom of God, of whom it is added, *But his citizens hated him*. And this it is for which Christ upbraided the Jews, when He said, *But now have they both seen and hated me and my Father*. (John 15:24.) But they rejected His kingdom, saying to Pilate, *We have no king but Cæsar*. (John 19:15.)

EUSEBIUS. By *citizens* He signifies the Jews, who were sprung from the same lineage according to the flesh, and with whom He joined in the customs of the law.

AUGUSTINE. (de Quæst. Ev. ut sup.) And they sent a message after Him, because after His resurrection also, they persecuted His Apostles, and refused the preaching of the Gospel.

EUSEBIUS. After our Saviour had instructed them in the things belonging to His first coming, He proceeds to set forth His second coming with majesty and great glory, saying, *And it came to pass, that when he was returned, having received the kingdom*.

CHRYSTOSTOM. (Hom. 39. in 1. ad Cor.) Holy Scripture notes two kingdoms of God, one indeed by creation, since by right of creation He is King over all men; the other by justification, since He reigns over the just, of their own will made subject to Him. And this is the kingdom which He is here said to have received.

AUGUSTINE. (de Quæst. Ev. ut sup.) He also returns after having received His kingdom, because in all glory will He come who appeared lowly to them to whom He said, *My kingdom is not of this world*. (John 18:36.)

CYRIL OF ALEXANDRIA. But when Christ returns, having taken unto Himself His kingdom, the ministers of the word will receive their deserved praises and delight in heavenly rewards, because they multiplied their talent by acquiring more talents, as it is added, *Then came the first, saying, Lord, thy pound has gained ten pounds*.

BEDE. The first servant is the order of teachers sent to the circumcision, who received one pound to put out to use, inasmuch as it was ordered to preach one faith. But this one pound gained ten pounds, because by its teaching it united to itself the people who were subject to the law. It follows, *And he said unto him, Well done, thou good servant: because thou hast been faithful in a very little, &c.* The servant is faithful in a very little who does not adulterate the word of God. For all the gifts we receive now are but small in comparison of what we shall have.

GREEK EXPOSITOR. (Evagrius.) Because he receives the reward of his own good works, he is said to be set over ten cities. And some conceiving unworthily of these promises imagine that they themselves are preferred to magistracies and chief places in the earthly Jerusalem, which is built with precious stones, because they have had their conversation honest in Christ; so little do they purge their soul of all hankering after power and authority among men.

AMBROSE. But the ten cities are the souls over whom he is rightly placed who has deposited in the minds of men his Lord's money and the holy words, which are tried as silver is tried in the fire. For as Jerusalem is said to be built as a city, (Ps. 121:3.) so are peace-making souls. And as angels have rule, so have they who have acquired the life of angels.

It follows, *And the second came, saying, Lord, thy pound has gained five pounds.*

BEDE. That servant is the assembly of those who were sent to preach the Gospel to the uncircumcision, whose pound, that is the faith of the Gospel, gained five pounds, because it converted to the grace of Evangelical faith, the nations before enslaved to the five senses of the body. *And he said likewise to him, Be thou also over five cities;* that is, be exalted to shine through the faith and conversation of those souls which thou hast enlightened.

AMBROSE. Or perhaps differently; he who gained five pounds has all the moral virtues, for there are five senses of the body. He who gained ten has so much more, that is to say, the mysteries of the law as well as the moral virtues. The ten pounds may also here be taken to mean the ten words, that is, the teaching of the law; the five pounds, the ordering of discipline. *But*

the scribe must be perfect in all things. And rightly, since He is speaking of the Jews, are there two only who bring their pounds multiplied, not indeed by a gainful interest of money, but a profitable stewardship of the Gospel. For there is one kind of usury in money lent on interest, another in heavenly teaching.

CHRYSOStOM. For in earthly wealth it does not belong to one man to be made rich without another being made poor, but in spiritual riches, without his making another rich also. For in earthly matters participation lessens, in spiritual it increases wealth.

AUGUSTINE. (de Quæst. Evan. lib. ii. qu. 46.) Or else; That one of those who well employed their money gained ten pounds, another five, signifies that they acquired them for the flock of God, by whom the law was now understood through grace, either because of the ten commandments of the law, or because he, through whom the law was given, wrote five books; and to this belong the ten and five cities over which He appoints them to preside. For the manifold meanings or interpretations which spring up concerning some individual precept or book, when reduced and brought together in one, make as it were a city of living eternal reasons. Hence a city is not a multitude of living creatures, but of reasonable beings bound together by the fellowship of one law. The servants then who bring an account of that which they had received, and are praised for having gained more, represent those giving in their account who have well employed what they had received, to increase their Lord's riches by those who believe on Him, while they who are unwilling to do this are signified by that servant who kept his pound laid up in a napkin; of whom it follows, *And the third came, saying, Lord, behold, here is thy pound, which I have kept laid up in a napkin, &c.* For there are some who flatter themselves with this delusion, saying, It is enough for each individual to answer concerning himself, what need then of others to preach and minister, in order that every one should be compelled also to give an account of himself, seeing that in the Lord's sight even they are without excuse to whom the law was not given, and who were not asleep at the time of the preaching of the Gospel, for they might have known the Creator through the creature; and then it follows, *For I feared thee, because thou art an austere man, &c.* For this is, as it were, to reap when he did not sow, that is, to hold those guilty of ungodliness to whom this word of the law or the Gospel was not preached, and avoiding as it

were this peril of judgment, with slothful toil they rest from the ministration of the word. And this it is to tie up in a napkin what they had received.

THEOPHYLACT. For with a napkin the face of the dead is covered; well then is this idler said to have wrapped up his pound in a napkin, because leaving it dead and unprofitable he neither touched nor increased it.

BEDE. Or to tie up money in a napkin is to hide the gifts we have received under the indolence of a sluggish body. But that which he thought to have used as an excuse is turned to his own blame, as it follows, *He says unto him, Out of thy own mouth will I judge thee, thou wicked servant.* He is called a wicked servant, as being slothful in business, and proud in questioning his Lord's judgment. *Thou knewest that I was an austere man, taking up that I laid not down, and reaping that I did not sow: wherefore then gavest thou not my money into the bank?* As though he said, If thou knewest me to be a hard man, and a seeker of what is not mine own, why did not the thought of this strike thee with terror, that thou mightest be sure that I would require mine own with strictness?

But money or silver is the preaching of the Gospel and the word of God, for the words of the Lord are pure words *as silver tried in the fire.* (Ps. 12:6.) And this word of the Lord ought to be given to the bank, that is, put into hearts meet and ready to receive it.

AUGUSTINE. (de Quæst. Ev. ubi sup.) Or the bank into which the money was to be given, we take to be the very profession of religion which is publicly put forth as a means necessary to salvation.

CHRYSOSTOM. In the payment of earthly riches the debtors are obliged only to strictness. Whatever they receive, so much must they return, nothing more is required of them. But with regard to the words of God, we are not only bound diligently to keep, but we are commanded to increase; and hence it follows, *that at my coming I might have required the same with usury.*

BEDE. For they who by faith receive the riches of the word from a teacher, must by their works pay it back with usury, or be earnestly desirous to know something more than what they have as yet learnt from the mouth of their preachers.

CYRIL OF ALEXANDRIA. It is the work of teachers to engraft in their hearers' minds wholesome and profitable words, but of divine power to win the hearers to obedience, and render their understanding fruitful. Now this servant, so far from being commended or thought worthy of honour, was condemned as slothful, as it follows, *And he said unto them that stood by, Take from him the pound, and give to him that hath ten pounds.*

AUGUSTINE. (de Quæst. Ev. l. ii. qu. 46.) Signifying thereby that both he will lose the gift of God, who having, hath not, that is, useth it not, and that he will have it increased, who having, hath, that is, rightly useth it.

BEDE. The mystical meaning I suppose is this, that at the coming in of the Gentiles all Israel shall be saved, (Rom. 11:26.) and that then the abundant grace of the Spirit will be poured out upon the teachers.

CHRYSOSTOM. (Hom. 43. in Act.) He says then to them that stood by, *Take from him the pound*, because it is not the part of a wise man to punish, but he needs some one else as the minister of the judge in executing punishment. For even God does not Himself inflict punishment, but through the ministry of His angels.

AMBROSE. Nothing is said of the other servants, who like wasteful debtors lost all that they had received. By those two servants who gained by trading, are signified that small number, who in two companies were sent as dressers of the vineyard; by the remainder all the Jews. It follows, *And they said unto him, Lord, he has ten pounds.* And lest this should seem unjust, it is added, *For to every one that hath, it shall be given.*

THEOPHYLACT. For seeing that he gained ten, by multiplying his pound tenfold, it is plain that by having more to multiply, he would be an occasion of greater gain to his Lord. But from the slothful and idle, who stirs not himself to increase what he has received, shall be taken away even that which he possesses, that there may be no gap in the Lord's account when it is given to others and multiplied. But this is not to be applied only to the words of God and teaching, but also to the moral virtues; for in respect of these also, God sends us His gracious gifts, endowing one man with fasting, another with prayer, another with mildness or humility; but all these so long as we watch strictly over ourselves we shall multiply, but if we grow cold we shall extinguish. He adds of His adversaries, *But those mine enemies*

who would not that I should reign over them, bring them hither, and slay them before me.

AUGUSTINE. (ubi sup.) Whereby He describes the ungodliness of the Jews who refused to be converted to Him.

THEOPHYLACT. Whom he will deliver to death, casting them into the outer fire. But even in this world they were most miserably slain by the Roman army.

CHRYSTOSTOM. These things are of force against the Marcionists. For Christ also says, *Bring hither my enemies, and slay them before me.* (Mat. 21:41). Whereas they say Christ indeed is good, but the God of the Old Testament evil. Now it is plain that both the Father and the Son do the same things. For the Father sends His army to the vineyard, and the Son causes His enemies to be slain before Him.

CHRYSTOSTOM. (Hom. 78. in Matt. Mat. 25.) This parable as it is related in Luke is different from that given in Matthew concerning the talents. For in the former indeed out of one and the same principal there were different sums produced, seeing that from the profits of one pound received, one servant brought five, another ten pounds. But with Matthew it is very different. For he who received two pounds, thereto added two more. He who received five, gained as much again. So the rewards given are unlike also.

19:28–36

28. And when he had thus spoken, he went before, ascending up to Jerusalem.

29. And it came to pass, when he was come nigh to Bethphage and Bethany, at the mount called the mount of Olives, he sent two of his disciples,

30. Saying, Go ye into the village over against you; in the which at your entering ye shall find a colt tied, whereon yet never man sat: loose him, and bring him hither.

31. And if any man ask you, Why do ye loose him? thus shall ye say unto him, Because the Lord hath need of him.

32. And they that were sent went their way, and found even as he had said unto them.

33. And as they were loosing the colt, the owners thereof said unto them, Why loose ye the colt?

34. And they said, The Lord hath need of him.

35. And they brought him to Jesus: and they cast their garments upon the colt, and they set Jesus thereon.

36. And as he went, they spread their clothes in the way.

TITUS BOSTRENSIS. Because the Lord had said, *The kingdom of heaven is at hand*, they that saw Him going up to Jerusalem thought that He was going then to commence the kingdom of God. When then the parable was finished in which He reprov'd the error above mentioned, and shewed plainly that He had not yet vanquished that death which was plotting against him, he proceeded forth to His passion, going up to Jerusalem.

BEDE. Proving at the same time that the parable had been pronounced concerning the end of that city which was about both to slay Him, and to perish itself by the scourge of the enemy. It follows, *And it came to pass, when he was come nigh to Bethphage, &c.* Bethphage was a small village belonging to the priests on Mount Olivet. Bethany was also a little town or hamlet on the side of the same mountain, about fifteen stades from Jerusalem.

CHRYSTOSTOM. (Hom. 66. in Matt.) At the beginning of His ministry our Lord shewed Himself indifferent to the Jews, but when He had given sufficient token of His power, He transacts every thing with the highest authority. Many are the miracles which then took place. He foretold to them, ye shall find an unbroken colt. He foretels also that no one should hinder them, but as soon as they heard it, should hold their peace.

TITUS BOSTRENSIS. Here it was evident that there would be a divine summons. For no one can resist God calling for what is His own. But the disciples when ordered to fetch the colt refused not the office as a slight one, but went to bring him.

BASIL. So likewise should we set about even the lowest works with the greatest zeal and affection, knowing that whatever is done with God before our eyes is not slight, but meet for the kingdom of heaven.

TITUS BOSTRENSIS. They who had tied the ass are struck dumb, because of the greatness of His mighty power, and are unable to resist the words of the Saviour; for “the Lord” is a name of majesty, and as a King was He about to come in the sight of all the people.

AUGUSTINE. (de con. Ev. lib. ii. cap. 66.) Nor matters it that Matthew speaks of an ass and its foal, while the others say nothing of the ass; for when both may be conceived, there is no variance even though one relate one thing, and another another, much less where one relates one thing, another both.

GLOSS. (non occ.) The disciples waited upon Christ not only in bringing the colt of another, but also with their own garments, some of which they placed upon the ass, others they strewed in the way.

BEDE. According to the other Evangelists, not the disciples only, but very many also out of the crowds scattered their garments in the way.

AMBROSE. Mystically, our Lord came to Mount Olivet, that he might plant new olive trees on the heights of virtue. And perhaps the mountain itself is Christ, for who else could bear such fruit of olives abounding in the fulness of the Spirit?

BEDE. Rightly are the towns described as placed on Mount Olivet, that is, on the Lord Himself, who rekindles the unction of spiritual graces with the light of knowledge and piety.

ORIGEN. Bethany is interpreted, the house of obedience, but Bethphage the house of cheek bones, being a place belonging to the priests, for cheek bones in the sacrifices were the right of the priests, as it is commanded in the law. To that place then where obedience is, and where the priests have the possession, our Saviour sends His disciples to loose the ass’s colt.

AMBROSE. For they were in the village, and the colt was tied with its mother, nor could it be loosed except by the command of the Lord. The apostle's hand looses it. Such was the act, such the life, such the grace. Be such, that thou mayest be able to loose those that are bound. In the ass indeed Matthew represented the mother of error, but in the colt Luke has described the general character of the Gentile people. And rightly, *whereon yet never man sat*, for none before Christ called the nations of the Gentiles into the Church. But this people was tied and bound by the chains of iniquity, being subject to an unjust master, the servant of error, and could not claim to itself authority whom not nature but crime had made guilty. Since *the Lord* is spoken of, one master is recognised. O wretched bondage under a doubtful mastery! For he has many masters who has not one. Others bind that they may possess, Christ looses that he may keep, for He knew that gifts are more powerful than chains.

ORIGEN. There were then many masters of this colt, before that the Saviour had need of him. But as soon as He began to be the master, there ceased to be any other. For no one can serve God and mammon. (Matt. 6:24.) When we are the servants of wickedness we are subject to many vices and passions, but the Lord has need of the colt, because He would have us loosed from the chain of our sins.

ORIGEN. (sup. Joan. tom. ii.) Now I think this place is not without reason said to be a small village. For as if it were a village without any further name, in comparison of the whole earth the whole heavenly country is despised.

AMBROSE. Nor is it for nothing that two disciples are directed thither; Peter to Cornelius, Paul to the rest. And therefore He did not mark out the persons, but determined the number. Still should any one require the persons, he may believe it to be spoken of Philip, whom the Holy Spirit sent to Gaza, when he baptized the eunuch of Queen Candace. (Acts 8:38.)

THEOPHYLACT. Or the two sent imply this, that the Prophets and Apostles make up the two steps to the bringing in of the Gentiles, and their subjection to Christ. But they bring the colt from a certain village, that it may be known to us that this people was rude and unlearned.

CYRIL OF ALEXANDRIA. Those men who were directed, when they were loosing the colt, did not use their own words, but spoke as Jesus had told them, that you may know that not by their own words, but the word of God, not in their own name but in Christ's, they implanted the faith among the Gentile nations; and by the command of God the hostile powers ceased, which claimed to themselves the obedience of the Gentiles.

ORIGEN. (in Luc. 37.) The disciples next place their garments upon the ass, and cause the Saviour to sit thereon, inasmuch as they take upon themselves the word of God, and make it to rest upon the souls of their hearers. They divest themselves of their garments, and strew them in the way, for the clothing of the Apostles is their good works. And truly does the ass loosened by the disciples and carrying Jesus, walk upon the garments of the Apostles, when it imitates their doctrine. Which of us is so blessed, that Jesus should rest upon him?

AMBROSE. For it pleased not the Lord of the world to be borne upon the ass's back, save that in a hidden mystery by a more inward sitting, the mystical Ruler might take His seat in the secret depths of men's souls, guiding the footsteps of the mind, bridling the wantonness of the heart. His word is a rein, His word is a goad.

19:37–40

37. And when he was come nigh, even now at the descent of the mount of Olives, the whole multitude of the disciples began to rejoice and praise God with a loud voice for all the mighty works that they had seen;

38. Saying, Blessed be the King that cometh in the name of the Lord: peace in heaven, and glory in the highest.

39. And some of the Pharisees from among the multitude said unto him, Master, rebuke thy disciples.

40. And he answered and said unto them, I tell you that, if these should hold their peace, the stones would immediately cry out

ORIGEN. As long as our Lord was in the mount His Apostles only were with Him, but when He began to be near the descent, then there came to

Him a multitude of the people.

THEOPHYLACT. He calls by the name of disciples not only the twelve, or the seventy-two, but all who followed Christ, whether for the sake of the miracles, or from a certain charm in His teaching, and to them may be added the children, as the other Evangelists relate. Hence it follows, *For all the mighty works which they had seen.*

BEDE. They beheld indeed many of our Lord's miracles, but marvelled most at the resurrection of Lazarus. For as John says, *For this cause the people also met him, for that they heard that he had done this miracle.* For it must be observed that this was not the first time of our Lord's coming to Jerusalem, but He came often before, as John relates.

AMBROSE. The multitude then acknowledging God, proclaims Him King, repeats the prophecy, and declares that the expected Son of David according to the flesh had come, saying, *Blessed be the King that cometh in the name of the Lord.*

BEDE. That is, in the name of God the Father, although it might be taken "in His own name," since He Himself is the Lord. But His own words are better guides to the meaning when He says, *I am come in my Father's name.* For Christ is the Master of humility. Christ is not called King as one who exacts tribute, or arms His forces with the sword, or visibly crushes His enemies, but because He rules men's minds, and brings them believing, hoping, and loving into the kingdom of heaven. For He was willing to be King of Israel, to shew His compassion, not to increase His power. But because Christ appeared in the flesh, as the redemption and light of the whole world, well do both the heaven and earth, each in their turn, chaunt His praises. When He is born into the world, the heavenly hosts sing; when He is about to return to heaven, men send back their note of praise. As it follows, *Peace in heaven.*

THEOPHYLACT. That is, the ancient warfare, wherein we were at enmity against God, has ceased. *And glory in the highest,* inasmuch as Angels are glorifying God for such a reconciliation. For this very thing, that God visibly walks in the land of His enemies, shews that He has peace with us. But the Pharisees when they heard that the crowd called Him King, and praised Him as God, murmured, imputing the name of King to sedition, the

name of God to blasphemy. *And some of the Pharisees said, Master, rebuke thy disciples.*

BEDE. O the strange folly of the envious; they scruple not to call Him Master, because they knew He taught the truth, but His disciples, as though themselves were better taught, they deem worthy of rebuke.

CYRIL OF ALEXANDRIA. But the Lord forbade not them that glorified Him as God, but rather forbade those that blamed them, so bearing witness to Himself concerning the glory of the Godhead. Hence it follows, *He answered and said unto them, I tell you, if these should hold their peace, the stones would immediately cry out.*

THEOPHYLACT. As if He said, Not without cause do men praise me thus, but being constrained by the mighty works which they have seen.

BEDE. And so at the crucifixion of our Lord, when His kinsfolk were silent from fear, the stones and rocks sang forth, while after that He gave up the ghost, the earth was moved, and the rocks were rent, and the graves opened.

AMBROSE. Nor is it wonderful that the stones against their nature should chaunt forth the praises of the Lord, whom His murderers, harder than the rocks, proclaim aloud, that is, the multitude, in a little while about to crucify their God, denying Him in their hearts, whom with their mouths they confess. Or perhaps it is said, because, when the Jews were struck silent after the Lord's Passion, the living stones, as Peter calls them, (1 Pet. 2:5.) were about to cry out.

ORIGEN. When we also are silent, (that is, when the love of many waxeth cold,) the stones cry out, for God can from stones raise up children to Abraham.

AMBROSE. Rightly we read that the crowds praising God met Him at the descent of the mountain, that they might signify that the works of the heavenly mystery had come to them from heaven.

BEDE. Again, when our Lord descends from the mount of Olives, the multitude descend also, because since the Author of mercy has suffered humiliation, it is necessary that all those who need His mercy should follow His footsteps.

19:41–44

41. And when he was come near, he beheld the city, and wept over it,

42. Saying, If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes.

43. For the days shall come upon thee, that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side,

44. And shall lay thee even with the ground, and thy children within thee; and they shall not leave in thee one stone upon another; because thou knewest not the time of thy visitation.

ORIGEN. All the blessings which Jesus pronounced in His Gospel He confirms by His own example, as having declared, *Blessed are the meek*; He afterwards sanctions it by saying, *Learn of me, for I am meek*; and because He had said, *Blessed are they that weep*, He Himself also wept over the city.

CYRIL OF ALEXANDRIA. For Christ had compassion upon the Jews, who wills that all men should be saved. Which had not been plain to us, were it not revealed by a certain mark of His humanity. For tears poured forth are the tokens of sorrow.

GREGORY. (Hom. 39. in Ev.) The merciful Redeemer wept then over the fall of the false city, which that city itself knew not was about to come upon it. As it is added, *saying, If thou hadst known, even thou* (we may here understand) *wouldest weep*. Thou who now rejoicest, for thou knowest not what is at hand. It follows, *at least in this thy day*. For when she gave herself up to carnal pleasures, she had the things which in her day might be her peace. But why she had present goods for her peace, is explained by what follows, *But now they are hidden from thy eyes*. For if the eyes of her heart had not been hidden from the future evils which were hanging over her, she would not have been joyful in the prosperity of the present. Therefore He shortly added the punishment which was near at hand, saying, *For the days shall come upon thee*.

CYRIL OF ALEXANDRIA. *If thou hadst known, even thou.* The Jews were not worthy to receive the divinely inspired Scriptures, which relate the mystery of Christ. For as often as Moses is read, a veil overshadows their heart that they should not see what has been accomplished in Christ, who being the truth puts to flight the shadow. And because they regarded not the truth, they rendered themselves unworthy of the salvation which flows from Christ.

EUSEBIUS. He here declares that His coming was to bring peace to the whole world. For unto this He came, that He should preach both to them that were near, and those that were afar off. But as they did not wish to receive the peace that was announced to them, it was hid from them. And therefore the siege which was shortly to come upon them He most expressly foretells, adding, *For the days shall come upon thee, &c.*

GREGORY. (ut sup.) By these words the Roman leaders are pointed out. For that overthrow of Jerusalem is described, which was made by the Roman emperors Vespasian and Titus.

EUSEBIUS. But how these things were fulfilled we may gather from what is delivered to us by Josephus, who though he was a Jew, related each event as it took place, in exact accordance with Christ's prophecies.

GREGORY. This too which is added, namely, *They shall not leave in thee one stone upon another*, is now witnessed in the altered situation of the same city, which is now built in that place where Christ was crucified without the gate, whereas the former Jerusalem, as it is called, was rooted up from the very foundation. And the crime for which this punishment of overthrow was inflicted is added, *Because thou knewest not the time of thy visitation.*

THEOPHYLACT. That is, *of my coming*. For I came to visit and to save thee, which if thou hadst known and believed on Me, thou mightest have been reconciled to the Romans, and exempted from all danger, as did those who believed on Christ.

ORIGEN. I do not deny then that the former Jerusalem was destroyed because of the wickedness of its inhabitants, but I ask whether the weeping might not perhaps concern this your spiritual Jerusalem. For if a man has sinned after receiving the mysteries of truth, he will be wept over.

Moreover, no Gentile is wept over, but he only who was of Jerusalem, and has ceased to be.

GREGORY. (ut sup.) For our Redeemer does not cease to weep through His elect whenever he perceives any to have departed from a good life to follow evil ways. Who if they had known their own damnation, hanging over them, would together with the elect shed tears over themselves. But the corrupt soul here has its day, rejoicing in the passing time; to whom things present are its peace, seeing that it takes delight in that which is temporal. It shuns the foresight of the future which may disturb its present mirth; and hence it follows, *But now are they hid from thine eyes.*

ORIGEN. But our Jerusalem is also wept over, because after sin enemies surround it, (that is, wicked spirits,) and cast a trench round it to besiege it, and leave not a stone behind; especially when a man after long continency, after years of chastity, is overcome, and enticed by the blandishments of the flesh, has lost his fortitude and his modesty, and has committed fornication, they will not leave on him one stone upon another, according to Ezekiel, *His former righteousness I will not remember.* (Ezek 18:24.)

GREGORY. (Hom. 39. in Ev.) Or else; The evil spirits lay siege to the soul, as it goes forth from the body, for being seized with the love of the flesh, they caress it with delusive pleasures. They surround it with a trench, because bringing all its wickedness which it has committed before the eyes of its mind, they close confine it to the company of its own damnation, that being caught in the very extremity of life, it may see by what enemies it is blockaded, yet be unable to find any way of escape, because it can no longer do good works, since those which it might once have done it despised. On every side also they inclose the soul when its iniquities rise up before it, not only in deed but also in word and thought, that she who before in many ways greatly enlarged herself in wickedness, should now at the end be straitened every way in judgment. Then indeed the soul by the very condition of its guilt is laid prostrate on the ground, while its flesh which it believed to be its life is bid to return to dust. Then its children fall in death, when all unlawful thoughts which only proceed from it, are in the last punishment of life scattered abroad. These may also be signified by the stones. For the corrupt mind when to a corrupt thought it adds one more corrupt, places one stone upon another. But when the soul is led to its doom, the whole structure of its thoughts is rent asunder. But the wicked soul God

ceases not to visit with His teaching, sometimes with the scourge and sometimes with a miracle; that the truth which it knew not it may hear, and though still despising it, may return pricked to the heart in sorrow, or overcome with mercies may be ashamed at the evil which it has done. But because it knows not the time of its visitation, at the end of life it is given over to its enemies, that with them it may be joined together in the bond of everlasting damnation.

19:45–48

45. And he went into the temple, and began to cast out them that sold therein, and them that bought;

46. Saying unto them, It is written, My house is the house of prayer: but ye have made it a den of thieves.

47. And he taught daily in the temple. But the Chief Priests and the Scribes and the chief of the people sought to destroy him,

48. And could not find what they might do: for all the people were very attentive to hear him.

GREGORY. (ut sup.) When He had related the evils that were to come upon the city, He straightway entered the temple, that He might cast out them that bought and sold in it. Shewing that the destruction of the people arose chiefly from the guilt of the priests.

AMBROSE. For God wishes not His temple to be a house of traffic, but the dwelling-place of holiness, nor does He fix the priestly service in a saleable performance of religion, but in a free and willing obedience.

CYRIL OF ALEXANDRIA. Now there were in the temple a number of sellers who sold animals, by the custom of the law, for the sacrificial victims, but the time was now come for the shadows to pass away, and the truth of Christ to shine forth. Therefore Christ, who together with the Father was worshipped in the temple, commanded the customs of the law to be reformed, but the temple to become a house of prayer; as it is added, *My house, &c.*

GREGORY. For they who sat in the temple to receive money would doubtless sometimes make exaction to the injury of those who gave them none.

THEOPHYLACT. The same thing our Lord did also at the beginning of His preaching, as John relates; and now He did it a second time, because the crime of the Jews was much increased by their not having been chastened by the former warning.

AUGUSTINE. (de Qu. Ev. lib. ii. qu. 48.) Now mystically, you must understand by the temple Christ Himself, as man in His human nature, or with His body united to Him, that is, the Church. But inasmuch as He is the Head of the Church, it was said, *Destroy this temple, and I will raise it up in three days.* (John 2:19.) Inasmuch as the Church is joined to Him, is the temple so interpreted, of which He seems to have spoken in the same place, *Take these away from hence*; signifying that there would be those in the Church who would rather be pursuing their own interest, or find a shelter therein to conceal their wickedness, than follow after the love of Christ, and by confession of their sins receiving pardon be restored.

GREGORY. (Hom. 39. ut sup.) But our Redeemer does not withdraw His word of preaching even from the unworthy and ungrateful. Accordingly after having by the ejection of the corrupt maintained the strictness of discipline, He now pours forth the gifts of grace. For it follows, *And he was teaching daily in the temple.*

CYRIL OF ALEXANDRIA. Now from what Christ had said and done it was meet that men should worship Him as God, but far from doing this, they sought to slay Him; as it follows, *But the chief priests and scribes and the chief of the people sought to destroy him.*

BEDE. Either because He daily taught in the temple, or because He had cast the thieves therefrom, or that coming thereto as King and Lord, He was greeted with the honour of a heavenly hymn of praise.

CYRIL OF ALEXANDRIA. But the people held Christ in far higher estimation than the Scribes and Pharisees, and chiefs of the Jews, who not receiving the faith of Christ themselves, rebuked others. Hence it follows, *And they could not find what they might do: for all the people were very attentive to hear him.*

BEDE. This may be taken in two ways; either that fearing a tumult of the people they knew not what they should do with Jesus, whom they had settled to destroy; or they sought to destroy Him because they perceived their own authority set aside, and multitudes flocking to hear Him.

GREGORY. (ut sup.) Mystically, such as the temple of God is in a city, such is the life of the religious in a faithful people. And there are frequently some who take upon themselves the religious habit, and while they are receiving the privilege of Holy Orders, are sinking the sacred office of religion into a bargain of worldly traffic. For the sellers in the temple are those who give at a certain price that which is the rightful possession of others. For to sell justice is to observe it on condition of receiving a reward. But the buyers in the temple are those, who whilst unwilling to discharge what is just to their neighbour, and disdaining to do what they are in duty bound to, by paying a price to their patrons, purchase sin.

ORIGEN. If any then sells, let him be cast out, and especially if he sells doves. For of those things which have been revealed and committed to me by the Holy Spirit, I either sell for money to the people, or do not teach without hire, what else do I but sell a dove, that is, the Holy Spirit?

AMBROSE. Therefore our Lord teaches generally that all worldly bargains should be far removed from the temple of God; but spiritually He drove away the money-changers, who seek gain from the Lord's money, that is, the divine Scripture, lest they should discern good and evil.

GREGORY. (ut sup.) And these make the house of God a den of thieves, because when corrupt men hold religious offices, they slay with the sword of their wickedness their neighbours, whom they ought to raise to life by the intercession of their prayers. The temple also is the soul of the faithful, which if it put forth corrupt thoughts to the injury of a neighbour, then is it become as it were a lurking place of thieves. But when the soul of the faithful is wisely instructed to shun evil, truth teaches daily in the temple.

20:1–8

1. And it came to pass, that on one of those days, as he taught the people in the temple, and preached the Gospel, the Chief Priests and the Scribes came upon him with the elders,

2. And spake unto him, saying, Tell us, by what authority doest thou these things? or who is he that gave thee this authority?

3. And he answered and said unto them, I will also ask you one thing; and answer me:

4. The baptism of John, was it from heaven, or of men?

5. And they reasoned with themselves, saying, If we shall say, From heaven; he will say, Why then believed ye him not?

6. But and if we say, Of men; all the people will stone us: for they be persuaded that John was a prophet.

7. And they answered, that they could not tell whence it was.

8. And Jesus said unto them, Neither tell I you by what authority I do these things.

AUGUSTINE. (de con. Ev. l. ii. c. 69.) Having related the casting out of those that bought and sold in the temple, Luke omits Christ's going to Bethany and His return again to the city, and the circumstances of the fig-tree, and the answer which was made to the astonished disciples, concerning the power of faith. And having omitted all these, as he does not, like Mark, pursue the events of each day in order, he commences with these words, *And it came to pass, that on one of those days*; by which we may understand that day on which Matthew and Mark related that event to have taken place.

EUSEBIUS. But the rulers who should have been struck with wonder at one who taught such heavenly doctrines, and have been convinced by His words and deeds that this was the same Christ whom the Prophets had foretold, came to hinder Him, so helping onward the destruction of the people. For it

follows, *And spake unto him, saying, Tell us, by what authority doest thou these things? &c.* As if he said; By the law of Moses, those only who are sprung from the blood of Levi have authority to teach, and power over the sacred buildings. But Thou who art of the line of Judah usurpest the offices assigned to us. Whereas, O Pharisee, if thou hadst known the Scriptures, thou wouldest have called to mind that this is the Priest after the order of Melchisedec, who offers to God them that believe on Him by that worship which is above the law. Why then art thou troubled. He cast out of the sacred house things which seemed necessary for the sacrifices of the law, because He calls us by faith to the true righteousness.

BEDE. Or when they say, *By what authority doest thou these things?* they doubt concerning the power of God, and wish it to be understood that of the devil He doeth this. Adding moreover, *And who is he that gave thee this authority?* Most plainly do they deny the Son of God when they think that not by His own power but another's He doeth miracles. Now our Lord by a simple answer might have refuted such a calumny; but He wisely asks a question, that by their silence or their words they might condemn themselves. *And he answered and said unto them, I also will ask, &c.*

THEOPHYLACT. For that He might shew that they had always rebelled against the Holy Spirit, and that besides Isaiah, whom they remembered not, they had refused to believe John whom they had lately seen; He now in his turn puts the question to them, proving that if so great a Prophet as John who was accounted greatest among them had been disbelieved when he testified of Him, they would in no wise believe Him, answering by what authority He did this.

EUSEBIUS. His question concerning John the Baptist is not from whence was he sprung, but whence received he his law of baptism But they feared not to shun the truth. For God sent John as a voice, crying, *Prepare ye the way of the Lord.* But they dreaded to speak the truth, lest it should be said, *Why did ye not believe?* and they scruple to blame the forerunner, not from fear of God, but of the people; as it follows, *And they reasoned within themselves, saying, If we shall say, From, heaven; he will say, Why then believed ye him not.*

BEDE. As if He should say, He whom yon confess had his gift of prophecy from heaven, and gave testimony to Me. And ye heard from him by what

power I should do these things. It follows, *But if we shall say, Of men; the whole people will stone us: for they be persuaded that John was a prophet.* Therefore perceived they in whatever way they should answer they would fall into a trap, fearing the stoning, but much more the confession of the truth. And then it follows, *And they answered, that they could not tell whence it was.* Because they will not confess that which they knew, they were baffled, and the Lord would not tell them what He knew; as it follows, *And Jesus said unto them, Neither will I tell you by what authority I do these things.* For there are two reasons especially why we should conceal the truth from those that ask; for example, when the questioner is incapable of understanding what he asks, or when from hatred or contempt he is unworthy to have his questions answered.

20:9–18

9. Then began he to speak to the people this parable; A certain man planted a vineyard, and let it forth to husbandmen, and went into a far country for a long time.

10. And at the season he sent a servant to the husbandmen, that they should give him of the fruit of the vineyard: but the husbandmen beat him, and sent him away empty.

11. And again he sent another servant: and they beat him also, and entreated him shamefully, and sent him away empty.

12. And again he sent a third: and they wounded him also, and cast him out.

13. Then said the lord of the vineyard, What shall I do? I will send my beloved son: it may be they will reverence him when they see him.

14. But when the husbandmen saw him, they reasoned among themselves, saying, This is the heir: come, let us kill him, that the inheritance may be our's.

15. So they cast him out of the vineyard, and killed him. What therefore shall the lord of the vineyard do unto them?

16. He shall come and destroy these husbandmen, and shall give the vineyard to others. And when they heard it, they said, God forbid.

17. And he beheld them, and said, What is this then that is written, The stone which the builders rejected, the same is become the head of the corner?

18. Whosoever shall fall upon that stone shall be broken; but on whomsoever it shall fall, it will grind him to powder.

EUSEBIUS. The rulers of the Jewish people being now assembled together in the temple, Christ put forth a parable, foretelling by a figure the things they were about to do to Him, and the rejection that was in store for them.

AUGUSTINE. (de con. Ev. l. ii. c. 70.) Matthew has omitted for brevity's sake what Luke has not, namely, that the parable was spoken not to the rulers only who asked concerning His authority, but also to the people.

AMBROSE. Now many derive different meanings from the name vineyard, but Esaias clearly relates the vineyard of the Lord of Sabaoth to be the house of Israel. (Isa. 5.) This vineyard who else but God planted?

BEDE. The man then who plants the vineyard is the same who, according to another parable, hired labourers into his vineyard.

EUSEBIUS. But the parable which Esaias gives denounces the vineyard, whereas our Saviour's parable is not directed against the vineyard, but the cultivators of it; of whom it is added, *And he let it out to husbandmen*, that is, to the elders of the people, and the chief priests, and the doctors, and all the nobles.

THEOPHYLACT. Or each one of the people is the vineyard, each likewise is the husbandman, for every one of us takes care of himself. Having committed then the vineyard to the husbandmen, he went away, that is, he left them to the guidance of their own judgment. Hence it follows, *And went into a far country for a long time*.

AMBROSE. Not that our Lord journeys from place to place, seeing that He is ever present in every place, but that He is more present to those who love Him, while He removes Himself from those who regard Him not. But He

was absent for a long time, lest His coming to require His fruit might seem too early. For the more indulgent it is, it renders obstinacy the less excusable.

CYRIL OF ALEXANDRIA. Or God took Himself away from the vineyard for the course of many years, for since the time that He was seen to descend in the likeness of fire upon Mount Sinai, He no longer vouchsafed to them His visible presence; though no change took place, in which He sent not His prophets and righteous men to give warning thereof; as it follows, *And at the time of the vintage he sent a servant to the husbandmen, that they should give him of the fruit of the vineyard.* (Exod. 19.)

THEOPHYLACT. He says of the fruit of the vineyard, because not the whole fruit, but part only, He wished to receive. For what does God gain from us, but His own knowledge, which is also our profit.

BEDE. But it is rightly written fruit, not increase. For there was no increase in this vineyard. The first servant sent was Moses, who for forty years sought of the husbandmen the fruit of the law which he had given, but he was wroth against them, for they provoked his spirit. Hence it follows, *But they beat him, and sent him away empty.*

AMBROSE. And it came to pass that He ordained many others, whom the Jews sent back to him disgraced and empty, for they could reap nothing from them; as it follows, *And again he sent another servant.*

BEDE. By the other servant is meant David, who was sent after the commandment of the law, that he by the music of his psalmody might stir up the husbandmen to the exercise of good works. But they on the contrary declared, *What portion have we in David, neither have we inheritance in the son of Jesse.* (1 Sam. 20:1.). Hence it follows, *And they beat him also, and entreated him shamefully, and sent him away empty.* (1 Kings 12:16.) But He does not stop here, for it follows, *And again he sent a third:* whereby we must understand the company of prophets who constantly visited the people with their testimony. But which of the Prophets did they not persecute; as it follows, *And they wounded him also, and cast him out.* Now these three successions of servants, our Lord elsewhere shews to comprehend under a figure all the teachers under the law, when He says,

For all those things must be fulfilled which were written in the law of Moses, and the Prophets, and the Psalms, concerning me.

THEOPHYLACT. After the prophets then had suffered all these things, the Son is delegated; for it follows, *Then said the Lord of the vineyard, What shall I do?* That the Lord of the vineyard speaks doubtingly, arises not from ignorance, for what is there that the Lord knows not? but He is said to hesitate, that the free will of man may be preserved.

CYRIL OF ALEXANDRIA. The Lord of the vineyard also ponders what He should do, not that He is in need of ministers, but that having thoroughly tried every device of human aid, yet His people being in no wise healed, He may add something greater; as He goes on to say, *I will send my beloved son: it may be they will reverence him when they see him.*

THEOPHYLACT. Now He said this, not as ignorant that they would treat Him worse than they did the prophets, but because the Son ought to be revered by them. But if they should still be rebellious and slay Him, this would crown their iniquity. Lest therefore any should say that the Divine Presence has necessarily been the cause of their disobedience, He uses purposely this doubtful mode of speech.

AMBROSE. When then the only-begotten Son was sent to them, the unbelieving Jews, wishing to be rid of the Heir, put Him to death by crucifying Him, and rejected Him by denying Him. Christ is the Heir and the Testator likewise. The Heir, because He survives His own death; and of the testament which He Himself bequeathed, He reaps as it were the hereditary profits in our advances.

BEDE. But our Lord most clearly proves that the Jewish rulers crucified the Son of God not from ignorance but for envy. For they knew it was He to whom it was said, *I will give thee the heathen for thine inheritance.* (Ps. 2:8.) *And they cast him out of the vineyard, and slew him.* (Heb. 13:12.) Because Jesus, that He might sanctify the people by His blood, suffered without the gate.

THEOPHYLACT. Since we have already assumed the people, not Jerusalem, to be the vineyard, it may perhaps be more properly said that the people indeed slew Him without the vineyard; that is, our Lord suffered without the hands of the people, because in truth the people did not with

their own hands inflict death upon Him, but delivered Him up to Pilate and the Gentiles. But some by the vineyard have understood the Scripture, which not believing they slew the Lord. And so without the vineyard, that is, without Scripture, our Lord is said to have suffered.

BEDE. Or was He cast out of the vineyard and slain, because He was first driven out of the hearts of the unbelievers, and then fastened to the cross?

CHRYSTOSTOM. Now it was not accidentally but part of the purpose of the divine dispensation that Christ came after the prophets. For God does not pursue all things at once, but accommodates Himself to mankind through His great mercy; for if they despised His Son coming after His servants, much less would they have heard Him before. For they who listened not to the inferior commands, how would they have heard the greater?

AMBROSE. He rightly puts a question to them, that they may condemn themselves by their own words, as it follows, *What then will the Lord of the vineyard do to them?*

BASIL. And this happens as it were to men who are condemned, having nothing to answer to the plain evidence of justice. But it is the property of Divine mercy not to inflict punishment in secret, but to foretell it with threatenings, that so it might recall men to repentance; and thus it follows here, *He shall come and destroy those husbandmen.*

AMBROSE. He says, the Lord of the vineyard will come, because in the Son is present also the Father's majesty; or because in the last times He will be more graciously present by His Spirit in the hearts of men.

CYRIL OF ALEXANDRIA. The Jewish rulers were shut out then, because they resisted their Lord's will, and made the vineyard barren which was entrusted to them. But the cultivation of the vineyard was given to the Priests of the New Testament, upon which the Scribes and Pharisees, as soon as they perceived the force of the parable, refuse to permit it, saying as follows, *God forbid.* They did not however escape any whit the more, because of their obstinacy and disobedience to the faith of Christ.

THEOPHYLACT. Now Matthew seems to relate the parable differently; that when our Saviour asked indeed, *What will he do then to the husbandmen?* the Jews answered, *he will miserably destroy them.* But there

is no difference between the two circumstances. The Jews at first pronounced that opinion, then perceiving the point of the parable said, *God forbid*, as Luke here relates.

AUGUSTINE. (de con. Ev. lib. iv. cap. 70.) Or else, in the multitude of which we are speaking there were those who craftily asked our Lord by what authority He acted; there were those also who not craftily, but faithfully, cried aloud, *Blessed is he who cometh in the name of the Lord*. And so there would be some who would say, *He will miserably destroy those husbandmen, and let out his vineyard to others*. Which are rightly said to have been the words of our Lord Himself, either on account of their truth, or because of the unity of the members with the head; while there would be others also who would say to those who made this answer, God forbid, inasmuch as they understood the parable was spoken against themselves. It follows, *And he beheld them, and said, What is this then that is written, The stone which the builders rejected, the same is become the head of the corner?*

BEDE. As if He said, How shall the prophecy be fulfilled, except that Christ, being rejected and slain by you, is to be preached to the Gentiles, who will believe on Him, that as the corner stone He may thus from both nations build up one temple to Himself?

EUSEBIUS. Christ is called *a stone* on account of His earthly body, *cut out without hands*, (Dan. 2:34.) as in the vision of Daniel, because of His birth of the Virgin. But the stone is neither of silver nor gold, because He is not any glorious King, but a man lowly and despised, wherefore the builders rejected Him.

THEOPHYLACT. For the rulers of the people rejected Him, when they said, *This man is not of God*. (John 9:16.) But He was so useful and so precious, that He was placed as the head stone of the corner.

CYRIL OF ALEXANDRIA. But holy Scripture compares to a corner the meeting together of the two nations, the Jew and the Gentile, into one faith. (1 Pet. 2:7. Eph. 2:20.) For the Saviour has compacted both peoples into one new man, reconciling them in one body to the Father. Of saving help then is that stone to the corner made by it, but to the Jews who resist this spiritual union, it bringeth destruction.

THEOPHYLACT. He mentions two condemnations or destructions of them, one indeed of their souls, which they suffered being offended in Christ. And He touches this when He says, *Whosoever shall fall upon that stone shall be shaken to pieces*. But the other of their captivity and extermination, which the Stone that was despised by them brought upon them. And He points to this when He says, *But upon whomsoever it shall fall, it shall grind him to powder*, or winnow him. For so were the Jews winnowed through the whole world, as the straw from the threshing floor. And mark the order of things; for first comes the wickedness committed against Him, then follows the just vengeance of God.

BEDE. Or else, He who is a sinner, yet believes on Christ, falls indeed upon the stone and is shaken, for he is preserved by penitence unto salvation. But upon whomsoever it shall fall, that is, upon whom the stone itself has come down because he denied it, it shall grind him to powder, so that not even a broken piece of a vessel shall be left, in which may be drunk a little water. Or, He means by those who fall upon Him, such as only despise Him, and therefore do not yet utterly perish, but are shaken violently so that they cannot walk upright. But upon whom it falls, upon them shall He come in judgment with everlasting punishment, therefore shall it grind them to powder, that they may be as *the dust which the wind scatters from the face of the earth*. (Ps. 1:4.)

AMBROSE. The vineyard is also our type. For the husbandman is the Almighty Father, the vine is Christ, but we are the branches. (John 15:5.) Rightly are the people of Christ called a vine, either because it carries on its front the sign of the cross, or because its fruits are gathered in the latter time of the year, or because to all men, as to the equal rows of vines, poor as well as rich, servants as well as masters, there is an equal allotment in the Church without distinction of persons. And as the vine is married to the trees, so is the body to the soul. Loving this vineyard, the husbandman is wont to dig it and prune it, lest it grow too luxuriant in the shade of its foliage, and check by unfruitful boastfulness of words the ripening of its natural character. Here must be the vintage of the whole world, for here is the vineyard of the whole world.

BEDE. (in Marc. 12.) Or understanding it morally; to every one of the faithful is let out a vineyard to cultivate, in that the mystery of baptism is entrusted to him to work out. One servant is sent, a second and a third,

when the Law, the Psalms, and the Prophets are read. But the servant who is sent is said to be treated despitefully or beaten, when the word heard is despised or blasphemed. The heir who is sent that man kills as far as he can, who by sin tramples under foot the Son of God. (Heb. 6:6.) The wicked husbandman being destroyed, the vineyard is given to another, when with the gift of grace, which the proud man spurned, the humble are enriched.

20:19–26

19. And the Chief Priests and the Scribes the same hour sought to lay hands on him; and they feared the people: for they perceived that he had spoken this parable against them.

20. And they watched him, and sent forth spies, which should feign themselves just men, that they might take hold of his words, that so they might deliver him unto the power and authority of the governor.

21. And they asked him, saying, Master, we know that thou sayest and teachest rightly, neither acceptest thou the person of any, but teachest the way of God truly:

22. Is it lawful for us to give tribute unto Cæsar, or no?

23. But he perceived their craftiness, and said unto them, Why tempt ye me?

24. Shew me a penny. Whose image and superscription hath it? They answered and said, Cæsar's.

25. And he said unto them, Render therefore unto Cæsar the things which be Cæsar's, and unto God the things which be God's.

26. And they could not take hold of his words before the people: and they marvelled at his answer, and held their peace.

CYRIL OF ALEXANDRIA. It became indeed the rulers of the Jews, perceiving that the parable was spoken of them, to depart from evil, having been thus as it were warned concerning the future. But little mindful of this,

they rather gather a fresh occasion for their crimes. The commandment of the Law restrained them not, which says, *The innocent and righteous men thou shalt not slay*, (Exod. 23:7.) but the fear of the people checked their wicked purpose. For they set the fear of man before the reverence of God. The reason of this purpose is given, *for they perceived that he spoke this parable against them*.

BEDE. And so by seeking to slay Him, they proved the truth of what He had said in the parable. For He Himself is the Heir, whose unjust death He said was to be punished. They are the wicked husbandmen who sought to kill the Son of God. This also is daily committed in the Church when any one, only in name a brother, is ashamed or afraid, because of the many good men with whom he lives, to break into that unity of the Church's faith and peace which he abhors. And because the chief priests sought to lay hold of our Lord but could not by themselves, they tried to accomplish it by the hands of the governor; as it follows, *And they watched him, &c.*

CYRIL OF ALEXANDRIA. For they seemed to be trifling, yet were in earnest, forgetful of God, who says, *Who is this that hideth his counsel from me?* (Job 42:3.) For they come to Christ the Saviour of all, as though He were a common man, as it follows, *that they might take him in his speech*.

THEOPHYLACT. They laid snares for our Lord, but got their own feet entangled in them. Listen to their cunning, *And they asked Him, saying, Master, we know that thou sayest and teachest rightly*.

BEDE. This smooth and artful question was to entice the answerer to say that he fears God rather than Cæsar, for it follows, *Neither acceptest thou the person of any, but teachest the way of God truly*. This they say, to entice Him to tell them that they ought not to pay tribute, in order that the servants of the guard, (who according to the other Evangelists are said to have been present,) might immediately upon hearing it seize Him as the leader of a sedition against the Romans. And so they proceed to ask, *Is it lawful to give tribute to Cæsar, or not?* For there was a great division among the people, some saying that for the sake of security and quiet, seeing that the Romans fought for all, they ought to pay tribute; while the Pharisees, on the contrary, declared, that the people of God who gave tithes and first fruits, ought not to be subject to the law of man.

THEOPHYLACT. Therefore it was intended, in case He said they ought to give tribute to Cæsar, that He should be accused by the people, as placing the nation under the yoke of slavery, but if He forbade them to pay the tax, that they should denounce Him as a stirrer up of divisions to the governor. But He escapes their snares, as it follows, *Perceiving their craftiness, he said unto them, Why tempt ye me? Shew me a penny. Whose image and superscription has it?*

AMBROSE. Our Lord here teaches us, how cautious we ought to be in our answers to heretics or Jews; as He has said elsewhere, *Be ye wise as serpents* (Mat. 10:16).

BEDE. Let those who impute the question of our Saviour to ignorance, learn from this place that Jesus was well able to know whose image was on the money; but He asks the question, that He might give a fitting answer to their words; for it follows, *They answered and said, Cæsar's*. We must not suppose Augustus is thereby meant, but Tiberius, for all the Roman kings were called Cæsar, from the first Caius Cæsar. But from their answer our Lord easily solves the question, for it follows, *And he said unto them, Render unto Cæsar the things which be Cæsar's, and unto God the things which be God's*.

TITUS BOSTRENSIS. As if He said, With your words ye tempt me, obey me in works. Ye have indeed Cæsar's image, ye have undertaken his offices, to him therefore give tribute, to God fear. For God requireth not money, but faith.

BEDE. Render also to God the things which be God's, that is to say, tithes, first fruits, offerings, and sacrifices.

THEOPHYLACT. And observe that He said not, give, but return. For it is a debt. Thy prince protects thee from enemies, renders thy life tranquil. Surely then thou art bound to pay him tribute. Nay, this very piece of money which thou bringest thou hast from him. Return then to the king the king's money. God also has given thee understanding and reason, make then a return of these to Him, that thou mayest not be compared to the beasts, but in all things mayest walk wisely.

AMBROSE. Be unwilling then, if thou wouldest not offend Cæsar, to possess worldly goods. And thou rightly teachest, first to render the things which be

Cæsar's. For no one can be the Lord's unless he has first renounced the world. Oh most galling chain! To promise to God, and pay not. Far greater is the contract of faith than that of money.

ORIGEN. Now this place contains a mystery. For there are two images in man, one which he received from God, as it is written, *Let us make man in our own image*: (Gen. 1:26.) another from the enemy, which he has contracted through disobedience and sin, allured and won by the enticing baits of the prince of this world. For as the penny has the image of the emperor of the world, so he who does the works of the power of darkness, bears the image of Him whose works he doth. He says then, *Render unto Cæsar the things which be Cæsar's*, that is, cast away the earthly image, that ye may be able, by putting on the heavenly image, to render unto God the things which be God's, namely, to love God. Which things Moses says God requires of us. (Deut. 10:12.) But God makes this demand of us, not because He has need that we should give Him any thing, but that, when we have given, He might grant us this very same gift for our salvation.

BEDE. Now they who ought rather to have believed such great wisdom, marvelled that in all their cunning they had found no opportunity of catching Him. As it follows, *And they could not take hold of his words before the people: and they marvelled at his answer, and held their peace*.

THEOPHYLACT. This was their main object, to rebuke Him before the people, which they were unable to do because of the wonderful wisdom of His answer.

20:27–40

27. Then came to him certain of the Sadducees, which deny that there is any resurrection; and they asked him,

28. Saying, Master, Moses wrote unto us, If any man's brother die, having a wife, and he die without children, that his brother should take his wife, and raise up seed unto his brother.

29. There were therefore seven brethren: and the first took a wife, and died without children.

30. And the second took her to wife, and he died childless.

31. And the third took her; and in like manner the seven also: and they left no children, and died.

32. Last of all the woman died also.

33. Therefore in the resurrection whose wife of them is she? for seven had her to wife.

34. And Jesus answering said unto them, The children of this world marry, and are given in marriage:

35. But they which shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry, nor are given in marriage:

36. Neither can they die any more: for they are equal unto the angels; and are the children of God, being the children of the resurrection.

37. Now that the dead are raised, even Moses shewed at the bush, when he calleth the Lord the God of Abraham, and the God of Isaac, and the God of Jacob.

38. For he is not a God of the dead, but of the living: for all live unto him.

39. Then certain of the Scribes answering said, Master, thou hast well said.

40. And after that they durst not ask him any question at all.

BEDE. There were two heresies among the Jews, one of the Pharisees, who boasted in the righteousness of their traditions, and hence they were called by the people, “separated;” the other of the Sadducees, whose name signified “righteous,” claiming to themselves that which they were not. When the former went away, the latter came to tempt Him.

ORIGEN. The heresy of the Sadducees not only denies the resurrection of the dead, but also believes the soul to die with the body. Watching then to

entrap our Saviour in His words, they proposed a question just at the time when they observed Him teaching His disciples concerning the resurrection; as it follows, *And they asked him, saying, Master, Moses wrote to us, If a brother, &c.*

AMBROSE. According to the letter of the law, a woman is compelled to marry, however unwilling, in order that a brother may raise up seed to his brother who is dead. The letter therefore killeth, but the Spirit is the master of charity.

THEOPHYLACT. Now the Sadducees resting upon a weak foundation, did not believe in the doctrine of the resurrection. For imagining the future life in the resurrection to be carnal, they were justly misled, and hence reviling the doctrine of the resurrection as a thing impossible they invent the story, *There were seven brothers, &c.*

BEDE. (ut sup.) They devise this story in order to convict those of folly, who assert the resurrection of the dead. Hence they object a base fable, that they may deny the truth of the resurrection.

AMBROSE. Mystically, this woman is the synagogue, which had seven husbands, as it is said to the Samaritan, *Thou hadst five husbands*, (John 4:18.) because the Samaritan follows only the five books of Moses, the synagogue for the most part seven. And from none of them has she received the seed of an hereditary offspring, and so can have no part with her husbands in the resurrection, because she perverts the spiritual meaning of the precept into a carnal. For not any carnal brother is pointed at, who should raise seed to his deceased brother, but that brother who from the dead people of the Jews should claim unto himself for wife the wisdom of the divine worship, and from it should raise up seed in the Apostles, who being left as it were unformed in the womb of the synagogue, have according to the election of grace been thought worthy to be preserved by the admixture of a new seed.

BEDE. Or these seven brothers answer to the reprobate, who throughout the whole life of the world, which revolves in seven days, are fruitless in good works, and these being carried away by death one after another, at length the course of the evil world, as the barren woman, itself also passes away.

THEOPHYLACT. But our Lord shews that in the resurrection there will be no fleshly conversation, thereby overthrowing their doctrine together with its slender foundation; as it follows, *And Jesus said unto them, The children of this world marry, &c.*

AUGUSTINE. (de Quæst. Ev. l. ii. cap. 49.) For marriages are for the sake of children, children for succession, succession because of death. Where then there is no death, there are no marriages; and hence it follows, *But they which shall be accounted worthy, &c.*

BEDE. Which must not be taken as if only they who are worthy were either to rise again or be without marriage, but all sinners also shall rise again, and abide without marriage in that new world. But our Lord wished to mention only the elect, that He might incite the minds of His hearers to search into the glory of the resurrection.

AUGUSTINE. (de Quæst. Ev. ubi sup.) As our discourse is made up and completed by departing and succeeding syllables, so also men themselves whose faculty discourse is, by departure and succession make up and complete the order of this world, which is built up with the mere temporal beauty of things. But in the future life, seeing that the Word which we shall enjoy is formed by no departure and succession of syllables, but all things which it has it has everlastingly and at once, so those who partake of it, to whom it alone will be life, shall neither depart by death, nor succeed by birth, even as it now is with the angels; as it follows, *For they are equal to the angels.*

CYRIL OF ALEXANDRIA. For as the multitude of the angels is indeed very great, yet they are not propagated by generation, but have their being from creation, so also to those who rise again, there is no more necessity for marriage; as it follows, *And are the children of God.*

THEOPHYLACT. As if He said, Because it is God who worketh in the resurrection, rightly are they called the sons of God, who are regenerated by the resurrection. For there is nothing carnal seen in the regeneration of them that rise again, there is neither coming together, nor the womb, nor birth.

BEDE. Or they are equal to the angels, and the children of God, because made new by the glory of the resurrection, with no fear of death, with no

spot of corruption, with no quality of an earthly condition, they rejoice in the perpetual beholding of God's presence.

ORIGEN. But because the Lord says in Matthew, which is here omitted, *Ye do err, not knowing the Scriptures*, (Mat. 22:29.) I ask the question, where is it so written, *They shall neither marry, nor be given in marriage?* for as I conceive there is no such thing to be found either in the Old or New Testament, but the whole of their error had crept in from the reading of the Scriptures without understanding; for it is said in Esaias, *My elect shall not have children for a curse*. (Isai. 65:23.) Whence they suppose that the like will happen in the resurrection. But Paul interpreting all these blessings as spiritual, knowing them not to be carnal, says to the Ephesians, *Ye have blessed us in all spiritual blessings*. (Eph. 1:3.)

THEOPHYLACT. Or to the reason above given the Lord added the testimony of Scripture, *Now that the dead are raised, Moses also shewed at the bush*, (Exod. 3:6.) as the Lord saith, *I am the God of Abraham, the God of Isaac, and the God of Jacob*. As if he said, If the patriarchs have once returned to nothing so as not to live with God in the hope of a resurrection, He would not have said, *I am*, but, I was, for we are accustomed to speak of things dead and gone thus, I was the Lord or Master of such a thing; but now that He said, *I am*, He shews that He is the God and Lord of the living. This is what follows, *But he is not a God of the dead, but of the living: for all live unto him*. For though they have departed from life, yet live they with Him in the hope of a resurrection.

BEDE. Or He says this, that after having proved that the souls abide after death, (which the Sadducees denied,) He might next introduce the resurrection also of the bodies, which together with the souls have done good or evil. But that is a true life which the just live unto God, even though they are dead in the body. Now to prove the truth of the resurrection, He might have brought much more obvious examples from the Prophets, but the Sadducees received only the five books of Moses, rejecting the oracles of the Prophets.

CHRYSOSTOM. (de Anna, Serm. 4.) As the saints claim as their own the common Lord of the world, not as derogating from His dominion, but testifying their affection after the manner of lovers, who do not brook to love with many, but desire to express a certain peculiar and especial

attachment; so likewise does God call Himself especially the God of these, not thereby narrowing but enlarging His dominion; for it is not so much the multitude of His subjects that manifests His power, as the virtue of His servants. Therefore He does not so delight in the name of the God of heaven and earth, as in that of the God of Abraham, Isaac, and Jacob. Now among men servants are thus denominated by their masters; for we say, ‘The steward *of* such a man,’ but on the contrary God is called the God *of* Abraham.

THEOPHYLACT. But when the Sadducees were silenced, the Scribes commend Jesus, for they were opposed to them, saying to Him, *Master, thou hast well said.*

BEDE. And since they had been defeated in argument, they ask Him no further questions, but seize Him, and deliver Him up to the Roman power. From which we may learn, that the poison of envy may indeed be subdued, but it is a hard thing to keep it at rest.

20:41–44

41. And he said unto them, How say they that Christ is David’s son?

42. And David himself saith in the book of Psalms, The LORD. said unto my Lord, Sit thou on my right hand,

43. Till I make thine enemies thy footstool.

44. David therefore calleth him Lord, how is he then his son?

THEOPHYLACT. Although our Lord was shortly about to enter on His Passion, He proclaims His own Godhead, and that too neither incautiously nor boastfully, but with modesty. For He puts a question to them, and having thrown them into perplexity, leaves them to reason out the conclusion; as it follows, *And he said unto them, How say they that Christ is David’s son?*

AMBROSE. They are not blamed here because they acknowledge Him to be David’s Son, for the blind man for so doing was thought worthy to be healed. (Luke 18:42.) And the children saying, *Hosanna to the Son of*

David, (Matt. 21:9.) rendered to God the glory of the highest praise; but they are blamed because they believe Him not to be the Son of God. Hence it is added, *And David himself saith in the book of Psalms, The Lord said unto my Lord.* (Ps. 110:1.) Both the Father is Lord and the Son is Lord, but there are not two Lords, but one Lord, for the Father is in the Son, and the Son is in the Father. He Himself sits at the right hand of the Father, for He is coequal with the Father, inferior to none; for it follows, *Sit thou at my right hand.* He is not honoured by sitting at the right hand, nor is He degraded by being sent. Degrees of dignity are not sought for, where is the fulness of divinity.

AUGUSTINE. (de Symbolo. ad Catech. l. ii. c. 7.) By the sitting we must not conceive a posture of the human limbs, as if the Father sat on the left and the Son on: the right, but the right hand itself we must interpret to be the power which that Man received who was taken up into Himself by God, that He should come to judge, who at first came to be judged.

CYRIL OF ALEXANDRIA. Or, that He sits on the Father's right hand proves His heavenly glory. For whose throne is equal, their Majesty is equal. But sitting when it is said of God signifies a universal kingdom and power. Therefore He sitteth at the right hand of the Father, because the Word proceeding from the substance of the Father, being made flesh, putteth not off His divine glory.

THEOPHYLACT. He manifests then that He is not opposed to the Father, but agrees with Him, since the Father resists the Son's enemies, *Until I make thine enemies thy footstool.*

AMBROSE. We must believe then that Christ is both God and man, and that His enemies are made subject to Him by the Father, not through the weakness of His power, but through the unity of their nature, since in the one the other works. For the Son also subjects enemies to the Father, in that He glorifies the Father upon earth. (John 17:6.)

THEOPHYLACT. Therefore He asks the question, and having excited their doubts, leaves them to deduce the consequence; as it follows, *David therefore calleth him Lord, how is he then his son?*

CHRYSOSTOM. David in truth was both the Father and the servant of Christ, the former indeed according to the flesh, the latter in the Spirit.

CYRIL OF ALEXANDRIA. We then likewise in answer to the new Pharisees, who neither confess the Son of the holy Virgin to be the true Son of God, nor to be God, but divide one son into two, put the like objections: How then is the Son of David David's Lord, and that not by human lordship, but divine?

20:45–47

45. Then in the audience of all the people he said unto his disciples,

46. Beware of the Scribes, which desire to walk in long robes, and love greetings in the markets, and the highest seats in the synagogues, and the chief rooms at feasts;

47. Which devour widows' houses, and for a shew make long prayers: the same shall receive greater damnation.

CHRYSOSTOM. (Hom. 19. in Joann.) Now nothing is more powerful than to argue from the Prophets. For this is even of more weight than miracles themselves. For when Christ worked miracles, He was often gainsayed. But when He cited the Prophets, men were at once silent, because they had nothing to say. But when they were silent, He warns against them; as it is said, *Then in the audience of all the people he said to his disciples.*

THEOPHYLACT. For as He was sending them to teach the world, He rightly warns them not to imitate the pride of the Pharisees. *Beware of the Scribes, who desire to walk in long robes*, that is, to go forth into public, dressed in fine clothes, which was one of the sins remarked in the rich man. (Luke 16:19.)

CYRIL OF ALEXANDRIA. The passions of the Scribes were the love of vainglory and the love of gain. That the disciples should avoid these hateful crimes, He gives them this warning, and adds, *And love greetings in the markets.*

THEOPHYLACT. Which is the way of those who court and hunt after a good reputation, or they do it for the sake of collecting money.

It follows, *And the chief seats in synagogues.*

BEDE. He does not forbid those to sit first in the synagogue, or at the feast, to whom this dignity belongs by right, but He tells them to beware of those who love this unduly; denouncing not the distinction, but the love of it. Though the other also would not be free from blame, when the same men who wish to take part in the disputes in the market, desire also to be called masters in the synagogue. For two reasons we are bid to beware of those who seek after vain-glory, either lest we be led away by their pretences, supposing those things to be good which they do, or be inflamed with jealousy, desiring in vain to be praised for the good deeds which they pretend to. But they seek not only for praise from men, but money; for it follows, *Who devour widows' houses, and for a shew make long prayers.* For pretending to be righteous and of great merit before God, they do not fail to receive large sums of money from the sick and those whose consciences are disturbed with their sins, as though they would be their protectors in the judgment.

CHRYSTOSTOM. Thrusting themselves also into the possessions of widows, they grind down their poverty, not content to eat as it may be afforded them, but greedily devouring; using prayer also to an evil end, they thus expose themselves to a heavier condemnation; as it follows, *These shall receive the greater damnation.*

THEOPHYLACT. Because they not only do what is evil, but make a pretence of prayer, so making virtue an excuse for their sin. They also impoverish widows whom they were bound to pity, by their presence driving them to great expenses.

BEDE. Or because they seek from men praise and money, they are punished with the greater damnation.

CHAP. 21

21:1–4

1. And he looked up, and saw the rich men casting their gifts into the treasury.

2. And he saw also a certain poor widow casting in thither two mites.

3. And he said, Of a truth I say unto you, that this poor widow hath cast in more than they all:

4. For all these have of their abundance cast in unto the offerings of God: but she of her penury hath cast in all the living that she had.

GLOSS. (non occ.) Our Lord having rebuked the covetousness of the Scribes who devoured widows' houses, commends the almsgiving of a widow; as it is said, *And he looked up, and saw the rich men casting into the treasury, & c.*

BEDE. In the Greek language, φυλάξαι signifies to keep, and *gaza* in Persian means riches, hence gazophylacium is used for the name of the place in which money is kept. Now there was a chest with an opening at the top placed near the altar, on the right hand of those entering the house of God, into which the Priests cast all the money, which was given for the Lord's temple. But our Lord as He overthrows those who trade in His house, so also He remarks those who bring gifts, giving praise to the deserving, but condemning the bad. Hence it follows, *And he saw also a certain poor widow casting in thither two mites.*

CYRIL OF ALEXANDRIA. She offered two *oboli*, which with the sweat of her brow she had earned for her daily living, or what she daily begs for at the hands of others she gives to God, shewing that her poverty is fruitful to her. Therefore does she surpass the others, and by a just award receives a crown from God; as it follows, *Of a truth I say unto you, that this poor widow hath cast in more, &c.*

BEDE. For whatever we offer with an honest heart is well pleasing to God, who hath respect unto the heart, not the substance, nor does He weigh the amount of that which is given in sacrifice, but of that from which it is taken; as it follows, *For all these have cast in of their abundance, but she all that she had.*

CHRYSTOM. (Hom. 1. in Ep. ad Heb., Hom. 28.) For God regarded not the scantiness of the offering, but the overflowing of the affection. Almsgiving is not the bestowing a few things out of many, but it is that of the widow emptying, herself of her whole substance. But if you cannot offer as much as the widow, at least give all that remains over.

BEDE. Now mystically, the rich men who cast their gifts into the treasury signify the Jews puffed up with the righteousness of the law; the poor widow, the simplicity of the Church which is called poor, because it has either cast away the spirit of pride, or its sins, as if they were worldly riches. But the Church is a widow, because her Husband endured death for her. She cast two mites into the treasury, because in God's sight, in whose keeping are all the offerings of our works, she presents her gifts, whether of love to God and her neighbour, or of faith and prayer. And these excel all the works of the proud Jews, for they of their abundance cast into the offerings of God, in that they presume on their righteousness, but the Church casts in all her living, for every thing that hath life she believes to be the gift of God.

THEOPHYLACT. Or the widow may be taken to mean any soul bereft as it were of her first husband, the ancient law, and not worthy to be united to the Word of God. Who brings to God instead of a dowry faith and a good conscience, and so seems to offer more than those who are rich in words, and abound in the moral virtues of the Gentiles.

21:5–8

5. And as some spake of the temple, how it was adorned with goodly stones and gifts, he said,

6. As for these things which ye behold, the days will come, in the which there shall not be left one stone upon another, that shall not be thrown down.

7. And they asked him, saying, Master, but when shall these things be? and what sign will there be when these things shall come to pass?

8. And he said, Take heed that ye be not deceived: for many shall come in my name, saying, I am Christ; and the time draweth near: go ye not therefore after them.

EUSEBIUS. How beautiful was every thing relating to the structure of the temple, history informs us, and there are yet preserved remains of it, enough to instruct us in what was once the character of the buildings. But our Lord proclaimed to those that were wondering at the building of the temple, that there should not be left in it one stone upon another. For it was meet that that place, because of the presumption of its worshippers, should suffer every kind of desolation.

BEDE. For it was ordained by the dispensation of God that the city itself and the temple should be overthrown, lest perhaps some one yet a child in the faith, while wrapt in astonishment at the rites of the sacrifices, should be carried away by the mere sight of the various beauties.

AMBROSE. It was spoken then of the temple made with hands, that it should be overthrown. For there is nothing made with hands which age does not impair, or violence throw down, or fire burn. Yet there is also another temple, that is, the synagogue, whose ancient building falls to pieces as the Church rises. There is also a temple in every one, which falls when faith is lacking, and above all when any one falsely shields himself under the name of Christ, that so he may rebel against his inward inclinations.

CYRIL OF ALEXANDRIA. Now His disciples did not at all perceive the force of His words, but supposed they were spoken of the end of the world. Therefore asked they Him, saying, *Master, but when shall these things be? and what sign, &c.*

AMBROSE. Matthew adds a third question, that both the time of the destruction of the temple, and the sign of His coming, and the end of the world, might be inquired into by the disciples. But our Lord being asked when the destruction of the temple should be, and what the sign of His coming, instructs them as to the signs, but does not mind to inform them as to the time. It follows, *Take heed that ye be not deceived.*

ATHANASIUS. (Orat. 1. cont. Arian.) For since we have received, delivered unto us by God, graces and doctrines which are above man, (as, for example, the rule of a heavenly life, power against evil spirits, the adoption

and the knowledge of the Father and the Word, the gift of the Holy Spirit,) our adversary the devil goeth about seeking to steal from us the seed of the word which has been sown. But the Lord, shutting up in us His teaching as His own precious gift, warns us, lest we be deceived. And one very great gift He gives us, the word of God, that not only we be not led away by what appears, but even if there is ought lying concealed, by the grace of God we may discern it. For seeing that the devil is the hateful inventor of evil, what he himself is he conceals, but craftily assumes a name desirable to all; just as if a man wishing to get into his power some children not His own, should in the absence of the parents counterfeit their looks, and lead away the children who were longing for them. In every heresy then the devil says in disguise, “I am Christ, and with me there is truth.” And so it follows, *For many shall come in my name, saying, I am Christ; and the time draweth near.*

CYRIL OF ALEXANDRIA. For before His descent from heaven, there shall come some to whom we must not give place. For the Only-begotten Son of God, when He came to save the world, wished to be in secret, that He might bear the cross for us. But His second coming shall not be in secret, but terrible and open. For He shall descend in the glory of God the Father, with the Angels attending Him, to judge the world in righteousness. Therefore He concludes, *Go ye not therefore after them.*

TITUS BOSTRENSIS. Or perhaps He does not speak of false Christs coming before the end of the world, but of those who existed in the Apostles’ time.

BEDE. For there were many leaders when the destruction of Jerusalem was at hand, who declared themselves to be Christ, and that the time of deliverance was drawing nigh. Many heresiarchs also in the Church have preached that the day of the Lord is at hand, whom the Apostles condemn. (2 Thess. 2:2.) Many Antichrists also came in Christ’s name, of whom the first was Simon Magus, who said, *This man is the great power of God.* (Acts 8:10.)

21:9–11

9. But when ye shall hear of wars and commotions, be not terrified: for these things must first come to pass; but the end is not by and by.

10. Then said he unto them, Nation shall rise against nation, and kingdom against kingdom:

11. And great earthquakes shall be in divers places, and famines, and pestilences; and fearful sights and great signs shall there be from heaven.

GREGORY. (in Hom. 35. in Evang.) God denounces the woes that shall forerun the destruction of the world, that so they may the less disturb when they come, as having been foreknown. For darts strike the less which are foreseen. And so He says, *But when ye shall hear of wars and commotions, &c.* Wars refer to the enemy, commotions to citizens. To shew us then that we shall be troubled from within and without, He asserts that the one we suffer from the enemy, the other from our own brethren.

AMBROSE. But of the heavenly words none are greater witnesses than we, upon whom the ends of the world have come. What wars and what rumours of wars have we received!

GREGORY. But that the end will not immediately follow these evils which come first, it is added, *These things must first come to pass; but the end is not yet, &c.* For the last tribulation is preceded by many tribulations, because many evils must come first, that they may await that evil which has no end. It follows, *Then said he unto them, Nation shall rise against nation, &c.* For it must needs be that we should suffer some things from heaven, some from earth, some from the elements, and some from men. Here then are signified the confusions of men. It follows, *And great earthquakes shall be in divers places.* This relates to the wrath from above.

CHRYSTOSTOM. (Hom. 11. in Acta.) For an earthquake is at one time a sign of wrath, as when our Lord was crucified the earth shook; but at another time it is a token of God's providence, as when the Apostles were praying, the place was moved where they were assembled. It follows, *and pestilence.*

GREGORY. (in Hom. 35.) Look at the vicissitudes of bodies. *And famine.* Observe the barrenness of the ground. *And fearful sights and great signs there shall be from heaven.* Behold the variableness of the climate, which must be ascribed to those storms which by no means regard the order of the seasons. For the things which come in fixed order are not signs. For every thing that we receive for the use of life we pervert to the service of sin, but

all those things which we have bent to a wicked use, are turned to the instruments of our punishment.

AMBROSE. The ruin of the world then is preceded by certain of the world's calamities, such as famine, pestilence, and persecution.

THEOPHYLACT. Now some have wished to place the fulfilment of these things not only at the future consummation of all things, but at the time also of the taking of Jerusalem. For when the Author of peace was killed, then justly arose among the Jews wars and sedition, But from wars proceed pestilence and famine, the former indeed produced by the air infected with dead bodies, the latter through the lands remaining uncultivated. Josephus also relates the most intolerable distresses to have occurred from famine; and at the time of Claudius Cæsar there was a severe famine, as we read in the Acts, (Acts 11:28.) and many terrible events happened, forboding, as Josephus says, the destruction of Jerusalem.

CHRYSOSTOM. But He says, that the end of the city shall not come immediately, that is, the taking of Jerusalem, but there shall be many battles first.

BEDE. The Apostles are also exhorted not to be alarmed by these forerunners, nor to desert Jerusalem and Judæa. But the kingdom against kingdom, and the pestilence of those whose word creepeth as a cancer, and the famine of hearing the word of God, and the shaking of the whole earth, and the separation from the true faith, may be explained also in the heretics, who contending one with another bring victory to the Church.

AMBROSE. There are also other wars which the Christian wages, the struggles of different lusts, and the conflicts of the will; and domestic foes are far more dangerous than foreign.

21:12–19

12. But before all these, they shall lay their hands on you, and persecute you, delivering you up to the synagogues, and into prisons, being brought before kings and rulers for my name's sake.

13. And it shall turn to you for a testimony.

14. Settle it therefore in your hearts, not to meditate before what ye shall answer:

15. For I will give you a mouth and wisdom, which all your adversaries shall not be able to gainsay nor resist.

16. And ye shall be betrayed both by parents, and brethren, and kinsfolks, and friends; and some of you shall they cause to be put to death.

17. And ye shall be hated of all men for my name's sake.

18. But there shall not an hair of your head perish.

19. In your patience possess ye your souls.

GREGORY. (Hom. 35. in Evang.) Because the things which have been prophesied of arise not from the injustice of the inflictor of them, but from the deserts of the world which suffers them, the deeds or wicked men are foretold; as it is said, *But before all these things, they shall lay their hands upon you*: as if He says, First the hearts of men, afterwards the elements, shall be disturbed, that when the order of things is thrown into confusion, it may be plain from what retribution it arises. For although the end of the world depends upon its own appointed course, yet finding some more corrupt than others who shall rightly be overwhelmed in its fall, our Lord makes them known.

CYRIL OF ALEXANDRIA. Or He says this, because before that Jerusalem should be taken by the Romans, the disciples, having suffered persecution from the Jews, were imprisoned and brought before rulers; Paul was sent to Rome to Cæsar, and stood before Festus and Agrippa.

It follows, *And it shall turn to you for a testimony*. In the Greek it is εἰς μαρτύριον, that is, for the glory of martyrdom.

GREGORY. (ut sup.) Or, for a testimony, that is, against those who by persecuting you bring death upon themselves, or living do not imitate you, or themselves becoming hardened perish without excuse, from whom the elect take example that they may live. But as hearing so many terrible

things the hearts of men may be troubled, He therefore adds for their consolation, *Settle it therefore in your hearts, &c.*

THEOPHYLACT. For because they were foolish and inexperienced, the Lord tells them this, that they might not be confounded when about to give account to the wise. And He adds the cause, *For I will give you a mouth and wisdom, which all your adversaries shall not be able to gainsay or resist.* As if He said, Ye shall forthwith receive of me eloquence and wisdom, so that all your adversaries, were they gathered together in one, shall not be able to resist you, neither in wisdom, that is, the power of the understanding, nor in eloquence, that is, excellence of speech, for many men have often wisdom in their mind, but being easily provoked to their great disturbance, mar the whole when their time of speaking comes, But not such were the Apostles, for in both these gifts they were highly favoured.

GREGORY. (ut sup.) As if the Lord said to His disciples, “Be not afraid, go forward to the battle, it is I that fight; you utter the words, I am He that speaketh.”

AMBROSE. Now in one place Christ speaks in His disciples, as here; in another, the Father; (Mat. 16:17) in another the Spirit of the Father speaketh. (Mat. 10:20.) These do not differ but agree together, In that one speaketh, three speak, for the voice of the Trinity is one.

THEOPHYLACT. Having in what has gone before dispelled the fear of inexperience, He goes on to warn them of another very certain event, which might agitate their minds, lest falling suddenly upon them, it should dismay them; for it follows, *And ye shall be betrayed both by parents, and brethren, and kinsfolk, and some of you shall they cause to be put to death.*

GREGORY. (ut sup.) We are the more galled by the persecutions we suffer from those of whose dispositions we made sure, because together with the bodily pain, we are tormented by the bitter pangs of lost affection.

GREGORY OF NYSSA. But let us consider the state of things at that time. While all men were suspected, kinsfolk were divided against one another, each differing from the other in religion; the gentile son stood up the betrayer of his believing parents, and of his believing son the unbelieving father became the determined accuser; no age was spared in the persecution

of the faith; women were unprotected even by the natural weakness of their sex.

THEOPHYLACT. To all this He adds the hatred which they shall meet with from all men.

GREGORY. (ut sup.) But because of the hard things foretold concerning the affliction of death, there immediately follows a consolation, concerning the joy of the resurrection, when it is said, *But there shall not an hair of your head perish*. As though He said to the martyrs, Why fear ye for the perishing of that which when cut, pains, when that can not perish in you, which when cut gives no pain?

BEDE. Or else, There shall not perish a hair of the head of our Lord's Apostles, because not only the noble deeds and words of the Saints, but even the slightest thought shall meet with its deserving reward.

GREGORY. (Mor. 5. c. 16.) He who preserves patience in adversity, is thereby rendered proof against all affliction, and so by conquering himself, he gains the government of himself; as it follows, *In your patience shall ye possess your souls*. For what is it to possess your souls, but to live perfectly in all things, and sitting as it were upon the citadel of virtue to hold in subjection every motion of the mind?

GREGORY. (Hom. 35. in Ev.) By patience then we possess our souls, because when we are said to govern ourselves, we begin to possess that very thing which we are. But for this reason, the possession of the soul is laid in the virtue of patience, because patience is the root and guardian of all virtues. Now patience is to endure calmly the evils which are inflicted by others, and also to have no feeling of indignation against him who inflicts them.

21:20–24

20. And when ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh.

21. Then let them which are in Judæa flee to the mountains; and let them which are in the midst of it depart out; and let not them that are in the countries enter thereinto.

22. For these be the days of vengeance, that all things which are written may be fulfilled.

23. But woe unto them that are with child, and to them that give suck, in those days! for there shall be great distress in the land, and wrath upon this people.

24. And they shall fall by the edge of the sword, and shall be led away captive into all nations: and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled.

BEDE. Hitherto our Lord had been speaking of those things which were to come to pass for forty years, the end not yet coming. He now describes the very end itself of the desolation, which was accomplished by the Roman army; as it is said, *And when ye shall see Jerusalem compassed, &c.*

EUSEBIUS. By the desolation of Jerusalem, He means that it was never again to be set up, or its legal rites to be reestablished, so that no one should expect, after the coming siege and desolation, any restoration to take place, as there was in the time of the Persian king, Antiochus the Great, and Pompey.

AUGUSTINE. (ad Hesych. Ep. 199.) These words of our Lord, Luke has here related to shew, that the abomination of desolation which was prophesied by Daniel, and of which Matthew and Mark had spoken, (Mat. 24, Mark 13.) was fulfilled at the siege of Jerusalem.

AMBROSE. For the Jews thought that the abomination of desolation took place when the Romans, in mockery of a Jewish observance, cast a pig's head into the temple.

EUSEBIUS. Now our Lord, foreseeing that there would be a famine in the city, warned His disciples in the siege that was coming, not to betake themselves to the city as a place of refuge, and under God's protection, but rather to depart from thence, and flee to the mountains.

BEDE. (Ecc. Hist. lib. iii. c. 5.) The ecclesiastical history relates, that all the Christians who were in Judæa, when the destruction of Jerusalem was approaching, being warned of the Lord, departed from that place, and dwelt

beyond the Jordan in a city called Pella, until the desolation of Judæa was ended.

AUGUSTINE. (ut sup.) And before this, Matthew and Mark said, *And let him that is on the housetop not come down into his house; and Mark added, neither enter therein to take any thing out of his house;* in place of which Luke subjoins, *And let them which are in the midst of it depart out.*

BEDE. But how, while the city was already compassed with an army, were they to depart out? except that the preceding word “then” is to be referred, not to the actual time of the siege, but the period just before, when first the armed soldiers began to disperse themselves through the parts of Galilee and Samaria.

AUGUSTINE. (uti sup.) But where Matthew and Mark have written, *Neither let him which is in the field return back to take his clothes,* Luke adds more clearly, *And let not them that are in the countries enter thereinto, for these be the days of vengeance, that all the things which are written may be fulfilled.*

BEDE. And these are the days of vengeance, that is, the days exacting vengeance for our Lord’s blood.

AUGUSTINE. (ubi sup.) Then Luke follows in words similar to those of the other two; *But woe to them that are with child, and them that give suck in those days;* and thus has made plain what might otherwise have been doubtful, namely, that what was said of the abomination of desolation belonged not to the end of the world, but the taking of Jerusalem.

BEDE. He says then, *Woe to them that nurse, or give suck,* as some interpret it, whose womb or arms now heavy with the burden of children, cause no slight obstacle to the speed of flight.

THEOPHYLACT. But some say that the Lord hereby signified the devouring of children, which Josephus also relates.

CHRYSOSTOM. (adv. oppug. mon. vit.) He next assigns the cause of what he had just now said, *For there shall be great distress in the land, and wrath upon this people.* For the miseries that took hold of them were such as, in the words of Josephus, no calamity can henceforth compare to them.

EUSEBIUS. For so in truth it was, that when the Romans came and were taking the city, many multitudes of the Jewish people perished in the mouth of the sword; as it follows, *And they shall fall by the edge of the sword*. But still more were cut off by famine. And these things happened at first indeed under Titus and Vespasian, but after them in the time of Hadrian the Roman general, when the land of their birth was forbidden to the Jews. Hence it follows, *And they shall be led away captive into all nations*. For the Jews filled the whole land, reaching even to the ends of the earth, and when their land was inhabited by strangers, they alone could not enter it; as it follows, *And Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled*.

BEDE. Which indeed the Apostle makes mention of when he says, *Blindness in part is happened to Israel, and so all Israel shall be saved*. (Rom. 11:25.) Which when it shall have gained the promised salvation, hopes not rashly to return to the land of its fathers.

AMBROSE. Now mystically, the abomination of desolation is the coming of Antichrist, for with ill-omened sacrilege he pollutes the innermost recesses of the heart, sitting as it is literally in the temple, that he may claim to himself the throne of divine power. But according to the spiritual meaning, he is well brought in, because he desires to impress firmly on the affections the footstep of his unbelief, disputing from the Scriptures that he is Christ. Then shall come desolation, for very many falling away shall depart from the true religion. Then shall be the day of the Lord, since as His first coming was to redeem sin, so also His second shall be to subdue iniquity, lest more should be carried away by the error of unbelief. There is also another Antichrist, that is, the Devil, who is trying to besiege Jerusalem, i. e. the peaceful soul, with the hosts of his law. When then the Devil is in the midst of the temple, there is the desolation of abomination. But when upon any one in trouble the spiritual presence of Christ has shone, the unjust one is cast out, and righteousness begins her reign. There is also a third Antichrist, as Arius and Sabellius and all who with evil purpose lead us astray. But these are they who are with child, to whom woe is denounced, who enlarge the size of their flesh, and the step of whose inmost soul waxes slow, as those who are worn out in virtue, pregnant with vice. But neither do those with child escape condemnation, who though firm in the resolution of good acts, have not yet yielded any fruits of the work undertaken. These

are those which conceive from fear of God, but do not all bring forth. For there are some which thrust forth the word abortive before their delivery. There are others too which have Christ in the womb, but have not yet formed Him. Therefore she who brings forth righteousness, brings forth Christ. Let us also hasten to nourish our children, lest the day of judgment or death find us as it were the parents of an imperfect offspring. And this you will do if you keep all the words of righteousness in your heart, and wait not the time of old age, but in your earliest years, without corruption of your body, quickly conceive wisdom, quickly nourish it. But at the end shall all Judæa be made subject to the nations which shall believe, by the mouth of the spiritual sword, which is the two-edged word. (Rev. 1:16; 19:15.)

21:25–27

25. And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring;

26. Men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken.

27. And then shall they see the Son of man coming in a cloud with power and great glory.

BEDE. The events which were to follow the fulfilment of the times of the Gentiles He explains in regular order, saying, *There shall be signs in the sun, and in the moon, and in the stars*

AMBROSE. All which signs are more clearly described in Matthew, *Then shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven.*

EUSEBIUS. For at that time when the end of this perishing life shall be accomplished, and, as the Apostle says, *The fashion of this world passeth away*, (1 Cor. 7:13.) then shall succeed a new world, in which instead of sensible light, Christ Himself shall shine as a sunbeam, and as the King of the new world, and so mighty and glorious will be His light, that the sun

which now dazzles so brightly, and the moon and all the stars, shall be hidden by the coming of a far greater light.

CHRYSOSTOM. For as in this world the moon and the stars are soon dimmed by the rising of the sun, so at the glorious appearance of Christ shall the sun become dark, and the moon not shed her ray, and the stars shall fall from heaven, stripped of their former attire, that they may put on the robe of a better light.

EUSEBIUS. What things shall befall the world after the darkening of the orbs of light, and whence shall arise the straitening of nations, He next explains as follows, *And on the earth distress of nations, by reason of the confusion of the roaring of the sea*. Wherein He seems to teach, that the beginning of the universal change will be owing to the failing of the watery substance. For this being first absorbed or congealed, so that no longer is heard the roaring of the sea, nor do the waves reach the shore because of the exceeding drought, the other parts of the world, ceasing to obtain the usual vapour which came forth from the watery matter, shall undergo a revolution. Accordingly since the appearance of Christ must put down the prodigies which resist God, namely, those of Antichrist, the beginnings of wrath shall take their rise from droughts, such as that neither storm nor roaring of the sea be any more heard. And this event shall be succeeded by the distress of the men who survive; as it follows, *Men's hearts being dried up for fear, and looking after those things which shall come upon the whole world*. But the things that shall then come upon the world He proceeds to declare, adding, *For the powers of heaven shall be shaken*.

THEOPHYLACT. Or else, When the higher world shall be changed, then also the lower elements shall suffer loss; whence it follows, *And on the earth distress of nations, &c.* As if He said, the sea shall roar terribly, and its shores shall be shaken with the tempest, so that of the people and nations of the earth there shall be distress, that is, a universal misery, so that they shall pine away from fear and expectation of the evils which are coming upon the world.

AUGUSTINE. (ad Hes. Ep. 199.) But you will say, your punishment compels you to confess that the end is now approaching, seeing the fulfilment of that which was foretold. For it is certain there is no country, no place in our time, which is not affected or troubled. But if those evils which

mankind now suffer are sure signs that our Lord is now about to come, what meaneth that which the Apostle says, *For when they shall say peace and safety*. (1 Thess. 5:3.) Let us see then if it be not perhaps better to understand the words of prophecy to be not so fulfilled, but rather that they will come to pass when the tribulation of the whole world shall be such that it shall belong to the Church, which shall be troubled by the whole world, not to those who shall trouble it. For they are those who shall say, *Peace and safety*. But now these evils which are counted the greatest and most immoderate, we see to be common to both the kingdoms of Christ and the Devil. For the good and the evil are alike afflicted with them, and among these great evils is the yet universal resort to licentious feasts. Is not this the being dried up from fear, or rather the being burnt up from lust?

THEOPHYLACT. But not only shall men be tossed about when the world shall be changed, but angels even shall stand amazed at the terrible revolutions of the universe. Hence it follows, *And the powers of heaven shall be shaken*.

GREGORY. (Hom. 1. in Ev.) For whom does He call the powers of heaven, but the angels, dominions, principalities, and powers? which at the coming of the strict Judge shall then appear visibly to our eyes, that they may strictly exact judgment of us, seeing that now our invisible Creator patiently bears with us.

EUSEBIUS. When also the Son of God shall come in glory, and shall crush the proud empire of the son of sin, the angels of heaven attending Him, the doors of heaven which have been shut from the foundation of the world shall be opened, that the things that are on high may be witnessed.

CHRYSOSTOM. (ad Olymp. Ep. 2.) Or the heavenly powers shall be shaken, although themselves know it not. For when they see the innumerable multitudes condemned, they shall not stand there without trembling.

BEDE. Thus it is said in Job, *the pillars of heaven tremble and are afraid at his reproof*. (Job 26:11.) What then do the boards do, when the pillars tremble? what does the shrub of the desert suffer, when the cedar of Paradise is shaken?

EUSEBIUS. Or the powers of heaven are those which preside over the sensible parts of the universe, which indeed shall then be shaken that they

may attain to a better state. For they shall be discharged from the ministry with which they serve God toward the sensible bodies in their perishing condition.

AUGUSTINE. (ad Hes. ut sup.) But that the Lord may not seem to have foretold as extraordinary those things concerning His second coming, which were wont to happen to this world even before His first coming, and that we may not be laughed at by those who have read more and greater events than these in the history of nations, I think what has been said may be better understood to apply to the Church. For the Church is the sun, the moon, and the stars, to whom it was said, *Fair as the moon, elect as the sun*. (Cant. 6:10.) And she will then not be seen for the unbounded rage of the persecutors.

AMBROSE. While many also fall away from religion, clear faith will be obscured by the cloud of unbelief, for to me that Sun of righteousness is either diminished or increased according to my faith; and as the moon in its monthly wanings, or when it is opposite the sun by the interposition of the earth, suffers eclipse, so also the holy Church when the sins of the flesh oppose the heavenly light, cannot borrow the brightness of divine light from Christ's rays. For in persecutions, the love of this world generally shuts out the light of the divine Sun; the stars also fall, that is, men who shine in glory fall when the bitterness of persecution waxes sharp and prevails. And this must be until the multitude of the Church be gathered in, for thus are the good tried and the weak made manifest.

AUGUSTINE. (ut sup.) But in the words, *And upon the earth distress of nations*, He would understand by *nations*, not those which shall be blessed in the seed of Abraham, but those which shall stand on the left hand.

AMBROSE. So severe then will be the manifold fires of our souls, that with consciences depraved through the multitude of crimes, by reason of our fear of the coming judgment, the dew of the sacred fountain will be dried upon us. But as the Lord's coming is looked for, in order that His presence may dwell in the whole circle of mankind or the world, which now dwells in each individual who has embraced Christ with his whole heart, so the powers of heaven shall at our Lord's coming obtain an increase of grace, and shall be moved by the fulness of the Divine nature more closely infusing itself. There are also heavenly powers which proclaim the glory of

God, which shall be stirred by a fuller infusion of Christ, that they may see Christ.

AUGUSTINE. (ut sup.) Or the powers of heaven shall be stirred, because when the ungodly persecute, some of the most stout-hearted believers shall be troubled.

THEOPHYLACT. (ut sup.) It follows, *And then shall they see the Son of man coming in the clouds*. Both the believers and unbelievers shall see Him, for He Himself as well as His cross shall glisten brighter than the sun, and so shall be observed of all.

AUGUSTINE. (ut sup.) But the words, *coming in the clouds*, may be taken in two ways. Either coming in His Church as it were in a cloud, as He now ceases not to come. But then it shall be with great power and majesty, for far greater will His power and might appear to His saints, to whom He will give great virtue, that they may not be overcome in such a fearful persecution. Or in His body in which He sits at His Father's right hand He must rightly be supposed to come, and not only in His body, but also in a cloud, for He will come even as He went away, *And a cloud received him out of their sight*.

CHRYSTOM. For God ever appears in a cloud, according to the Psalms, *clouds and darkness are round about him*. (Ps. 17:11.) Therefore shall the Son of man come in the clouds as God, and the Lord, not secretly, but in glory worthy of God. Therefore He adds, *with great power and majesty*.

CYRIL OF ALEXANDRIA. *Great* must be understood in like manner. For His first appearance He made in our weakness and lowliness, the second He shall celebrate in all His own power.

GREGORY. (ut sup.) For in power and majesty will men see Him, whom in lowly stations they refused to hear, that so much the more acutely they may feel His power, as they are now the less willing to bow the necks of their hearts to His sufferings.

21:28–33

28. And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh.

29. And he spake to them a parable; Behold the fig tree, and all the trees;

30. When they now shoot forth, ye see and know of your own selves that summer is now nigh at hand.

31. So likewise ye, when ye see these things come to pass, know ye that the kingdom of God is nigh at hand.

32. Verily I say unto you, This generation shall not pass away, till all be fulfilled.

33. Heaven and earth shall pass away: but my words shall not pass away.

GREGORY. (Hom. 1. in Ev.) Having in what has gone before spoken against the reprobate, He now turns His words to the consolation of the elect; for it is added, *When these things begin to be, look up, and lift up your heads, for your redemption draweth nigh*; as if he says, When the buffetings of the world multiply, lift up your heads, that is, rejoice your hearts, for when the world closes whose friends ye are not, the redemption is near which ye seek. For in holy Scripture the head is often put for the mind, for as the members are ruled by the head, so are the thoughts regulated by the mind. To lift up our heads then, is to raise up our minds to the joys of the heavenly country.

EUSEBIUS. Or else, To those that have passed through the body and bodily things, shall be present spiritual and heavenly bodies: that is, they will have no more to pass the kingdom of the world, and then to those that are worthy shall be given the promises of salvation. For having received the promises of God which we look for, we who before were crooked shall be made upright, and we shall lift up our heads who were before bent low; because the redemption which we hoped for is at hand; that namely for which the whole creation waiteth.

THEOPHYLACT. That is, perfect liberty of body and soul. For as the first coming of our Lord was for the restoration of our souls, so will the second be manifested unto the restoration of our bodies.

EUSEBIUS. He speaks these things to His disciples, not as to those who would continue in this life to the end of the world, but as if uniting in one

body of believers in Christ both themselves and us and our posterity, even to the end of the world.

GREGORY. (ut sup.) That the world ought to be trampled upon and despised, He proves by a wise comparison, adding, *Behold the fig tree and all the trees, when they now put forth fruit, ye know that summer is near.* As if He says, As from the fruit of the tree the summer is perceived to be near, so from the fall of the world the kingdom of God is known to be at hand. Hereby is it manifested that the world's fall is our fruit. For hereunto it puts forth buds, that whomsoever it has fostered in the bud it may consume in slaughter. But well is the kingdom of God compared to summer; for then the clouds of our sorrow flee away, and the days of life brighten up under the clear light of the Eternal Sun.

AMBROSE. Matthew speaks of the fig-tree only, Luke of all the trees. But the fig-tree shadows forth two things, either the ripening of what is hard, or the luxuriance of sin; that is, either that, when the fruit bursts forth in all trees and the fruitful fig-tree abounds, (that is, when every tongue confesses God, even the Jewish people confessing Him,) we ought to hope for our Lord's coming, in which shall be gathered in as at summer the fruits of the resurrection. Or, when the man of sin shall clothe himself in his light and fickle boasting as it were the leaves of the synagogue, we must then suppose the judgment to be drawing near. For the Lord hastens to reward faith, and to bring an end of sinning.

AUGUSTINE. (ut sup.) But when He says, *When ye shall see these things to come to pass*, what can we understand but those things which were mentioned above. But among them we read, *And then shall they see the Son of man coming.* When therefore this is seen, the kingdom of God is not yet, but nigh at hand. Or must we say that we are not to understand all the things before mentioned, when He says, *When ye shall see these things, &c.* but only some of them; this for example being excepted, *And then shall they see the Son of man.* But Matthew would plainly have it taken with no exception, for he says, *And so ye, when ye see all these things*, among which is the seeing the coming of the Son of man; in order that it may be understood of that coming whereby He now comes in His members as in clouds, or in the Church as in a great cloud.

TITUS BOSTRENSIS. Or else, He says, *the kingdom of God is at hand*, meaning that when these things shall be, not yet shall all things come to their last end, but they shall be already tending towards it. For the very coming of our Lord itself, casting out every principality and power, is the preparation for the kingdom of God.

EUSEBIUS. For as in this life, when winter dies away, and spring succeeds, the sun sending forth its warm rays cherishes and quickens the seeds hid in the ground, just laying aside their first form, and the young plants sprout forth, having put on different shades of green; so also the glorious coming of the Only-begotten of God, illuminating the new world with His quickening rays, shall bring forth into light from more excellent bodies than before the seeds that have long been hidden in the whole world, i. e. those who sleep in the dust of the earth. And having vanquished death, He shall reign from henceforth the life of the new world.

GREGORY. (in Hom. 1. in Ev.) But all the things before mentioned are confirmed with great certainty, when He adds, *Verily I say unto you, &c.*

BEDE. He strongly commends that which he thus foretels. And, if one may so speak, his oath is this, *Amen, I say unto you*. Amen is by interpretation “true.” Therefore the truth says, *I tell you the truth*, and though He spoke not thus, He could by no means lie. But by generation he means either the whole human race, or especially the Jews.

EUSEBIUS. Or by generation He means the new generation of His holy Church, shewing that the generation of the faithful would last up to that time, when it would see all things, and embrace with its eyes the fulfilment of our Saviour’s words.

THEOPHYLACT. For because He had foretold that there should be commotions, and wars, and changes, both of the elements and in other things, lest any one might suspect that Christianity itself also would perish, He adds, *Heaven and earth shall pass away, but my words shall not pass away*: as if He said, *Though all things should be shaken, yet shall my faith fail not*. Whereby He implies that He sets the Church before the whole creation. The creation shall suffer change, but the Church of the faithful and the words of the Gospel shall abide for ever.

GREGORY. (ut sup.) Or else, *The heaven and earth shall pass away, &c.* As if He says, All that with us seems lasting, does not abide to eternity without change, and all that with Me seems to pass away is held fixed and immoveable, for My word which passeth away utters sentences which remain unchangeable, and abide for ever.

BEDE. But by the heaven which shall pass away we must understand not the æthereal or the starry heaven, but the air from which the birds are named “of heaven.” But if the earth shall pass away, how does Ecclesiastes say, *The earth standeth for ever?* (Ecc. 1:4.) Plainly then the heaven and earth in the fashion which they now have shall pass away, but in essence subsist eternally.

21:34–36

34. And take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares.

35. For as a snare shall it come on all them that dwell on the face of the whole earth.

36. Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man.

THEOPHYLACT. Our Lord declared above the fearful and sensible signs of the evils which should overtake sinners, against which the only remedy is watching and prayer, as it is said, *And take heed to yourselves, lest at any time, &c.*

BASIL. (Hom. 1. in illud Atten de tibi.) Every animal has within itself certain instincts which it has received from God, for the preservation of its own being. Wherefore Christ has also given us this warning, that what comes to them by nature, may be ours by the aid of reason and prudence: that we may flee from sin as the brute creatures shun deadly food, but that we seek after righteousness, as they wholesome herbs. Therefore saith He, *Take heed to yourselves*, that is, that you may distinguish the noxious from the

wholesome. But since there are two ways of taking heed to ourselves, the one with the bodily eyes, the other by the faculties of the soul, and the bodily eye does not reach to virtue; it remains that we speak of the operations of the soul. *Take heed*, that is, Look around you on all sides, keeping an ever watchful eye to the guardianship of your soul. He says not, Take heed to your own or to the things around, but *to yourselves*. For ye are mind and spirit, your body is only of sense. Around you are riches, arts, and all the appendages of life, you must not mind these, but your soul, of which you must take especial care. The same admonition tends both to the healing of the sick, and the perfecting of those that are well, namely, such as are the guardians of the present, the providers of the future, not judging the actions of others, but strictly searching their own, not suffering the mind to be the slave of their passions, but subduing the irrational part of the soul to the rational. But the reason why we should take heed He adds as follows, *Lest at any time your hearts be overcharged, &c.*

TITUS BOSTRENSIS. As if He says, Beware lest the eyes of your mind wax heavy. For the cares of this life, and surfeiting, and drunkenness, scare away prudence, shatter and make shipwreck of faith.

CLEMENT OF ALEXANDRIA. (Clem. Al. lib. ii. Pædag. c. 2.) Drunkenness is an excessive use of wine; *crapula*¹ is the uneasiness, and nausea attendant on drunkenness, a Greek word so called from the motion of the head. And a little below. As then we must partake of food lest we suffer hunger, so also of drink lest we thirst, but with still greater care to avoid falling into excess. For the indulgence of wine is deceitful, and the soul when free from wine will be the wisest and best, but steeped in the fumes of wine is lost as in a cloud.

BASIL. (in Reg. Brev. ad int. 88.) But carefulness, or the care of this life, although it seems to have nothing unlawful in it, nevertheless if it conduce not to religion, must be avoided. And the reason why He said this He shews by what comes next, *And so that day come upon you unawares.*

THEOPHYLACT. For that day will not come when men are expecting it, but unlooked for and by stealth, taking as a snare those who are unwary. *For as a snare shall it come upon all them that sit upon the face of the earth.* But this we may diligently keep far from us. For that day will take those that sit on the face of the earth, as the unthinking and slothful. But as many as are

prompt and active in the way of good, not sitting and loitering on the ground, but rising from it, saying to themselves, Rise up, begone, for here there is no rest for thee. To such that day is not as a perilous snare, but a day of rejoicing.

EUSEBIUS. He taught them therefore to take heed unto the things we have just before mentioned, lest they fall into the indolence resulting therefrom. Hence it follows, *Watch ye therefore, and pray always, that ye may be accounted worthy to escape all those things that shall come to pass.*

THEOPHYLACT. Namely, hunger, pestilence, and such like, which for a time only threaten the elect and others, and those things also which are hereafter the lot of the guilty for ever. For these we can in no wise escape, save by watching and prayer.

AUGUSTINE. (de Con. Ev. l. ii. c. 77.) This is supposed to be that flight which Matthew mentions; which must not be in the winter or on the sabbath day. To the winter belong the cares of this life, which are mournful as the winter, but to the sabbath surfeiting and drunkenness, which drowns and buries the heart in carnal luxury and delight, since on that day the Jews are immersed in worldly pleasure, while they are lost to a spiritual sabbath.

THEOPHYLACT. And because a Christian needs not only to flee evil, but to strive to obtain glory, He adds, *And to stand before the Son of man.* For this is the glory of angels, to stand before the Son of man, our God, and always to behold His face.

BEDE. Now supposing a physician should bid us beware of the juice of a certain herb, lest a sudden death overtake us, we should most earnestly attend to his command; but when our Saviour warns us to shun drunkenness and surfeiting, and the cares of this world, men have no fear of being wounded and destroyed by them; for the faith which they put in the caution of the physician, they disdain to give to the words of God.

21:37–38

37. And in the day time he was teaching in the temple; and at night he went out, and abode in the mount that is called the mount of Olives.

38. And all the people came early in the morning to him in the temple, for to hear him.

BEDE. What our Lord commanded in word, He confirms by His example. For He who bid us watch and pray before the coming of the Judge, and the uncertain end of each of us, as the time of His Passion drew near, is Himself instant in teaching, watching, and prayer. As it is said, *And in the day time he was teaching in the temple*, whereby He conveys by His own example, that it is a thing worthy of God, to watch, or by word and deed to point out the way of truth to our neighbour.

CYRIL OF ALEXANDRIA. But what were the things He taught, unless such as transcended the worship of the law?

THEOPHYLACT. Now the Evangelists are silent as to the greater part of Christ's teaching; for whereas He preached for the space nearly of three years, all the teaching which they have written down would scarcely, one might say, suffice for the discourse of a single day. For out of a great many things extracting a few, they have given only a taste as it were of the sweetness of His teaching. But our Lord here instructs us, that we ought to address God at night and in silence, but in day time to be doing good to men; and to gather indeed at night, but in the day distribute what we have gathered. As it is added, *And at night he went out and abode in the mount that is called Olivet*. Not that He had need of prayer, but He did this for our example.

CYRIL OF ALEXANDRIA. But because His speech was with power, and with authority He applied to spiritual worship the things which had been delivered in figures by Moses and the Prophets, the people heard Him gladly. As it follows, *And the whole people made haste to come early to hear him in the temple*. But the people who came to Him before light might with fitness say, *O God my God, early do I wait upon thee*.

BEDE. Now mystically, we also when amid our prosperity we behave ourselves soberly, piously, and honestly, teach by day time in the temple, for we hold up to the faithful the model of a good work; but at night we abide on mount Olivet, when in the darkness of anguish we are refreshed with spiritual consolation; and to us also the people come early in the morning,

when either having shaken off the works of darkness, or scattered all the clouds of sorrow, they follow our example.

CHAP. 22

22:1–2

1. Now the feast of unleavened bread drew nigh, which is called the Passover.

2. And the Chief Priests and Scribes sought how they might kill him; for they feared the people.

CHRYSTOSTOM. The actions of the Jews were a shadow of our own. Accordingly if you ask of a Jew concerning the Passover, and the feast of unleavened bread, he will tell you nothing momentous, mentioning the deliverance from Egypt; whereas should a man inquire of me he would not hear of Egypt or Pharaoh, but of freedom from sin and the darkness of Satan, not by Moses, but by the Son of God;

GLOSS. (non occ.) Whose Passion the Evangelist being about to relate, introduces the figure of it, saying, *Now the feast of unleavened bread drew nigh, which is called the Passover.*

BEDE. Now the Passover, which is called in Hebrew “Phase,” is not so named from the Passion, but from the passing over, because the destroying angel, seeing the blood on the doors of the Israelites, passed over them, and touched not their first-born. Or the Lord Himself, giving assistance to His people, walked over them. But herein is the difference between the Passover and the feast of unleavened bread, that by the Passover is meant that day alone on which the lamb was slain towards the evening, that is, on the fourteenth day of the first month, but on the fifteenth, when the Israelites went out of Egypt, followed the feast of unleavened bread for seven days, up to the twenty-first of the same month. Hence the writers of the Gospel substitute one indifferently for the other. As here it is said, *The day of unleavened bread, which is called the Passover.* But it is signified by a mystery, that Christ having suffered once for us, has commanded us through the whole time of this world which is passed in seven days, to live in the unleavened bread of sincerity and truth.

CHRYSTOSTOM. Chrys. Hom. 79. in Matt.) The Chief Priests set about their impious deed on the feast, as it follows, *And the Chief Priests and Scribes, &c.* Moses ordained only one Priest, at whose death another was to be

appointed. But at that time, when the Jewish customs had begun to fall away, there were many made every year. These then wishing to kill Jesus, are not afraid of God, lest in truth the holy time should aggravate the pollution of their sin, but every where fear man. Hence it follows, *For they feared the people.*

BEDE. Not indeed that they apprehended sedition, but were afraid lest by the interference of the people He should be taken out of their hands. And these things Matthew reports to have taken place two days before the Passover, when they were assembled in the judgment hall of Caiaphas.

22:3–6

3. Then entered Satan into Judas surnamed Iscariot, being of the number of the twelve.

4. And he went his way, and communed with the Chief Priests and captains, how he might betray him unto them.

5. And they were glad, and covenanted to give him money.

6. And he promised, and sought opportunity to betray him unto them in the absence of the multitude.

THEOPHYLACT. Having already said that the Chief Priests sought means how they might slay Jesus without incurring any danger, he next goes on to relate the means which occurred to them, as it is said, *Then entered Satan into Judas.*

TITUS BOSTRENSIS. Satan entered into Judas not by force, but finding the door open. For forgetful of all that he had seen, Judas now turned his thoughts solely to covetousness.

CHRYSTOM. (Hom. 80. in Matt.) St. Luke gives his surname, because there was another Judas.

TITUS BOSTRENSIS. And he adds, *one of the twelve*, since he made up the number, though he did not truly discharge the Apostolic office. Or the Evangelist adds this, as it were for contrast sake. As if he said, “He was of the first band of those who were especially chosen.”

BEDE. There is nothing contrary to this in what John says, that after the sop Satan entered into Judas; seeing he now entered into him as a stranger, but then as his own, whom he might lead after him to do whatsoever he willed.

CHRYSOSTOM. (ut sup.) Observe the exceeding iniquity of Judas, that he both sets out by himself, and that he does this for gain. It follows, *And he went his way, and communed with the chief priests and captains.*

THEOPHYLACT. The magistrates here mentioned were those appointed to take care of the buildings of the temple, or it may be those whom the Romans had set over the people to keep them from breaking forth into tumult; for they were seditious.

CHRYSOSTOM. (ut sup.) By covetousness then Judas became what he was, for it follows, *And they covenanted to give him money.* Such are the evil passions which covetousness engenders, it makes men irreligious, and compels them to lose all knowledge of God, though they have received a thousand benefits from Him, nay, even to injure Him, as it follows, *And he contracted with them.*

THEOPHYLACT. That is, he bargained and promised. *And sought opportunity to betray him unto them,* without the crowds, that is, when he saw Him standing by Himself apart, in the absence of the multitude.

BEDE. Now many shudder at the wickedness of Judas, yet do not guard against it. For whosoever despises the laws of truth and love, betrays Christ who is truth and love. Above all, when he sins not from infirmity or ignorance, but after the likeness of Judas seeks opportunity, when no one is present, to change truth for a lie, virtue for crime.

22:7–13

7. Then came the day of unleavened bread, when the Passover must be killed.

8. And he sent Peter and John, saying, Go and prepare us the Passover, that we may eat.

9. And they said unto him, Where wilt thou that we prepare?

10. And he said unto them, Behold, when ye are entered into the city, there shall a man meet you, bearing a pitcher of water; follow him into the house where he entereth in.

11. And ye shall say unto the goodman of the house, The Master saith unto thee, Where is the guestchamber, where I shall eat the Passover with my disciples?

12. And he shall shew you a large upper room furnished: there make ready.

13. And they went, and found as he had said unto them: and they made ready the Passover.

TITUS BOSTRENSIS. Our Lord, in order to leave us a heavenly Passover, ate a typical one, removing the figure, that the truth might take its place.

BEDE. By the day of unleavened bread of the Passover, He means the fourteenth day of the first month, the day on which, having put away the leaven, they were accustomed to hold the Passover, that is, the lamb, towards evening.

EUSEBIUS. But should any one say, "If on the first day of unleavened bread the disciples of our Saviour prepare the Passover, on that day then should we also celebrate the Passover;" we answer, that this was not an admonition, but a history of the fact. It is what took place at the time of the saving Passion; but it is one thing to relate past events, another to sanction and leave them an ordinance to posterity. Moreover, the Saviour did not keep His Passover with the Jews at the time that they sacrificed the lamb. For they did this on the Preparation, when our Lord suffered. Therefore they entered not into the hall of Pilate, that they might not be defiled, but might eat the Passover. (John 18:28.) For from the time that they conspired against the truth, they drove far from them the Word of truth. Nor on the first day of unleavened bread, on which the Passover ought to be sacrificed, did they eat their accustomed Passover, for they were intent upon something else, but on the day after, which was the second of unleavened bread. But our Lord on the first day of unleavened bread, that is, on the fifth day of the week, kept the Passover with His disciples.

THEOPHYLACT. Now on the same fifth day He sends two of His disciples to prepare the Passover, namely, Peter and John, the one in truth as loving, the other as loved. In all things shewing, that even to the end of His life He opposed not the law. And He sends them to a strange house; for He and His disciples had no house, else would He have kept the Passover in one of them. So it is added, *And they said, Where will thou that we prepare?*

BEDE. As if to say, We have no abode, we have no place of shelter. Let those hear this, who busy themselves in building houses. Let them know that Christ, the Lord of all places, had not where to lay His head.

CHRYSTOSTOM. (Hom. 81. in Matt.) But as they knew not to whom they were sent, He gave them a sign, as Samuel to Saul, as it follows, *And he said unto them, Behold, when ye are entered into the city, there shall a man meet you bearing a pitcher of water; follow him into the house where he entereth in.* (1 Sam. 10:3.)

AMBROSE. First observe the greatness of His divine power. He is talking with His disciples, yet knows what will happen in another place. Next behold His condescension, in that He chooses not the person of the rich or powerful, but seeks after the poor, and prefers a mean inn to the spacious palaces of nobles. Now the Lord was not ignorant of the name of the man whose mystery He knew, and that he would meet the disciples, but he is mentioned without a name, that he may be counted as ignoble.

THEOPHYLACT. He sends them for this reason to an unknown man: to shew them that He voluntarily underwent His Passion, since He who so swayed the mind of one unknown to Him, that He should receive them, was able to deal with the Jews just as He wished. But some say that He gave not the name of the man, lest the traitor knowing his name might open the house to the Pharisees, and they should have come and taken Him before that the supper was eaten, and He had delivered the spiritual mysteries to His disciples. But He directs them by particular signs to a certain house; whence it follows, *And ye shall say to the goodman of the house, The Master saith, Where is the guestchamber, &c. And he will shew you an upper room, &c.*

GLOSS. (non occ.) And perceiving these signs, the disciples zealously fulfilled all that had been commanded them; as it follows, *And they went, and found as he had said unto them, and made ready the Passover.*

BEDE. To explain this Passover, the Apostle says, *Christ our Passover is sacrificed for us.* (1 Cor. 5:7.) Which Passover in truth must needs have been slain there, as it was so ordained by the Father's counsel and determination. And thus although on the next day, that is, the fifteenth, He was crucified, yet, on this night on which the lamb was slain by the Jews, being seized and bound, He consecrated the beginning of His sacrifice, that is, of His Passion.

THEOPHYLACT. By the day of unleavened bread, we must understand that conversation which is wholly in the light of the Spirit, having lost all trace of the old corruption of Adam's first transgression. And living in this conversation, it becomes us to rejoice in the mysteries of Christ. Now these mysteries Peter and John prepare, that is, action and contemplation, fervid zeal and peaceful meekness. And these preparers a certain man meets, because in what we have just mentioned, lies the condition of man who was created after the image of God. And he carries a pitcher of water, which signifies the grace of the Holy Spirit. But the pitcher is humbleness of heart; for He giveth grace to the humble, who know themselves to be but earth and dust.

AMBROSE. Or the pitcher is a more perfect measure, but the water is that which was thought meet to be a sacrament of Christ; to wash, not to be washed.

BEDE. They prepare the Passover in that house, whither the pitcher of water is carried, for the time is at hand in which to the keepers of the true Passover, the typical blood is taken away from the lintel, and the baptism of the lifegiving fountain is consecrated to take away sin.

ORIGEN. (in Matt. 26:18.) But I think that the man who meets the disciples as they enter into the city, carrying a pitcher of water, was some servant of a master of a house, carrying water in an earthen vessel either for washing or for drinking. And this I think is Moses conveying the spiritual doctrine in fleshly histories. But they who follow him not, do not celebrate the Passover with Jesus. Let us then ascend with the Lord united to us, to the upper part in which is the guestchamber, which is shewn by the understanding, that is, the goodman of the house, to every one of the disciples of Christ. But this upper room of our house must be large enough to receive Jesus the Word of God, who is not comprehended but by those

who are greater in comprehension. And this chamber must be made ready by the goodman of the house, (that is, the understanding,) for the Son of God, and it must be cleaned, wholly purged of the filth of malice. The master of the house also must not be any common person having a known name. Hence He says mystically in Matthew, *Go ye to such a one*.

AMBROSE. Now in the upper parts he has a large room furnished, that you may consider how great were his merits in whom the Lord could sit down with His disciples, rejoicing in His exalted virtues.

ORIGEN. (ut sup.) But we should know that they who are taken up with banquetings and worldly cares do not ascend into that upper part of the house, and therefore do not keep the Passover with Jesus. For after the words of the disciples wherewith they questioned the goodman of the house, (that is, the understanding,) the Divine Person came into that house to feast there with His disciples.

22:14–18

14. And when the hour was come, he sat down, and the twelve apostles with him.

15. And he said unto them, With desire I have desired to eat this Passover with you before I suffer:

16. For I say unto you, I will not any more eat thereof, until it be fulfilled in the kingdom of God.

17. And he took the cup, and gave thanks, and said, Take this, and divide it among yourselves:

18. For I say unto you, I will not drink of the fruit of the vine, until the kingdom of God shall come.

CYRIL OF ALEXANDRIA. As soon as the disciples had prepared the Passover, they proceed to eat it; as it is said, *And when the hour was come, &c.*

BEDE. By the hour of eating the Passover, He signifies the fourteenth day of the first month, far gone towards evening, the fifteenth moon just appearing on the earth.

THEOPHYLACT. But how is our Lord said to sit down, whereas the Jews eat the Passover standing? They say, that when they had eaten the legal Passover, they sat down, according to the common custom, to eat their other food.

It follows, *And he said unto them, With desire have I desired to eat this Passover with you, &c.*

CYRIL OF ALEXANDRIA. He says this, because the covetous disciple was looking out for the time for betraying Him; but that he might not betray Him before the feast of the Passover, our Lord had not divulged either the house, or the man with whom He should keep the Passover. That this was the cause is very evident from these words.

THEOPHYLACT. Or He says, *With desire have I desired*; as if to say, This is My last supper with you, therefore it is most precious and welcome to Me; just as those who are going away to a distance, utter the last words to their friends most affectionately.

CHRYSTOM. Or He says this, because after that Passover the Cross was at hand. But we find Him frequently prophesying of His own Passion, and desiring it to take place.

BEDE. He first then desires to eat the typical Passover, and so to declare the mysteries of His Passion to the world.

EUSEBIUS. Or else; When our Lord was celebrating the new Passover, He fitly said, *With desire have I desired this Passover*, that is, the new mystery of the New Testament which He gave to His disciples, and which many prophets and righteous men desired before Him. He then also Himself thirsting for the common salvation, delivered this mystery, to suffice for the whole world. But the Passover was ordained by Moses to be celebrated in one place, that is, in Jerusalem. Therefore it was not adapted for the whole world, and so was not desired.

EPIPHANIUS. (adv. Hær. 30. 22.) Hereby we may refute the folly of the Ebionites concerning the eating of flesh, seeing that our Lord eats the

Passover of the Jews. Therefore He pointedly said, "This Passover," that no one might transfer it to mean another.

BEDE. Thus then was our Lord the approver of the legal Passover; and as He taught that it related to the figure of His own dispensation, He forbids it henceforth to be represented in the flesh. Therefore He adds, *For I say unto you, I will not any more eat thereof, until it be fulfilled in the kingdom of God*. That is, I will no more celebrate the Mosaic Passover, until, being spiritually understood, it is fulfilled in the Church. For the Church is the kingdom of God; as in Luke, *The kingdom of God is within you*. (Luke 17:21.) Again, the ancient Passover, which He desired to bring to an end, is also alluded to in what follows; *And he took the cup, and gave thanks, and said, Take ye, &c*. For this gave He thanks, that the old things were about to pass away, and all things to become new.

CHRYSTOSTOM. (conc. de Laz.) Remember then when thou sittest down to meat that after the meal thou must pray; therefore satisfy thy hunger, but with moderation, lest being overcharged thou shouldest not be able to bend thy knees in supplication and prayer to God. Let us not then after our meals turn to sleep, but to prayer. For Christ plainly signifies this, that the partaking of food should not be followed by sleep or rest, but by prayer and reading the holy Scripture. It follows, *For I say unto you, I will not drink of the fruit of the vine, until the kingdom of God come*.

BEDE. This may be also taken literally, for from the hour of supper up to the time of resurrection He was about to drink no wine. Afterwards He partook both of meat and drink, as Peter testifies, *Who did eat and drink with him after he rose from the dead*. (Acts 10:41.)

THEOPHYLACT. The resurrection is called the kingdom of God, because it has destroyed death. Therefore David also says, *The Lord reigneth: He hath put on beauty*, (Ps. 93:1.) that is, a beautiful robe, *having put off the corruption of the flesh*. (Isa. 63:1.) But when the resurrection comes, He again drinks with His disciples; to prove that the resurrection was not a shadow only.

BEDE. But it is far more natural, that as before of the typical lamb, so now also of the drink of the Passover, He should say that He would no more taste, until the glory of the kingdom of God being made manifest, the faith

of the whole world should appear; that so by means of the spiritual changing of the two greatest commands of the law, namely, the eating and drinking of the Passover, you might learn that all the Sacraments of the law were to be transferred to a spiritual observance.

22:19–20

19. And he took bread, and gave thanks, and brake it, and gave unto them, saying, This is my body which is given for you: this do in remembrance of me.

20. Likewise also the cup after supper, saying, This cup is the new testament in my blood, which is shed for you.

BEDE. Having finished the rites of the old Passover, He passes on to the new, which He desires the Church to celebrate in memory of His redemption, substituting for the flesh and blood of the lamb, the Sacrament of His own Flesh and Blood in the figure of the bread and wine, *being made a Priest for ever after the order of Melchisedech*. (Ps. 110:4.) Hence it is said, *And he took bread, and gave thanks*, (Heb. 7:21.) as also He had given thanks upon finishing the old feast, leaving us an example to glorify God at the beginning and end of every good work. It follows, *And brake it*. He Himself breaks the bread which He holds forth, to shew that the breaking of His Body, that is, His Passion, will not be without His will. *And gave unto them, saying, This is my body which is given for you*.

GREGORY OF NYSSA. (Orat. de Bapt. Christ.) For the bread before the consecration is common bread, but when the mystery has consecrated it, it is, and it is called, the Body of Christ.

CYRIL OF ALEXANDRIA. (in Luc.) Nor doubt that this is true; for He plainly says, *This is my body*; but rather receive the words of thy Saviour in faith. For since He is the Truth, He lies not. (Ep. ad Calosyr.). ^a They rave foolishly then who say that the mystical blessing loses its power of sanctifying, if any remains are left till the following day. For the most holy Body of Christ will not be changed, but the power of blessing and the life-giving grace is ever abiding in it. (in Luc. ut sup.). For the life-giving power of God the Father is the only-begotten Word, which was made flesh not

ceasing to be the Word, but making the flesh life-giving. What then? since we have in us the life of God, the Word of God dwelling in us, will our body be life-giving? But it is one thing for us by the habit of participation to have in ourselves the Son of God, another for Himself to have been made flesh, that is, to have made the body which He took from the pure Virgin His own Body. He must needs then be in a certain manner united to our bodies by His holy Body and precious Blood, which we have received for a life-giving blessing in the bread and wine. For lest we should be shocked, seeing the Flesh and Blood placed on the holy altars, God, in compassion to our infirmities, pours into the offerings the power of life, changing them into the reality of His own flesh, that the body of life may be found in us, as it were a certain life-giving seed. He adds. *Do this in commemoration of me.*

CHRYSOStOM. (Hom. 46. in Joan.) Christ did this to bring us to a closer bond of friendship, and to betoken His love toward us, giving Himself to those who desire Him, not only to behold Him, but also to handle Him, to eat Him, to embrace Him with the fulness of their whole heart. Therefore as lions breathing fire do we depart from that table, rendered objects of terror to the devil.

BASIL. (Moral. Reg. 21. c. 3. Reg. Brev. ad int. 172.) Learn then in what manner you ought to eat the Body of Christ, namely, in remembrance of Christ's obedience even unto death, that they who live may no more live in themselves, but in Him who died for them, and rose again. (2 Cor. 5:15.)

THEOPHYLACT. Now Luke mentions two cups; of the one we spoke above, *Take this, and divide it among yourselves*, which we may say is a type of the Old Testament; but the other after the breaking and giving of bread, He Himself imparts to His disciples. Hence it is added, *Likewise also the cup after supper.*

BEDE. *He gave to them*, is here understood to complete the sentence.

AUGUSTINE. (de Con. Ev. lib. iii. c. 1.) Or because Luke has twice mentioned the cup, first before Christ gave the bread, then after He had given it, on the first occasion he has anticipated, as he frequently does, but on the second that which he has placed in its natural order, he had made no

mention of before. But both joined together make the same sense which we find in the others, that is, Matthew and Mark.

THEOPHYLACT. Our Lord calls the cup the New Testament, as it follows, *This cup is the New Testament in my blood, which shall be shed for you*, signifying that the New Testament has its beginning in His blood. For in the Old Testament the blood of animals was present when the law was given, but now the blood of the Word of God signifies to us the New Testament. But when He says, *for you*, He does not mean that for the Apostles only was His Body given, and His Blood poured out, but for the sake of all mankind. And the old Passover was ordained to remove the slavery of Egypt; but the blood of the lamb to protect the first-born. The new Passover was ordained to the remission of sins; but the Blood of Christ to preserve those who are dedicated to God.

CHRYSTOM. (Hom. 46. in Joan.) For this Blood moulds in us a royal image, it suffers not our nobleness of soul to waste away, moreover it refreshes the soul, and inspires it with great virtue. This Blood puts to flight the devils, summons angels, and the Lord of angels. This Blood poured forth washed the world, and made heaven open. They that partake of it are built up with heavenly virtues, and arrayed in the royal robes of Christ; yea rather clothed upon by the King Himself. And since if thou comest clean, thou comest healthfully; so if polluted by an evil conscience, thou comest to thy own destruction, to pain and torment. For if they who defile the imperial purple are smitten with the same punishment as those who tear it asunder, it is not unreasonable that they who with an unclean heart receive Christ should be beaten with the same stripes as they were who pierced Him with nails.

BEDE. Because the bread strengthens, and the wine produces blood in the flesh, the former is ascribed to the Body of Christ, the latter to His Blood. But because both we ought to abide in Christ, and Christ in us, the wine of the Lord's cup is mixed with water, for John bears witness, *The people are many waters*. (Rev. 17:15.)

THEOPHYLACT. But first the bread is given, next the cup. For in spiritual things labour and action come first, that is, the bread, not only because it is toiled for by the sweat of the brow, but also because while being eaten it is

not easy to swallow. Then after labour follows the rejoicing of Divine grace, which is the cup.

BEDE. For this reason then the Apostles communicated after supper, because it was necessary that the typical passover should be first completed, and then they should pass on to the Sacrament of the true Passover. But now in honour of so great a Sacrament, the masters of the Church think right that we should first be refreshed with the spiritual banquet, and afterward with the earthly.

GREEK EXPOSITOR. (Eutychius Patriarch.) He that communicates receives the whole Body and Blood of our Lord, even though he receive but a part of the Mysteries. For as one seal imparts the whole of its device to different substances, and yet remains entire after distribution, and as one word penetrates to the hearing of many, so there is no doubt that the Body and Blood of our Lord is received whole in all. But the breaking of the sacred bread signifies the Passion.

22:21–23

21. But, behold, the hand of him that betrayeth me is with me on the table.

22. And truly the Son of man goeth, as it was determined: but woe unto that man by whom he is betrayed.

23. And they began to enquire among themselves, which of them it was that should do this thing.

AUGUSTINE. (de Con. Ev. l. iii. c. 1.) When our Lord had given the cup to His disciples, He again spoke of His betrayer, saying, *But, behold, the hand of him that betrayeth me, &c.*

THEOPHYLACT. And this He said not only to shew that He knew all things, but also to declare unto us His own especial goodness, in that He left nothing undone of those things which belonged to Him to do; (for He gives us an example, that even unto the end we should be employed in reclaiming sinners;) and moreover to point out the baseness of the traitor who blushed not to be His guest.

CHRYSTOM. (Hom. 82. in Matt.) Yet though partaking of the mystery, he was not converted. Nay, his wickedness is made only the more awful, as well because under the pollution of such a design, he came to the mystery, as that coming he was not made better, either by fear, gratitude, or respect.

BEDE. And yet our Lord does not especially point him out, lest being so plainly detected, he might only become the more shameless. But He throws the charge on the whole twelve, that the guilty one might be turned to repentance. He also proclaims his punishment, that the man whom shame had not prevailed upon, might by the sentence denounced against him be brought to amendment. Hence it follows, *And truly the Son of man goeth, &c.*

THEOPHYLACT. Not as if unable to preserve Himself, but as determining for Himself to suffer death for the salvation of man.

CHRYSTOM. (Hom. 81. in Matt.) Because then Judas in the things which are written of him acted with an evil purpose, in order that no one might deem him guiltless, as being the minister of the dispensation, Christ adds, *Woe unto that man by whom he is betrayed.*

BEDE. But woe also to that man, who coining unworthily to the Table of our Lord, after the example of Judas, betrays the Son, not indeed to Jews, but to sinners, that is, to his own sinful members. Although the eleven Apostles knew that they were meditating nothing against their Lord, yet notwithstanding because they trust more to their Master than themselves, fearing their own infirmities, they ask concerning a sin of which they had no consciousness.

BASIL. (in Reg. Brev. ad int. 301.) For as in bodily diseases there are many of which the affected are not sensible, but they rather put faith in the opinion of their physicians, than trust their own insensibility; so also in the diseases of the soul, though a man is not conscious of sin in himself, yet ought he to trust to those who are able to have more knowledge of their own sins.

24. And there was also a strife among them, which of them should be accounted the greatest.

25. And he said unto them, The kings of the Gentiles exercise lordship over them; and they that exercise authority upon them are called benefactors.

26. But ye shall not be so: but he that is greatest among you, let him be as the younger; and he that is chief, as he that doth serve.

27. For whether is greater, he that sitteth at meat, or he that serveth? is not he that sitteth at meat? but I am among you as he that serveth.

THEOPHYLACT. While they were enquiring among themselves who should betray the Lord, they would naturally go on to say to one another, “Thou art the traitor,” and so become impelled to say, “I am the best, I am the greatest.” Hence it is said, *And there was also a strife among them which should be accounted the greatest.*

GREEK EXPOSITOR. (Apollinarius in loc.) Or the strife seems to have arisen from this, that when our Lord was departing from the world, it was thought that some one must become their head, as taking our Lord’s place.

BEDE. As good men seek in the Scriptures the examples of their fathers, that they may thereby gain profit and be humbled, so the bad, if by chance they have discovered any thing blameable in the elect, most gladly seize upon it, to shelter their own iniquities thereby. Many therefore most eagerly read, that a strife arose among the disciples of Christ.

AMBROSE. If the disciples did contend, it is not alleged as any excuse, but held out as a warning. Let us then beware lest any contentions among us for precedence be our ruin.

BEDE. Rather let us look not what carnal disciples did, but what their spiritual Master commanded; for it follows, *And he said unto them, The kings of the Gentiles, &c.*

CHRYSOSTOM. (Hom. 65. in Matt.) He mentions the Gentiles, to shew thereby how faulty it was. For it is of the Gentiles to seek after precedence.

CYRIL OF ALEXANDRIA. Soft words are also given them by their subjects, as it follows, *And they that exercise authority upon them are called benefactors*. Now they truly as alien from the sacred law are subject to these evils, but your preeminence is in humility, as it follows, *But ye shall not be so*.

BASIL. (in Reg. fus. dis. int. 30.) Let not him that is chief be puffed up by his dignity, lest he fall away from the blessedness of humility, but let him know that true humility is the ministering unto many. As then he who attends many wounded and wipes away the blood from their wounds, least of all men enters upon the service for his own exaltation, much more ought he to whom is committed the care of his sick brethren as the minister of all, about to render an account of all, to be thoughtful and anxious. And so let him that is greatest be as the younger. (ad int. 31.). Again, it is meet that those who are in the chief places should be ready to offer also bodily service, after our Lord's example, who washed His disciples' feet. Hence it follows, *And he that is chief, as he that doth serve*. But we need not fear that the spirit of humility will be weakened in the inferior, while he is being served by his superior, for by imitation humility is extended.

AMBROSE. But it must be observed, that not every kind of respect and deference to others betokens humility, for you may defer to a person for the world's sake, for fear of his power, or regard to your own interest. In that case you seek to advance yourself, not to honour another. Therefore there is one form of the precept given to all men, namely, that they boast not about precedence, but strive earnestly for humility.

BEDE. In this rule however, given by our Lord, the great have need of no little judgment, that they do not indeed like the kings of the Gentiles delight to tyrannize over their subjects, and be puffed up with their praises, yet notwithstanding that they be provoked with a righteous zeal against the wickedness of offenders.

But to the words of the exhortation He subjoins His own example, as it follows, *For which is greater, he who sitteth at meat, or he that serveth? But I am among you, &c.*

CHRYSOSTOM. As if He says, Think not that thy disciple needs you, but that you do not need him. For I who need no one whom all things in heaven and

earth need, have condescended to the degree of a servant.

THEOPHYLACT. He shews Himself to be their servant, when He distributes the bread and the cup, of which service He makes mention, reminding them that if they have eaten of the same bread, and drunk of the same cup, if Christ Himself served all, they ought all to think the same things.

BEDE. Or He speaks of that service wherewith, according to John, He their Lord and Master washed their feet. Although by the word itself *serving*, (John 13:5.) all that He did in the flesh may be implied, but by serving He also signifies that He poureth forth His blood for us.

22:28–30

28. Ye are they which have continued with me in my temptations.

29. And I appoint unto you a kingdom, as my Father hath appointed unto me;

30. That ye may eat and drink at my table in my kingdom, and sit on thrones judging the twelve tribes of Israel.

THEOPHYLACT. As the Lord had denounced woe to the traitor, so on the other hand to the rest of the disciples He promises blessings, saying, *Ye are they which have continued with me, &c.*

BEDE. For not the first effort of patience, but long-continued perseverance, is rewarded with the glory of the heavenly kingdom, for perseverance, (which is called constancy or fortitude of mind,) is, so to say, the pillar and prop of all virtues. The Son of God then conducts those who abide with Him in His temptations to the everlasting kingdom. *For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection.* (Rom. 6:5.) Hence it follows, *And I give to you a kingdom, &c.*

AMBROSE. The kingdom of God is not of this world, But it is not equality with God, but likeness to Him, unto which man must aspire. For Christ alone is the full image of God, on account of the unity of His Father's glory expressed in Him. But the righteous man is after the image of God, if for

the sake of imitating the likeness of the Divine conversation, He through the knowledge of God despises the world. Therefore also we eat the Body and Blood of Christ, that we may be partakers of eternal life. Whence it follows, *That ye may eat and drink at my table in my kingdom*. For the reward promised to us is not food and drink, but the communication of heavenly grace and life.

BEDE. Or the table offered to all saints richly to enjoy is the glory of a heavenly life, wherewith they who hunger and thirst after righteousness shall be filled, resting in the long-desired enjoyment of the true God. (Matt. 5:6.)

THEOPHYLACT. He said this not as if they would have there bodily food, or as if His kingdom were to be a sensible one. For their life then shall be the life of angels, as He before told the Sadducees. (Mat. 22:30, Luke 20:36) But Paul also says that the kingdom of God is not meat and drink. (Rom. 14:17.)

CYRIL OF ALEXANDRIA. By means of the things of our present life He describes spiritual things. For they exercise a high privilege with earthly kings, who sit at their table as guests. So then by man's estimation He shews who shall be rewarded by Him with the greatest honours.

BEDE. This then is the exchange to the right hand of the Most High, (Ps. 118:15.) that those who now in lowliness rejoice to minister to their fellow-servants, shall then at our Lord's table on high be fed with the banquet of everlasting life, and they who here in temptations abide with the Lord being unjustly judged, shall then come with Him as just judges upon their tempters. Hence it follows, *And sit on thrones judging the twelve tribes of Israel*.

THEOPHYLACT. That is, the unbelievers condemned out of the twelve tribes.

AMBROSE. But the twelve thrones are not as it were any resting-places for the bodily posture, but because since Christ judges after the Divine likeness by knowledge of the hearts, not by examination of the actions, rewarding virtue, condemning iniquity; so the Apostles are appointed to a spiritual judgment, for the rewarding of faith, the condemnation of unbelief, repelling error with virtue, inflicting vengeance on the sacrilegious.

CHRYSTOM. (Hom. 64. in Matt.) What then will Judas also sit there? Observe what the law was which God gave by Jeremiah, *If I have promised any good, and thou art counted unworthy of it, I will punish you.* (Jerem. 18:10.) Therefore speaking to His disciples He did not make a general promise, but added, *Ye who have continued with me in my temptations.*

BEDE. From the high excellence of this promise Judas is excluded. For before the Lord said this, Judas must be supposed to have gone out. They also are excluded whoever having heard the words of the incomprehensible Sacrament, have gone backwards. (John 6:67.)

22:31–34

31. And the Lord said, Simon, Simon, behold, Satan hath desired to have you, that he may sift you as wheat:

32. But I have prayed for thee, that thy faith fail not: and when thou art converted, strengthen thy brethren.

33. And he said unto him, Lord, I am ready to go with thee, both into prison, and to death.

34. And he said, I tell thee, Peter, the cock shall not crow this day, before that thou shalt thrice deny that thou knowest me.

BEDE. Lest the eleven should be boastful, and impute it to their own strength, that they almost alone among so many thousands of the Jews were said to have continued with our Lord in His temptations, He shews them, that if they had not been protected by the aid of their Master succouring them, they would have been beaten down by the same storm as the rest. Hence it follows, *And the Lord said unto Simon, Simon, behold, Satan hath desired thee, that he may sift thee as wheat.* That is, he hath longed to tempt you and to shake you, as he who cleanses wheat by winnowing. Wherein He teaches that no man's faith is tried unless God permits it.

THEOPHYLACT. Now this was said to Peter, because he was bolder than the rest, and might feel proud because of the things which Christ had promised.

CYRIL OF ALEXANDRIA. Or to shew that men being as nought, (as regards human nature, and the proneness of our minds to fall,) it is not meet that they should wish to be above their brethren. Therefore passing by all the others, He comes to Peter, who was the chief of them, saying, *But I have prayed for thee, that thy faith fail not.*

CHRYSOSTOM. (Hom. 82. in Matt.) Now He said not, 'I have granted,' but *I have prayed.* For He speaks humbly as approaching unto His Passion, and that He may manifest His human nature. For He who had spoken not in supplication, but by authority, *Upon this rock I will build my Church, and I will give thee the keys of the kingdom of heaven,* (Matt. 16:18.) how should He have need of prayer that He might stay one agitated soul? He does not say, "I have prayed that thou deny not," but that thou do not abandon thy faith.

THEOPHYLACT. For albeit thou art for a time shaken, yet thou boldest stored up, a seed of faith; though the spirit has shed its leaves in temptation, yet the root is firm. Satan then seeks to harm thee, because he is envious of my love for thee, but notwithstanding that I have prayed for thee, thou shalt fall. Hence it follows, *And when thou art converted, strengthen thy brethren.* As if He says, After that thou hast wept and repented thy denial of Me, strengthen thy brethren, for I have deputed thee to be the head of the Apostles. For this befits thee who art with Me, the strength and rock of the Church. And this must be understood not only of the Apostles who then were, but of all the faithful who were about to be, even to the end of the world; that none of the believers might despair, seeing that Peter though an Apostle denied his Lord, yet afterwards by penitence obtained the high privilege of being the Ruler (ἐπιστάτης) of the world.

CYRIL OF ALEXANDRIA. Marvel then at the superabundance of the Divine forbearance: lest He should cause a disciple to despair, before the crime was committed, He granted pardon, and again restored him to his Apostolic rank, saying, *Strengthen thy brethren.*

BEDE. As if to say, As I by prayer protected your faith that it should not fail, so do you remember to sustain the weaker brethren, that they despair not of pardon.

AMBROSE. Beware then of boasting, beware of the world; he is commanded to strengthen his own brethren, who said, *Master, we have left all, and followed thee.* (Matt. 19:27.)

BEDE. Because the Lord said He had prayed for Peter's faith, Peter conscious of present affection and fervent faith, but unconscious of his coming fall, does not believe he could in any way fall from Christ. As it follows, *And he said unto him, Lord, I am ready to go with thee to prison and to death.*

THEOPHYLACT. He burns forth indeed with too much love, and promises what is impossible to him. But it behoved him as soon as he heard from the Truth that he was to be tempted, to be no longer confident. Now the Lord, seeing that Peter spoke boastfully, reveals the nature of his temptation, namely, that he would deny Him; *I tell thee, Peter, the cock shall not crow this day, before that thou thrice deny, &c.*

AMBROSE. Now Peter although earnest in spirit, yet still weak in bodily inclination, is declared about to deny his Lord; for he could not equal the constancy of the Divine will. Our Lord's Passion has rivals, but no equal.

THEOPHYLACT. From hence we draw a great doctrine, that human resolve is not sufficient without the Divine support. For Peter with all his zeal, nevertheless when forsaken of God was overthrown by the enemy.

BASIL. (in Reg. Brev. ad int. 8.) We must know then, that God sometimes allows the rash to receive a fall, as a remedy to previous self-confidence. But although the rash man seems to have committed the same offence with other men, there is no slight difference. For the one has sinned by reason of certain secret assaults and almost against his will, but the others, having no care either for themselves or God, knowing no distinction between sin and virtuous actions. For the rash needing some assistance, in regard to this very thing in which he has sinned ought to suffer reproof. But the others, having destroyed all the good of their soul, must be afflicted, warned, rebuked, or made subject to punishment, until they acknowledge that God is a just Judge, and tremble.

AUGUSTINE. (de Con. Ev. l. iii. c. 2.) Now what is here said concerning the foregoing denial of Peter is contained in all the Evangelists, but they do not all happen to relate it upon the same occasion in the discourse. Matthew

and Mark subjoin it after our Lord had departed from the house where He had eaten the Passover, but Luke and John before He went out from thence. But we may easily understand either that the two former used these words, recapitulating them, or the two others anticipating them: only it rather moves us, that not only the words but even the sentences of our Lord, in which Peter being troubled used that boast of dying either for or with our Lord, are given so differently, as rather to compel us to believe that he thrice uttered his boast at different parts of our Lord's discourse, and that he was thrice answered by our Lord, that before the cock crowed he should deny Him thrice.

22:35–38

35. And he said unto them, When I sent you without purse, and scrip, and shoes, lacked ye any thing? And they said, Nothing.

36. Then said he unto them, But now, he that hath a purse, let him take it, and likewise his scrip: and he that hath no sword, let him sell his garment, and buy one.

37. For I say unto you, that this that is written must yet be accomplished in me, And he was reckoned among the transgressors: for the things concerning me have an end.

38. And they said, Lord, behold, here are two swords. And he said unto them, It is enough.

CYRIL OF ALEXANDRIA. Our Lord had foretold to Peter that he should deny Him; namely, at the time of His being taken. But having once made mention of His being taken captive, He next announces the struggle that would ensue against the Jews. Hence it is said, *And he said unto them, When I sent you without purse, &c.* For the Saviour had sent the holy Apostles to preach in the cities and towns the kingdom of heaven, bidding them to take no thought of the things of the body, but to place their whole hope of salvation in Him.

CHRYSTOSTOM. (in illud ad Rom. 16. Salutate Priscillam.) Now as one who teaches to swim, at first indeed placing his hands under his pupils, carefully

supports them, but afterward frequently withdrawing his hand, bids them help themselves, nay even lets them sink a little; so likewise did Christ deal with His disciples. At the beginning truly He was present to them, giving them most richly abundance of all things; as it follows, *And they said unto them, Nothing*. But when it was necessary for them to shew their own strength, He withdrew from them for a little His grace, bidding them do something of themselves; as it follows, *But now he that hath a purse*, that is, wherein to carry money, *let him take it, and likewise his scrip*, that is, to carry provisions in. And truly when they had neither shoes, nor girdle, nor staff, nor money, they never suffered the want of any thing. But when He allowed them purse and scrip, they seem to suffer hunger, and thirst, and nakedness. As if He said to them, Hitherto all things have been most richly supplied to you, but now I would have you also experience poverty, therefore I hold you no longer to the former rule, but I command you to get purse and scrip. Now God might even to the end have kept them in plenty, but for many reasons He was unwilling to do so. First that they might impute nothing to themselves, but acknowledge that every thing flowed from God; secondly, that they might learn moderation; thirdly, that they might not think too highly of themselves. For this cause while He permitted them to fall into many unlooked for evils, He relaxed the rigour of the former law, lest it should become grievous and intolerable.

BEDE. For He does not train His disciples in the same rule of life, in time of persecution, as in the time of peace. When He sent them to preach, He ordered them to take nothing in the way, ordaining in truth, that He who preaches the Gospel should live by the Gospel. But when the crisis of death was at hand, and the whole nation persecuted both the shepherd and the flock, He proposes a law adapted to the time, allowing them to take the necessaries of life, until the rage of the persecutors was abated, and the time of preaching the Gospel had returned. Herein He leaves us also an example, that at times when a just reason urges, we may intermit without blame somewhat of the strictness of our determination.

AUGUSTINE. (cont. Faust. lib. xxii. c. 77.) By no inconsistency then of Him who commands, but by the reason of the dispensation, according to the diversity of times are commandments, counsels, or permissions changed.

AMBROSE. But He who forbids to strike, why does He order them to buy a sword? unless perchance that there may be a defence prepared, but no

necessary retaliation; a seeming ability to be revenged, without the will. Hence it follows, *And he who has not, (that is, a purse,) let him sell his garment, and buy a sword.*

CHRYSTOSTOM. What is, this? He who said, *If any one strike you on the right cheek, turn unto him the other also,* (Matt. 5:39.) now arms His disciples, and with a sword only. For if it were fitting to be completely armed, not only must a man possess a sword, but shield and helmet. But even though a thousand had arms of this kind, how could the eleven be prepared for all the attacks and lying in wait of people, tyrants, allies, and nations, and how should they not quake at the mere sight of armed men, who had been brought up near lakes and rivers? We must not then suppose that He ordered them to possess swords, but by the swords He points at the secret attack of the Jews. And hence it follows, *For I say unto you, that this that is written must be accomplished in me: And he was numbered with the transgressors.* (Isa. 53:12.)

THEOPHYLACT. While they were contending among themselves above concerning priority, He saith, It is not a time of dignities, but rather of danger and slaughter. Behold I even your Master am led to a disgraceful death, to be reckoned with the transgressors. For these things which are prophesied of Me have an end, that is, a fulfilment. Wishing then to hint at a violent attack, He made mention of a sword, not altogether revealing it, lest they should be seized with dismay, nor did He entirely provide that they should not be shaken by these sudden attacks, but that afterwards recovering, they might marvel how He gave Himself up to the Passion, a ransom for the salvation of men.

BASIL. (Reg. Brev. int. 31.) Or the Lord does not bid them carry purse and scrip and buy a sword, but predicts that it should come to pass, that in truth the Apostles, forgetful of the time of the Passion, of the gifts and law of their Lord, would dare to take up the sword. For often does the Scripture make use of the imperative form of speech in the place of prophecy. Still in many books we do not find, *Let him take, or buy,* but, he will take, he will buy.

THEOPHYLACT. Or He hereby foretels to them that they would incur hunger and thirst, which He implies by the scrip, and sundry kinds of misery, which he intends by the sword.

CYRIL OF ALEXANDRIA. Or else; When our Lord says, *He who hath a purse, let him take it, likewise a scrip*, His discourse He addressed to His disciples, but in reality He regards every individual Jew; as if He says, If any Jew is rich in resources, let him collect them together and fly. But if any one oppressed with extreme poverty applies himself to religion, let him also sell his cloak and buy a sword. For the terrible attack of battle shall overtake them, so that nothing shall suffice to resist it. He next lays open the cause of these evils, namely, that He suffered the penalty due to the wicked, being crucified with thieves. And when it shall have come at last to this, the word of dispensation will receive its end. But to the persecutors shall happen all that has been foretold by the Prophets. These things then God prophesied concerning what should befall the country of the Jews, but the disciples understood not the depth of His words, thinking they had need of swords against the coming attack of the traitor. Whence it follows; *But they said, Lord, behold, here are two swords*.

CHRYSTOSTOM. And in truth, if He wished them to use human aid, not a hundred swords would have sufficed; but if He willed not the assistance of man, even two are superfluous.

THEOPHYLACT. Our Lord then was unwilling to blame them as not understanding Him, but saying, *It is enough*, He dismissed them; as when we are addressing any one, and see that he does not understand what is said, we say, Well, let us leave him, lest we trouble him. But some say, that our Lord said, *It is enough*, ironically; as if He said, Since there are two swords, they will amply suffice against so large a multitude as is about to attack us.

BEDE. Or the two swords suffice for a testimony that Jesus suffered voluntarily. The one indeed was to teach the Apostles the presumption of their contending for their Lord, and His inherent virtue of healing; the other never taken out of its sheath, to shew that they were not even permitted to do all that they could for His defence.

AMBROSE. Or, because the law does not forbid to return a blow, perhaps He says to Peter, as he is offering the two swords, *It is enough*, as though it were lawful until the Gospel; in order that there may be in the law, the knowledge of justice; in the Gospel, perfection of goodness. There is also a spiritual sword, that you may sell your patrimony, and buy the word, by which the nakedness of the soul is clothed. There is also a sword of

suffering, so that you may strip your body, and with the spoils of your sacrificed flesh purchase for yourself the sacred crown of martyrdom. Again it moves, seeing that the disciples put forward two swords, whether perhaps one is not of the Old Testament, the other of the New, whereby we are armed against the wiles of the devil. Therefore the Lord says, *It is enough*, because he wanted nothing who is fortified by the teaching of both Testaments.

22:39–42

39. And he came out, and went, as he was wont, to the mount of Olives; and his disciples also followed him.

40. And when he was at the place, he said unto them, Pray that ye enter not into temptation.

41. And he was withdrawn from them about a stone's cast, and kneeled down, and prayed,

42. Saying, Father, if thou be willing, remove this cup from me: nevertheless not my will, but thine, be done.

BEDE. As He was to be betrayed by His disciple, our Lord goes to the place of His wonted retirement, where He might most easily be found; as it follows, *And he came out, and went, as he was wont, to the mount of Olives*.

CYRIL OF ALEXANDRIA. By day He was in Jerusalem, but when the darkness of night came on He held converse with His disciples on the mount of Olives; as it is added, *And his disciples followed*.

BEDE. Rightly does He lead the disciples, about to be instructed in the mysteries of His Body, to the mount of Olives, that He might signify that all who are baptized in His death should be comforted with the anointing of the Holy Spirit.

THEOPHYLACT. Now after supper our Lord betakes Himself not to idleness or sleep, but to prayer and teaching. Hence it follows, *And when he was at the place, he said unto them, Pray, &c.*

BEDE. It is indeed impossible for the soul of man not to be tempted. Therefore he says not, Pray that ye be not tempted, but, *Pray that ye enter not into temptation*, that is, that the temptation do not at last overcome you.

CYRIL OF ALEXANDRIA. But not to do good by words only, He went forward a little and prayed; as it follows, *And he was withdrawn from them about a stone's cast*. You will every where find Him praying apart, to teach you that with a devout mind and quiet heart we should speak with the most high God. He did not betake Himself to prayer, as if He was in want of another's help, who is the Almighty power of the Father, but that we may learn not to slumber in temptation, but rather to be instant in prayer.

BEDE. He also alone prays for all, who was to suffer alone for all, signifying that His prayer is as far distant from ours as His Passion.

AUGUSTINE. (de Qu. Evang. lib. ii. qu. 50.) He was torn from them about a stone's cast, as though He would typically remind them that to Him they should point the stone, that is, up to Him bring the intention of the law which was written on stone.

GREGORY OF NYSSA. But what meaneth His bending of knees? of which it is said, *And he kneeled down, and prayed*. It is the way of men to pray to their superiors with their faces on the ground, testifying by the action that the greater of the two are those who are asked. Now it is plain that human nature contains nothing worthy of God's imitation. Accordingly the tokens of respect which we evince to one another, confessing ourselves to be inferior to our neighbours, we have transferred to the humiliation of the Incomparable Nature. And thus He who bore our sicknesses and interceded for us, bent His knee in prayer, by reason of the man which He assumed, giving us an example, that we ought not to exalt ourselves at the time of prayer, but in all things be conformed to humility; *for God resisteth the proud, but giveth grace to the humble*. (James 4:6, 1 Pet. 5:5.)

CHRYSOSTOM. Now every art is set forth by the words and works of him who teacheth it. Because then our Lord had come to teach no ordinary virtue, therefore He speaks and does the same things. And so having in words commanded to pray, lest they enter into temptation, He does the same likewise in work, *saying, Father, if thou be willing, remove this cup from me*. He saith not the words, *If thou wilt*, as if ignorant whether it was

pleasing to the Father. For such knowledge was not more difficult than the knowledge of His Father's substance, which He alone clearly knew, according to John, *As the Father knoweth me, even so have I known the Father.* (John 10:15.) Nor says He this, as refusing His Passion. For He who rebuked a disciple, who wished to prevent His Passion, (Matt. 16:23.) so as even after many commendations, to call him Satan, how should He be unwilling to be crucified? Consider then why it was so said. How great a thing was it to hear that the unspeakable God, who passes all understanding, was content to enter the virgin's womb, to suck her milk, and to undergo every thing human. Since then that was almost incredible which was about to happen, He sent first indeed Prophets to announce it, afterwards He Himself comes clothed in the flesh, so that you could not suppose Him to be a phantom. He permits His flesh to endure all natural infirmities, to hunger, to thirst, to sleep, to labour, to be afflicted, to be tormented; on this account likewise He refuses not death, that He might manifest thereby His true humanity.

AMBROSE. He says then, *If thou wilt, remove this cup from me*, as man refusing death, as God maintaining His own decree.

BEDE. Or He begs the cup to be removed from Him, not indeed from fear of suffering, but from His compassion for the first people, lest they should have to drink the cup first drunk by Him. Therefore He says expressly, not, Remove from Me the cup, but *this cup*, that is, the cup of the Jewish people, who can have no excuse for their ignorance in slaying Me, having the Law and the Prophets daily prophesying of Me.

DIONYSIUS OF ALEXANDRIA. (Dion. de Martyr. c. 7.) Or when He says, *Let this cup pass from me*, it is not, let it not come to Me, for unless it had come it could not pass away. It was therefore when He perceived it already present that He began to be afflicted and sorrowful, and as it was close at hand, He says, *Let this cup pass*; for as that which has passed can neither be said not to have come nor yet to remain, so also the Saviour asks first that the temptation slightly assailing Him may pass away. And this is the not entering into temptation which He counsels to pray for. But the most perfect way of avoiding temptation is manifested, when he says, *Nevertheless, not my will, but thine be done*. For God is not a tempter to evil, but He wishes to grant us good things above what we either desire or understand. Therefore He seeks that the perfect will of His Father which He Himself had known,

should dispose of the event, which is the same will as His own, as respects the Divine nature. But He shrinks to fulfil the human will, which He calls His own, and which is inferior to His Father's will.

ATHANASIUS. (de Incarn. et cont. Ar.) For here He manifests a double will. One indeed human, which is of the flesh, the other divine. For our human nature, because of the weakness of the flesh, refuses the Passion, but His divine will eagerly embraced it, for that it was not possible that He should be holden of death.

GREGORY OF NYSSA. (non occ.) Now Apollinaris asserts that Christ had not His own will according to His earthly nature, but that in Christ exists only the will of God who descends from heaven. Let him then say what will is it which God would have by no means to be fulfilled? And the Divine nature does not remove His own will.

BEDE. When He drew near His Passion, the Saviour also took upon Him the words of weak man; as when something threatens us which we do not wish to come to pass, we then through weakness seek that it may not be, to the end that we also may be prepared by fortitude to find the will of our Creator contrary to our own will.

22:43–46

43. And there appeared an angel unto him from heaven, strengthening him.

44. And being in an agony he prayed more earnestly: and his sweat was as it were great drops of blood falling down to the ground.

45. And when he rose up from prayer, and was come to his disciples, he found them sleeping for sorrow.

46. And said unto them, Why sleep ye? rise and pray, lest ye enter into temptation.

THEOPHYLACT. To make known unto us the power of prayer that we may exercise it in adversity, our Lord when praying is comforted by an Angel. (Matt. 4:11.)

BEDE. In another place we read that Angels came and ministered unto Him. In testimony then of each nature, Angels are said both to have ministered to Him and comforted Him. For the Creator needed not the protection of His creature, but being made man as for our sakes He is sad, so for our sakes He is comforted.

THEOPHYLACT. But some say that the Angel appeared, glorifying Him, saying, O Lord, Thine is the power, for Thou art able to vanquish death, and to deliver weak mankind.

CHRYSOStOM. And because not in appearance but in reality He took upon Himself our flesh, in order to confirm the truth of the dispensation He submits to bear human suffering; for it follows, *And being in an agony he prayed more earnestly.*

AMBROSE. Many are shocked at this place who turn the sorrows of the Saviour to an argument of inherent weakness from the beginning, rather than taken upon Him for the time. But I am so far from considering it a thing to be excused, that I never more admire His mercy and majesty; for He would have conferred less upon me had He not taken upon Him my feelings. For He took upon Him my sorrow, that upon me He might bestow His joy. With confidence therefore I name His sadness, because I preach His cross. He must needs then have undergone affliction, that He might conquer. For they have no praise of fortitude whose wounds have produced stupor rather than pain. He wished therefore to instruct us how we should conquer death, and what is far greater, the anguish of coming death. Thou smartedst then, O Lord, not from thy own but my wounds; *for he was wounded for our transgressions.* And perhaps He is sad, because that after Adam's fall the passage by which we must depart from this world was such that death was necessary. Nor is it far from the truth that He was sad for His persecutors, who He knew would suffer punishment for their wicked sacrilege.

GREGORY. (Mor. 24. c. 17.) He has expressed also the conflict of our mind in itself, as death approaches, for we suffer a certain thrill of terror and dread, when by the dissolution of the flesh we draw near to the eternal judgment; and with good reason, for the soul finds in a moment that which can never be changed.

THEOPHYLACT. Now that the preceding prayer was of His human nature, not His divine, as the Arians say, is argued from what is said of His sweat, which follows, *And his sweat was as it were great drops of blood falling down to the ground.*

BEDE. Let no one ascribe this sweat to natural weakness, nay, it is contrary to nature to sweat blood, but rather let him derive therefrom a declaration to us, that He was now obtaining the accomplishment of His prayer, namely, that He might purge by His blood the faith of His disciples, still convicted of human frailty.

AUGUSTINE. (Prosp. ex Aug. Sent. 68.) Our Lord praying with a bloody sweat represented the martyrdoms which should flow from His whole body, which is the Church.

THEOPHYLACT. Or this is proverbially said of one who has sweated intensely, that He sweated blood; the Evangelist then wishing to shew that He was moistened with large drops of sweat, takes drops of blood for an example. But afterwards finding His disciples asleep for sorrow, He upbraids them, at the same time reminding them to pray; for it follows, *And when he rose from prayer and was come to his disciples, he found them sleeping.*

CHRYSOSTOM. For it was midnight, and the disciples' eyes were heavy from grief, and their sleep was not that of drowsiness but sorrow.

AUGUSTINE. (de Con. Ev. lib. iii. c. 4.) Now Luke has not stated after which prayer He came to His disciples, still in nothing does he disagree with Matthew and Mark.

BEDE. Our Lord proves by what comes after, that He prayed for His disciples whom He exhorts by watching and prayer to be partakers of His prayer; for it follows, *And he saith unto them, Why sleep ye? Rise and pray, lest ye enter into temptation.*

THEOPHYLACT. That is, that they should not be overcome by temptation, for not to be led into temptation is not to be overwhelmed by it. Or He simply bids us pray that our life may be quiet, and we be not cast into trouble of any kind. For it is of the devil and presumptuous, for a man to throw himself into temptation. Therefore James said not, "Cast yourselves into

temptation,” but, *When ye are fallen, count it all joy*, (Jam. 1:2.) making a voluntary act out of an involuntary.

22:47–53

47. And while he yet spake, behold a multitude, and he that was called Judas, one of the twelve, went before them, and drew near unto Jesus to kiss him.

48. But Jesus said unto him, Judas, betrayest thou the Son of man with a kiss?

49. When they which were about him saw what would follow, they said unto him, Lord, shall we smite with the sword?

50. And one of them smote the servant of the high priest, and cut off his right ear.

51. And Jesus answered and said, Suffer ye thus far. And he touched his ear, and healed him.

52. Then Jesus said unto the chief priests, and captains of the temple, and the elders, which were come to him, Be ye come out, as against a thief, with swords and staves?

53. When I was daily with you in the temple, ye stretched forth no hands against me: but this is your hour, and the power of darkness.

GLOSS. (non occ.) After first mentioning the prayer of Christ, St. Luke goes on to speak of His betrayal wherein He is betrayed by His disciple, saying, *And while he yet spake, behold a multitude, and he that was called Judas*.

CYRIL OF ALEXANDRIA. He says, *he that was called Judas*, holding his name as it were in abhorrence; but adds, *one of the twelve*, to signify the enormity of the traitor. For he who had been honoured as an apostle became the cause of the murder of Christ.

CHRYSTOSTOM. For just as incurable wounds yield neither to severe nor soothing remedies, so the soul when once it is taken captive, and has sold itself to any particular sin, will reap no benefit from admonition. And so it was with Judas, who desisted not from His betrayal, though deterred by Christ by every manner of warning. Hence it follows, *And drew near unto Jesus to kiss him.*

CYRIL OF ALEXANDRIA. Unmindful of the glory of Christ, he thought to be able to act secretly, daring to make an especial token of love the instrument of his treachery.

CHRYSTOSTOM. (Conc. 1. de Laz.) Now we must not depart from admonishing our brethren, albeit nothing comes of our words. For even the streams though no one drink therefrom still flow on, and him whom thou hast not persuaded to-day, peradventure thou mayest to-morrow. For the fisherman after drawing empty nets the whole day, when it was now late takes a fish. And thus our Lord, though He knew that Judas was not to be converted, yet ceased not to do such things as had reference to him. It follows, *But Jesus said unto him, Judas, betrayest thou the Son of man with a kiss?*

AMBROSE. It must be used I think by way of question, as if he arrests the traitor with a lover's affection.

CHRYSTOSTOM. And He gives him his proper name, which was rather like one lamenting and recalling him, than one provoked to anger.

AMBROSE. He says, *Betrayest thou with a kiss?* that is, dost thou inflict a wound with the pledge of love? with the instruments of peace dost thou impose death? a slave, dost thou betray thy Lord; a disciple, thy master; one chosen, Him who chose thee?

CHRYSTOSTOM. But He said not, "Betrayest thou thy Master, thy Lord, thy Benefactor," but *the Son of man*, that is, the humble and meek, who though He were not thy Master and Lord, forasmuch as He has borne himself so gently toward thee, should have never been betrayed by thee.

AMBROSE. O great manifestation of Divine power, great discipline of virtue! Both the design of thy traitor is detected, and yet forbearance is not withheld. He shews whom it is Judas betrays, by manifesting things hidden;

He declares whom he delivers up, by saying, *the Son of man*, for the human flesh, not the Divine nature, is seized. That however which most confounds the ungrateful, is the thought that he had delivered up Him, who though He was the Son of God, yet for our sakes wished to be the Son of man; as if He said, “For thee did I undertake, O ungrateful man, that which thou betrayest in hypocrisy.

AUGUSTINE. The Lord when He was betrayed first said this which Luke mentions, *Betrayest thou the Son of man with a kiss?* next, what Matthew says, *Friend, wherefore art thou come?* and lastly, what John records, *Whom seek ye?*

AMBROSE. Our Lord kissed him, not that He would teach us to dissemble, but both that He might not seem to shrink from the traitor, and that He might the more move him by not denying him the offices of love.

THEOPHYLACT. The disciples are inflamed with zeal, and unsheath their swords. But whence have they swords? Because they had slain the lamb, and had departed from the feast. Now the other disciples ask whether they should strike; but Peter, always fervent in defence of his Master, waits not for permission, but straightway strikes the servant of the High Priest; as it follows, *And one of them smote, &c.*

AUGUSTINE. He who struck, according to John, was Peter, but he whom he struck was called Malchus.

AMBROSE. For Peter being well versed in the law, and full of ardent affection, knowing that it was counted righteousness in Phineas that he had killed the sacrilegious persons, struck the High Priest’s servant.

AUGUSTINE. (de Con. Ev. lib. iii. c. 5.) Now Luke says, *But Jesus answered and said, Suffer ye thus far*; which is what Matthew records, *Put thy sword up into its sheath*. Nor will it move you as contrary thereto, that Luke says here that our Lord answered, *Suffer ye thus far*, as if He had so spoken after the blow to shew that what was done had pleased Him so far, but He did not wish it to proceed farther, seeing that in these words which Matthew has given, it may rather be implied that the whole circumstance in which Peter used the sword was displeasing to our Lord. For the truth is, that upon their asking, *Lord, shall we strike with the sword?* He then answered, *Suffer ye thus far*, that is, be not troubled with what is about to happen. They must be

permitted to advance so far, that is, to take Me, and so to fulfil the things which were written of Me. For he would not say, *And Jesus answering*, unless He answered this question, not Peter's deed. But between the delay of their words of question to our Lord and His answer, Peter in the eagerness of defence struck the blow. And two things cannot be said, though one may be said and another may be done, at the same time. Then, as Luke says, He healed him who was struck, as it follows, *And he touched his ear, and healed him*.

BEDE. For the Lord is never forgetful of His lovingkindness. While they are bringing death upon the righteous, He heals the wounds of His persecutors.

AMBROSE. The Lord in wiping away the bloody wounds, conveyed thereby a divine mystery, namely, that the servant of the prince of this world, not by the condition of His nature but by guilt, should receive a wound on the ear, for that he had not heard the words of wisdom. Or, by Peter so willingly striking the ear, he taught that he ought not to have an ear outwardly, who had not one in a mystery. But why did Peter do this? Because he especially obtained the power of binding and loosing; therefore by his spiritual sword he takes away the interior ear of him who understandeth not. But the Lord Himself restores the hearing, shewing that even they, if they would turn, might be saved, who inflicted the wounds in our Lord's Passion; for that all sin may be washed away in the mysteries of faith.

BEDE. Or that servant is the Jewish people sold by the High Priests to an unlawful obligation, who, by the Passion of our Lord, lost their right ear; that is, the spiritual understanding of the law. And this ear indeed is cut off by Peter's sword, not that he takes away the sense of understanding from those that hear, but manifests it withdrawn by the judgment of God from the careless. But the same right ear in those who among the same people have believed, is restored by the Divine condescension to its former office.

It follows, *Then said Jesus unto them, Are ye come out as against a thief with swords and slaves? &c.*

CHRYSOSTOM. For they had come at night fearing an outbreak of the multitude, therefore He says, "What need was there of these arms against one who was always with you?" as it follows, *When I was daily with you*.

CYRIL OF ALEXANDRIA. Whereby He does not blame the chiefs of the Jews that they had not sooner prepared their murderous designs against Him, but convicts them of having presumptuously supposed they had attacked Him against His will; as if He says, “Ye did not take Me then, because I willed it not, but neither could ye now, did I not of My own accord surrender Myself into your hands.” Hence it follows, *But this is your hour*, that is, a short time is permitted you to exercise your vengeance against Me, but the Father’s will agrees with Mine. He also says, that this power is given to darkness, i. e. the Devil and the Jews, of rising in rebellion against Christ. And then is added, *And the power of darkness*.

BEDE. As if He says, Therefore are ye assembled against Me in darkness, because your power, wherewith ye are thus armed against the light of the world, is in darkness. But it is asked, how Jesus is said to be addressing the chief priests, the officers of the temple, and the elders, who came to Him, whereas they are reported not to have gone of themselves, but to have sent their servants while they waited in the hall of Caiaphas? The answer then to this contradiction is, that they came not by themselves, but by those whom they sent to take Christ in the power of their command.

22:54–62

54. Then took they him, and led him, and brought him into the high priest’s house. And Peter followed after off.

55. And when they had kindled a fire in the midst of the hall, and were set down together, Peter sat down among them.

56. But a certain maid beheld him as he sat by the fire, and earnestly looked upon him, and said, This man was also with him.

57. And he denied him, saying, Woman, I know him not.

58. And after a little while another saw him, and said, Thou art also of them. And Peter said, Man, I am not.

59. And about, the space of one hour after another confidently affirmed, saying, Of a truth this fellow also was with him: for he is a Galilæan.

60. And Peter said, Man, I know not what thou sayest. And immediately, while he yet spake, the cock crew.

61. And the Lord turned, and looked upon Peter. And Peter remembered the word of the Lord, how he had said unto him, Before the cock crow, thou shalt deny me thrice.

62. And Peter went out, and wept bitterly.

AMBROSE. The wretched men understood not the mystery, nor had reverence unto an outpouring of compassion so merciful, that even His enemies He suffered not to be wounded. For it is said, *Then look they him, &c.* When we read of Jesus being holden, let us guard against thinking that He is holden with respect to His divine nature, and unwilling through weakness, for He is held captive and bound according to the truth of His bodily nature.

BEDE. Now the Chief Priest means Caiaphas, who according to John was High Priest that year.

AUGUSTINE. But first He was led to Annas, the father-in-law of Caiaphas, as John says, then to Caiaphas, as Matthew says, but Mark and Luke do not give the name of the High Priest.

CHRYSOSTOM. (Hom. 83. in Matt.) It is therefore said, *to the house of the High Priest*, that nothing whatever might be done without the consent of the chief of the Priests. For thither had they all assembled waiting for Christ. Now the great zeal of Peter is manifested in his not flying when he saw all the others doing so; for it follows, *But Peter followed afar off*.

AMBROSE. Rightly he followed afar off, soon about to deny, for he could never have denied if he had clung close to Christ. But herein must he be revered, that he forsook not our Lord, even though he was afraid. Fear is the effect of nature, solicitude of tender affection.

BEDE. But that when our Lord was going to His Passion, Peter followed afar off represents the Church about to follow indeed, that is, to imitate our Lord's Passion, but in a far different manner, for the Church suffers for herself, our Lord suffered for the Church.

AMBROSE. And by this time there was a fire burning in the house of the High Priest; as it follows, *And when they had kindled a fire, &c.* Peter came to warm himself, because his Lord being taken prisoner, the heart of his soul had been chilled in him.

PSEUDO-AUGUSTINE. (App. Serm. 79.) For to Peter were delivered the keys of the kingdom of heaven, to him were entrusted an innumerable multitude of people, who were wrapped up in sin. But Peter was somewhat too vehement, as the cutting off the ear of the High Priest's servant betokens. If he then who was so stern and so severe had obtained the gift of not sinning, what pardon would he have given to the people committed to him? Therefore Divine Providence suffers him first to be holden of sin, that by the consciousness of his own fall he might soften his too harsh judgment towards sinners. When he wished to warm himself at the fire, a maid came to him, of whom it follows, *But a certain maid beheld him, &c.*

AMBROSE. What meaneth it, that a maid is the first to betray Peter, whereas surely men ought the more easily to have recognised him, save that that sex should be plainly implicated in our Lord's murder, in order that it might also be redeemed by His Passion? But Peter when discovered denies, for better that Peter should have denied, than our Lord's word should have failed. Hence it follows, *And he denied, saying, Woman, I know him not.*

AUGUSTINE. (ut sup.) What ails thee, Peter, thy voice is suddenly changed? That mouth full of faith and love, is turned to hatred and unbelief. Not yet awhile is the scourge applied, not yet the instruments of torture. Thy interrogator is no one of authority, who might cause alarm to the confessor. The mere voice of a woman asks the question, and she perhaps not about to divulge thy confession, nor yet a woman, but a door-keeper, a mean slave.

AMBROSE. Peter denied, because he promised rashly. He does not deny on the mount, nor in the temple, nor in his own house, but in the judgment-hall of the Jews. There he denies where Jesus was bound, where truth is not. And denying Him he says, *I know him not.* It were presumptuous to say that he knew Him whom the human mind can not grasp. For *no one knoweth the Son but the Father.* (Matt. 11:17). Again, a second time he denies Christ; for it follows, *And after a little while another saw him, and said, Thou wert also one of them.*

AUGUSTINE. (de Con. Ev. lib. iii. c. 6.) And it is supposed that in the second denial he was addressed by two persons, namely, by the maid whom Matthew and Mark mention, and by another whom Luke speaks of. With respect then to what Luke here relates, *And after a little while, &c.* Peter had already gone out of the gate, and the cock had crowed the first time, as Mark says; and now he had returned, that, as John says, he might again deny standing by the fire. Of which denial it follows, *And Peter said, Man, I am not.*

AMBROSE. For he preferred to deny himself rather than Christ, or because he seemed to deny being of the company of Christ, he truly denied himself.

BEDE. In this denial then of Peter we affirm that not only is Christ denied by him who says that He is not Christ, but by him also, who, being a Christian, says he is not.

AMBROSE. He is also asked a third time; for it follows, *And about the space of one hour after, another confidently affirmed, saying, Of a truth this fellow also was with him.*

AUGUSTINE. (de Con. Ev. ut sup.) What Matthew and Mark call *after a little while*, Luke explains by saying, *about the space of one hour after*; but with regard to the space of time, John says nothing. Likewise when Matthew and Mark record not in the singular but in the plural number those who conversed with Peter, while Luke and John speak of one, we may easily suppose either that Matthew and Mark used the plural for the singular by a common form of speech, or that one person in particular addressed Peter, as being the one who had seen him, and that others trusting to his credit joined in pressing him. But now as to the words which Matthew asserts were said to Peter himself, *Truly thou art one of them, for thy speech bewrayeth thee*; as also those which to the same Peter John declared to have been said, *Did not I see thee in the garden?* whereas Mark and Luke state that they spoke to one another concerning Peter; we either believe that they held the right opinion who say that they were really addressed to Peter; (for what was said concerning him in his presence amounts to the same as if it had been said to him;) or that they were said in both ways, and that some of the Evangelists related them one way, some the other.

BEDE. But he adds, *For he is a Galilæan*; not that the Galilæans spoke a different language from the inhabitants of Jerusalem, who indeed were Hebrews, but that each separate province and country having its own peculiarities could not avoid a vernacular tone of speech. It follows, *And Peter said, Man, I know not what thou sayest.*

AMBROSE. That is, I know not your blasphemies. But we make excuse for him. He did not excuse himself. For an involved answer is not sufficient for our confessing Jesus, but an open confession is required. And therefore Peter is not represented to have answered this deliberately, for he afterwards recollected himself, and wept.

BEDE. Holy Scripture is often wont to mark the character of certain events by the nature of the times in which they take place. Hence Peter who sinned at midnight repented at cock-crow; for it follows, *And immediately, while he yet spake, the cock crew.* The error he committed in the darkness of forgetfulness, he corrected by the remembrance of the true light.

AUGUSTINE. (ut sup.) The cock-crow we understand to have been after the third denial of Peter, as Mark has expressed it.

BEDE. This cock must, I think, be understood mystically as some great Teacher, who rouses the listless and sleepy, saying, *Awake, ye righteous, and sin not.*

CHRYSOSTOM. (Hom. 83. in Joan.) Marvel now at the case of the Master, who though He was a prisoner, had exercised much forethought for His disciple, whom by a look He brought to Himself, and provoked to tears; for it follows, *And the Lord turned, and looked upon Peter.*

AUGUSTINE. (ut sup.) How we should understand this, requires some careful consideration; for Matthew says, *Peter was sitting without in the hall*, which he would not have said unless the transaction relating to our Lord were passing within. Likewise also, where Mark said, *And as Peter was beneath in the hall*, he shews that the things he had been speaking of took place not only within but in the upper part. How then did our Lord look upon Peter? not with His bodily face, since Peter was without in the hall among those who were warming themselves, while these things were going on in the inner part of the house. Wherefore, that looking upon Peter seems to me to have been done in a divine manner. And as it was said, *Look thou,*

and hear me, (Ps. 13:3.) and, *Turn and deliver my soul*, (Ps. 6:4.) so I think the expression here used, *The Lord turned and looked upon Peter*.

BEDE. For to look upon him is to have compassion, seeing that not only while penance is being practised, but that it may be practised, the mercy of God is necessary.

AMBROSE. Lastly, those whom Jesus looks upon weep for their sins. Hence it follows, *And Peter remembered the word of the Lord, how he had said to him, Before the cock crow, thou shalt deny me thrice. And he went out, and wept bitterly*. Why did he weep? Because he sinned as man. I read of his tears, I do not read of his confession. Tears wash away an offence which it is shame to confess in words. The first and second time he denied and wept not, for as yet our Lord had not looked upon him. He denied the third time, Jesus looked upon him, and he wept bitterly. So then if thou wilt obtain pardon, wash away thy guilt in tears.

CYRIL OF ALEXANDRIA. Now Peter did not dare to weep openly, lest he should be detected by his tears, but he went out and wept. He wept not because of punishment, but because he denied his beloved Lord, which was more galling than any punishment.

22:63–71

63. And the men that held Jesus mocked him, and smote him.

64. And when they had blindfolded him, they struck him on the face, and asked him, saying, Prophecy, who is it that smote thee?

65. And many other things blasphemously spake they against him.

66. And as soon as it was day, the elders of the people and the chief priests and the scribes came together, and led him into their council, saying,

67. Art thou the Christ? tell us. And he said unto them, If I tell you, ye will not believe:

68. And if I also ask you, ye will not answer me, nor let me go.

69. Hereafter shall the Son of man sit on the right hand of the power of God.

70. Then said they all, Art thou then the Son of God? And he said unto them, Ye say that I am.

71. And they said, What need we any further witness? for we ourselves have heard of his own mouth.

AUGUSTINE. (de Con. Ev. lib. iii. c. 7.) The temptation of Peter which took place between the mockings of our Lord is not related by all the Evangelists in the same order. For Matthew and Mark first mention those, then Peter's temptation; but Luke has first described the temptations of Peter, then the mockings of our Lord, saying, *And the men that held Jesus mocked him, &c.*

CHRYSOSTOM. Jesus, the Lord of heaven and earth, sustains and suffers the mockings of the ungodly, giving us an example of patience.

THEOPHYLACT. Likewise the Lord of prophets is derided as a false prophet. It follows, *And they blindfolded him.* This they did as a dishonour to Him who wished to be accounted by the people as a prophet. But He who was struck with the blows of the Jews, is struck also now by the blasphemies of false Christians. And they blindfolded Him, not that He should not see their wickedness, but that they might hide His face from them. But heretics, and Jews, and wicked Catholics, provoke Him with their vile actions, as it were mocking Him, saying, *Who smote thee?* while they flatter themselves that their evil thoughts and works of darkness are not known by Him.

AUGUSTINE. (de Con. Ev. ut sup.) Now our Lord is supposed to have suffered these things until morning in the house of the High Priest, to which He was first led. Hence it follows, *And as soon as it was day, the elders of the people and the chief priests and the scribes came together, and led him into their council, saying, Art thou the Christ? &c.*

BEDE. They wished not for truth, but were contriving calumny. Because they expected that Christ would come only as man, of the root of David, they sought this of Him, that if He should say, "I am the Christ," they might falsely accuse Him of claiming to Himself the kingly power.

THEOPHYLACT. He knew the secrets of their hearts, that they who had not believed His works would much less believe His words. Hence it follows, *And he said unto them, If I tell you, ye will not believe, &c.*

BEDE. For He had often declared Himself to be the Christ; as when he said, *I and my Father are one*, (John 10:30.) and other such like things. *And if I also ask you, ye will not answer me.* For He had asked them how they said Christ was the Son of David, whereas David in the Spirit called Him his Lord. But they wished neither to believe His words nor to answer His questions. However, because they sought to accuse falsely the seed of David, they hear something still farther; as it follows, *Hereafter shall the Son of man sit on the right hand of the power of God.*

THEOPHYLACT. As if he said, There is no time left to you any longer for discourses and teaching, but hereafter shall be the time of judgment, when ye shall see Me, the Son of man, sitting on the right hand of the power of God.

CYRIL OF ALEXANDRIA. Whenever sitting and a throne are spoken of God, His kingly and supreme majesty is signified. For we do not imagine any judgment-seat to be placed, on which we believe the Lord of all takes His seat; nor again, that in any wise right hand or left hand appertain to the Divine nature; for figure, and place, and sitting, are the properties of bodies. But how shall the Son be seen to be of equal honour and to sit together on the same throne, if He is not the Son according to nature, having in Himself the natural property of the Father?

THEOPHYLACT. When then they heard this, they ought to have been afraid, but after these words they are the more frantic; as it follows, *All said, &c.*

BEDE. They understood that He called Himself the Son of God in these words, *The Son of man shall sit on the right hand of the power of God.*

AMBROSE. The Lord had rather prove Himself a King than call Himself one, that they might have no excuse for condemning Him, when they confess the truth of that which they lay against Him. It follows, *And he said, Ye say that I am.*

CYRIL OF ALEXANDRIA. When Christ spoke this, the company of the Pharisees were very wroth, uttering shameful words; as it follows, *Then*

said they, What need we any further witness? &c.

THEOPHYLACT. Whereby it is manifest, that the disobedient reap no advantage, when the more secret mysteries are revealed to them, but rather incur the heavier punishment. Wherefore such things ought to be concealed from them.

CHAP. 23

23:1–5

1. And the whole multitude of them arose, and led him unto Pilate.

2. And they began to accuse him, saying, We found this fellow perverting the nation, and forbidding to give tribute to Cæsar, saying that he himself is Christ a King.

3. And Pilate asked him, saying, Art thou the King of the Jews? And he answered him and said, Thou sayest it.

4. Then said Pilate to the chief priests and to the people, I find no fault in this man.

5. And they were the more fierce, saying, He stirreth up the people, teaching throughout all Jewry, beginning from Galilee to this place.

AUGUSTINE. (de Con. Ev. lib. iii. c. 7.) Luke, after he had finished relating the denial of Peter, recapitulated all that took place concerning our Lord during the morning, mentioning some particulars which the others omitted; and so he has composed his narrative, giving a similar account with the rest, when he says, *And the whole multitude of them arose, and led him to Pilate, &c.*

BEDE. That the word of Jesus might be fulfilled which He prophesied of His own death, *He shall be delivered to the Gentiles*, that is, to the Romans. For

Pilate was a Roman, and the Romans had sent him as governor to Judæa.

AUGUSTINE. (lib. iii. c. 8.) He next relates what happens before Pilate, as follows, *And they began to accuse him, saying, We found this fellow perverting our nation, &c.* Matthew and Mark do not give this, though affirming that they accused Him, but Luke has laid open the very charges which they falsely brought against Him.

THEOPHYLACT. Most plainly are they opposed to the truth. For our Lord was so far from forbidding to give tribute, that He commanded it to be given. How then did He pervert the people? Was it that He might take possession of the kingdom? But this is incredible to all, for when the whole multitude wished to choose Him for their king, He was aware of it, and fled.

BEDE. Now two charges having been brought against our Lord, namely, that He forbade to pay tribute to Cæsar, and called Himself Christ the King, it may be that Pilate had chanced to hear that which our Lord spake, *Render unto Cæsar the things which be Cæsar's*; and therefore setting aside this accusation as a palpable lie of the Jews, he thought fit to ask concerning that alone of which he knew nothing, the saying about *the kingdom*; for it follows, *Pilate asked him, saying, Art thou the King of the Jews, &c.*

THEOPHYLACT. It seems to me that he asked this question of Christ by way of deriding the wantonness or hypocrisy of the alleged charge. As if he said, Thou a poor humble naked man, with none to help Thee, art accused of seeking a kingdom, for which Thou wouldest need many to help Thee, and much money.

BEDE. He answers the governor in the same words which He used to the Chief Priests, that Pilate might be condemned by his own voice; for it follows, *And he answering said, Thou sayest.*

THEOPHYLACT. Now they finding nothing else to support their calumny, have resort to the aid of clamour, for it follows, *And they were the more fierce, saying, He stirreth up the people, teaching throughout all Jewry, beginning from Galilee to this place.* As if they said, He perverts the people, not in one part only, but beginning from Galilee He arrives at this place, having passed through Judæa. I think then that they purposely made mention of Galilee, as desirous to alarm Pilate, for the Galilæans were of a

different sect and given to sedition, as, for example, Judas of Galilee who is mentioned in the Acts of the Apostles.

BEDE. But with these words they accuse not Him, but themselves. For to have taught the people, and by teaching to have roused them from their former idleness, and doing this to have passed through the whole land of promise, was an evidence not of sin, but of virtue.

AMBROSE. Our Lord is accused and is silent, for He needs no defence. Let them cast about for defence who fear to be conquered. He does not then confirm, the accusation by His silence, but He despises it by not refuting it. Why then should He fear who does not court safety? The Safety of all men forfeits His own, that He may gain that of all.

23:6–12

6. When Pilate heard of Galilee, he asked whether the man were a Galilæan.

7. And as soon as he knew that he belonged unto Herod's jurisdiction, he sent him to Herod, who himself also was at Jerusalem at that time.

8. And when Herod saw Jesus, he was exceeding glad: for he was desirous to see him of a long season, because he had heard many things of him; and he hoped to have seen some miracle done by him.

9. Then he questioned with him in many words; but he answered him nothing.

10. And the chief priests and scribes stood and vehemently accused him.

11. And Herod with his men of war set him at nought, and mocked him, and arrayed him in a gorgeous robe, and sent him again to Pilate.

12. And the same day Pilate and Herod were made friends together: for before they were at enmity between themselves.

BEDE. Pilate having determined not to question our Lord concerning the above-mentioned accusation, is the rather glad now that an opportunity

offers to escape from passing judgment upon Him. Hence it is said, *When Pilate heard of Galilee, he asked whether the man were a Galilaean*. And lest he should be compelled to pass sentence against one whom he knew to be innocent, and delivered for envy, sends Him to be heard by Herod, preferring that he who was the Tetrarch of our Lord's country might be the person either to acquit or punish Him; for it follows, *And as soon as he knew that he belonged to Herod's jurisdiction*.

THEOPHYLACT. Wherein he follows the Roman law, which provided that every man should be judged by the governor of his own jurisdiction.

GREGORY. (Mor. 10. c. 31.) Now Herod wished to make proof of Christ's fame, desiring to witness His miracles; for it follows, *And when Herod saw Jesus, he was glad, &c.*

THEOPHYLACT. Not as though he was about to gain any benefit from the sight, but seized with curiosity he thought he should see that extraordinary man, of whose wisdom and wonderful works he had heard so much. He also wished to hear from His mouth what He could say. Accordingly he asks Him questions, making a sport of Him, and ridiculing Him. But Jesus, who performed all things prudently, and who, as David testifies, *ordereth His words with discretion*, (Ps. 112:5.) thought it right in such a case to be silent. For a word uttered to one whom it profiteth nothing becomes the cause of his condemnation. Therefore it follows, *But he answered him nothing*.

AMBROSE. He was silent and did nothing, for Herod's unbelief deserved not to see Him, and the Lord shunned display. And perhaps typically in Herod are represented all the ungodly, who if they have not believed the Law and the Prophets, cannot see Christ's wonderful works in the Gospel.

GREGORY. (Mor. 22. c. 16.) From these words we ought to derive a lesson, that whenever our hearers wish as if by praising us to gain knowledge from us, but not to change their own wicked course, we must be altogether silent, lest if from love of ostentation we speak God's word, both they who were guilty cease not to be so, and we who were not become so. And there are many things which betray the motive of a hearer, but one in particular, when they always praise what they hear, yet never follow what they praise.

GREGORY. (Mor. 10. c. 31.) The Redeemer therefore though questioned held His peace, though expected disdained to work miracles. And keeping Himself secretly within Himself, left those who were satisfied to seek for outward things, to remain thankless without, preferring to be openly set at nought by the proud, than be praised by the hollow voices of unbelievers. Hence it follows, *And the chief priests and scribes stood and vehemently accused him. And Herod with his men of war set him at nought, and mocked him, and arrayed him in a white robe.*

AMBROSE. It is not without reason that He is arrayed by Herod in a white robe, as bearing a sign of His immaculate Passion, that the Lamb of God without spot would take upon Himself the sins of the world.

THEOPHYLACT. Nevertheless, observe how the Devil is thwarted by the thing which He does. He heaps up scorn and reproaches against Christ, whereby it is made manifest that the Lord is not seditious. Otherwise He would not have been derided, when so great a danger was afloat, and that too from a people who were held in suspicion, and so given to change. But the sending of Christ by Pilate to Herod, becomes the commencement of a mutual friendship, Pilate not receiving those who were subject to Herod's authority, as it is added, *And they were made friends, &c.* Observe the Devil every where uniting together things separate, that he may compass the death of Christ. Let us blush then, if for the sake of our salvation we keep not even our friends in union with us.

AMBROSE. Under the type also of Herod and Pilate, who from enemies were made friends by Jesus Christ, is preserved the figure of the people of Israel and the Gentile nation; that through our Lord's Passion should come to pass the future concord of both, yet so that the people of the Gentiles should receive the word of God first, and then transmit it by the devotion of their faith to the Jewish people; that they too may with the glory of their majesty clothe the body of Christ, which before they had despised.

BEDE. Or this alliance between Herod and Pilate signifies that the Gentiles and Jews, though differing in race, religion, and character, agree together in persecuting Christians.

13. And Pilate, when he had called together the chief priests and the rulers and the people,

14. Said unto them, Ye have brought this man unto me, as one that perverteth the people: and, behold, I, having examined him before you, have found no fault in this man touching those things whereof ye accuse him:

15. No, nor yet Herod: for I sent you to him; and, lo, nothing worthy of death is done unto him.

16. I will therefore chastise him, and release him.

17. (For of necessity he must release one unto them at the feast.)

18. And they cried out all at once, saying, Away with this man, and release unto us Barabbas:

19. (Who for a certain sedition made in the city, and for murder, was cast into prison.)

20. Pilate therefore, willing to release Jesus, spake again to them.

21. But they cried, saying, Crucify him, crucify him.

22. And he said unto them the third time, Why, what evil hath he done? I have found no cause of death in him: I will therefore chastise him, and let him go.

23. And they were instant with loud voices, requiring that he might be crucified. And the voices of them and of the chief priests prevailed.

24. And Pilate gave sentence that it should be as they required.

25. And he released unto them him that for sedition and murder was east into prison, whom they had desired; but he delivered Jesus to their will.

AUGUSTINE. Luke returns to those things which were going on before the governor, from which He had digressed in order to relate what took place

with Herod; saying as follows, *And Pilate, when he had called, &c.* from which we infer, that he has omitted the part wherein Pilate questioned our Lord what He had to answer to His accusers.

AMBROSE. Here Pilate, who as a judge acquits Christ, is made the minister of His crucifixion. He is sent to Herod, sent back to Pilate, as it follows, *Nor yet Herod, for I sent you to him, and behold nothing worthy of death is done unto him.* They both refuse to pronounce Him guilty, yet for fear's sake, Pilate gratifies the cruel desires of the Jews.

THEOPHYLACT. Wherefore by the testimony of two men, Jesus is declared innocent, but the Jews His accusers brought forward no witness whom they could believe. See then how truth triumphs. Jesus is silent, and His enemies witness for Him; the Jews make loud cries, and not one of them corroborates their clamour.

BEDE. Perish then those writings, which, composed so long a time after Christ, convict not the accused of magical arts against Pilate, but the writers themselves of treachery and lying against Christ.

THEOPHYLACT. Pilate therefore lenient and easy, yet wanting in firmness for the truth, because afraid of being accused, adds, *I will therefore chastise him and release him.*

BEDE. As if he said, I will subject Him to all the scourgings and mockings you desire, but do not thirst after the innocent blood. It follows, *For of necessity he must release one unto them, &c.* an obligation not imposed by a decree of the imperial law, but binding by the annual custom of the nation, whom in such things he was glad to please.

THEOPHYLACT. For the Romans permitted the Jews to live according to their own laws and customs. And it was a natural custom of the Jews to seek pardon of the prince for those who were condemned, as they asked Jonathan of Saul. And hence it is now added, with respect to their petition, *And they cried all at once, Away with this man, and release unto us Barabbas, &c.* (1 Sam. 14:45.)

AMBROSE. Not unreasonably do they seek the pardon of a murderer, who were themselves demanding the death of the innocent. Such are the laws of iniquity, that what innocence hates, guilt loves. And here the interpretation

of the name affords a figurative resemblance, for Barabbas is in Latin, the son of a father. Those then to whom it is said, *Ye are of your father the Devil*, are represented as about to prefer to the true Son of God the son of their father, that is, Antichrist.

BEDE. Even to this day their request still clings to the Jews. For since when they had the choice given to them, they chose a robber for Jesus, a murderer for a Saviour; rightly lost they both life and salvation, and became subject to such robberies and seditions among themselves as to forfeit both their country and kingdom.

THEOPHYLACT. Thus it came to pass, the once holy nation rages to slay, the Gentile Pilate forbids slaughter; as it follows, *Pilate therefore spoke again unto them, but they cried out, Crucify, &c.*

BEDE. With the worst kind of death, that is, crucifixion, they long to murder the innocent. For they who hung on the cross, with their hands and feet fixed by nails to the wood, suffered a prolonged death, that their agony might not quickly cease; but the death of the cross was chosen by our Lord, as that which having overcome the Devil, He was about to place as a trophy on the brows of the faithful.

THEOPHYLACT. Three times did Pilate acquit Christ, for it follows, *And he said unto them the third time, Why, what evil hath he done? I will chastise him, and let him go.*

BEDE. This chastisement wherewith Pilate sought to satisfy the people, lest their rage should go even so far as to crucify Jesus, John's words bear testimony that he not only threatened but performed together with mockings and scourgings. But when they saw all their charges which they brought against the Lord baffled by Pilate's diligent questioning, they resort at last to prayers only; entreating that He might be crucified.

THEOPHYLACT. They cry out the third time against Christ, that by this third voice, they may approve the murder to be their own, which by their entreaties they extorted; for it follows, *And Pilate gave sentence that it should be as they required. And he released him that for sedition and murder was cast into prison, but delivered Jesus to their will.*

CHRYSOStOM. For they thought they could add this, namely, that Jesus was worse than a robber, and so wicked, that neither for mercy's sake, or by the privilege of the feast, ought He to be let free.

23:26–32

26. And as they led him away, they laid hold upon one Simon, a Cyrenian, coming out of the country, and on him they laid the cross, that he might bear it after Jesus.

27. And there followed him a great company of people, and of women, which also bewailed and lamented him.

28. But Jesus turning unto them said, Daughters of Jerusalem, weep not for me, but weep for yourselves, and for your children.

29. For, behold, the days are coming, in the which they shall say, Blessed are the barren, and the wombs that never bare, and the paps which never gave suck.

30. Then shall they begin to say to the mountains, Fall on us; and to the hills, Cover us.

31. For if they do these things in a green tree, what shall be done in the dry?

32. And there were also two other, malefactors, led with him to be put to death.

GLOSS. (non occ.) Having related the condemnation of Christ, Luke naturally goes on to speak of His crucifixion; as it is said, *And as they led him away, they laid hold upon one Simon, &c.*

AUGUSTINE. (de Con. Ev. lib. iii. c. 10.) But John relates that Jesus bore His own cross, from which is understood that He was Himself carrying His cross, when He went forth to that place which is called Calvary; but as they journeyed Simon was forced into the service on the road, and the cross was given him to carry as far as that place.

THEOPHYLACT. For no one else accepted to bear the cross, because the wood was counted an abomination. Accordingly upon Simon the Cyrenian they imposed as it were to his dishonour the bearing of the cross, which others refused. Here is fulfilled that prophecy of Isaiah, *Whose government shall be upon his shoulder.* (Isa. 9:6.) For the *government* of Christ is His cross; for which the Apostle says, *God hath exalted him.* (Phil. 2:9.) And as for a mark of dignity, some wear a belt, others a head dress, so our Lord the cross. And if thou seekest, thou wilt find that Christ does not reign in us save by hardships, whence it comes that the luxurious are the enemies of the cross of Christ.

AMBROSE. Christ therefore bearing His cross, already as a conqueror carried His trophies. The cross is laid upon His shoulders, because, whether Simon or Himself bore it, both Christ bore it in the man, and the man in Christ. Nor do the accounts of the Evangelists differ, since the mystery reconciles them. And it is the rightful order of our advance that Christ should first Himself erect the trophy of His cross, then hand it down to be raised by His martyrs. He is not a Jew who bears the cross, but an alien and a foreigner, nor does he precede but follow, according as it is written, *Let him take up his cross, and follow me.* (Matt. 16:24, Luke 9:23.)

BEDE. Simon is by interpretation “obedient,” Cyrene “an heir.” By this man therefore the people of the Gentiles are denoted, who formerly foreigners and aliens to the covenant, have now by obedience been made heirs of God. But Simon coming out of a village, bears the cross after Jesus, because forsaking the pagan rites, he obediently embraces the footsteps of our Lord’s Passion. For a village is in Greek called *πάγος*, from whence Pagans derive their name.

THEOPHYLACT. Or he takes up the cross of Christ, who comes from the village; that is, he leaves this world and its labours, going forward to Jerusalem, that is, heavenly liberty. Hereby also we receive no slight instruction. For to be a master after the example of Christ, a man must himself first take up his cross, and in the fear of God crucify his own flesh, that he may so lay it upon those that are subject and obedient to him.

But there followed Christ a great company of people, and of women.

BEDE. A large multitude indeed followed the cross of Christ, but with very different feelings. For the people who had demanded His death were rejoicing that they should see Him dying, the women weeping that He was about to die. But He was followed by the weeping only of women, not because that vast crowd of men was not also sorrowful at His Passion, but because the less esteemed female sex could more freely give utterance to what they thought.

CYRIL OF ALEXANDRIA. Women also are ever prone to tears, and have hearts easily disposed to pity.

THEOPHYLACT. He bids those who weep for Him cast their eyes forward to the evils that were coming, and weep for themselves.

CYRIL OF ALEXANDRIA. Signifying that in the time to come women would be bereft of their children. For when war breaks out upon the land of the Jews, all shall perish, both small and great. Hence it follows, *For, behold, the days are coming, in the which they shall say, Blessed are the barren, &c.*

THEOPHYLACT. Seeing indeed that women shall cruelly roast their children, and the belly which had produced shall miserably again receive that which it bore.

BEDE. By these days He signifies the time of the siege and captivity which was coming upon them from the Romans, of which He had said before, *Woe to them that are with child, and give suck in those days.* It is natural, when captivity by an enemy is threatening, to seek for refuge in fastnesses or hidden places, where men may lie concealed. And so it follows, *Then shall they begin to say to the mountains, Fall on us; and to the hills, Cover us.* For Josephus relates, that when the Romans pressed hard upon them, the Jews sought hastily the caverns of the mountains, and the lurking places in the hills. It may be also that the words, *Blessed are the barren*, are to be understood of those of both sexes, who have made themselves eunuchs for the kingdom of heaven's sake, and that it is said to the mountains and hills, *Fall upon us*, and *Cover us*, because all who are mindful of their own weakness, when the crisis of their temptations breaks upon them, have sought to be protected by the example, precepts, and prayers, of certain high and saintly men.

It follows, *But if they do these things in a green tree, what shall be done in the dry?*

GREGORY. (Mor. 12. c. 4) He has called Himself the green wood and us the dry, for He has in Himself the life and strength of the Divine nature; but we who are mere men are called the dry wood.

THEOPHYLACT. As though He said to the Jews, If then the Romans have so raged against Me, a fruit-bearing and ever flourishing tree, what will they not attempt against you the people, who are a dry tree, destitute of every lifegiving virtue, and bearing no fruit?

BEDE. Or as if He spake to all: If I who have done no sin being called the tree of life, do not depart from the world without suffering the fire of my Passion, what torment think ye awaits those who are barren of all fruits?

THEOPHYLACT. But the Devil, desiring to engender an evil opinion of our Lord, caused robbers also to be crucified with Him; whence it follows, *And there were two other malefactors led with him to be put to death.*

23:33

33. And when they were come to the place, which is called Calvary, there they crucified him, and the malefactors, one on the right hand, and the other on the left.

ATHANASIUS. (Hom. in Pass. Dom.) When mankind became corrupted, then Christ manifested His own body, that where corruption has been seen, there might spring up incorruption. Wherefore He is crucified in the place of Calvary; which place the Jewish doctors say was the burial-place of Adam.

BEDE. Or else, without the gate were the places where the heads of condemned criminals were cut off, and they received the name of Calvary, that is, beheaded. Thus for the salvation of all men the innocent is crucified among the guilty, that where sin abounded, there grace might much more abound.

CYRIL OF ALEXANDRIA. The only-begotten Son of God did not Himself in His own nature in which He is God suffer the things which belong to the

body, but rather in His earthly nature. For of one and the same Son both may be affirmed, namely, that He doth not suffer in His divine nature, and that He suffered in His human.

EUSEBIUS. But if, on the contrary, after His intercourse with men, He suddenly disappeared, flying away to avoid death, He might be likened by man to a phantom. And just as if any one wished to exhibit some incombustible vessel, which triumphed over the nature of fire, he would put it into the flame, and then directly draw it out from the flame unharmed; so the Word of God, wishing to shew that the instrument which He used for the salvation of men was superior to death, exposed His mortal body to death to manifest His nature, then after a little rescued it from death by the force of His divine power. This is indeed the first cause of Christ's death. But the second is the manifestation of the divine power of Christ inhabiting a body. For seeing that men of old deified those who were destined to a like end with themselves, and whom they called Heroes and Gods, He taught that He alone of the dead must be acknowledged the true God, who having vanquished death is adorned with the rewards of victory, having trodden death under His feet. The third reason is, that a victim must be slain for the whole race of mankind, which being offered, the whole power of the evil spirits was destroyed, and every error put to silence. There is also another cause of the healthgiving death, that the disciples with secret faith might behold the resurrection after death. Whereunto they were taught to lift up their own hopes, that despising death they might embark cheerfully in the conflict with error.

ATHANASIUS. (de Inc. Verb. Dei.) Now our Saviour came to accomplish not His own death, but that of man, for He experienced not death who is Life. Therefore not by His own death did He put off the body, but He endured that which was inflicted by men. But although His body had been afflicted, and was loosed in the sight of all men, yet was it not fitting that He who should heal the sicknesses of others should have His own body visited with sickness. But yet if without any disease He had put off His body apart in some remote place, He would not be believed when speaking of His resurrection. For death must precede resurrection; why then should He openly proclaim His resurrection, but die in secret? Surely if these things had happened secretly, what calumnies would unbelieving men have invented? How would the victory of Christ over death appear, unless

undergoing it in the sight of all men He had proved it to be swallowed up by the incorruption of His body? But you will say, At least He ought to have devised for Himself a glorious death, to have avoided the death of the cross. But if He had done this, He would have made Himself suspected of not having power over every kind of death. As then the champion by laying prostrate whomsoever the enemy has opposed to him is shewn to be superior to all, so the Life of all men took upon Him that death which His enemies inflicted, because it was the most dreadful and shameful, the abominable death upon the cross, that having destroyed it, the dominion of death might be entirely overthrown. Wherefore His head is not cut off as John's was; He was not sawn asunder as Isaiah, that He might preserve His body entire, and indivisible to death, and not become an excuse to those who would divide the Church. For He wished to bear the curse of sin which we had incurred, by taking upon Him the accursed death of the cross, as it is said, *Cursed is he that hangeth upon a tree*. He dies also on the cross with outstretched hands, that with one indeed He may draw to Him the ancient people, with the other the Gentiles, joining both to Himself. Dying also on the cross He purges the air of evil spirits, and prepares for us an ascent into heaven.

THEOPHYLACT. Because also by a tree death had entered, it must needs be that by a tree it should be abolished, and that the Lord passing unconquered through the pains of a tree should subdue the pleasures which flow from a tree.

GREGORY OF NYSSA. (Orat. 1. de Res. Christ.) But the figure of the cross from one centre of contact branching out into four separate terminations, signifies the power and providence of Him who hung upon it extending every where.

AUGUSTINE. (de Gr. Nov. Test. Ep. 140.) For not without reason did He choose this kind of death, in order that He might be the master of breadth and length, and height and depth. For breadth lies in that cross piece of wood which is fastened from above. This belongs to good works, because on it the hands are outstretched. Length lies in that which is seen reaching from the former piece to the ground, for there in a certain manner we stand, that is, abide firm or persevere. And this is applied to long suffering. Height is in that piece of wood which is left reaching upwards from that which is fixed across, that is, to the head of the Crucified; for the

expectation of those who hope for better things is upward. Again, that part of the wood which is fixed hidden in the ground, signifies the depth of unrestrained grace.

CHRYSOSTOM. (Hom. 87. in Matt.) Two thieves also they crucified on the two sides, that He might be a partaker of their reproach; as it follows, *And the thieves one on his right hand, the other on his left*. But it did not so turn out. For of them nothing is said, but His cross is every where honoured. Kings, laying aside their crowns, assume the cross on their purple, on their diadems, on their arms. On the consecrated table, throughout the whole earth, the cross glitters. Such things are not of men. For even in their lifetime those who have acted nobly are mocked by their own actions, and when they perish their actions perish also. But in Christ it is quite different. For before the cross all things were gloomy, after it all things are joyful and glorious, that you may know that not a mere man was crucified.

BEDE. But the two robbers crucified with Christ signify those who under the faith of Christ undergo either the pains of martyrdom, or the rules of a still stricter continence. But they do this for eternal glory, who imitate the actions of the thief on the right hand; while they who do it to gain the praise of men, imitate the thief on the left hand.

23:34–37

34. Then said Jesus, Father, forgive them; for they know not what they do. And they parted his raiment, and cast lots.

35. And the people stood beholding. And the rulers also with them derided him, saying, He saved others; let him save himself, if he be Christ, the chosen of God.

36. And the soldiers also mocked him, coming to him, and offering him vinegar,

37. And saying, If thou be the king of the Jews, save thyself.

CHRYSOSTOM. Because the Lord had said, *Pray for them that persecute you*, (Matt. 5:44.) this likewise He did, when He ascended the cross, as it follows, *Then said Jesus, Father, forgive them*, not that He was not able

Himself to pardon them, but that He might teach us to pray for our persecutors, not only in word, but in deed also. But He says, *Forgive them*, if they should repent. For He is gracious to the penitent, if they are willing after so great wickedness to wash away their guilt by faith.

BEDE. Nor must we imagine here that He prayed in vain, but that in those who believed after His passion He obtained the fruit of His prayers? It must be remarked, however, that He prayed not for those who chose rather to crucify, rather than to confess Him whom they knew to be the Son of God, but for such as were ignorant what they did, having a zeal for God, but not according to knowledge, as He adds, *For they know not what they do*.

GREEK EXPOSITOR. But for those who after the crucifixion remain in unbelief, no one can suppose that they are excused by ignorance, because of the notable miracles that with a loud voice proclaimed Him to be the Son of God.

AMBROSE. It is important then to consider, in what condition He ascends the cross; for I see Him naked. Let him then who prepares to overcome the world, so ascend that he seek not the appliances of the world. Now Adam was overcome who sought for a covering. He overcame who laid aside His covering. He ascends such as nature formed us, God being our Creator. Such as the first man had dwelt in paradise, such did the second man enter paradise. But about to ascend the cross rightly, did He lay aside His royal garments, that you may know that He suffered not as God, but as man, though Christ is both.

ATHANASIUS. (Hom. in Pass. Dom.) He also who for our sakes took upon Him all our conditions, put on our garments, the signs of Adam's death, that He might put them off, and in their stead clothe us with life and incorruption.

It follows, *And they parted his raiment among them, and cast lots*.

THEOPHYLACT. For perhaps many of them were in want. Or perhaps rather they did this as a reproach, and from a kind of wantonness. For what treasure did they find in His garments?

BEDE. But in the lot the grace of God seems to be commended; for when the lot is cast, we yield not to the merits of any person, but to the secret

judgment of God.

AUGUSTINE. (de Con. Ev. lib. iii. c. 12.) This matter indeed was briefly related by the three first Evangelists, but John more distinctly explains how it was done.

THEOPHYLACT. They did it then mockingly. For when the rulers scoffed, what can we say of the crowd? for it follows, *And the people stood*, who in truth had entreated that He should be crucified, *waiting*, namely, for the end. *And the rulers also with them derided*.

AUGUSTINE. (ubi sup.) Having mentioned the rulers, and said nothing of the priests, St. Luke comprehended under a general name all the chief men, so that hereby may be understood both the scribes and the elders.

BEDE. And these also unwillingly confess that He saved others, for it follows, *Saying, He saved others, let him save himself, &c.*

ATHANASIUS. (ubi sup.) Now our Lord being truly the Saviour, wished not by saving Himself, but by saving His creatures, to be acknowledged the Saviour. For neither is a physician by healing himself known to be a physician, unless he also gives proof of his skill towards the sick. So the Lord being the Saviour had no need of salvation, nor by descending from the cross did He wish to be acknowledged the Saviour, but by dying. For truly a much greater salvation does the death of the Saviour bring to men, than the descent from the cross.

GREEK EXPOSITOR. Now the Devil, seeing that there was no protection for him, was at a loss, and as having no other resource, tried at last to offer Him vinegar to drink. But he knew not that he was doing this against himself; for the bitterness of wrath caused by the transgression of the law, in which he kept all men bound, he now surrendered to the Saviour, who took it and consumed it, in order that in the place of vinegar, He might give us wine to drink, which wisdom had mingled. (Prov. 9:5.)

THEOPHYLACT. But the soldiers offered Christ vinegar, as it were ministering unto a king, for it follows, *saying, If thou art the king of the Jews, save thyself*.

BEDE. And it is worthy of remark, that the Jews blaspheme and mock the name of Christ, which was delivered to them by the authority of Scripture;

whereas the soldiers, as being ignorant of the Scriptures, insult not Christ the chosen of God, but the King of the Jews.

23:38–43

38. And a superscription also was written over him in letters of Greek, and Latin, and Hebrew, THIS IS THE KING OF THE JEWS.

39. And one of the malefactors which were hanged railed on him, saying, If thou be Christ, save thyself and us.

40. But the other answering rebuked him, saying, Dost not thou fear God, seeing thou art in the same condemnation?

41. And we indeed justly; for we receive the due reward of our deeds: but this man hath done nothing amiss.

42. And he said unto Jesus, Lord, remember me when thou comest into thy kingdom.

43. And Jesus said unto him, Verily I say unto thee, To day shalt thou be with me in paradise.

THEOPHYLACT. Observe a second time the device of the devil turned against himself. For in letters of three different characters he published the accusation of Jesus, that in truth it might not escape one of the passers by, that He was crucified because He made Himself King. For it is said, *In Greek, Latin, and Hebrew*, by which it was signified, that the most powerful of the nations, (as the Romans,) the wisest, (as the Greeks,) those who most worshipped God, (as the Jewish nation,) must be made subject to the dominion of Christ.

AMBROSE. And rightly is the title placed above the cross, because Christ's kingdom is not of the human body, but of the power of God. I read the title of the King of the Jews, when I read, *My kingdom is not of this world*. (John 18:36.) I read the cause of Christ written above His head, when I read, *And the Word was God*. (John 1:1.) For *the head of Christ is God*. (1 Cor. 11:3.)

CYRIL OF ALEXANDRIA. Now one of the thieves uttered the same revilings as the Jews, but the other tried to check his words, while he confessed his own guilt, adding, *We indeed justly, for we receive the due reward of our deeds.*

CHRYSOStOM. Here the condemned performs the office of judge, and he begins to decide concerning truth who before Pilate confessed his crime only after many tortures. For the judgment of man from whom secret things are hid is of one kind; the judgment of God who searches the heart of another. And in the former case punishment follows after confession, but here confession is made unto salvation. But he also pronounces Christ innocent, adding, *But this man hath done nothing wrong:* as if to say, Behold a new injury, that innocence should be condemned with crime. We kill the living, He raised the dead. We have stolen from others, He bids us give up even what is our own. The blessed thief thus taught those that stood by, uttering the words by which he rebuked the other. But when he saw that the ears of those who stood by were stopped up, he turns to Him who knoweth the hearts; for it follows, *And he said to Jesus, Lord, remember me when thou comest into thy kingdom.* Thou beholdest the Crucified, and thou acknowledgest Him to be thy Lord. Thou seest the form of a condemned criminal, and thou proclaimest the dignity of a king. Stained with a thousand crimes, thou askest the Fountain of righteousness to remember thy wickedness, saying, *But I discover thy hidden kingdom; and thou turnest away my public iniquities, and acceptest the faith of a secret intention.* Wickedness usurped the disciple of truth, truth did not change the disciple of wickedness.

GREGORY. (Mor. 18. c. 40.) On the cross nails had fastened his hands and feet, and nothing remained free from torture, but his heart and tongue. By the inspiration of God, the thief offered to Him the whole which he found free, that as it is written, *With the heart he might believe unto righteousness, with the mouth he might confess unto salvation.* (Rom. 10:10.) But the three virtues which the Apostle speaks of, (1 Cor. 13:13.) the thief suddenly filled with grace both received and preserved on the cross. He had faith, for example, who believed that God would reign whom he saw dying equally with himself. He had hope who asked for an entrance into His kingdom. He preserved charity also zealously in his death, who for his iniquity reproved his brother and fellow-thief, dying for a like crime to his own.

AMBROSE. A most remarkable example is here given of seeking after conversion, seeing that pardon is so speedily granted to the thief. The Lord quickly pardons, because the thief is quickly converted. And grace is more abundant than prayer; for the Lord ever gives more than He is asked for. The thief asked that He should remember him, but our Lord answers, *Verily I say unto thee, This day shall thou be with me in Paradise*. To be with Christ is life, and where Christ is, there is His kingdom.

THEOPHYLACT. And as every king who returns victorious carries in triumph the best of his spoils, so the Lord having despoiled the devil of a portion of his plunder, carries it with Him into Paradise.

CHRYSOSTOM. Here then might one see the Saviour between the thieves weighing in the scales of justice faith, and unbelief. The devil cast Adam out of Paradise. Christ brought the thief into Paradise before the whole world, before the Apostles. By a mere word and by faith alone he entered into Paradise, that no one after his sins might despair of entrance. Mark the rapid change, from the cross to heaven, from condemnation to Paradise, that you may know that the Lord did it all, not with regard to the thief's good intention, but His own mercy.

But if the reward of the good has already taken place, surely a resurrection will be superfluous. For if He introduced the thief into Paradise while his body remained in corruption without, it is clear there is no resurrection of the body. Such are the words of some, But shall the flesh which has partaken of the toil be deprived of the reward? Hear Paul speaking, *Then must this corruptible put on incorruption*. (1 Cor. 15:53.) But if the Lord promised the kingdom of heaven, but introduced the thief into Paradise, He does not yet recompense him the reward. But they say, Under the name of Paradise He signified the kingdom of heaven, using a well-known name in addressing a thief who knew nothing of difficult teaching. Now some do not read it, *This day shall thou be with me in Paradise*, but thus, *I say unto thee on this day*, and then follows, *thou shalt be with me in Paradise*. But we will add a still more obvious solution. For physicians when they see a man in a desperate state, say, He is already dead. So also the thief, since he no longer fears his falling back to perdition, is said to have entered Paradise.

THEOPHYLACT. This however is more true than all, that although they have not obtained all the promises, I mean, the thief and the other saints in order that without us they might not be made perfect, (Heb. 11:40.) they are notwithstanding in the kingdom of heaven and Paradise.

GREGORY OF NYSSA. Here again, we must examine how the thief should be thought worthy of Paradise, seeing that a flaming sword prevents the entrance of the saints. But observe that the word of God describes it as turning about, so as it should obstruct the unworthy, but open a free entrance to life to the worthy.

GREGORY. (Mor. 12. c. 9.) Or that flaming sword is said to be *turning*, because that He knew the time would come when it must be removed; when He in truth should come, who by the mystery of His incarnation was to open to us the way of Paradise.

AMBROSE. But it must also be explained how the others, that is, Matthew and Mark, introduced two thieves reviling, while Luke, one reviling, the other resisting him. Perhaps this other at first reviled, but was suddenly converted. It may also have been spoken of one, but in the plural number; as in the Hebrews, *They wandered in goat-skins, and they were sawn asunder*; (Heb. 11:37.) whereas Elijah alone is related to have had a goat-skin, and Isaiah to have been sawn asunder. But mystically, the two thieves represent the two sinful people who were to be crucified by baptism with Christ, (Rom. 6:3.) whose disagreement likewise represents the difference of believers.

BEDE. For as many of us as were baptized in Christ Jesus, were baptized in His death; but we are washed by baptism, seeing we were sinners. But some, in that they praise God suffering in the flesh, are crowned; others, in that they refuse to have the faith or works of baptism, are deprived of the gift which they have received.

23:44—46

44. And it was about the sixth hour, and there was a darkness over all the earth until the ninth hour.

45. And the sun was darkened, and the veil of the temple was rent in the midst.

46. And when Jesus had cried with a loud voice, he said, Father, into thy hands I commend my spirit: and having said thus, he gave up the ghost.

CYRIL OF ALEXANDRIA. As soon as the Lord of all had been given up to be crucified, the whole framework of the world bewailed its rightful Master, and the light was darkened at mid-day, (Amos 8:9.) which was a manifest token that the souls of those who crucified Him would suffer darkness.

AUGUSTINE. (de Con. Ev. lib. iii. c. 17.) What is here said of the darkness, the other two Evangelists, Matthew and Mark, confirm, but St. Luke adds the cause whence the darkness arose, saying, *And the sun was darkened*.

AUGUSTINE. (de Civ. Dei, l. iii. c. 15.) This darkening of the sun it is quite plain did not happen in the regular and fixed course of the heavenly bodies, because it was then the Passover, which is always celebrated at the full moon. But a regular eclipse of the sun does not take place except at new moon.

PSEUDO-DIONYSIUS. (Dion. Areop. ad Polye.) When we were both at Heliopolis together, we both saw at the same time in a marvellous manner the moon meeting the sun, (for it was not then the time of new moon,) and then again, from the ninth hour until evening supernaturally brought back to the edge of the sun's diameter. (ad diametrum solis.) Besides, we observed that this obscuration began from the east, and having reached as far as the sun's western border at length returned, and that the loss and restoration of light took place not from the same side, but from opposite sides of the diameter. Such were the miraculous events of that time, and possible to Christ alone who is the cause of all things.

GREEK EXPOSITOR. This miracle then took place that it might be made known, that He who had undergone death was the Ruler of the whole creation.

AMBROSE. The sun also is eclipsed to the sacrilegious, that it may overshadow the scene of their awful wickedness; darkness was spread over the eyes of the unbelieving, that the light of faith might rise again.

BEDE. But Luke, wishing to join miracle to miracle, adds, *And the veil of the temple was rent in twain*. This took place when our Lord expired, as Matthew and Mark bear witness, but Luke related it by anticipation.

THEOPHYLACT. By this then our Lord shewed that the Holy of Holies should be no longer inaccessible, but being given over into the hands of the Romans, should be defiled, and its entrance laid open.

AMBROSE. The veil also is rent, by which is declared the division of the two people, and the profanation of the synagogue. The old veil is rent that the Church may hang up the new veils of faith. The covering of the synagogue is drawn up, that we may behold with the eyes of the mind the inward mysteries of religion now revealed to us.

THEOPHYLACT. Whereby it is signified that the veil which kept us asunder from the holy things which are in heaven, is broken through, namely, enmity and sin.

AMBROSE. It took place also at that time when every mystery of Christ's assumed mortality was fulfilled, and His immortality alone remained; as it follows, *And when Jesus had cried with a loud voice, he said*.

BEDE. By invoking the Father He declares Himself to be the Son of God, but by commending His Spirit, He signifies not the weakness of His strength, but His confidence in the same power with the Father.

AMBROSE. The flesh dies that the Spirit may rise again. The Spirit is commended to the Father, that heavenly things also may be loosed from the chain of iniquity, and peace be made in heaven, which earthly things should follow.

CHRYSOSTOM. Now this voice teaches us, that the souls of the saints are not henceforth shut up in hell as before, but are with God, Christ being made the beginning of this change.

ATHANASIUS. (de Incar. et cout. Ar.) For He commends to His Father through Himself all mankind quickened in Him; for we are His members; as the Apostle says, *Ye are all one in Christ*. (Gal. 3:28.)

GREGORY OF NYSSA. (Orat. i. de Res.) But it becomes us to enquire how our Lord distributes Himself into three parts at once; into the bowels of the

earth, as He told the Pharisees; into the Paradise of God, as He told the thief; into the hands of the Father, as it is said here. To those however who rightly consider, it is scarcely worthy of question, for He who by His divine power is in every place, is present in any particular place.

AMBROSE. His spirit then is commended to God, but though He is above He yet gives light to the parts below the earth, that all things may be redeemed. For Christ is all things, and in Christ are all things.

GREGORY OF NYSSA. (ut sup.) There is another explanation, that at the time of His Passion, His Divinity being once united to His humanity, left neither part of His humanity, but of its own accord separated the soul from the body, yet shewed itself abiding in each. For through the body in which He suffered death He vanquished the power of death, but through the soul He prepared for the thief an entrance into Paradise. Now Isaiah says of the heavenly Jerusalem, which is no other than Paradise, *Upon my hands I have painted thy walls*; (Is. 49:16. ap. LXX.) whence it is clear, that he who is in Paradise dwelleth in the hands of the Father.

DAMASCENE. (Hom. de Sabb. San.) Or to speak more expressly, In respect of His body, He was in the grave, in respect of His soul, He was in hell, and with the thief in Paradise; but as God, on the throne with His Father and the Holy Spirit.

THEOPHYLACT. But crying with a loud voice He gives up the ghost, because He had in Himself the power of laying down His life and taking it up again.

AMBROSE. He gave up His Spirit, because He did not lose it as one unwilling; for what a man sends forth is voluntary, what he loses, compulsory.

23:47–49

47. Now when the centurion saw what was done, he glorified God, saying, Certainly this was a righteous man.

48. And all the people that came together to that sight, beholding the things which were done, smote their breasts, and returned.

49. And all his acquaintance, and the women that followed him from Galilee, stood afar off, beholding these things.

AUGUSTINE. (iv. de Trin. c. 13.) When after uttering that voice He immediately gave up the ghost, those who were present greatly marvelled. For those who hung upon the cross were generally tortured by a prolonged death. Hence it is said, *Now when the centurion saw, &c.*

AUGUSTINE. (de Con. Ev. lib. iii. c. 20.) There is no contradiction in that Matthew says, that the centurion seeing the earthquake marvelled, whereas Luke says that he marvelled, that Jesus while uttering the loud voice expired, shewing what power He had when He was dying. But in that Matthew not only says, *at the sight of the earthquake*, but added, *and at the things that were done*, he has made it clear that there was ample room for Luke to say, that the centurion marvelled at the death of the Lord. But because Luke also himself said, *Now when the centurion saw what was done*, he has included in that general expression all the marvellous things which took place at that hour, as if relating one marvellous event of which all those miracles were the parts and members. Again, because one Evangelist stated that the centurion said, *Truly this man was the Son of God*, but Luke gives the words, *was a just man*, they might be supposed to differ. But either we ought to understand that both these were said by the centurion, and that one Evangelist related one, another another. Or perhaps, that Luke expresses the opinion of the centurion, in what respect he called Him the Son of God. For perhaps the centurion did not know Him to be the Only-begotten, equal to the Father, but called Him the Son of God, because he believed Him to be just, as many just persons are called the sons of God. (Gen. 6:2, 4.) But again, because Matthew added, *those who were with the centurion*, while Luke omits this, there is no contradiction, since one says what another is silent about. And Matthew said, *They were greatly afraid*; but Luke does not say that *he feared*, but that *he glorified God*. Who then does not see that by fearing he glorified God?

THEOPHYLACT. The words of our Lord seem now to be fulfilled, wherein He said, *When I shall be lifted up I will draw all men unto me*. For when lifted upon the cross He drew to Him the thief and the centurion, besides some of the Jews also, of whom it follows, *And all the people that came together smote their breasts*.

BEDE. By their smiting their breasts as if betokening a penitential sorrow, two things may be understood; either that they bewailed Him unjustly slain whose life they loved, or that remembering that they had demanded His death, they trembled to see Him in death still farther glorified. But we may observe, that the Gentiles fearing God glorify Him with works of public confession; the Jews only striking their breasts returned silent home.

AMBROSE. O the breasts of the Jews, harder than the rocks! The judge acquits, the officer believes, the traitor by his death condemns his own crime, the elements flee away, the earth quakes, the graves are opened; the hardness of the Jews still remains immoveable, though the whole world is shaken.

BEDE. Rightly then by the centurion is the faith of the Church signified, which in the silence of the synagogue bears witness to the Son of God. And now is fulfilled that complaint which the Lord makes to His Father, *neighbour and friend hast thou put far from me, and mine acquaintance because of misery.* (Ps. 88:18.) Hence it follows, *And all his acquaintance stood afar off.*

THEOPHYLACT. But the race of women formerly cursed remains and sees all these things; for it follows, *And the women which followed him from Galilee, seeing these things.* And thus they are the first to be renewed by justification, or by the blessing which flows from His passion, as also from His resurrection.

23:50–56

50. And, behold, there was a man named Joseph, a counsellor; and he was a good man, and a just:

51. (The same had not consented to the counsel and deed of them;) he was of Arimathæa, a city of the Jews: who also himself waited for the kingdom of God.

52. This man went unto Pilate, and begged the body of Jesus.

53. And he took it down, and wrapped it in linen, and laid it in a sepulchre that was hewn in stone, wherein never man before was laid.

54. And that day was the preparation, and the sabbath drew on.

55. And the women also, which came with him from Galilee, followed after, and beheld the sepulchre, and how his body was laid.

56. And they returned, and prepared spices and ointments; and rested the sabbath day according to the commandment.

GREEK EXPOSITOR. (Photius.) Joseph had been at one time a secret disciple of Christ, but at length bursting through the bonds of fear, and become very zealous, he took down the body of our Lord, basely hanging on the cross; thus gaining a precious jewel by the meekness of His words. Hence it follows, *And, behold, there was a man named Joseph, a counsellor.*

BEDE. A counsellor, or decurio, is so called because he is of the order of the curia or council, and administers the office of the curia. He is also wont to be called curialis, from his management of civil duties. Joseph then is said to have been of high rank in the world, but of still higher estimation before God; as it follows, *A good man, and a just, of Arimathæa, a city of the Jews, &c.* Arimathæa is the same as Ramatha, the city of Helcanah and Samuel.

AUGUSTINE. (de Con. Ev. lib. iii. c. 22.) Now John says, that Joseph was a disciple of Jesus. Hence it is also here added, *Who also himself waited for the kingdom of God.* But it naturally causes surprise how he who for fear was a secret disciple should have dared to beg our Lord's body, which none of those who openly followed Him dared to do; for it is said, *This man went unto Pilate, and begged the body of Jesus.* We must understand then, that he did this from confidence in his rank, by which he might be privileged to enter familiarly into Pilate's presence. But in performing that last funeral rite, he seems to have eared less for the Jews, although it was his custom in hearing our Lord to avoid their hostility.

BEDE. So then being fitted by the righteousness of his works for the burial of our Lord's body, he was worthy by the dignity of his secular power to obtain it. Hence it follows, *And he took it down, and wrapped it in linen.* By the simple burial of our Lord, the pride of the rich is condemned, who not even in their graves can be without their wealth.

ATHANASIUS. (in Vit. Ant. 90.) They also act absurdly who embalm the bodies of their dead, and do not bury them, even supposing them to be holy. For what can be more holy or greater than our Lord's body? And yet this was placed in a tomb until it rose again the third day. For it follows, *And he laid it in a hewn sepulchre.*

BEDE. That is, hewn out of a rock, lest if it had been built of many stones, and the foundations of the tomb being dug up after the resurrection, the body should be said to have been stolen away. It is laid also in a new tomb, *wherein never man before was laid*, lest when the rest of the bodies remained after the resurrection, it might be suspected that some other had risen again. But because man was created on the sixth day, rightly being crucified on the sixth day our Lord fulfilled the secret of man's restitution. It follows, *And it was the day of the παρασκευῇ*, which means the preparation, the name by which they called the sixth day, because on that day they prepared the things which were necessary for the Sabbath. But because on the seventh day the Creator rested from His work, the Lord on the Sabbath rested in the grave. Hence it follows, *And the Sabbath was dawning*. Now we said above, that all His acquaintance stood afar off, and the women which followed Him. These then of His acquaintance, after His body was taken down, returned to their homes, but the women who more tenderly loved Him, following His funeral, desired to see the place where He was laid. For it follows, *And the women also, which came with him from Galilee, followed after, and beheld the sepulchre, and how his body was laid*, that in truth they might make the offerings of their devotion at the proper time.

THEOPHYLACT. For they had not yet sufficient faith, but prepared as if for a mere man spices and ointments, after the manner of the Jews, who performed such duties to their dead. Hence it follows, *And they returned, and prepared spices*. For our Lord being buried, they were occupied as long as it was lawful to work, (that is, until sun-set,) in preparing ointments. But it was commanded to keep silence on the Sabbath, that is, rest from evening to evening. For it follows, *And rested the sabbath day according to the commandment.*

AMBROSE. Now mystically, the just man buries the body of Christ. For the burial of Christ is such as to have no guile or wickedness in it. But rightly did Matthew call the man rich, for by carrying Him that was rich he

knew not the poverty of faith. The just man covers the body of Christ with linen. Do thou also clothe the body of Christ with His own glory, that thou mayest be thyself just. And if thou believest it to be dead, still cover it with the fulness of His own divinity. But the Church also is clothed with the grace of innocence.

BEDE. He also wraps Jesus in clean linen, who has received Him with a pure mind.

AMBROSE. Nor without meaning has one Evangelist spoken of a new tomb, another of the tomb of Joseph. For the grave is prepared by those who are under the law of death; the Conqueror of death has no grave of His own. For what fellowship hath God with the grave. He alone is enclosed in this tomb, because the death of Christ, although it was common according to the nature of the body, yet was it peculiar in respect of power. But Christ is rightly buried in the tomb of the just, that He may rest in the habitation of justice. For this monument the just man hews out with the piercing word in the hearts of Gentile hardness, that the power of Christ might extend over the nations. And very rightly is there a stone rolled against the tomb; for whoever has in himself truly buried Christ, must diligently guard, lest he lose Him, or lest there be an entrance for unbelief.

BEDE. Now that the Lord is crucified on the sixth day and rests on the seventh, signifies that in the sixth age of the world we must of necessity suffer for Christ, and as it were be crucified to the world. (Gal. 6:14.) But in the seventh age, that is, after death, our bodies indeed rest in the tombs, but our souls with the Lord. But even at the present time also holy women, (that is, humble souls,) fervent in love, diligently wait upon the Passion of Christ, and if perchance they may be able to imitate Him, with anxious carefulness ponder each step in order, by which this Passion is fulfilled. And having read, heard, and called to mind all these, they next apply themselves to make ready the works of virtue, by which Christ may be pleased, in order that having finished the preparation of this present life, in a blessed rest they may at the time of the resurrection meet Christ with the frankincense of spiritual actions.

CHAP. 24

24:1–12

1. Now upon the first day of the week, very early in the morning, they came unto the sepulchre, bringing the spices which they had prepared, and certain others with them.

2. And they found the stone rolled away from the sepulchre.

3. And they entered in, and found not the body of the Lord Jesus.

4. And it came to pass, as they were much perplexed thereabout, behold, two men stood by them in shining garments:

5. And as they were afraid, and bowed down their faces to the earth, they said unto them, Why seek ye the living among the dead?

6. He is not here, but is risen: remember how he spake unto you when he was yet in Galilee,

7. Saying, The Son of man must be delivered into the hands of sinful men, and be crucified, and the third day rise again.

8. And they remembered his words,

9. And returned from the sepulchre, and told all these things unto the eleven, and to all the rest.

10. It was Mary Magdalene, and Joanna, and Mary the mother of James, and other women that were with them, which told these things unto the apostles.

11. And their words seemed to them as idle tales, and they believed them not.

12. Then arose Peter, and ran unto the sepulchre; and stooping down, he beheld the linen clothes laid by themselves, and departed, wondering in

himself at that which was come to pass.

BEDE. Devout women not only on the day of preparation, but also when the sabbath was passed, that is, at sun-set, as soon as the liberty of working returned, bought spices that they might come and anoint the body of Jesus, as Mark testifies. (Mark 16:1.) Still as long as night time restrained them, they came not to the sepulchre. And therefore it is said, *On the first day of the week, very early in the morning, &c.* One of the Sabbath, (una Sabbathi) or the first of the Sabbath, is the first day from the Sabbath; which Christians are wont to call “the Lord’s day,” because of our Lord’s resurrection. But by the women coming to the sepulchre very early in the morning, is manifested their great zeal and fervent love of seeking and finding the Lord.

AMBROSE. Now this place has caused great perplexity to many, because while St. Luke says, *Very early in the morning*, Matthew says that it was in the evening of the sabbath that the women came to the sepulchre. But you may suppose that the Evangelists spoke of different occasions, so as to understand both different parties of women, and different appearances. Because however it was written, that *in the evening of the sabbath, as it began to dawn towards the first day of the week*, (Matt. 28:1.) our Lord rose, we must so take it, as that neither on the morning of the Lord’s day, which is the first after the sabbath, nor on the sabbath, the resurrection should be thought to have taken place. For how are the three days fulfilled? Not then as the day grew towards evening, but in the evening of the night He rose. Lastly, in the Greek it is “late;” (ὀψι) but late signifies both the hour at the end of the day, and the slowness of any thing; as we say, “I have been lately told.” Late then is also the dead of the night. And thus also the women had the opportunity of coming to the sepulchre when the guards were asleep. And that you may know it was in the night time, some of the women are ignorant of it. They know who watch night and day, they know not who have gone back. According to John, one Mary Magdalene knows not, for the same person could not first know and then afterwards be ignorant. Therefore if there are several Maries, perhaps also there are several Mary Magdalenes, since the former is the name of a person, the second is derived from a place.

AUGUSTINE. (de Con. Ev. lib. iii. c. 24.) Or Matthew by the first part of the night, which is the evening, wished to represent the night itself, at the end of which night they came to the sepulchre, and for this reason, because they had been now preparing since the evening, and it was lawful to bring spices because the sabbath was over.

EUSEBIUS. The Instrument of the Word lay dead, but a great stone enclosed the sepulchre, as if death had led Him captive. But three days had not yet elapsed, when life again puts itself forth after a sufficient proof of death, as it follows, *And they found the stone rolled away.*

THEOPHYLACT. An angel had rolled it away, as Matthew declares.

CHRYSOSTOM. (Hom. 90. in Matt.) But the stone was rolled away after the resurrection, on account of the women, that they might believe that the Lord had risen again, seeing indeed the grave without the body. Hence it follows, *And they entered in, and found not the body of the Lord Jesus.*

CYRIL OF ALEXANDRIA. When then they found not the body of Christ which was risen, they were distracted by various thoughts, and for their love of Christ and the tender care they had shewn Him, were thought worthy of the vision of angels. For it follows, *And it came to pass as they were much perplexed thereabout, behold, two men stood by them in shining garments.*

EUSEBIUS. The messengers of the health-bearing resurrection and their shining garments stand for tokens of pleasantness and rejoicing. For Moses preparing plagues against the Egyptians, perceived an angel in the flame of fire. But not such were those who appeared to the women at the sepulchre, but calm and joyful as became them to be seen in the kingdom and joy of the Lord. And as at the Passion the sun was darkened, holding forth signs of sorrow and woe to the crucifiers of our Lord, so the angels, heralds of life and resurrection, marked by their white garments the character of the health-bearing feast day.

AMBROSE. But how is it that Mark has mentioned one young man sitting in white garments, and Matthew one, but John and Luke relate that there were seen two angels sitting in white garments.

AUGUSTINE. (de Con. Ev. ut sup.) We may understand that one Angel was seen by the women, as both Mark and Matthew say, so as supposing them

to have entered into the sepulchre, that is, into a certain space which was fenced off by a kind of wall in front of the stone sepulchre; and that there they saw an Angel sitting on the right hand, which Mark says, but that afterwards when they looked into the place where our Lord was lying, they saw within two other Angels standing, (as Luke says,) who spoke to encourage their minds, and build up their faith. Hence it follows, *And as they were afraid.*

BEDE. The holy women, when the Angels stood beside them, are reported not to have fallen to the ground, but to have bowed their faces to the earth; nor do we read that any of the saints, at the time of our Lord's resurrection, worshipped with prostration to the ground either our Lord Himself, or the Angels who appeared to them. Hence has arisen the ecclesiastical custom, either in memory of our Lord's resurrection, or in the hope of our own, of praying on every Lord's day, and through the whole season of Pentecost, not with bended knees, but with our faces bowed to the earth. But not in the sepulchre, which is the place of the dead, was He to be sought, who rose from the dead to life. And therefore it is added, *They said to them*, that is, the Angels to the women, *Why seek ye the living among the dead? He is not here, but is risen.* On the third day then, as He Himself foretold to the women, together with the rest of His disciples, He celebrated the triumph of His resurrection. Hence it follows, *Remember how he spake unto you when he was yet in Galilee, saying, The Son of man must be delivered into the hands of sinful men, and be crucified, and on the third day rise again, &c.* For on the day of the preparation at the ninth hour giving up the ghost, buried in the evening, early on the morning of the first day of the week He rose again.

ATHANASIUS. (Lib. de Inc. Fil. Dei.) He might indeed at once have raised His body from the dead. But some one would have said that He was never dead, or that death plainly had never existed in Him. And perhaps if the resurrection of our Lord had been delayed beyond the third day, the glory of incorruption had been concealed. In order therefore to shew His body to be dead, He suffered the interval of one day, and on the third day manifested His body to be without corruption.

BEDE. One day and two nights also He lay in the sepulchre, because He joined the light of His single death to the darkness of our double death.

CYRIL OF ALEXANDRIA. Now the women, when they had received the sayings of the Angels, hastened to tell them to the disciples; as it follows, *And they remembered his words, and returned from the sepulchre, and told all these things to the eleven, and to all the rest.* For woman who was once the minister of death, is now the first to receive and tell the awful mystery of the resurrection. The female race has obtained therefore both deliverance from reproach, and the withdrawal of the curse.

AMBROSE. It is not allowed to women to teach in the church, but they shall ask their husbands at home. (1 Tim. 2:12, 1 Cor. 14:35.) To those then who are at home is the woman sent. But who these women were he explains, adding, *It was Mary Magdalene,*

BEDE. (who Was also the sister of Lazarus,) *and Joanna,* (the wife of Chuza, Herod's steward,) *and Mary the mother of James,* (that is, the mother of James the less, and Joseph.) And it is added generally of the others, *and other women that were with them, which told these things to the Apostles.*

BEDE. (ex Amb.) For that the woman might not endure the everlasting reproach of guilt from men, she who had transfused sin into the man, now also transfuses grace.

THEOPHYLACT. Now the miracle of the resurrection is naturally incredible to mankind. Hence it follows, *And their words seemed to them as idle tales.*

BEDE. (ex Greg.) Which was not so much their weakness, as so to speak our strength. For the resurrection itself was demonstrated to those who doubted by many proofs, which while we read and acknowledge we are through their doubts confirmed in the truth.

THEOPHYLACT. Peter, as soon as he heard this, delays not, but runs to the sepulchre; for fire when applied to matter knows no delay; as it follows, *Then arose Peter, and ran to the sepulchre.*

EUSEBIUS. For he alone believed the women saying that they had seen Angels; and as he was of more ardent feelings than the rest, he anxiously put himself foremost, looking every where for the Lord; as it follows, *And stooping down, he beheld the linen clothes laid by themselves.*

THEOPHYLACT. But now when he was at the tomb, he first of all obtained that he should marvel at those things which had before been derided by himself or the others; as it is said, *And departed, wondering in himself at that which was come to pass*; that is, wondering in himself at the way in which it had happened, how the linen clothes had been left behind, since the body was anointed with myrrh; or what opportunity the thief had obtained, that putting away the clothes wrapped up by themselves, he should take away the body with the soldiers standing round.

AUGUSTINE. Luke is supposed to have mentioned this concerning Peter, recapitulating. For Peter ran to the sepulchre at the same time that John also went, as soon as it had been told to them alone by the women, (especially Mary Magdalene,) that the body was taken away. But the vision of Angels took place afterwards. Luke therefore mentioned Peter only, because to him Mary first told it. It may also strike one, that Luke says that Peter, not entering but stooping down, saw the linen clothes by themselves, and departed wondering, whereas John says, that he himself saw the linen clothes in the same position, and that he entered after Peter. We must understand then that Peter first saw them stooping down, which Luke mentions, John omits, but that he afterwards entered before John came in.

BEDE. According to the mystical meaning, by the women coming early in the morning to the sepulchre, we have an example given us, that having cast away the darkness of our vices, we should come to the Body of the Lord. For that sepulchre also bore the figure of the Altar of the Lord, wherein the mysteries of Christ's Body, not in silk or purple cloth, but in pure white linen, like that in which Joseph wrapped it, ought to be consecrated, that as He offered up to death for us the true substance of His earthly nature, so we also in commemoration of Him should place on the Altar the flax, pure from the plant of the earth, and white, and in many ways refined by a kind of crushing to death. But the spices which the women bring, signify the odour of virtue, and the sweetness of prayers by which we ought to approach the Altar. The rolling back of the stone alludes to the unclosing of the Sacraments which were concealed by the veil of the letter of the law which was written on stone, the covering of which being taken away, the dead body of the Lord is not found, but the living body is preached; for although we have known Christ according to the flesh, yet now henceforth know we Him no more. (2 Cor. 5:16.) But as when the

Body of our Lord lay in the sepulchre, Angels are said to have stood by, so also at the time of consecration are they to be believed to stand by the mysteries of Christ. Let us then after the example of the devout women, whenever we approach the heavenly mysteries, because of the presence of the Angels, or from reverence to the Sacred Offering, with all humility, bow our faces to the earth, recollecting that we are but dust and ashes.

24:13–24

13. And, behold, two of them went that same day to a village called Emmaus, which was from Jerusalem about threescore furlongs.

14. And they talked together of all these things which had happened.

15. And it came to pass, that, while they communed together and reasoned, Jesus himself drew near, and went with them.

16. But their eyes were holden that they should not know him.

17. And he said unto them, What manner of communications are these that ye have one to another, as ye walk, and are sad?

18. And the one of them, whose name was Cleopas, answering said unto him, Art thou only a stranger in Jerusalem, and hast not known the things which are come to pass there in these days?

19. And he said unto them, What things? And they said unto him, Concerning Jesus of Nazareth, which was a prophet mighty in deed and word before God and all the people:

20. And how the chief priests and our rulers delivered him to be condemned to death, and have crucified him.

21. But we trusted that it had been he which should have redeemed Israel: and beside all this, to day is the third day since these things were done.

22. Yea, and certain women also of our company made us astonished, which were early at the sepulchre;

23. And when they found not his body, they came, saying, that they had also seen a vision of angels, which said that he was alive.

24. And certain of them which were with us went to the sepulchre, and found it even so as the women had said: but him they saw not.

GLOSS. (non occ.) After the manifestation of Christ's resurrection made by the Angels to the women, the same resurrection is further manifested by an appearance of Christ Himself to His disciples; as it is said, *And behold two of them*.

THEOPHYLACT. Some say that Luke was one of these two, and for this reason concealed his name.

AMBROSE. Or to two of the disciples by themselves our Lord shewed Himself in the evening, namely, Ammaon and Cleophas.

AUGUSTINE. (de Con. Ev. lib. iii. c. 25.) The fortress mentioned here we may not unreasonably take to have been also called according to Mark, a village, He next describes the fortress, saying, *which was from Jerusalem about the space of sixty stades, called Emmaus*.

BEDE. It is the same as Nicopolis, a remarkable town in Palestine, which after the taking of Judæa under the Emperor Marcus Aurelius Antonius, changed together with its condition its name also. But the stadium which, as the Greeks say, was invented by Hercules to measure the distances of roads, is the eighth part of a mile; therefore sixty stades are equal to seven miles and fifty paces. And this was the length of journey which they were walking, who were certain about our Lord's death and burial, but doubtful concerning His resurrection. For the resurrection which took place after the seventh day of the week, no one doubts is implied in the number eight. The disciples therefore as they walk and converse about the Lord had completed the sixth mile of their journey, for they were grieving that He who had lived without blame, had come at length even to death, which He underwent on the sixth day. They had completed also the seventh mile, for they doubted not that He rested in the grave. But of the eighth mile they had only

accomplished half; for the glory of His already triumphant resurrection, they did not believe perfectly.

THEOPHYLACT. But the disciples above mentioned talked to one another of the things which had happened, not as believing them, but as bewildered at events so extraordinary.

BEDE. And as they spoke of Him, the Lord comes near and joins them, that He may both influence their minds with faith in His resurrection, and fulfil that which He had promised, *Where two or three are gathered together in my name, there am I in the midst of them* (Mat. 18:20); as it follows, *And it came to pass while they communed together and reasoned, Jesus himself drew near and went with them.*

THEOPHYLACT. For having now obtained a spiritual body, distance of place is no obstacle to His being present to whom He wished, nor did He any further govern His body by natural laws, but spiritually and supernaturally. Hence as Mark says, He appeared to them in a different form, in which they were not permitted to know Him; for it follows, *And their eyes were holden that they should not know him*; in order truly that they may reveal their entirely doubtful conceptions, and uncovering their wound may receive a cure; and that they might know that although the same body which suffered, rose again, yet it was no longer such as to be visible to all, but only to those by whom He willed it to be seen; and that they should not wonder why henceforth He walks not among the people, seeing that His conversation was not fit for mankind, but rather divine; which is also the character of the resurrection to come, in which we shall walk as the Angels and the sons of God.

GREGORY. (23. in Ev.) Rightly also He refrained from manifesting to them a form which they might recognise, doing that outwardly in the eyes of the body, which was done by themselves inwardly in the eyes of the mind. For they in themselves inwardly both loved and doubted. Therefore to them as they talked of Him He exhibited His presence, but as they doubted of Him He concealed the appearance which they knew. He indeed conversed with them, for it follows, *And he said to them, What manner of communications, &c.*

GREEK EXPOSITOR. (Anonm. in Cat. Gr.) They were in truth discoursing among themselves, no longer expecting to see Christ alive, but sorrowing as concerning their Saviour slain. Hence it follows, *And one of them whose name was Cleophas, answering him said, Art thou only a stranger?*

THEOPHYLACT. As if he said, “Art thou a mere stranger, and one dwelling beyond the confines of Jerusalem, and therefore unacquainted with what has happened in the midst of it, that thou knowest not these things?

BEDE. Or he says this, because they thought Him a stranger, whose countenance they did not recognise. But in reality He was a stranger to them, from the infirmity of whose natures, now that He had obtained the glory of the resurrection, He was far removed, and to whose faith, as yet ignorant of His resurrection, He remained foreign. But again the Lord asks; for it follows, *And he said unto them, What things?* And their answer is given, *Concerning Jesus of Nazareth, who was a Prophet.* They confess Him to be a Prophet, but say nothing of the Son of God; either not yet perfectly believing, or fearful of falling into the hands of the persecuting Jews; either knowing not who He was, or concealing the truth which they believed. They add in praise of Him, *mighty in deed and word.*

THEOPHYLACT. First comes deed, then word; for no word of teaching is approved unless first he who teaches shews himself to be a doer thereof. For acting goes before sight; for unless by thy works thou hast cleansed the glass of the understanding, the desired brightness does not appear. But still further it is added, *Before God and all the people.* For first of all we must please God, and then have regard as far as we can to honesty before men, that placing the honour of God first, we may live without offence to mankind.

GREEK EXPOSITOR. (ut sup.) They next assign the cause of their sadness, the betrayal and passion of Christ; and add in the voice of despair, *But we hoped it had been he who should have redeemed Israel.* We hoped, (he says,) not we hope; as if the death of the Lord were like to the deaths of other men.

THEOPHYLACT. For they expected that Christ would redeem Israel from the evils that were rising up among them and the Roman slavery. They trusted

also that He was an earthly king, whom they thought would be able to escape the sentence of death passed upon Him.

BEDE. Reason had they then for sorrow, because in some sort they blamed themselves for having hoped redemption in Him whom now they saw dead, and believed not that He would rise again, and most of all they bewailed Him put to death without a cause, whom they knew to be innocent.

THEOPHYLACT. And yet those men seem not to have been altogether without faith, by what follows, *And besides all this, to day is the third day since these things were done*. Whereby they seem to have a recollection of what the Lord had told them that He would rise again on the third day.

GREEK EXPOSITOR. The disciples also mention the report of the resurrection which was brought by the women; adding, *Yea, and certain women also of our company made us astonished, &c.* They say this indeed as if they did not believe it; wherefore they speak of themselves as frightened or astonished. For they did consider as established what was told them, or that there had been an angelic revelation, but derived from it reason for astonishment and alarm. The testimony of Peter also they did not regard as certain, since he did not say that he had seen our Lord, but conjectured His resurrection from the fact that His body was not lying in the sepulchre. Hence it follows, *And certain of them that were with us went, &c.*

AUGUSTINE. (ut sup.) But since Luke has said that Peter ran to the sepulchre, and has himself related the words of Cleophas, that some of them went to the sepulchre, he is understood to confirm the testimony of John, that two went to the sepulchre. He first mentioned Peter only, because to him first Mary had related the news.

24:25–35

25. Then he said unto them, O fools, and slow of heart to believe all that the prophets have spoken:

26. Ought not Christ to have suffered these things, and to enter into his glory?

27. And beginning at Moses and all the prophets, he expounded unto them in all the Scriptures the things concerning himself.

28. And they drew nigh unto the village, whither they went: and he made as though he would have gone further.

29. But they constrained him, saying, Abide with us: for it is toward evening, and the day is far spent. And he went in to tarry with them.

30. And it came to pass, as he sat at meat with them, he took bread, and blessed it, and brake, and gave to them.

31. And their eyes were opened, and they knew him; and he vanished out of their sight.

32. And they said one to another, Did not our heart burn within us, while he talked with us by the way, and while he opened to us the Scriptures?

33. And they rose up the same hour, and returned to Jerusalem, and found the eleven gathered together, and them that were with them,

34. Saying, The Lord is risen indeed, and hath appeared to Simon.

35. And they told what things were done in the way, and how he was known of them in breaking of bread.

THEOPHYLACT. Because the above-mentioned disciples were troubled with too much doubt, the Lord reproves them, saying, *O fools*, (for they almost used the same words as those who stood by the cross, *He saved others, himself he cannot save*.) And He proceeds, *and slow of heart to believe all that the prophets have spoken*. For it is possible to believe some of these things and not all; as if a man should believe what the Prophets say of the cross of Christ, as in the Psalms, *They pierced my hands and my feet*; (Ps. 22:16.) but should not believe what they say of the resurrection, as, *Thou shall not suffer thy Holy One to see corruption*. (Ps. 16:10.) But it becomes us in all things to give faith to the Prophets, as well in the glorious things which they predicted of Christ, as the inglorious, since through the suffering of evil things is the entrance into glory. Hence it follows, *Ought*

not Christ to have suffered these things, and so to enter into his glory? that is, as respects His humanity.

ISIDORE OF PELEUSIUM. (lib. iii. Ep. 98.) But although it behoved Christ to suffer, yet they who crucified Him are guilty of inflicting the punishment. For they were not concerned to accomplish what God purposed. Therefore their execution of it was impious, but God's purpose most wise, who converted their iniquity into a blessing upon mankind, using as it were the viper's flesh for the working of a health-giving antidote.

CHRYSTOSTOM. And therefore our Lord goes on to shew that all these things did not happen in a common way, but from the predestined purpose of God. Hence it follows, *And beginning at Moses and all the Prophets, he expounded to them in all the Scriptures the things concerning himself.* As if He said, Since ye are slow I will render you quick, by explaining to you the mysteries of the Scriptures. For the sacrifice of Abraham, when releasing Isaac he sacrificed the ram, prefigured Christ's sacrifice. But in the other writings of the Prophets also there are scattered about mysteries of Christ's cross and the resurrection.

BEDE. But if Moses and the Prophets spoke of Christ, and prophesied that through His Passion He would enter into glory, how does that man boast that he is a Christian, who neither searches how these Scriptures relate to Christ, nor desires to attain by suffering to that glory which he hopes to have with Christ.

GREEK EXPOSITOR. But since the Evangelist said before, *Their eyes were holden that they should not know him*, until the words of the Lord should move their minds to faith, He fitly affords in addition to their hearing a favourable object to their sight. As it follows, *And they drew nigh to the fortress whither they were going, and he feigned as if he was going further.*

AUGUSTINE. (de Qu. Ev. lib. ii. c. 51.) Now this relates not to falsehood. For not every thing we feign is a falsehood, but only when we feign that which means nothing. But when our feigning has reference to a certain meaning it is not a falsehood, but a kind of figure of the truth. Otherwise all the things figuratively spoken by wise and holy men, or even by our Lord Himself, must be accounted falsehoods. For to the experienced understanding truth

consists not in certain words, but as words so also deeds are feigned without falsehood to signify a particular thing.

GREGORY. (Hom. 22 in Ev.) Because then He was still a stranger to faith in their hearts, *He feigned as if he would go further*. By the word “figere” we mean to put together or form, and hence formers or preparers of mud we call “figuli.” He who was the Truth itself did nothing then by deceit, but exhibited Himself in the body such as He came before them in their minds. But because they could not be strangers to charity, with whom charity was walking, they invite Him as if a stranger to partake of their hospitality. Hence it follows, *And they compelled him*. From which example it is gathered that strangers are not only to be invited to hospitality, but even to be taken by force.

GLOSS. They not only compel Him by their actions, but induce Him by their words; for it follows, *saying, Abide with us, for it is towards evening, and the day is far gone*, (that is, towards its close.)

GREGORY. (ut sup.) Now behold Christ since He is received through His members, so He seeks His receivers through Himself; for it follows, *And he went in with them*. They lay out a table, they bring food. And God whom they had not known in the expounding of Scriptures, they knew in the breaking of bread; for it follows, *And it came to pass, as he sat at meat with them, he took bread, and blessed it, and brake, and gave it to them. And their eyes were opened, and they knew him*.

CHRYSOStOM. This was said not of their bodily eyes, but of their mental sight.

AUGUSTINE. (de Con. Ev. lib. iii. c. 25.) For they walked not with their eyes shut, but there was something within them which did not permit them to know that which they saw, which a mist, darkness, or some kind of moisture, frequently occasions. Not that the Lord was not able to transform His flesh that it should be really a different form from that which they were accustomed to behold; since in truth also before His passion, He was transfigured in the mount, so that His face was bright as the sun. But it was not so now. For we do not unfitly take this obstacle in the sight to have been caused by Satan, that Jesus might not be known. But still it was so permitted by Christ up to the sacrament of the bread, that by partaking of

the unity of His body, the obstacle of the enemy might be understood to be removed, so that Christ might be known.

THEOPHYLACT. But He also implies another thing, that the eyes of those who receive the sacred bread are opened that they should know Christ. For the Lord's flesh has in it a great and ineffable power.

AUGUSTINE. (ut sup.) Or because the Lord feigned as if He would go farther, when He was accompanying the disciples, expounding to them the sacred Scriptures, who knew not whether it was He, what does He mean to imply but that through the duty of hospitality men may arrive at a knowledge of Him; that when He has departed from mankind far above the heavens, He is still with those who perform this duty to His servants. He therefore holds to Christ, that He should not go far from him, whoever being taught in the word communicates in all good things to him who teaches. (Gal. 6:6.) For they were taught in the word when He expounded to them the Scriptures. And because they followed hospitality, Him whom they knew not in the expounding of the Scriptures, they know in the breaking of bread. For not the hearers of the law are just before God, but the doers of the law shall be justified. (Rom. 2:13.)

GREGORY. (ut sup.) Whoever then wishes to understand what he has heard, let him hasten to fulfil in work what he can now understand. Behold the Lord was not known when He was speaking, and He vouchsafed to be known when He is eating. It follows, *And he vanished out of their sight.*

THEOPHYLACT. For He had not such a body as that He was able to abide longer with them, that thereby likewise He might increase their affections. *And they said one to another, Did not our hearts burn, within us while he talked with us by the way, and while he opened to us the scriptures?*

ORIGEN. By which is implied, that the words uttered by the Saviour inflamed the hearts of the hearers to the love of God.

GREGORY. (Hom. 10. in Ev.) By the word which is heard the spirit is kindled, the chill of dulness departs, the mind becomes awakened with heavenly desire. It rejoices to hear heavenly precepts, and every command in which it is instructed, is as it were adding a faggot to the fire.

THEOPHYLACT. Their hearts then were turned either by the fire of our Lord's words, to which they listened as the truth, or because as He expounded the Scriptures, their hearts were greatly struck within them, that He who was speaking was the Lord. Therefore were they so rejoiced, that without delay they returned to Jerusalem. And hence what follows, *And they rose up the same hour, and returned to Jerusalem*. They rose up indeed the same hour, but they arrived after many hours, as they had to travel sixty stades.

AUGUSTINE. (de Con. Ev. l. iii. c. 25.) It had been already reported that Jesus had risen by the women, and by Simon Peter, to whom He had appeared. For these two disciples found them talking of these things when they came to Jerusalem; as it follows, *And they found the eleven gathered together, and them that were with them, saying, The Lord is risen indeed, and hath appeared to Simon*.

BEDE. It seems that our Lord appeared to Peter first of all those whom the four Evangelists and the Apostle mention.

CHRYSOSTOM. For He did not shew Himself to all at the same time, in order that He might sow the seeds of faith. For he who had first seen and was sure, told it to the rest. Afterwards the word going forth prepared the mind of the hearer for the sight, and therefore He appeared first to him who was of all the most worthy and faithful. For He had need of the most faithful soul to first receive this sight, that it might be least disturbed by the unexpected appearance. And therefore He is first seen by Peter, that he who first confessed Christ should first deserve to see His resurrection, and also because he had denied Him He wished to see him first, to console him, lest he should despair. But after Peter, He appeared to the rest, at one time fewer in number, at another more, which the two disciples attest; for it follows, *And they told what things were done by the way, and how he was known of them in breaking of bread*.

AUGUSTINE. (ut sup.) But with respect to what Mark says, that they told the rest, and they did not believe them, whereas Luke says, that they had already begun to say, *The Lord is risen indeed*, what must we understand, except that there were some even then who refused to believe this?

36. And as they thus spake, Jesus himself stood in the midst of them, and saith unto them, Peace be unto you.

37. But they were terrified and affrighted, and supposed they had seen a spirit.

38. And he said unto them, Why are ye troubled? and why do thoughts arise in your hearts?

39. Behold my hands and my feet, that it is I myself: handle me, and see; for a spirit hath not flesh and bones, as ye see me have.

40. And when he had thus spoken, he shewed them his hands and feet.

CHRYSTOSTOM. The report of Christ's resurrection being published every where by the Apostles, and while the anxiety of the disciples was easily awakened to see Christ, He that was so much desired comes, and is revealed to them that were seeking and expecting Him. Nor in a doubtful manner, but with the clearest evidence, He presents Himself, as it is said, *And as they thus spake, Jesus himself stood in the midst of them.*

AUGUSTINE. (de Con. Ev. l. iii. c. 25.) This manifestation of our Lord after His resurrection, John also relates. But when John says that the Apostle Thomas was not with the rest, while according to Luke, the two disciples on their return to Jerusalem found the eleven gathered together, we must understand undoubtedly that Thomas departed from them, before our Lord appeared to them as they spoke these things. For Luke gives occasion in his narrative, that it may be understood that Thomas first went out from them when the rest were saying these things, and that our Lord entered afterwards. Unless some one should say that the eleven were not those who were then called Apostles, but that these were eleven disciples out of the large number of disciples. But since Luke has added, *And those that were with them*, he has surely made it sufficiently evident that those called the eleven were the same as those who were called Apostles, with whom the rest were.

But let us see what mystery it was for the sake of which, according to Matthew and Mark, our Lord when He rose again gave the following command, *I will go before you into Galilee, there shall ye see me.* Which

although it was accomplished, yet it was not till after many other things had happened, whereas it was so commanded, that it might be expected that it would have taken place alone, or at least before other things.

AMBROSE. Therefore I think it most natural that our Lord indeed instructed His disciples, that they should see Him in Galilee, but that He first presents Himself as they remained still in the assembly through fear.

GREEK EXPOSITOR. Nor was it a violation of His promise, but rather a mercifully hastened fulfilment on account of the cowardice of the disciples.

AMBROSE. But afterwards when their hearts were strengthened, the eleven set out for Galilee. Or there is no difficulty in supposing that they should be reported to have been fewer in the assembly, and a larger number on the mountain.

EUSEBIUS. For the two Evangelists, that is, Luke and John, write that He appeared to the eleven alone in Jerusalem, but those two disciples told not only the eleven, but all the disciples and brethren, that both the angel and the Saviour had commanded them to hasten to Galilee; of whom also Paul made mention, saying, *Afterwards he appeared to more than five hundred brethren at once.* (1 Cor. 15:6.) But the truer explanation is, that at first indeed while they remained in secret at Jerusalem, He appeared once or twice for their comfort, but that in Galilee not in the assembly, or once or twice, but with great power, He made a manifestation of Himself, shewing Himself living to them after His Passion with many signs, as Luke testifies in the Acts. (Acts 1:3.)

AUGUSTINE. (ut sup.) But that which was said by the Angel, that is the Lord, must be taken prophetically, for by the word Galilee according to its meaning of transmigration, it is to be understood that they were about to pass over from the people of Israel to the Gentiles, to whom the Apostles preaching would not entrust the Gospel, unless the Lord Himself should prepare His way in the hearts of men. And this is what is meant by, *He shall go before you into Galilee, there shall ye see him.* But according to the interpretation of Galilee, by which it means “manifestation,” we must understand that He will be revealed no more in the form of a servant, but in that form in which He is equal to the Father, which He has promised to His elect. That manifestation will be as it were the true Galilee, when we shall

see Him as He is. This will also be that far more blessed transmigration from the world to eternity, from whence though coming to us He did not depart, and to which going before us He has not deserted us.

THEOPHYLACT. The Lord then standing in the midst of the disciples, first with His accustomed salutation of “peace,” allays their restlessness, shewing that He is the same Master who delighted in the word wherewith He also fortified them, when He sent them to preach. Hence it follows, *And he said to them, Peace be unto you; I am he, fear not.*

GREGORY NAZIANZEN. (Orat. 22.) Let us then reverence the gift of peace, which Christ when He departed hence left to us. Peace both in name and reality is sweet, which also we have heard to be of God, as it is said, *The peace of God*; (Phil. 4:7.) and that God is of it, as *He is our peace*. (Eph. 2:14.) Peace is a blessing commended by all, but observed by few. What then is the cause? Perhaps the desire of dominion or riches, or the envy or hatred of our neighbour, or some one of those vices into which we see men fall who know not God. For peace is peculiarly of God, who binds all things together in one, to whom nothing so much belongs as the unity of nature, and a peaceful condition. It is borrowed indeed by angels and divine powers, which are peacefully disposed towards God and one another. It is diffused through the whole creation, whose glory is tranquillity. But in us it abides in our souls indeed by the following and imparting of the virtues, in our bodies by the harmony of our members and organs, of which the one is called beauty, the other health.

BEDE. The disciples had known Christ to be really man, having been so long a time with Him; but after that He was dead, they do not believe that the real flesh could rise again from the grave on the third day. They think then that they see the spirit which He gave up at His passion. Therefore it follows, *But they were terrified and affrighted, and supposed that they had seen a spirit*. This mistake of the Apostles was the heresy of the Manichæans.

AMBROSE. But persuaded by the example of their virtues, we can not believe that Peter and John could have doubted. Why then does Luke relate them to have been affrighted. First of all because the declaration of the greater part includes the opinion of the few. Secondly, because although Peter believed

in the resurrection, yet he might be amazed when the doors being closed Jesus suddenly presents Himself with His body.

THEOPHYLACT. Because by the word of peace the agitation in the minds of the Apostles was not allayed, He shews by another token that He is the Son of God, in that He knew the secrets of their hearts; for it follows, *And he said to them, Why are ye troubled, and why do thoughts arise in your hearts?*

BEDE. What thoughts indeed but such as were false and dangerous. For Christ had lost the fruit of His passion, had He not been the Truth of the resurrection; just as if a good husbandman should say, What I have planted there, I shall find, that is, the faith which descends into the heart, because it is from above. But those thoughts did not descend from above, but ascended from below into the heart like worthless plants.

CYRIL OF ALEXANDRIA. Here then was a most evident sign that He whom they now see was none other but the same whom they had seen dead on the cross, and lain in the sepulchre, who knew every thing that was in man.

AMBROSE. Let us then consider how it happens that the Apostles according to John believed and rejoiced, according to Luke are reprov'd as unbelieving. John indeed seems to me, as being an Apostle, to have treated of greater and higher things; Luke of those which relate and are close akin to human. The one follows an historic course, the other is content with an abridgment, because it could not be doubted of him, who gives his testimony concerning those things at which he was himself present. And therefore we deem both true. For although at first Luke says that they did not believe, yet he explains that they afterwards did believe.

CYRIL OF ALEXANDRIA. Now our Lord testifying that death was overcome, and human nature had now in Christ put on incorruption, first shews them His hands and His feet, and the print of the nails; as it follows, *Behold my hands and my feet, that it is I myself.*

THEOPHYLACT. But He adds also another proof, namely, the handling of His hands and feet, when He says, *Handle me and see, for a spirit hath not flesh and bones as ye see me have.* As if to say, Ye think me a spirit, that is to say, a ghost, as many of the dead are wont to be seen about their graves. But

know ye that a spirit hath neither flesh nor bones, but I have flesh and bones.

AMBROSE. Our Lord said this in order to afford us an image of our resurrection. For that which is handled is the body. But in our bodies we shall rise again. But the former is more subtle, the latter more carnal, as being still mixed up with the qualities of earthly corruption. Not then by His incorporeal nature, but by the quality of His bodily resurrection, Christ passed through the shut doors.

GREGORY. (Mor. 14. c. 55.) For in that glory of the resurrection our body will not be incapable of handling, and more subtle than the winds and the air, (as Eutychius said,) but while it is subtle indeed through the effect of spiritual power, it will be also capable of handling through the power of nature. It follows, *And when he had thus spoken, he shewed them his hands and his feet*, on which indeed were clearly marked the prints of the nails. But according to John, He also shewed them His side which had been pierced with the spear, that by manifesting the scar of His wounds He might heal the wound of their doubtfulness. But from this place the Gentiles are fond of raising up a calumny, as if He was not able to cure the wound inflicted on Him. To whom we must answer, that it is not probable that He who is proved to have done the greater should be unable to do the less. But for the sake of His sure purpose, He who destroyed death would not blot out the signs of death. First indeed, that He might thereby build up His disciples in the faith of His resurrection. Secondly, that supplicating the Father for us, He might always shew forth what kind of death He endured for many. Thirdly, that He might point out to those redeemed by His death, by setting before them the signs of that death, how mercifully they have been succoured. Lastly, that He might declare in the judgment how justly the wicked are condemned.

24:41–44

41. And while they yet believed not for joy, and wondered, he said unto them, Have ye here any meat?

42. And they gave him a piece of a broiled fish, and of an honeycomb.

43. And he took it, and did eat before them.

44. And he said unto them, These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the Law of Moses, and in the Prophets, and in the Psalms, concerning me.

CYRIL OF ALEXANDRIA. The Lord had shewn His disciples His hands and His feet, that He might certify to them that the same body which had suffered rose again. But to confirm them still more, He asked for something to eat.

GREGORY OF NYSSA. (Orat. 1. de Res.) By the command of the law indeed the Passover was eaten with bitter herbs, because the bitterness of bondage still remained, but after the resurrection the food is sweetened with a honeycomb; as it follows, *And they gave him a piece of a broiled fish, and a honeycomb.*

BEDE. To convey therefore the truth of His resurrection, He condescends not only to be touched by His disciples, but to eat with them, that they might not suspect that His appearance was not actual, but only imaginary. Hence it follows, *And when he had eaten before them, he took the remnant, and gave to them.* He ate indeed by His power, not from necessity. The thirsty earth absorbs water in one way, the burning sun in another way, the one from want, the other from power.

GREEK EXPOSITOR. But some one will say, If we allow that our Lord ate after His resurrection, let us also grant that all men will after the resurrection take the nourishment of food. But these things which for a certain purpose are done by our Saviour, are not the rule and measure of nature, since in other things He has purposed differently. For He will raise our bodies, not defective but perfect and incorrupt, who yet left on His own body the prints which the nails had made, and the wound in His side, in order to shew that the nature of His body remained the same after the resurrection, and that He was not changed into another substance.

BEDE. He ate therefore after the resurrection, not as needing food, nor as signifying that the resurrection which we are expecting will need food; but that He might thereby build up the nature of a rising body. But mystically,

the broiled fish of which Christ ate signifies the sufferings of Christ. For He having condescended to lie in the waters of the human race, was willing to be taken by the hook of our death, and was as it were burnt up by anguish at the time of His Passion. But the honeycomb was present to us at the resurrection. By the honeycomb He wished to represent to us the two natures of His person. For the honeycomb is of wax, but the honey in the wax is the Divine nature in the human.

THEOPHYLACT. The things eaten seem also to contain another mystery. For in that He ate part of a broiled fish, He signifies that having burnt by the fire of His own divinity our nature swimming in the sea of this life, and dried up the moisture which it had contracted from the waves, He made it divine food; and that which was before abominable He prepared to be a sweet offering to God, which the honeycomb signifies. Or by the broiled fish He signifies the active life, drying up the moisture with the coals of labour, but by the honeycomb, the contemplative life on account of the sweetness of the oracles of God.

BEDE. But after that He was seen, touched, and had eaten, lest He should seem to have mocked the human senses in any one respect, He had recourse to the Scriptures. *And he said unto them, These are the words which I spake unto you, when I was yet with you,* that is, when I was yet in the mortal flesh, in which ye also are. He indeed was then raised again in the same flesh, but was not in the same mortality with them. And He adds, *That all things must be fulfilled which were written in the Law of Moses, and in the Prophets, and in the Psalms, concerning me.*

AUGUSTINE. (de Con. Ev. lib. i. c. 11.) Let those then who dream that Christ could have done such things by magical arts, and by the same art have consecrated His name to the nations to be converted to Him, consider whether He could by magical arts fill the Prophets with the Divine Spirit before He was born. For neither supposing that He caused Himself to be worshipped when dead, was He a magician before He was born, to whom one nation was assigned to prophesy His coming.

24:45–49

45. Then opened he their understanding, that they might understand the Scriptures,

46. And said unto them, Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day:

47. And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem.

48. And ye are witnesses of these things.

49. And, behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high.

BEDE. After having presented Himself to be seen with the eye, and handled with hands, and having brought to their minds the Scriptures of the law, He next opened their understanding that they should understand what was read.

THEOPHYLACT. Otherwise, how would their agitated and perplexed minds have learnt the mystery of Christ. But He taught them by His words; for it follows, *And said unto them, Thus it is written, and thus it behoved Christ to suffer*, that is, by the wood of the Cross.

BEDE. But Christ would have lost the fruit of His Passion had He not been the Truth of the resurrection, therefore it is said, *And to rise from the dead*. He then after having commended to them the truth of the body, commends the unity of the Church, adding, *And that repentance and remission of sins should be preached in his name among all nations*.

EUSEBIUS. For it was said, *Ask of me, and I will give thee the heathen for thine inheritance*. (Ps. 2:8.) But it was necessary that those who were converted from the Gentiles should be purged from a certain stain and defilement through His virtue, being as it were corrupted by the evil of the worship of devils, and as lately converted from an abominable and unchaste life. And therefore He says that it behoves that first repentance should be preached, but next, remission of sins, to all nations. For to those who first shewed repentance for their sins, by His saving grace He granted pardon of their transgression, for whom also He endured death.

THEOPHYLACT. But herein that He says, *Repentance and remission of sins*, He also makes mention of baptism, in which by the putting off of our past sins there follows pardon of iniquity. But how must we understand

baptism to be performed in the name of Christ alone, whereas in another place He commands it to be in the name of the Father, and the Son, and the Holy Ghost. First indeed we say that it is not meant that baptism is administered in Christ's name alone, but that a person is baptized with the baptism of Christ, that is, spiritually, not Judaically, nor with the baptism, wherewith John baptized unto repentance only, but unto the participation of the blessed Spirit; as Christ also when baptized in Jordan manifested the Holy Spirit in the form of a dove. Moreover you must understand baptism in Christ's name to be in His death. For as He after death rose again on the third day, so we also are three times dipped in the water, and fitly brought out again, receiving thereby an earnest of the immortality of the Spirit. This name of Christ also contains in itself both the Father as the Anointer, and the Spirit as the Anointing, and the Son as the Anointed, that is, in His human nature. But it was fitting that the race of man should no longer be divided into Jews and Gentiles, and therefore that He might unite all in one, He commanded that their preaching should begin at Jerusalem, but be finished with the Gentiles. Hence it follows, *Beginning at Jerusalem*. (Rom. 3:2, Rom. 9:4.)

BEDE. Not only because to them were entrusted the oracles of God, and theirs is the adoption and the glory, but also that the Gentiles entangled in various errors might by this sign of Divine mercy be chiefly invited to come to hope, seeing that to them even who crucified the Son of God pardon is granted.

CHRYSOSTOM. (Hom. i. in Act.) Further, lest any should say that abandoning their acquaintances they went to shew themselves, (or as it were to vaunt themselves with a kind of pomp,) to strangers, therefore first among the very murderers themselves are the signs of the resurrection displayed, in that very city wherein the frantic outrage burst forth. For where the crucifiers themselves are seen to believe, there the resurrection is most of all demonstrated.

EUSEBIUS. But if those things which Christ foretold are already receiving their accomplishment, and His word is perceived by a seeing faith to be living and effectual throughout the whole world; it is time for men not to be unbelieving towards Him who uttered that word. For it is necessary that He should live a divine life, whose living works are shewn to be agreeable to His words; and these indeed have been fulfilled by the ministry of the

Apostles. Hence He adds, *But ye are witnesses of these things, &c.* that is, of My death and resurrection.

THEOPHYLACT. Afterwards, lest they should be troubled at the thought, How shall we private individuals give our testimony to the Jews and Gentiles who have killed Thee? He subjoins, *And, behold, I send the promise of my Father upon you, &c.* which indeed He had promised by the mouth of the prophet Joel, *I will pour my Spirit upon all flesh.* (Joel 2:18.)

CHRYSTOSTOM. (Hom. i. in Act.) But as a general does not permit his soldiers who are about to meet a large number, to go out until they are armed, so also the Lord does not permit His disciples to go forth to the conflict before the descent of the Spirit. And hence He adds, *But tarry ye in the city of Jerusalem, until ye be endued with power from on high.*

THEOPHYLACT. That is, not with human but heavenly power. He said not, until ye receive, but be endued with, shewing the entire protection of the spiritual armour.

BEDE. But concerning the power, that is, the Holy Spirit, the Angel also says to Mary, *And the power of the Highest shall overshadow thee.* (Luke 1:35.) And the Lord Himself says elsewhere, *For I know that virtue is gone out of me.* (Luke 8:45.)

CHRYSTOSTOM. (ut sup.) But why did not the Spirit come while Christ was present, or immediately on His departure? Because it was fitting that they should become desirous of grace, and then at length receive it. For we are then most awakened towards God, when difficulties press upon us. It was necessary in the mean time that our nature should appear in Heaven, and the covenants be completed, and that then the Spirit should come, and pure joys be experienced. Mark also what a necessity He imposed upon them of being at Jerusalem, in that He promised that the Spirit should there be given them. For lest they should again flee away after His resurrection, by this expectation, as it were a chain, He kept them all there together. But He says, *until ye be endued from on high.* He did not express the time when, in order that they may be constantly watchful. But why then marvel that He does not reveal to us our last day, when He would not even make known this day which was close at hand.

GREGORY. (de Past. 3. c. 25.) They then are to be warned, whom age or imperfection hinders from the office of preaching, and yet rashness impels, lest while they hastily arrogate to themselves so responsible an office, they should cut themselves off from the way of future amendment. For the Truth Itself which could suddenly strengthen those whom it wished, in order to give an example to those that follow, that imperfect men should not presume to preach, after having fully instructed the disciples concerning the virtue of preaching, commanded them to abide in the city, until they were endued with power from on high. For we abide in a city, when we keep ourselves close within the gates of our minds, lest by speaking we wander beyond them; that when we are perfectly endued with divine power, we may then as it were go out beyond ourselves to instruct others.

AMBROSE. But let us consider how according to John they received the Holy Spirit, while here they are ordered to stay in the city until they should be endued with power from on high. Either He breathed the Holy Spirit into the eleven, as being more perfect, and promised to give it to the rest afterwards; or to the same persons He breathed in the one place, He promised in the other. Nor does there seem to be any contradiction, since there are diversities of graces. Therefore one operation He breathed into them there, another He promised here. For there the grace of remitting sins was given, which seems to be more confined, and therefore is breathed into them by Christ, that you may believe the Holy Spirit to be of Christ, to be from God. For God alone forgiveth sins. But Luke describes the pouring forth of the grace of speaking with tongues.

CHRYSTOSTOM. Or He said, *Receive ye the Holy Spirit*, that He might make them fit to receive it, or indicated as present that which was to come.

AUGUSTINE. (de Trin. 15. c. 26.) Or the Lord after His resurrection gave the Holy Spirit twice, once on earth, because of the love of our neighbour, and again from heaven, because of the love of God.

24:50–53

50. And he led them out as far as to Bethany, and he lifted up his hands, and blessed them.

51. And it came to pass, while he blessed them, he was parted from them, and carried up into heaven.

52. And they worshipped him, and returned to Jerusalem with great joy:

53. And were continually in the temple, praising and blessing God. Amen.

BEDE. Having omitted all those things which may have taken place during forty-three days between our Lord and His disciples, St. Luke silently joins to the first day of the resurrection, the last day when He ascended into heaven, saying, *And he led them out as far as to Bethany*. First, indeed, because of the name of the place, which signifies “the house of obedience.” For He who descended because of the disobedience of the wicked, ascended because of the obedience of the converted. Next, because of the situation of the same village, which is said to be placed on the side of the mount of Olives; because He has placed the foundations, as it were, of the house of the obedient Church, of faith, hope, and love, in the side of that highest mountain, namely, Christ. But He blessed them to whom He had delivered the precepts of His teaching; hence it follows, *And he lifted up his hands, and blessed them*.

THEOPHYLACT. Perhaps pouring into them a power of preservation, until the coming of the Spirit; and perhaps instructing them, that as often as we go away, we should commend to God by our blessing those who are placed under us.

ORIGEN. But that He blessed them with uplifted hands, signifies that it becomes him who blesses any one to be furnished with various works and labours in behalf of others. For in this way are the hands raised up on high.

CHRYSTOSTOM. But observe, that the Lord submits to our sight the promised rewards. He had promised the resurrection of the body; He rose from the dead, and conferred with His disciples for forty days. It is also promised that we shall be caught up in the clouds through the air; this also He made manifest by His works. For it follows, *And it came to pass, while he blessed them, he was parted, &c.*

THEOPHYLACT. And Elias indeed was seen, as it were, to be taken up into heaven, but the Saviour, the forerunner of all, Himself ascended into heaven to appear in the Divine sight in His sacred body; and already is our nature honoured in Christ by a certain Angelic power.

CHRYSOSTOM. But you will say, How does this concern me? Because thou also shalt be taken up in like manner into the clouds. For thy body is of like nature to His body, therefore shall thy body be so light, that it can pass through the air. For as is the head, so also is the body; as the beginning, so also the end. See then how thou art honoured by this beginning. Man was the lowest part of the rational creation, but the feet have been made the head, being lifted up aloft into the royal throne in their head.

BEDE. When the Lord ascended into heaven, the disciples adoring Him where His feet lately stood, immediately return to Jerusalem, where they were commanded to wait for the promise of the Father; for it follows, *And they worshipped him, and returned, &c.* Great indeed was their joy, for they rejoice that their God and Lord after the triumph of His resurrection had also passed into the heavens.

GREEK EXPOSITOR. And they were watching, praying, and fasting, because indeed they were not living in their own homes, but were abiding in the temple, expecting the grace from on high; among other things also learning from the very place piety and honesty. Hence it is said, *And were continually in the temple.*

THEOPHYLACT. The Spirit had not yet come, and yet their conversation is spiritual. Before they were shut up; now they stand in the midst of the chief priests; distracted by no worldly object, but despising all things, they praise God continually; as it follows, *Praising and blessing God.*

BEDE. And observe that among the four beasts in heaven, (Ezek. 1:10. Rev. 4:7) Luke is said to be represented by the calf, for by the sacrifice of a calf, they were ordered to be initiated who were chosen to the priesthood; (Exod. 29:1.) and Luke has undertaken to explain more fully than the rest the priesthood of Christ; and his Gospel, which he commenced with the ministry of the temple in the priesthood of Zacharias, he has finished with the devotion in the temple. And he has placed the Apostles there, about to be the ministers of a new priesthood, not in the blood of sacrifices, but in

the praises of God and in blessing, that in the place of prayer and amidst the praises of their devotion, they might wait with prepared hearts for the promise of the Spirit.

THEOPHYLACT. Whom imitating, may we ever dwell in a holy life, praising and blessing God; to Whom be glory and blessing and power, for ever and ever. Amen.

1. perfectam

2. sacramentum

1. For 'eighth number,' see above, p. 78.

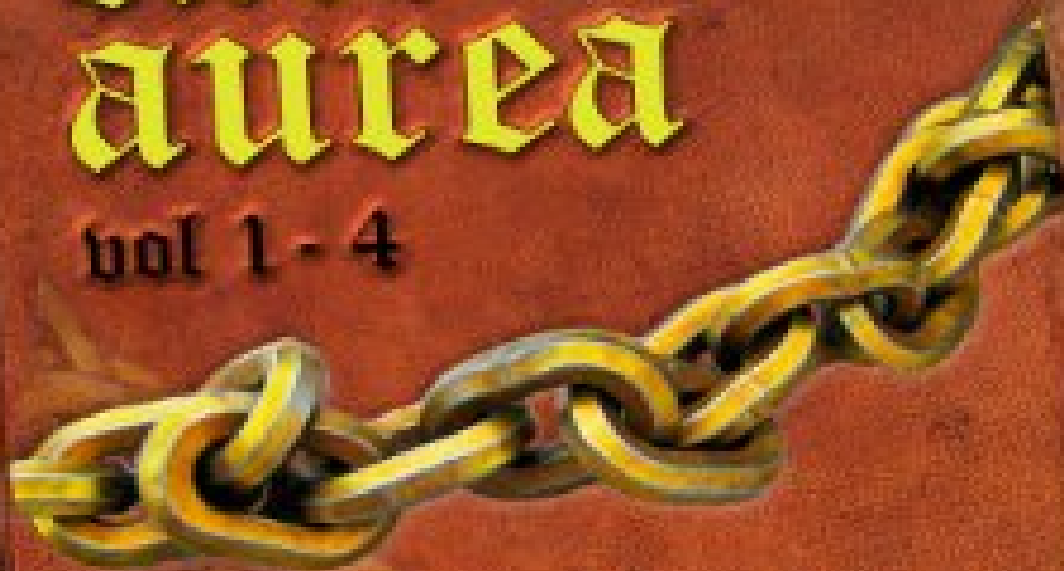
1. ἀλόγα.

1. secus eum. V. Rom. 8:3. ubi sup.

1. κραίκαλη

the
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vol 1 - 4



st. thomas aquinas

Catena Aurea
COMMENTARY
ON THE
FOUR GOSPELS,
COLLECTED OUT OF THE
WORKS OF THE FATHERS
BY
S. THOMAS AQUINAS

VOL. IV. PART 1 AND 2

ST. JOHN

OXFORD,

JOHN HENRY PARKER;

J. G. F. AND J. RIVINGTON, LONDON

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THE following Compilation not being admissible into the Library of the Fathers from the date of some few of the authors introduced into it, the

Editors of the latter work have been led to publish it in a separate form, being assured entire Treatises of the ancient Catholic divines, will not feel less interest, or find less benefit, in the use of so very judicious and beautiful a selection from them. The Editors refer to the Preface for some account of the natural and characteristic excellences of the work, which will be found as useful in the private study of the Gospels, as it is well adapted for family reading, and full of thought for those who are engaged in religious instruction.

Oxford, May 6, 1841.

COMMENTARY

ON THE GOSPEL ACCORDING TO

ST. JOHN.

CHAP. 1

1:1

Ver. 1. In the beginning was the Word,

CHRYSTOSTOM. (Hom. iv. [iii.] in Joan.) While all the other Evangelists begin with the Incarnation, John, passing over the Conception, Nativity, education, and growth, speaks immediately of the Eternal Generation, saying, *In the beginning was the Word.*

AUGUSTINE. (lib. lxxxiii. Quæst. q. 63.) The Greek word “logos” signifies both Word and Reason. But in this passage it is better to interpret it Word; as referring not only to the Father, but to the creation of things by the operative power of the Word; whereas Reason, though it produce nothing, is still rightly called Reason.

AUGUSTINE. (Tract. super Joan. i. c. 8.) Words by their daily use, sound, and passage out of us, have become common things. But there is a word which remaineth inward, in the very man himself; distinct from the sound which proceedeth out of the mouth. There is a word, which is truly and spiritually that, which you understand by the sound, not being the actual sound. (de Trin. l. xv. c. 19. [x.]). Now whoever can conceive the notion of word, as existing not only before its sound, but even before the idea of its sound is formed, may see enigmatically, and as it were in a glass, some similitude of that Word of Which it is said, *In the beginning was the Word*. For when we give expression to something which we know, the word used is necessarily derived from the knowledge thus retained in the memory, and must be of the same quality with that knowledge. For a word is a thought formed from a thing which we know; which word is spoken in the heart, being neither Greek nor Latin, nor of any language, though, when we want to communicate it to others, some sign is assumed by which to express it.... inserted break in quote (Ibid. cap. 20. [xi.]). Wherefore the word which sounds externally, is a sign of the word which lies hid within, to which the name of word more truly appertains. For that which is uttered by the mouth of our flesh, is the voice of the word; and is in fact called word, with reference to that from which it is taken, when it is developed externally.

BASIL. (Hom. in princ. Joan.) This Word is not a human word. For how was there a human word in the beginning, when man received his being last of all? There was not then any word of man in the beginning, nor yet of Angels; for every creature is within the limits of time, having its beginning of existence from the Creator. But what says the Gospel? It calls the Only-Begotten Himself the Word.

CHRYSTOSTOM. (Hom. in Joan. ii. [i.] §. 4.) But why omitting the Father, does he proceed at once to speak of the Son? Because the Father was known to all; though not as the Father, yet as God; whereas the Only-Begotten was not known. As was meet then, he endeavours first of all to inculcate the knowledge of the Son on those who knew Him not; though neither in discoursing on Him, is he altogether silent on the Father. And inasmuch as he was about to teach that the Word was the Only-Begotten Son of God, that no one might think this a passible (παθητὴν) generation, he makes mention of the Word in the first place, in order to destroy the

dangerous suspicion, and shew that the Son was from God impassibly. And a second reason is, that He was to declare unto us the things of the Father. (John. 15:15) But he does not speak of the Word simply, but with the addition of the article, in order to distinguish It from other words. For Scripture calls God's laws and commandments words; but this Word is a certain Substance, or Person, an Essence, coming forth impassibly from the Father Himself.

BASIL. (Hom. in Princ. Joan. c. 3.) Wherefore then Word? Because born impassibly, the Image of Him that begat, manifesting all the Father in Himself; abstracting from Him nothing, but existing perfect in Himself.

AUGUSTINE. (xv. de Trin. c. 22. [xiii.].) As our knowledge differs from God's, so does our word, which arises from our knowledge, differ from that Word of God, which is born of the Father's essence; we might say, from the Father's knowledge, the Father's wisdom, or, more correctly, the Father Who is Knowledge, the Father Who is Wisdom. (c. 23. [xiv.]) The Word of God then, the Only-Begotten Son of the Father, is in all things like and equal to the Father; being altogether what the Father is, yet not the Father; because the one is the Son, the other the Father. And thereby He knoweth all things which the Father knoweth; yet His knowledge is from the Father, ever as is His being: for knowing and being are the same with Him; and so as the Father's being is not from the Son, so neither is His knowing. Wherefore the Father begat the Word equal to Himself in all things as uttering forth Himself. For had there been more or less in His Word than in Himself, He would not have uttered Himself fully and perfectly. With respect however to our own inner word, which we find, in whatever sense, to be like the Word, let us not object to see how very unlike it is also. (cap. 25. [xv.]) A word is a formation of our mind going to take place, but not yet made, and something in our mind which we toss to and fro in a slippery circuitous way, as one thing and another is discovered, or occurs to our thoughts. When this, which we toss to and fro, has reached the subject of our knowledge, and been formed therefrom, when it has assumed the most exact likeness to it, and the conception has quite answered to the thing; then we have a true word. Who may not see how great the difference is here from that Word of God, which exists in the Form of God in such wise, that It could not have been first going to be formed, and afterwards formed, nor

can ever have been unformed, being a Form absolute, and absolutely equal to Him from Whom It is. Wherefore in speaking of the Word of God here nothing is said about thought in God; lest we should think there was any thing revolving in God, which might first receive form in order to be a Word, and afterwards lose it, and be carried round and round again in an unformed state.

AUGUSTINE. (de Verb. Dom. Sermon. 38.) Now the Word of God is a Form, not a formation, but the Form of all forms, a Form unchangeable, removed from accident, from failure, from time, from space, surpassing all things, and existing in all things as a kind of foundation underneath, and summit above them.

BASIL. (Hom. in princ. Joan. c. 3.) Yet has our outward word some similarity to the Divine Word. For our word declares the whole conception of the mind; since what we conceive in the mind we bring out in word. Indeed our heart is as it were the source, and the uttered word the stream which flows therefrom.

CHRYSOSTOM. (Hom. i.) Observe the spiritual wisdom of the Evangelist. He knew that men honoured most what was most ancient, and that honouring what is before every thing else, they conceived of it as God. On this account he mentions first the beginning, saying, *In the beginning was the Word*.

ORIGEN. (tom. i. in Joan. c. 16. et sq.) There are many significations of this word *beginning*. For there is a beginning of a journey, and beginning of a length, according to Proverbs, *The beginning of the right path is to do justice*. (Prov. 16. Vulg. Job. 40:19) There is a beginning too of a creation, according to Job, *He is the beginning¹ of the ways of God*. Nor would it be incorrect to say, that God is the Beginning of all things. The preexistent material again, where supposed to be original, out of which any thing is produced, is considered as the beginning. There is a beginning also in respect of form: as where Christ is the beginning of those who are made according to the image of God. And there is a beginning of doctrine, according to Hebrews; *When for the time ye ought to be teachers, ye have need that one teach you again which be the first principles of the oracles of God*. (Heb. 5:12) For there are two kinds of beginning of doctrine: one in

itself, the other relative to us; as if we should say that Christ, in that He is the Wisdom and Word of God, was in Himself the beginning of wisdom, but to us, in that He was the Word incarnate. (c. 22). There being so many significations then of the word, we may take it as the Beginning through Whom, i. e. the Maker; for Christ is Creator as The Beginning, in that He is Wisdom; so that the Word is in the beginning, i. e. in Wisdom; the Saviour being all these excellences at once. As life then is in the Word, so the Word is in the Beginning, that is to say, in Wisdom. Consider then if it be possible according to this signification to understand the Beginning, as meaning that all things are made according to Wisdom, and the patterns contained therein; or, inasmuch as the Beginning of the Son is the Father, the Beginning of all creatures and existencies, to understand by the text, *In the beginning was the Word*, that the Son, the Word, was in the Beginning, that is, in the Father.

AUGUSTINE. (de Trin. vi. c. 3 [ii].) Or, *In the beginning*, as if it were said, before all things.

BASIL. (Hom. in Princ. Joan.) The Holy Ghost foresaw that men would arise, who should envy the glory of the Only-Begotten, subverting their hearers by sophistry; as if because He were begotten, He was not; and before He was begotten, He was not. That none might presume then to babble such things, the Holy Ghost saith, *In the beginning was the Word*.

HILARY. (ii. de Trin. c. 13.) Years, centuries, ages, are passed over, place what beginning thou wilt in thy imagining, thou graspest it not in time, for He, from Whom it is derived, still *was*.

CHRYSOSTOM. (Hom. i.) As then when our ship is near shore, cities and port pass in survey before us, which on the open sea vanish, and leave nothing whereon to fix the eye; so the Evangelist here, taking us with him in his flight above the created world, leaves the eye to gaze in vacancy on an illimitable expanse. For the words, *was in the beginning*, are significative of eternal and infinite essence.

AUGUSTINE. (de verb. Dom. Serm. 38. [117.] §. 6.) They say, however, if He is the Son, He was born. We allow it. They rejoin: if the Son was born to the Father, the Father was, before the Son was born to Him. This the Faith

rejects. Then they say, explain to us how the Son could be born from the Father, and yet be coeval with Him from whom He is born: for sons are born after their fathers, to succeed them on their death. They adduce analogies from nature; and we must endeavour likewise to do the same for our doctrine. But how can we find in nature a coeternal, when we cannot find an eternal? However, if a thing generating and a thing generated can be found any where coeval, it will be a help to forming a notion of coeternals. Now Wisdom herself is called in the Scriptures, (Wisd. 7:26) the brightness of Everlasting Light, the image of the Father. Hence then let us take our comparison, and from coevals form a notion of coeternals. Now no one doubts that brightness proceeds from fire: fire then we may consider the father of the brightness. Presently, when I light a candle, at the same instant with the fire, brightness ariseth. Give me the fire without the brightness, and I will with thee believe that the Father was without the Son. An image is produced by a mirror. The image exists as soon as the beholder appears; yet the beholder existed before he came to the mirror. Let us suppose then a twig, or a blade of grass which has grown up by the water side. Is it not born with its image? If there had always been the twig, there would always have been the image proceeding from the twig. And whatever is from another thing, is born. So then that which generates may be coexistent from eternity with that which is generated from it. But some one will say perhaps, Well, I understand now the eternal Father, the coeternal Son: yet the Son is like the emitted brightness, which is less brilliant than the fire, or the reflected image, which is less real than the twig. Not so: there is complete equality between Father and Son. I do not believe, he says; for thou hast found nothing whereto to liken it. However, perhaps we can find something in nature by which we may understand that the Son is both coeternal with the Father, and in no respect inferior also: though we cannot find any one material of comparison that will be sufficient singly, and must therefore join together two, one of which has been employed by our adversaries, the other by ourselves. For they have drawn their comparison from things which are preceded in time by the things which they spring from, man, for example, from man. Nevertheless, man is of the same substance with man. We have then in that nativity an equality of nature; an equality of time is wanting. But in the comparison which we have drawn from the brightness of fire, and the reflexion of a twig, an equality of nature thou dost not find, of time thou dost. In the Godhead then there is found as

a whole, what here exists in single and separate parts; and that which is in the creation, existing in a manner suitable to the Creator.

THE COUNCIL OF EPHESUS. (Gest. Conc. Eph.) Wherefore in one place divine Scripture calls Him the Son, in another the Word, in another the Brightness of the Father; names severally meant to guard against blasphemy. For, forasmuch as thy son is of the same nature with thyself, the Scripture wishing to shew that the Substance of the Father and the Son is one, sets forth the Son of the Father, born of the Father, the Only-Begotten. Next, since the terms birth and son, convey the idea of passibleness, therefore it calls the Son the Word, declaring by that name the impassibility of His Nativity. But inasmuch as a father with us is necessarily older than his son, lest thou shouldest think that this applied to the Divine nature as well, it calls the Only-Begotten the Brightness of the Father; for brightness, though arising from the sun, is not posterior to it. Understand then that *Brightness*, as revealing the coeternity of the Son with the Father; *Word* as proving the impassibility of His birth, and *Son* as conveying His consubstantiality.

CHRYSTOSTOM. (Hom. in Joan. iii. [ii.] §. 2.) But they say that *In the beginning* does not absolutely express eternity: for that the same is said of the heaven and the earth: *In the beginning God made the heaven and the earth*. (Gen. 1:1) But are not *made* and *was*, altogether different? For in like manner as the word *is*, when spoken of man, signifies the present only, but when applied to God, that which always and eternally is; so too *was*, predicated of our nature, signifies the past, but predicated of God, eternity.

ORIGEN. (Hom. ii. divers. loc.) The verb *to be*, has a double signification, sometimes expressing the motions which take place in time, as other verbs do; sometimes the substance of that one thing of which it is predicated, without reference to time. Hence it is also called a substantive verb.

HILARY. (ii. de Trin. c. xiii.) Consider then the world, understand what is written of it. *In the beginning God made the heaven and the earth*. Whatever therefore is created is made in the beginning, and thou wouldest contain in time, what, as being to be made, is contained in the beginning. But, lo, for me, an illiterate unlearned fisherman (*meus piscator* [Hil.]) is independent of time, unconfined by ages, advanceth beyond all beginnings.

For the Word was, what it is, and is not bounded by any time, nor commenced therein, seeing It was not *made* in the beginning, but *was*.

ALCUIN. To refute those who inferred from Christ's Birth in time, that He had not been from everlasting, the Evangelist begins with the eternity of the Word, saying, *In the beginning was the Word*.

And the Word was with God.

CHRYSOSTOM. (Hom. iii. [ii.] 3.) Because it is an especial attribute of God, to be eternal and without a beginning, he laid this down first: then, lest any one on hearing *in the beginning was the Word*, should suppose the Word Unbegotten, he instantly guarded against this; saying, *And the Word was with God*.

HILARY. (ii. de Trin.) From the beginning He is with God: and though independent of time, is not independent of an Author.

BASIL. (Hom. in princ. Joan. §. 4) Again he repeats this, *was*, because of men blasphemously saying, that there was a time when He was not. Where then was the Word? Illimitable things are not contained in space. Where was He then? With God. For neither is the Father bounded by place, nor the Son by aught circumscribing.

ORIGEN. (Hom. ii. in Joan. c. 1.) It is worth while noting, that, whereas the Word is said to come¹ [be made] to some, as to Hosea, Isaiah, Jeremiah, with God it is not made, as though it were not with Him before. But, the Word having been always with Him, it is said, *and the Word was with God*: for from the beginning it was not separate from the Father.

CHRYSOSTOM. (Hom. iii.) He has not said, was *in* God, but was *with* God: exhibiting to us that eternity which He had in accordance with His Person.

THEOPHYLACT. (in loco.) Sabellius is overthrown by this text. For he asserts that the Father, Son, and Holy Ghost are one Person, Who sometimes appeared as the Father, sometimes as the Son, sometimes as the Holy Ghost. But he is manifestly confounded by this text, *and the Word was*

with God; for here the Evangelist declares that the Son is one Person, God the Father another.

And the Word was God

HILARY. (ii. de Trin. c. 15.) Thou wilt say, that a word is the sound of the voice, the enunciation of a thing, the expression of a thought: this Word was in the beginning with God, because the utterance of thought is eternal, when He who thinketh is eternal. But how was that in the beginning, which exists no time either before, or after, I doubt even whether *in* time at all? For speech is neither in existence before one speaks, nor after; in the very act of speaking it vanishes; for by the time a speech is ended, that from which it began does not exist. But even if the first sentence, *in the beginning was the Word*, was through thy inattention lost upon thee, why disputest thou about the next; *and the Word was with God*? Didst thou hear it said, “*In God*,” so that thou shouldest understand this Word to be only the expression of hidden thoughts? Or did John say *with* by mistake, and was not aware of the distinction between being *in*, and being *with*, when he said, that what was in the beginning, was not *in* God, but *with* God? Hear then the nature and name of the Word; *and the Word was God*. No more then of the sound of the voice, of the expression of the thought. The Word here is a Substance, not a sound; a Nature, not an expression; God, not a nonentity.

HILARY. (vii. de Trin. c. 9, 10, 11.) But the title is absolute, and free from the offence of an extraneous subject. To Moses it is said, *I have given¹ thee for a god to Pharaoh*: (Exod. 7:1) but is not the reason for the name added, when it is said, *to Pharaoh*? Moses is given for a god to Pharaoh, when he is feared, when he is entreated, when he punishes, when he heals. And it is one thing to be *given* for a God, another thing to *be* God. I remember too another application of the name in the Psalms, *I have said, ye are gods*. (Ps. 82) But there too it is implied that the title was but bestowed; and the introduction of, *I said*, makes it rather the phrase of the Speaker, than the name of the thing. But when I hear *the Word was God*, I not only hear the Word said to be, but perceive It proved to be, God.

BASIL. (Hom. i. in princ. Joan. c. 4) Thus cutting off the cavils of blasphemers, and those who ask what the Word is, he replies, *and the Word was God*.

THEOPHYLACT. Or combine it thus. From the Word being with God, it follows plainly that there are two Persons. But these two are of one Nature; and therefore it proceeds, *In the Word was God*: to shew that Father and Son are of One Nature, being of One Godhead.

ORIGEN. (tom. ii. in Joan. in princ.) We must add too, that the Word illuminates the Prophets with Divine wisdom, in that He *cometh* to them; but that with God He ever is, because He is God ^a. For which reason he placed *and the Word was with God*, before *and the Word was God*.

CHRYSTOSTOM. (Hom. ii. [i.] §. 4.) Not asserting, as Plato does, one to be intelligence,¹ the other soul;² for the Divine Nature is very different from this.... But you say, the Father is called God with the addition of the article, the Son without it. What say you then, when the Apostle. writes, *The great God and our Saviour Jesus Christ*; (Tit. 2:13) and again, *Who is over all, God*; (Rom. 9:5) and *Grace be unto you and peace from God our Father*; (Rom. 1:7) without the article? Besides, too, it were superfluous here, to affix what had been affixed just before. So that it does not follow, though the article is not affixed to the Son, that He is therefore an inferior God.

1:2

2. The same was in the beginning with God

HILARY. (ii. de Trin. c. 16.) Whereas he had said, *the Word was God*, the fearfulness, and strangeness of the speech disturbed me; the prophets having declared that God was One. But, to quiet my apprehensions, the fisherman reveals the scheme of this so great mystery, and refers all to one, without dishonour, without obliterating [the Person], without reference to time ^b, saying, *The Same was in the beginning with God*; with One Unbegotten God, from whom He is, the One Only-begotten God.

THEOPHYLACT. Again, to stop any diabolical suspicion, that the Word, because He was God, might have rebelled against His Father, as certain Gentiles fable, or, being separate, have become the antagonist of the Father Himself, he says, *The Same was in the beginning with God*; that is to say, this Word of God never existed separate from God.

CHRYSTOM. (Hom. iv. [iii.] §. 1.) Or, lest hearing that *In the beginning was the Word*, you should regard It as eternal, but yet understand the Father's Life to have some degree of priority, he has introduced the words, *The Same was in the beginning with God*. For God was never solitary, apart from Him, but always God with God. (ibid. 3). Or forasmuch as he said, *the Word was God*, that no one might think the Divinity of the Son inferior, he immediately subjoins the marks of proper Divinity, in that he both again mentions Eternity, *The Same was in the beginning with God*; and adds His attribute of Creator (τὸ δημιουργικὸν), *All things were made by Him*.

ORIGEN. (tom. ii. in Joan. c. 4.) Or thus, the Evangelist having begun with those propositions, reunites them into one, saying, *The Same was in the beginning with God*. For in the first of the three we learnt *in what* the Word was, that *it was in the beginning*; in the second, *with whom, with God*; in the third *who* the Word was, *God*. Having, then, by the term, The Same, set before us in a manner God the Word of Whom he had spoken, he collects all into the fourth proposition, viz. *In the beginning was the Word, and the Word was with God, and the Word was God*; into, *the Same was in the beginning with God*. It may be asked, however, why it is not said, In the beginning was the Word of God, and the Word of God was with God, and the Word of God was God? Now whoever will admit that truth is one, must needs admit also that the demonstration of truth, that is wisdom, is one. But if truth is one, and wisdom is one, the Word which enuntiates truth and developes wisdom in those who are capable of receiving it, must be One also. And therefore it would have been out of place here to have said, the Word of God, as if there were other words besides that of God, a word of angels, word of men, and so on. We do not say this, to deny that It is the Word of God, but to shew the use of omitting the word God. John himself too in the Apocalypse says, *And his Name is called the Word of God*. (Rev. 19:13)

ALCUIN. Wherefore does he use the substantive verb, *was*? That you might understand that the Word, Which is coeternal with God the Father, was before all time.

3. All things were made by him

ALCUIN. After speaking of the nature of the Son, he proceeds to His operations, saying, *All things were made by him*, i. e. every thing whether substance, or property.

HILARY. (ii. de Trin. c. 17.) Or thus: [It is said], the Word indeed was in the beginning, but it may be that He was not before the beginning. But what saith he; *All things were made by him*. He is infinite by Whom every thing, which is, was made: and since all things were made by Him, time is likewise °.

CHRYSOSTOM. (Hom. v. [iv.] 1.) Moses indeed, in the beginning of the Old Testament, speaks to us in much detail of the natural world, saying, *In the beginning God made the heaven and the earth*; and then relates how that the light, and the firmament, and the stars, and the various kinds of animals were created. But the Evangelist sums up the whole of this in a word, as familiar to his hearers; and hastens to loftier matter, making the whole of his book to bear not on the works, but on the Maker.

AUGUSTINE. (1. de Gen ad lit. cap. 2.) Since *all things were made by him*, it is evident that light was also, when God said, *Let there be light*. And in like manner the rest. But if so, that which God said, viz. *Let there be light*, is eternal. For the Word of God, God with God, is coeternal with the Father, though the world created by Him be temporal. For whereas our *when* and *sometimes* are words of time, in the Word of God, on the contrary, when a thing ought to be made, is eternal; and the thing is then made, when in that Word it is that it ought to be made, which Word hath in It neither *when*, or at *sometimes*, since It is all eternal.

AUGUSTINE. (in Joan. tract. i. c. 11.) How then can the Word of God be *made*, when God by the Word made all things? For if the Word Itself were made, by what other Word was It made? If you say it was the Word of the Word by Which That was made, *that* Word I call the Only-Begotten Son of God. But if thou dost not call It the Word of the Word¹, then grant that that Word was not made, by which all things were made.

AUGUSTINE. (de Trin. i. c. 9. [vi].) And if It is not made, It is not a creature; but if It is not a creature, It is of the same Substance with the Father. For every substance which is not God is a creature; and what is not a creature is God.

THEOPHYLACT. (in loc.) The Arians are wont to say, that all things are spoken of as made by the Son, in the sense in which we say a door is made by a saw, viz. as an instrument; not that He was Himself the Maker. And so they talk of the Son as a thing made, as if He were made for this purpose, that all things might be made by Him. Now we to the inventors of this lie reply simply: If, as ye say, the Father had created the Son, in order to make use of Him as an instrument, it would appear that the Son were less honourable than the things made, just as things made by a saw are more noble than the saw itself; the saw having been made for their sake. In like way do they speak of the Father creating the Son for the sake of the things made, as if, had He thought good to create the universe, neither would He have produced the Son. What can be more insane than such language? They argue, however, why was it not said that the Word made all things, instead of the preposition *by*¹ being used? For this reason, that thou mightest not understand an Unbegotten and Unoriginate Son, a rival God ^d.

CHRYSOSTOM. (Hom. in Joan. v. [iv.] c. 2.) If the preposition *by* perplex thee, and thou wouldest learn from Scripture that the Word *Itself* made all things, hear David, *Thou, Lord, in the beginning hast laid the foundation of the earth, and the heavens are the work of Thy hands.* (Ps. 101) That he spoke this of the Only-Begotten, you learn from the Apostle, who in the Epistle to the Hebrews applies these words to the Son.

CHRYSOSTOM. (Hom. v. c. 2. 3.) But if you say that the prophet spoke this of the Father, and that Paul applied it to the Son, it comes to the same thing. For he would not have mentioned that as applicable to the Son, unless he fully considered that the Father and the Son were of equal dignity. If again thou dream that in the preposition *by* any subjection is implied, why does Paul use it of the Father? as, *God is faithful, by Whom ye were called into the fellowship of His Son;* (1 Cor. 1:9) and again, *Paul an Apostle by the will of God.* (2 Cor. 1:1)

ORIGEN. (tom. ii. c. 8.) Here too Valentinus errs, saying, that the Word supplied to the Creator the cause of the creation of the world °. If this interpretation is true, it should have been written that all things had their existence from the Word through the Creator, not contrariwise, through the Word from the Creator.

And without him was not any thing made

CHRYSTOSTOM. (Hom. v. in princ.) That you may not suppose, when he says, *All things were made by Him*, that he meant only the things Moses had spoken of, he seasonably brings in, *And without Him was not any thing made*, nothing, that is, cognizable either by the senses, or the understanding. Or thus; Lest you should suspect the sentence, *All things were made by Him*, to refer to the miracles which the other Evangelists had related, he adds, *and without Him was not any thing made*.

HILARY. (lib. ii. de Trin. c. 18.) Or thus; That *all things were made by him*, is pronouncing too much, it may be said. There is an Unbegotten Who is made of none, and there is the Son Himself begotten from Him Who is Unbegotten. The Evangelist however again implies the Author, when he speaks of Him as Associated; saying, *without Him was not any thing made*. This, that nothing was made without Him, I understand to mean the Son's not being alone, for 'by whom' is one thing, 'not without whom' another.

ORIGEN. (Hom. iii. in div. loc.): Or thus, that thou mightest not think that the things made by the Word had a separate existence, and were not contained in the Word, he says, *and without Him was not any thing made*: that is, not any thing was made externally of Him; for He encircles all things, as the Preserver of all things.

AUGUSTINE. (Quæst. Test. N. V. qu. 97) Or, by saying, *without Him was not any thing made*, he tells us not to suspect Him in any sense to be a thing made. For how can He be a thing made, when God, it is said, made nothing without Him?

ORIGEN. (in Joh. tom. ii. c. 7.) If all things were made by the Word, and in the number of all things is wickedness, and the whole influx of sin, these too were made by the Word; which is false. Now 'nothing' and 'a thing

which is not,' mean the same. And the Apostle seems to call wicked things, things which are not, *God calleth those things which be not*, (Rom. 4:17) *as though they were*. All wickedness then is called *nothing*, forasmuch as it is made *without* the Word. Those who say however that the devil is not a creature of God, err. In so far as he is the devil, he is not a creature of God; but he, whose character it is to be the devil, is a creature of God. It is as if we should say a murderer is not a creature of God, when, so far as he is a man, he *is* a creature of God.

AUGUSTINE. (in Joh. tract. i. c. 13.) For sin was not made by Him; for it is manifest that sin is nothing, and that men become nothing when they sin. Nor was an idol made by the Word. It has indeed a sort of form of man, and man himself was made by the Word; but the form of man in an idol was not made by the Word: for it is written, *we know that an idol is nothing*. (1 Cor. 8:4) These then were not made by the Word; but whatever things were made naturally, the whole universe, were; every creature from an angel to a worm.

ORIGEN. (tom. ii. c. 8.) Valentinus excludes from the things made by the Word, all that were made in the ages which he believes to have existed before the Word. This is plainly false; inasmuch as the things which he accounts divine are thus excluded from the "all things," and what he deems wholly corrupt are properly 'all things!'

AUGUSTINE. (de Natura boni, c. 25.) The folly of those men is not to be listened to, who think *nothing* is to be understood here as *something*, because it is placed at the end of the sentence¹: as if it made any difference whether it was said, without Him nothing was made, or, without Him was made nothing.

ORIGEN. (tom. ii. c. 9.) If 'the word' be taken for that which is in each man, inasmuch as it was implanted in each by *the Word*, which *was in the beginning*, then also, we commit nothing without this 'word' [reason] taking this word 'nothing' in a popular sense. For the Apostle says that sin was dead without the law, but when the commandment came, sin revived; for sin is not imputed when there is no law. But neither was there sin, when there was no Word, for our Lord says, *If I had not come and spoken to them, they had not had sin*. (John 15:22) For every excuse is withdrawn from the

sinner, if, with the Word present, and enjoining what is to be done, he refuses to obey Him. Nor is the Word to be blamed on this account; any more than a master, whose discipline leaves no excuse open to a delinquent pupil on the ground of ignorance. All things then were made by the Word, not only the natural world, but also whatever is done by those acting without reason.

1:4

4. In him was life. (Vulg. quod factum est in ipso vita erat.)

BEDE. (in 1 Joh.) The Evangelist having said that every creature was made by the Word, lest perchance any one might think that His will was changeable, as though He willed on a sudden to make a creature, which from eternity he had not made; he took care to shew that, though a creature was made in time, in the Wisdom of the Creator it had been from eternity arranged what and when He should create.

AUGUSTINE. (in Joh. tr. i. c. 16, 17.) The passage can be read thus: *What was made in Him was life*¹. Therefore the whole universe is life: for what was there not made in Him? He is the Wisdom of God, as is said, *In Wisdom hast Thou made them all*. (Ps. 104) All things therefore are made *in* Him, even as they are by Him. But, if whatever was made in Him is life, the earth is life, a stone is life. We must not interpret it so unsoundly, lest the sect of the Manicheans creep in upon us, and say, that a stone has life, and that a wall has life; for they do insanely assert so, and when reprehended or refuted, appeal as though to Scripture, and ask, why was it said, *That which was made in Him was life*? Read the passage then thus: make the stop after *What was made*, and then proceed, *In Him was life*. The earth was made; but, the earth itself which was made is not life. In the Wisdom of God however there is spiritually a certain Reason after which the earth is made. This is Life^f. A chest in workmanship is not life, a chest in art is, inasmuch as the mind of the workman lives wherein that original pattern exists. And in this sense the Wisdom of God, by Which all things are made, containeth in art 'all things which are made, according to that art.' And therefore whatever is made, is not in itself life, but is life in Him.

ORIGEN. (Hom. ii. in div. loc. ante med.) It may also be divided thus: *That which was made in him*; and then, *was life*; the sense being, that all things that were made by Him and in Him, are life in Him, and are one in Him. They *were*, that is, in Him; they exist as the cause, before they exist in themselves as effects. If thou ask how and in what manner all things which were made by the Word subsist in Him vitally, immutably, causally, take some examples from the created world. See how that all things within the arch of the world of sense have their causes simultaneously and harmoniously subsisting in that sun which is the greatest luminary of the world: how multitudinous crops of herbs and fruits are contained in single seeds: how the most complex variety of rules, in the art of the artificer, and the mind of the director, are a living unit, how an infinite number of lines coexist in one point. Contemplate these several instances, and thou wilt be able as it were on the wings of physical science, to penetrate with thy intellectual eye the secrets of the Word, and as far as is allowed to a human understanding, to see how all things which were made by the Word, live in Him, and were made in Him.

HILARY. Or it can be understood thus. In that he had said, *without Him was not any thing made*, one might have been perplexed, and have asked, Was then any thing made by another, which yet was not made without Him? if so, then though nothing is made *without*, all things are not made *by* Him: it being one thing to make, another to be with the maker. On this account the Evangelist declares what it was which was not made without Him, viz. what was made in Him. This then it was which was not made without Him, viz. what was made in Him. And that which was made in Him, was also made by Him. For all things were created in Him and by Him. Now things were made *in* Him, because He was born God the Creator. And for this reason also things that were made in Him, were not made without Him, viz. that God, in that He was born, *was life*, and He who *was life*, was not made life after being born. Nothing then which was made in Him, was made without Him, because He was life, in Whom they were made; because God Who was born of God was God, not after, but in that He was born ^h.

CHRYSOSTOM. (Hom. v. [iv.] in Joan. c. 1, 2.) Or to give an other explanation. We will not put the stop at *without Him was not any thing made*, as the heretics do. For they wishing to prove the Holy Ghost a

creature, read, *That which was made in Him, was life*. But this cannot be so understood. For first, this was not the place for making mention of the Holy Ghost. But let us suppose it was; let us take the passage for the present according to their reading, we shall see that it leads to a difficulty. For when it is said, *That, which was made in Him, was life*; they say the life spoken of is the Holy Ghost. But this life is also light; for the Evangelist proceeds, *The life was the light of men*. Where fore according to them, he calls the Holy Ghost the light of all men. But the Word mentioned above, is what he here calls consecutively, God, and Life, and Light. Now *the Word was made flesh*. It follows that the Holy Ghost is incarnate, not the Son. Dismissing then this reading, we adopt a more suitable one, with the following meaning: *All things were made by Him, and without Him was not any thing made which was made*: there we make a stop, and begin a fresh sentence: *In Him was life*. *Without Him was not any thing made which was made*; (γενητὸν) i. e. which could be made. You see how by this short addition, he removes any difficulty which might follow. For by introducing *without Him was not any thing made*, and adding, *which was made*, he includes all things invisible, and excepts the Holy Spirit: for the Spirit cannot be made. (δημιουργίας) To the mention of creation, succeeds that of providence. *In Him was life*¹. As a fountain which produces vast depths of water, and yet is nothing diminished at the fountain head; so worketh the Only-Begotten. How great soever His creations be, He Himself is none the less for them. By the word *life* here is meant not only creation, but that providence by which the things created are preserved. But when you are told that *in Him was life*, do not suppose Him compounded; for, *as the Father hath life in Himself, so hath He given to the Son to have life in Himself*. (John 5:26) As then you would not call the Father compounded, so neither should you the Son.

ORIGEN. (t. ii. c. 12, 13.) Or thus: Our Saviour is said to be some things not for Himself, but for others; others again, both for Himself and others. When it is said then, *That which was made in Him was life*; we must enquire whether the life is for Himself and others, or for others only; and if for others, for whom? Now the Life and the Light are both the same Person: He is the light of men: He is therefore their life. The Saviour is called Life here, not to Himself, but to others; whose Light He also is. This life is inseparable from the Word, from the time it is added on to it. For Reason or

the Word must exist before in the soul, cleansing it from sin, till it is pure enough to receive the life, which is thus ingrafted or inborn in every one who renders himself fit to receive the Word of God. Hence observe, that though the Word itself in the beginning was not made, the Beginning never having been without the Word; yet the life of men was not always in the Word. This life of men was *made*, in that It was the light of men; and this light of men could not be before man was; the light of men being understood relatively to men ^k. And therefore he says, That which was made in the Word was life; not That which *was* in the Word was life. Some copies read, not amiss, “That which *was made, in Him is life.*” If we understand the life in the Word, to be He who says below, ‘*I am the life,*’ we shall confess that none who believe not in Christ live, and that all who live not in God, are dead. (John 11:25; 14:6)

And the life was the light of men.

THEOPHYLACT. (in loc.) He had said, *In him was life*, that you might not suppose that the Word was without life. Now he shews that life is spiritual, and the light of all reasonable creatures. *And the life was the light of men:* i. e. not sensible, but intellectual light, illuminating the very soul.

AUGUSTINE. (in Joh. tr. 1. c. 18.) Life of itself gives illumination to men, but to cattle not: for they have not rational souls, by which to discern wisdom: whereas man, being made in the image of God, has a rational soul, by which he can discern wisdom. Hence that life, by which all things are made, is light, not however of all animals whatsoever, but of men.

THEOPHYLACT. He saith not, the Light of the Jews only, but of all men: for all of us, in so far as we have received intellect and reason, from that Word which created us, are said to be illuminated by Him. For the reason which is given to us, and which constitutes us the reasonable beings we are, is a light directing us what to do, and what not to do.

ORIGEN. (non occ.) We must not omit to notice, that he puts the *life* before *the light of men*. For it would be a contradiction to suppose a being without life to be illuminated; as if life were an addition to illumination. (tom. ii. c. 16). But to proceed: if *the life was the light of men*, meaning men only, Christ is the light and the life of men only; an heretical supposition. It

does not follow then, when a thing is predicated of any, that it is predicated of those only; for of God it is written, that He is the God of Abraham, Isaac, and Jacob; and yet He is not the God of those fathers only. In the same way, the *light of men* is not excluded from being the light of others as well. (c. 17). Some moreover contend from Genesis, (Gen. 1:26) *Let us make man after our image*, that man means whatever is made after the image and similitude of God. If so, the light of men is the light of any rational creature what ever.

1:5

5. And the light shineth in darkness.

AUGUSTINE. (tr. 1. c. 19.) Whereas that life is the light of men, but foolish hearts cannot receive that light, being so incumbered with sins that they cannot see it; for this cause lest any should think there is no light near them, because they cannot see it, he continues: *And the light shineth in darkness, and the darkness comprehended it not*. For suppose a blind man standing in the sun, the sun is present to him, but he is absent from the sun. In like manner every fool is blind, and wisdom is present to him; but, though present, absent from his sight, forasmuch as sight is gone: the truth being, not that she is absent from him, but that he is absent from her.

ORIGEN. (in Joan. t. ii. c. 14.) This kind of darkness however is not in men by nature, according to the text in the Ephesians, *Ye were sometime darkness, but now are ye light in the Lord*¹. (Eph. 5:8)

ORIGEN. (Hom. ii. in div. loc.) Or thus, The light shineth in the darkness of faithful souls, beginning from faith, and drawing onwards to hope; but the deceit and ignorance of undisciplined souls did not comprehend the light of the Word of God shining in the flesh. That however is an ethical meaning. The metaphysical signification of the words is as follows. Human nature, even though it sinned not, could not shine by its own strength simply; for it is not naturally light, but only a recipient of it; it is capable of containing wisdom, but is not wisdom itself. As the air, of itself, shineth not, but is called by the name of darkness, even so is our nature, considered in itself, a dark substance, which however admits of and is made partaker of the light of wisdom. And as when the air receives the sun's rays, it is not

said to shine of itself, but the sun's radiance to be apparent in it; so the reasonable part of our nature, while possessing the presence of the Word of God, does not of itself understand God, and intellectual things, but by means of the divine light implanted in it. Thus, *The light shineth in darkness*: for the Word of God, the life and the light of men, ceaseth not to shine in our nature; though regarded in itself, that nature is without form and darkness. And forasmuch as pure light cannot be comprehended by any creature, hence the text: *The darkness comprehended it not*.

CHRYSTOSTOM. (Hom. v. [iv.] c. 3.) Or thus: throughout the whole foregoing passage he had been speaking of creation; then he mentions the spiritual benefits which the Word brought with it: *and the life was the light of men*. He saith not, the light of Jews, but of all men without exception; for not the Jews only, but the Gentiles also have come to this knowledge. The Angels he omits, for he is speaking of human nature, to whom the Word came bringing glad tidings.

ORIGEN. (tom. ii. in Joan. c. 19.) But they ask, why is not the Word Itself called the light of men, instead of the life which is in the Word? We reply, that the life here spoken of is not that which rational and irrational animals have in common, but that which is annexed to the Word which is within us through participation of the primæval Word. For we must distinguish the external and false life, from the desirable and true. We are first made partakers of life: and this life with some is light potentially only, not in act; with those, viz. who are not eager to search out the things which appertain to knowledge: with others it is actual light, those who, as the Apostle saith, covet earnestly the best gifts, (1 Cor. 12:31. c. 14.) that is to say, the word of wisdom. (If^k the life and the light of men are the same, whoso is in darkness is proved not to live, and none who liveth abideth in darkness.)

CHRYSTOSTOM. (Hom. v. [iv.] c. 3)^l. Life having come to us, the empire of death is dissolved; a light having shone upon us, there is darkness no longer: but there remaineth ever a life which death, a light which darkness cannot overcome. Whence he continues, *And the light shineth in darkness*: by darkness meaning death and error, for sensible light does not shine in darkness, but darkness must be removed first; whereas the preaching of Christ shone forth amidst the reign of error, and caused it to disappear, and

Christ by dying changed death into life, so overcoming it, that, those who were already in its grasp, were brought back again. Forasmuch then as neither death nor error hath overcome his light, which is every where conspicuous, shining forth by its own strength; therefore he adds, *And the darkness comprehended it not* ^m.

ORIGEN. (tom. ii. c. 20.) As the light of men is a word expressing two spiritual things, so is darkness also. To one who possesses the light, we attribute both the doing the deeds of the light, and also true understanding, inasmuch as he is illuminated by the light of knowledge: and, on the other hand, the term darkness we apply both to unlawful acts, and also to that knowledge, which seems such, but is not. Now as the Father is light, and in Him is no darkness at all, so is the Saviour also. Yet, inasmuch as he underwent the similitude of our sinful flesh, it is not incorrectly said of Him, that in Him there was some darkness; for He took our darkness upon Himself, in order that He might dissipate it. This Light therefore, which was made the life of man, shines in the darkness of our hearts, when the prince of this darkness wars with the human race. This Light the darkness persecuted, as is clear from what our Saviour and His children suffer; the darkness fighting against the children of light. But, forasmuch as God takes up the cause, they do not prevail; nor do they apprehend the light, for they are either of too slow a nature to overtake the light's quick course, or, waiting for it to come up to them, they are put to flight at its approach. We should bear in mind, however, that darkness is not always used in a bad sense, but sometimes in a good, as in Psalm 17. *He made darkness His secret place*: (Ps. 18:11) the things of God being unknown and incomprehensible. This darkness then I will call praiseworthy, since it tends toward light, and lays hold on it: for, though it were darkness before, while it was not known, yet it is turned to light and knowledge in him who has learned.

AUGUSTINE. (de Civit. Dei, l. x. c. 29. circ. fin.) A certain Platonist once said, that the beginning of this Gospel ought to be copied in letters of gold, and placed in the most conspicuous place in every church.

BEDE. (in loc.) The other Evangelists describe Christ as born in time; John witnesseth that He was in the beginning, saying, *In the beginning was*

the Word. The others describe His sudden appearance among men; he witnesseth that He was ever with God, saying, *And the Word was with God*. The others prove Him very man; he very God, saying, *And the Word was God*. The others exhibit Him as man conversing with men for a season; he pronounces Him God abiding with God in the beginning, saying, *The Same was in the beginning with God*. The others relate the great deeds which He did amongst men; he that God the Father made every creature through Him, saying, *All things were made by Him, and without Him was not any thing made*.

1:6–8

6. There was a man sent from God, whose name was John.

7. The same came for a witness, to bear witness of the Light, that all men through him might believe.

8. He was not that Light, but was sent to bear witness of that Light.

AUGUSTINE. (Tr. ii. c. 2.) What is said above, refers to the Divinity of Christ. He came to us in the form of man, but man in such sense, as that the Godhead was concealed within Him. And therefore there was sent before a great man, to declare by his witness that He was more than man. And who was this? He was *a man*.

THEOPHYLACT. Not an Angel, as many have held. The Evangelist here refutes such a notion.

AUGUSTINE. (Tr. ii.) And how could he declare the truth concerning God, unless he were sent from God.

CHRYSTOSTOM. (Hom. vi. [v.] c. 1.) After this esteem nothing that he says as human; for he speaketh not his own, but his that sent him. And therefore the Prophet calls him a messenger, *I send My messenger*, (Mal. 3:1) for it is the excellence of a messenger, to say nothing of his own. But the expression, *was sent*, does not mean his entrance into life, but to his office. As Esaias was sent on his commission, not from any place out of the world, but from where he saw the Lord sitting upon His high and lofty throne;

(Isai. 6:1.) in like manner John was sent from the desert to baptize; for he says, *He that sent me to baptize with water, the same said unto me, Upon Whom thou shalt see the Spirit descending, and remaining on Him, the same is He which baptizeth with the Holy Ghost.* (John 1:33)

AUGUSTINE. (Tr. ii.) What was he called? *whose name was John?*

ALCUIN. That is, the grace of God, or one in whom is grace, who by his testimony first made known to the world the grace of the New Testament, that is, Christ. Or John may be taken to mean, to whom it is given: because that through the grace of God, to him it was given, not only to herald, but also to baptize the King of kings.

AUGUSTINE. (Tr. ii. c. 6.) Wherefore came he? *The same came for a witness, to bear witness of the Light.*

ORIGEN. (t. ii. c. 28.) Some try to undo the testimonies of the Prophets to Christ, by saying that the Son of God had no need of such witnesses; the wholesome words which He uttered and His miraculous acts being sufficient to produce belief; just as Moses deserved belief for his speech and goodness, and wanted no previous witnesses. To this we may reply, that, where there are a number of reasons to make people believe, persons are often impressed by one kind of proof, and not by another, and God, Who for the sake of all men became man, can give them many reasons for belief in Him. And with respect to the doctrine of the Incarnation, certain it is that some have been forced by the Prophetical writings into an admiration of Christ by the fact of so many prophets having, before His advent, fixed the place of His nativity; and by other proofs of the same kind. It is to be remembered too, that, though the display of miraculous powers might stimulate the faith of those who lived in the same age with Christ, they might, in the lapse of time, fail to do so; as some of them might even get to be regarded as fabulous. Prophecy and miracles together are more convincing than simply past miracles by themselves. We must recollect too that men receive honour themselves from the witness which they bear to God. He deprives the Prophetical choir of immeasurable honour, whoever denies that it was their office to bear witness to Christ. John when he comes to bear witness to the light, follows in the train of those who went before him.

CHRYSTOSTOM. (Hom. vi. [v.] in Joh. c. 1.) Not because the light wanted the testimony, but for the reason which John himself gives, viz. *that all might believe on Him*. For as He put on flesh to save all men from death; so He sent before Him a human preacher, that the sound of a voice like their own, might the readier draw men to Him.

BEDE. (in loc.) He saith not, that all men should believe *in* him; for, *cursed be the man that trusteth in man*; (Jer. 17:5) but, *that all men through him might believe*; i. e. by his testimony believe in the Light.

THEOPHYLACT. Though some however might not believe, he is not accountable for them. When a man shuts himself up in a dark room, so as to receive no light from the sun's rays, he is the cause of the deprivation, not the sun. In like manner John was sent, that all men might believe; but if no such result followed, he is not the cause of the failure.

CHRYSTOSTOM. (Hom. vi. in Joh. c. 1.) Forasmuch however as with us, the one who witnesses, is commonly a more important, a more trustworthy person, than the one to whom he bears witness, to do away with any such notion in the present case the Evangelist proceeds; *He was not that Light, but was sent to bear witness of that Light*. If this were not his intention, in repeating the words, *to bear witness of the Light*, the addition would be superfluous, and rather a verbal repetition, than the explanation of a truth.

THEOPHYLACT. But it will be said, that we do not allow John or any of the saints to be or ever to have been light. The difference is this: If we call any of the saints light, we put light without the article. So if asked whether John is light, without the article, thou mayest allow without hesitation that he is: if with the article, thou allow it not. For he is not very, original, light, but is only called so, on account of his partaking of the light, which cometh from the true Light.

1:9

9. That was the true Light which lighteth every man that cometh into the world.

AUGUSTINE. (in Joan. Tr. ii.) What Light it is to which John bears witness, he shews himself, saying, *That was the true Light*.

CHRYSOSTOM. (Hom. in Joan. vii. [vi.] 1.) Or thus; Having said above that John had come, and was sent, to bear witness of the Light, lest any from the recent coming of the witness, should infer the same of Him who is witnessed to, the Evangelist takes us back to that existence which is beyond all beginning, saying, *That was the true Light*.

AUGUSTINE. (Tract. ii. in Joh. §. 7.) Wherefore is there added, *true*? Because man enlightened is called light, but the true Light is that which lightens. For our eyes are called lights, and yet, without a lamp at night, or the sun by day, these lights are open to no purpose. Wherefore he adds: *which lighteneth every man*: but if every man, then John himself. He Himself then enlightened the person, by whom He wished Himself to be pointed out. And just as we may often, from the reflexion of the sun's rays on some object, know the sun to be risen, though we cannot look at the sun itself; as even feeble eyes can look at an illuminated wall, or some object of that kind: even so, those to whom Christ came, being too weak to behold Him, He threw His rays upon John; John confessed the illumination, and so the Illuminator Himself was discovered. It is said, *that cometh into the world*. Had man not departed from Him, he had not had to be enlightened; but therefore is he to be here enlightened, because he departed thence, when he might have been enlightened.

THEOPHYLACT. (in loc.) Let the Manichean blush, who pronounces us the creatures of a dark and malignant creator: for we should never be enlightened, were we not the children of the true Light.

CHRYSOSTOM. (Hom. viii. c. 2.) Where are those too, who deny Him to be very God? We see here that He is called very Light. But if He lighteneth every man that cometh into the world, how is it that so many have gone on without light? For all have not known the worship of Christ. The answer is: He only lighteneth every man, so far as pertains to Him. If men shut their eyes, and will not receive the rays of this light, their darkness arises not from the fault of the light, but from their own wickedness, inasmuch as they voluntarily deprive themselves of the gift of grace. For grace is poured out

upon all; and they, who will not enjoy the gift, may impute it to their own blindness.

AUGUSTINE. (de Pecc. Mer. et Remiss. i. c. xxv.) Or the words, *lighteneth every man*, may be understood to mean, not that there is no one who is not enlightened, but that no one is enlightened except by Him.

BEDE. Including both natural and divine wisdom; for as no one can exist of himself, so no one can be wise of himself.

ORIGEN. (Hom. 2, in div. loc.) Or thus: We must not understand the words, *lighteneth every man that cometh into the world*, of the growth from hidden seeds to organized bodies, but of the entrance into the invisible world, by the spiritual regeneration and grace, which is given in Baptism. Those then the true Light lighteneth, who come into the world of goodness, not those who rush into the world of sin.

THEOPHYLACT. (in loc.) Or thus: The intellect which is given in us for our direction, and which is called natural reason, is said here to be a light given us by God. But some by the ill use of their reason have darkened themselves.

1:10

10. He was in the world, and the world was made by him, and the world knew him not.

AUGUSTINE. (Tr. in Joan. ii. c. 8.) The Light which lighteneth every man that cometh into the world, came here in the flesh; because while He was here in His Divinity alone, the foolish, blind, and un-righteous could not discern Him; those of whom it is said above, *The darkness comprehended it not*. Hence the text; *He was in the world*.

ORIGEN. (Hom. 2 in div. loc.) For as, when a person leaves off speaking, his voice ceases to be, and vanishes; so if the Heavenly Father should cease to speak His Word, the effect of that Word, i. e. the universe which is created in the Word, shall cease to exist.

AUGUSTINE. (Tr. ii. c. 10.) You must not suppose, however, that He was in the world in the same sense in which the earth, cattle, men, are in the world; but in the sense in which an artificer controls his own work; whence the text, *And the world was made by Him*. Nor again did He make it after the manner of an artificer; for whereas an artificer is external to what he fabricates, God pervades the world, carrying on the work of creation in every part, and never absent from any part: by the presence of His Majesty He both makes and controls what is made. Thus *He was in the world*, as He by Whom the world was made.

CHRYSOSTOM. (Hom. in Joan. viii. c. 1.) And again, because He was in the world, but not coeval with the world, for this cause he introduced the words, *and the world was made by Him*: thus taking you back again to the eternal existence of the Only-Begotten. For when we are told that the whole of creation was made by Him, we must be very dull not to acknowledge that the Maker existed before the work.

THEOPHYLACT. (in loc.) Here he overthrows at once the insane notion of the Manichæan °, who says that the world is the work of a malignant creature, and the opinion of the Arian, that the Son of God is a creature.

AUGUSTINE. (Tr. in Joan. ii. c. 11.) But what meaneth this, *The world was made by Him*? The earth, sky, and sea, and all that are therein, are called the world. But in another sense, the lovers of the world are called the world, of whom he says, *And the world knew Him not*. For did the sky, or Angels, not know their Creator, Whom the very devils confess, Whom the whole universe has borne witness to? Who then did not know Him? Those who, from their love of the world, are called the world; for such live in heart in the world, while those who do not love it, have their body in the world, but their heart in heaven; as saith the Apostle, *our conversation is in heaven*. (Phil. 3:20) By their love of the world, such men merit being called by the name of the place where they live. And just as in speaking of a bad house, or good house, we do not mean praise or blame to the walls, but to the inhabitants; so when we talk of the world, we mean those who live there in the love of it.

CHRYSOSTOM. (Hom. viii. c. 8. 56) But they who were the friends of God, knew Him even before His presence in the body; whence Christ saith

below, *Your father Abraham rejoiced to see My day*. When the Gentiles then interrupt us with the question, Why has He come in these last times to work our salvation, having neglected us so long? we reply, that *He was in the world before*, superintending what He had made, and was known to all who were worthy of Him; and that, if the world knew Him not, those of whom the world was not worthy knew Him. The reason follows, why *the world knew Him not*. The Evangelist calls those men the world, who are tied to the world, and savour of worldly things; for there is nothing that disturbs the mind so much, as this melting with the love of present things.

1:11–13

11. He came unto his own, and his own received him not.

12. But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name:

13. Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.

CHRYSOSTOM. (Hom. in Joan. ix. 1.) When He said that the world knew Him not, he referred to the times of the old dispensation, but what follows has reference to the time of his preaching; *He came unto his own*.

AUGUSTINE. (in Joan. Tr. i.) Because all things were made by Him.

THEOPHYLACT. By *his own*, understand either the world, or Judæa, which He had chosen for His inheritance.

CHRYSOSTOM. (Hom. x. [ix.] 2.) He came then unto His own, not for His own good, but for the good of others. But whence did He Who fills all things, and is every where present, come? He came out of condescension to us, though in reality He had been in the world all along. But the world not seeing Him, because it knew Him not, He deigned to put on flesh. And this manifestation and condescension is called His advent. But the merciful God so contrives His dispensations, that we may shine forth in proportion to our goodness, and therefore He will not compel, but invites men, by persuasion and kindness, to come of their own accord: and so, when He came, some

received Him, and others received Him not. He desires not an unwilling and forced service; for no one who comes unwillingly devotes himself wholly to Him. Whence what follows, *And his own received him not.* (Hom. ix. [viii.] 1). He here calls the Jews His own, as being his peculiar people; as indeed are all men in some sense, being made by Him. And as above, to the shame of our common nature, he said, that the world which was made by Him, knew not its Maker: so here again, indignant at the ingratitude of the Jews, he brings a heavier charge, viz. that *His own received Him not.*

AUGUSTINE. (Tr. in Joan. ii. 12.) But if none at all received, none will be saved. For no one will be saved, but he who received Christ at His coming; and therefore he adds, *As many as received Him.*

CHRYSOSTOM. (Hom. in Joan. x. [ix.] 2.) Whether they be bond or free, Greek or Barbarian, wise or unwise, women or men, the young or the aged, all are made meet for the honour, which the Evangelist now proceeds to mention. *To them gave He power to become the sons of God.*

AUGUSTINE. (Tr. ii. 13.) O amazing goodness! He was born the Only Son, yet would not remain so; but grudged not to admit joint heirs to His inheritance. Nor was this narrowed by many partaking of it.

CHRYSOSTOM. (Hom. x. [ix.] 2.) He saith not that He made them the sons of God, but gave them power to become the sons of God: shewing that there is need of much care, to preserve the image, which is formed by our adoption in Baptism, untarnished: and shewing at the same time also that no one can take this power from us, except we rob ourselves of it. Now, if the delegates of worldly governments have often nearly as much power as those governments themselves, much more is this the case with us, who derive our dignity from God. But at the same time the Evangelist wishes to shew that this grace comes to us of our own will and endeavour: that, in short, the operation of grace being supposed, it is in the power of our free will to make us the sons of God.

THEOPHYLACT. Or the meaning is, that the most perfect sonship will only be attained at the resurrection, as saith the Apostle, *Waiting for the adoption, to wit, the redemption of our body.* (Rom. 8:23) He therefore gave

us the power to become the sons of God, i. e. the power of obtaining this grace at some future time.

CHRYSTOM. (Hom. x. 2.) And because in the matter of these ineffable benefits, the giving of grace belongs to God, but the extending of faith to man, He subjoins, *even to those who believe on his name*. Why then declarest thou not, John, the punishment of those who received Him not? Is it because there is no greater punishment than that, when the power of becoming the sons of God is offered to men, they should not become such, but voluntarily deprive themselves of the dignity? But besides this, inextinguishable fire awaits all such, as will appear clearly farther on.

AUGUSTINE. (Tr. ii. 14.) To be made then the sons of God, and brothers of Christ, they must of course be born; for if they are not born, how can they be sons? Now the sons of men are born of flesh and blood, and the will of man, and the embrace of wedlock; but how *these* are born, the next words declare: *Not of bloods*¹; that is, the male's and the female's. Bloods is not correct Latin, but as it is plural in the Greek, the translator preferred to put it so, though it be not strictly grammatical, at the same time explaining the word in order not to offend the weakness of one's hearers.

BEDE. It should be understood that in holy Scripture, blood in the plural number, has the signification of sin: thus in the Psalms *Deliver me from blood-guiltiness* ^p. (Ps. 51:14).

AUGUSTINE. (Tr. ii. 14.) In that which follows, *Nor of the will of the flesh, nor of the will of man*, the flesh is put for the female; because, when she was made out of the rib, Adam said, *This is now bone of my bone and flesh of my flesh*. (Gen. 2:23) The flesh therefore is put for the wife, as the spirit sometimes is for the husband; because that the one ought to govern, the other to obey. For what is there worse than an house, where the woman hath rule over the man? But these that we speak of are born neither of the will of the flesh, nor the will of man, *but of God*.

BEDE. The carnal birth of men derives its origin from the embrace of wedlock, but the spiritual is dispensed by the grace of the Holy Spirit.

CHRYSTOM. (Hom. x. [ix.] 3.) The Evangelist makes this declaration, that being taught the vileness and inferiority of our former birth, which is through blood, and the will of the flesh, and understanding the loftiness and nobleness of the second, which is through grace, we might hence receive great knowledge, worthy of being bestowed by him who begat us, and after this shew forth much zeal.

1:14

14. And the Word was made flesh, and dwelt among us.

AUGUSTINE. (Tr. ii. 15.) Having said, *Born of God*; to prevent surprise and trepidation at so great, so apparently incredible a grace, as that men should be born of God; to assure us, he says, *And the Word was made flesh*. Why marvellest thou then that men are born of God? Know that God Himself was born of man.

CHRYSTOM. (Hom. xi. [x.] 1.) Or thus, After saying that they were born of God, who received Him, he sets forth the cause of this honour, viz. the Word being made flesh, God's own Son was made the son of man, that he might make the sons of men the sons of God. Now when thou hearest that *the Word was made flesh*, be not disturbed, for He did not change His substance into flesh, which it were indeed impious to suppose; but remaining what He was, took upon Him the form of a servant. But as there are some who say, that the whole of the incarnation was only in appearance, to refute such a blasphemy, he used the expression, *was made*, meaning to represent not a conversion of substance, but an assumption of real flesh. But if they say, God is omnipotent; why then could He not be changed into flesh? we reply, that a change from an unchangeable nature is a contradiction.

AUGUSTINE. (de Trin. xv. c. 20. [xi].) As our word ^a becomes the bodily voice, by its assumption of that voice, as a means of developing itself externally; so the Word of God was made flesh, by assuming flesh, as a means of manifesting Itself to the world. And as our word is made voice, yet is not turned into voice; so the Word of God was made flesh, but never turned into flesh. It is by *assuming* another nature, not by *consuming* themselves in it, that our word is made voice, and the Word, flesh.

EX GESTIS CONCIL EPHESINI. (P. iii. Hom. Theod. Ancyr. de Nat. Dom.)
The discourse which we utter, which we use in conversation with each other, is incorporeal, imperceptible, impalpable; but clothed in letters and characters, it becomes material, perceptible, tangible. So too the Word of God, which was naturally invisible, becomes visible, and that comes before us in tangible form, which was by nature incorporeal.

ALCUIN. (in Joan. 1:1.) When we think how the incorporeal soul is joined to the body, so as that of two is made one man, we too shall the more easily receive the notion of the incorporeal Divine substance being joined to the soul in the body, in unity of person; so as that the Word is not turned into flesh, nor the flesh into the Word; just as the soul is not turned into body, nor the body into soul.

THEOPHYLACT. (in loc.) Apollinarius of Laodicea raised a heresy upon this text; saying, that Christ had flesh only, not a rational soul; in the place of which His divinity directed and controlled His body.

AUGUSTINE. (con. Serm. Arian. c. 7. [9.]) If men are disturbed however by its being said that *the Word was made flesh*, without mention of a soul; let them know that the flesh is put for the whole man, the part for the whole, by a figure of speech; as in the Psalms, *Unto thee shall all flesh come*; (Ps. 65:2) and again in Romans, *By the deeds of the law there shall no flesh be justified*. (Rom. 3:20) In the same sense it is said here that *the Word was made flesh*; meaning that the Word was made man.

THEOPHYLACT. (in loc.) The Evangelist intends by making mention of the flesh, to shew the unspeakable condescension of God, and lead us to admire His compassion, in assuming for our salvation, what was so opposite and incongenial to His nature, as the flesh: for the *soul* has some propinquity to God. If the Word, however, was made flesh, and assumed not at the same time a human soul, our souls, it would follow, would not be yet restored: for what He did not assume, He could not sanctify. What a mockery then, when the soul first sinned, to assume and sanctify the flesh only, leaving the weakest part untouched! This text overthrows Nestorius, who asserted that it was not the very Word, even God, Who the Self-same was made man, being conceived of the sacred blood of the Virgin: but that the Virgin brought forth a man endowed with every kind of virtue, and that

the Word of God was united to him: thus making out two sons, one born of the Virgin, i. e. man, the other born of God, that is, the Son of God, united to that man by grace, and relation, and love ^r. In opposition to him the Evangelist declares, that the very Word was made Man, not that the Word fixing upon a righteous man united Himself to him.

CYRIL OF ALEXANDRIA. (ad Nes. Ep. 8.) The Word uniting to Himself a body of flesh animated with a rational soul, substantially, was ineffably and incomprehensibly made Man, and called the Son of man, and that not according to the will only, or good-pleasure, nor again by the assumption of the Person alone. The natures are different indeed which are brought into true union, but He Who is of both, Christ the Son, is One; the difference of the natures, on the other hand, not being destroyed in consequence of this coalition.

THEOPHYLACT. (in v. 14) From the text, *The Word was made flesh*, we learn this farther, that the Word Itself is man, and being the Son of God was made the Son of a woman, who is rightly called the Mother of God, as having given birth to God in the flesh.

HILARY. (x. de Trin. c. 21, 22.) Some, however, who think God the Only-Begotten, God the Word, Who was in the beginning with God, not to be God substantially, but a Word sent forth, the Son being to God the Father, what a word is to one who utters it, these men, in order to disprove that the Word, being substantially God, and abiding in the form of God, was born the Man Christ, argue subtilly, that, whereas that Man (they say) derived His life rather from human origin than from the mystery of a spiritual conception, God the Word did not make Himself Man of the womb of the Virgin; but that the Word of God was in Jesus, as the spirit of prophecy in the Prophets. And they are accustomed to charge us with holding, that Christ was born a Man, not ^r of our body and soul; whereas we preach the Word made flesh, and after our likeness born Man, so that He Who is truly Son of God, was truly born Son of man; and that, as by His own act He took upon Him a body of the Virgin, so of Himself He took a soul also, which in no case is derived from man by mere parental origin. And seeing He, The Self-same, is the Son of man, how absurd were it, besides the Son of God, Who is the Word, to make Him another person besides, a sort of prophet,

inspired by the Word of God; whereas our Lord Jesus Christ is both the Son of God, and the Son of man.

CHRYSTOSTOM. (Hom. in Joan. xi. [x.] 2.) Lest from it being said, however, that *the Word was made flesh*, you should infer improperly a change of His incorruptible nature, he subjoins, *And dwelt among us*. For that which inhabits is not the same, but different from the habitation: different, I say, in nature; though as to union and conjunction, God the Word and the flesh are one, without confusion or extinction of substance.

ALCUIN. Or, *dwelt among us*, means, lived amongst men.

14. And we saw his glory, the glory as of the only begotten of the Father, full of grace and truth.

CHRYSTOSTOM. (Hom. xii. [xi.] 1.) Having said that we are made the sons of God, and in no other way than because *the Word was made flesh*; he mentions another gift, *And we saw His glory*. Which glory we should not have seen, had He not, by His alliance with humanity, become visible to us. For if they could not endure to look on the glorified face of Moses, but there was need of a veil, how could soiled and earthly creatures, like ourselves, have borne the sight of undisguised Divinity, which is not vouchsafed even to the higher powers themselves.

AUGUSTINE. (in Joan. Tr. ii. c. 16.) Or thus; in that *the Word was made flesh and dwelt among us*, His birth became a kind of ointment to anoint the eyes of our heart, that we might through His humanity discern His majesty; and therefore it follows, *And we saw His glory*. No one could see His glory, who was not healed by the humility of the flesh. For there had flown upon man's eye as it were dust from the earth: the eye had been diseased, and earth was sent to heal it again; the flesh had blinded thee, the flesh restores thee. The soul by consenting to carnal affections had become carnal; hence the eye of the mind had been blinded: then the physician made for thee ointment. He came in such wise, as that by the flesh He destroyed the corruption of the flesh. And thus *the Word was made flesh*, that thou mightest be able to say, *We saw His glory*.

CHRYSTOSTOM. (Hom. in Joan. xii. [xi.] 1.) He subjoins, *As of the Only-Begotten of the Father*: for many prophets, as Moses, Elijah, and others, workers of miracles, had been glorified, and Angels also who appeared unto men, shining with the brightness belonging to their nature; Cherubim and Seraphim too, who were seen in glorious array by the prophets. But the Evangelist withdrawing our minds from these, and raising them above all nature, and every preeminence of fellow servants, leads us up to the summit Himself; as if he said, Not of prophet, or of any other man, or of Angel, or Archangel, or any of the higher powers, is the glory which we beheld; but as that of the very Lord, very King, very and true Only-Begotten Son.

GREGORY. (lxviii. Moral. c. 6. [12.]) In Scripture language *as*, and *as it were*, are sometimes put not for likeness but reality; whence the expression, *As of the Only-Begotten of the Father*.

CHRYSTOSTOM. (Hom. xii. [xi.] 1.) As if he said: We saw His glory, such as it was becoming and proper for the Only-Begotten and true Son to have. We have a form of speech, like it, derived from our seeing kings always splendidly robed. When the dignity of a man's carriage is beyond description, we say, *In short, he went as a king*. So too John says, *We saw His glory, the glory as of the Only Begotten of the Father*. For Angels, when they appeared, did every thing as servants who had a Lord, but He as the Lord appearing in humble form. Yet did all creatures recognise their Lord, the star calling the Magi, the Angels the shepherds, the child leaping in the womb acknowledged Him: yea the Father bore witness to Him from heaven, and the Paraclete descending upon Him: and the very universe itself shouted louder than any trumpet, that the King of heaven had come. For devils fled, diseases were healed, the graves gave up the dead, and souls were brought out of wickedness, to the utmost height of virtue. What shall one say of the wisdom of precepts, of the virtue of heavenly laws, of the excellent institution of the angelical life?

ORIGEN. (Hom. 2.) *Full of grace and truth*. Of this the meaning is twofold. For it may be understood of the Humanity, and the Divinity of the Incarnate Word, so that the fulness of grace has reference to the Humanity, according to which Christ is the Head of the Church, and the first-born of every creature: for the greatest and original example of grace, by which

man, with no preceding merits, is made God, is manifested primarily in Him. The fulness of the grace of Christ may also be understood of the Holy Spirit, whose sevenfold operation filled Christ's Humanity. (Is. 11:2) The fulness of truth applies to the Divinity ... But if you had rather understand the fulness of grace and truth of the New Testament, you may with propriety pronounce the fulness of the grace of the New Testament to be given by Christ, and the truth of the legal types to have been fulfilled in Him.

THEOPHYLACT. (hoc loc.) Or, *full of grace*, inasmuch as His word was gracious, as saith David, *Full of grace are thy lips; and truth*, (Ps. 45:3) because what Moses and the Prophets spoke or did in figure, Christ did in reality.

1:15

15. John bare witness of him, and cried, saying, This was he of whom I spake, He that cometh after me is preferred before me, for he was before me.

ALCUIN. He had said before that there was a man sent to bear witness; now he gives definitely the forerunner's own testimony, which plainly declared the excellence of His Human Nature and the Eternity of His Godhead. *John bare witness of Him.*

CHRYSOSTOM. (Hom. in Joan. xiii. [xii.] 1, 2, 3) Or he introduces this, as if to say, Do not suppose that we bear witness to this out of gratitude, because we were with Him a long time, and partook of His table; for John who had never seen Him before, nor tarried with Him, bare witness to Him. The Evangelist repeats John's testimony many times here and there, because he was held in such admiration by the Jews. Other Evangelists refer to the old prophets, and say, *This was done that it might be fulfilled which was spoken by the prophet.* But he introduces a loftier, and later witness, not intending to make the servant vouch for the master, but only condescending to the weakness of his hearers. For as Christ would not have been so readily received, had He not taken upon Him the form of a servant; so if he had not excited the attention of servants by the voice of a fellow-servant beforehand, there would not have been many Jews embracing the word of

Christ. It follows, *And cried*; that is, preached with openness, with freedom, without reservation. He did not however begin with asserting that this one was the natural only-begotten Son of God, but cried, saying, *This was He of whom I spake, He that cometh after me is preferred before me, for He was before me*. For as birds do not teach their young all at once to fly, but first draw them outside the nest, and afterwards try them with a quicker motion; so John did not immediately lead the Jews to high things, but began with lesser flights, saying, that Christ was better than he; which in the mean time was no little advance. And observe how prudently he introduces his testimony; he not only points to Christ when He appears, but preaches Him beforehand; as, *This is He of whom I spake*. This would prepare men's minds for Christ's coming: so that when He did come, the humility of His garb would be no impediment to His being received. For Christ adopted so humble and common an appearance, that if men had seen Him without first hearing John's testimony to His greatness, none of the things spoken of Him would have had any effect.

THEOPHYLACT. He saith, *Who cometh after me*, that is, as to the time of His birth. John was six months before Christ, according to His humanity.

CHRYSOSTOM. (Hom. xiii. [xii.] 3) Or this does not refer to the birth from Mary; for Christ was born, when this was said by John; but to His coming for the work of preaching. He then saith, *is made^a before me*; that is, is more illustrious, more honourable; as if he said, Do not suppose me greater than He, because I came first to preach.

THEOPHYLACT. (in loc.) The Arians infer from this word¹, that the Son of God is not begotten of the Father, but made like any other creature.

AUGUSTINE. (in Joan. Tr. 3.) It does not mean—He was made before I was made; but He is preferred to me.

CHRYSOSTOM. (Hom. xiii. [xii.] 3) If the words, *made before me*, referred to His coming into being, it was superfluous to add, *For He was before me*. For who would be so foolish as not to know, that if He was *made* before him, He *was* before him. It would have been more correct to say, He was before me, because He was made before me. The expression then, *He was made before me*, must be taken in the sense of honour: only that which was

to take place, he speaks of as having taken place already, after the style of the old Prophets, who commonly talk of the future as the past.

1:16–17

16. And of his fulness have all we received, and grace for grace.

17. For the law was given by Moses, but grace and truth came by Jesus Christ.

ORIGEN. (in Joan. t. vi. 3.) This is to be considered a continuation of the Baptist's testimony to Christ, a point which has escaped the attention of many, who think that from this to, *He hath declared Him*, (v. 18) St. John the Apostle is speaking. But the idea that on a sudden, and, as it would seem, unseasonably, the discourse of the Baptist should be interrupted by a speech of the disciple's, is inadmissible. And any one, able to follow the passage, will discern a very obvious connexion here. For having said, *He is preferred before me, for He was before me*, he proceeds, From this I know that He is before me, because I and the Prophets who preceded me have received of His fulness, and grace for grace, (the second grace for the first.) For they too by the Spirit penetrated beyond the figure to the contemplation of the truth. And hence receiving, as we have done, of his fulness, we judge that the law was given by Moses, but that grace and truth were made¹, by Jesus Christ—made, not given: the Father gave the law by Moses, but made grace and truth by Jesus. But if it is Jesus who says below, *I am the Truth*, (John 14:6) how is truth made by Jesus? We must understand however that the very substantial Truth², from which First Truth and Its Image many truths are engraven on those who treat of the truth, was not made through Jesus Christ, or through any one; but only the truth which is in individuals, such as in Paul, e. g. or the other Apostles, was made through Jesus Christ.

CHRYSOSTOM. (in Joan. Hom. xiv. [xiii.] 1.) Or thus; John the Evangelist here adds his testimony to that of John the Baptist, saying, *And of his fulness have we all received*. These are not the words of the forerunner, but of the disciple; as if he meant to say, We also the twelve, and the whole body of the faithful, both present and to come, have received of His fulness.

AUGUSTINE. (in Joan. Tr. iii. c. 8. et seq.) But what have ye received? *Grace for grace*. So that we are to understand that we have received a certain something from His fulness, and over and above this, *grace for grace*; that we have first received of His fulness, first grace; and again, we have received grace for grace. What grace did we first receive? Faith: which is called grace, because it is given freely³. This is the first grace then which the sinner receives, the remission of his sins. Again, we have grace for grace; i. e. in stead of that grace in which we live by faith, we are to receive another, viz. life eternal: for life eternal is as it were the wages of faith. And thus as faith itself is a good grace, so life eternal is grace for grace. There was not grace in the Old Testament; for the law threatened, but assisted not, commanded, but healed not, shewed our weakness, but relieved it not. It prepared the way however for a Physician who was about to come, with the gifts of grace and truth: whence the sentence which follows: *For the law was given by Moses, but grace and truth were made by Jesus Christ*. The death of thy Lord hath destroyed death, both temporal and eternal; that is the grace which was promised, but not contained, in the law.

CHRYSOSTOM. (Hom. xiv. [xiii.] sparsim.) Or we have received grace for grace; that is, the new in the place of the old. For as there is a justice and a justice besides, an adoption and another adoption, a circumcision and another circumcision; so is there a grace and another grace: only the one being a type, the other a reality. He brings in the words to shew that the Jews as well as ourselves are saved by grace: it being of mercy and grace that they received the law. Next, after he has said, *Grace for grace*, he adds something to shew the magnitude of the gift; *For the law was given by Moses, but grace and truth were made by Jesus Christ*. John when comparing himself with Christ above had said, *He is preferred before me*: but the Evangelist draws a comparison between Christ, and one much more in admiration with the Jews than John, viz. Moses. And observe his wisdom. He does not draw the comparison between the persons, but the things, contrasting grace and truth to the law: the latter of which he says *was given*, a word only applying to an administrator; the former *made*, as we should speak of a king, who does every thing by his power: though in this King it would be with grace also, because that with power He remitted all sins. Now His grace is shewn in His gift of Baptism, and our adoption by the Holy Spirit, and many other things; but to have a better insight into what

the truth is, we should study the figures of the old law: for what was to be accomplished in the New Testament, is prefigured in the Old, Christ at His Coming filling up the figure. Thus was the figure given by Moses, but the truth made by Christ.

AUGUSTINE. (de Trin. xiii. c. 24. [xix].) Or, we may refer grace to knowledge, truth to wisdom. Amongst the events of time the highest grace is the uniting of man to God in One Person; in the eternal world the highest truth pertains to God the Word.

1:18

18. No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him.

ORIGEN. (in Joan. t. vi. §. 2.) Heraclcon asserts, that this is a declaration of the disciple, not of the Baptist: an unreasonable supposition; for if the words, *Of His fulness have we all received*, are the Baptist's, does not the connexion run naturally, that he receiving of the grace of Christ, the second in the place of the first grace, and confessing that the law was given by Moses, but grace and truth came by Jesus Christ; understood here that no man had seen God at any time, and that the Only Begotten, who was in the bosom of the Father, had committed this declaration of Himself to John, and all who with him had received of His fulness? For John was not the first who declared Him; for He Himself who was before Abraham, tells us, that Abraham rejoiced to see His glory.

CHRYSTOSTOM. (in Joan. Hom. xiv. [xiii.] 1.) Or thus; the Evangelist after shewing the great superiority of Christ's gifts, compared with those dispensed by Moses, wishes in the next place to supply an adequate reason for the difference. The one being a servant was made a minister of a lesser dispensation: but the other Who was Lord, and Son of the King, brought us far higher things, being ever coexistent with the Father, and *beholding* Him. Then follows, *No man hath seen God at any time, &c.*

AUGUSTINE. (Ep. to Paulina [Ep. 147. al. 112. c. 5]) What is that then which Jacob said, *I have seen God face to face*; (Gen. 32.) and that which is written of Moses, *he talked with God face to face*; (Ex. 33) and that which

the prophet Isaiah saith of himself, *I saw the Lord sitting upon a throne?* (Isa. 6.)

GREGORY. (xviii. Moral. c. 54. [88] rec. 28.) It is plainly given us to understand here, that while we are in this mortal state, we can see God only through the medium of certain images, not in the reality of His own nature. A soul influenced by the grace of the Spirit may see God through certain figures, but cannot penetrate into his absolute essence. And hence it is that Jacob, who testifies that he saw God, saw nothing but an Angel: and that Moses, who talked with God face to face, says, *Shew me Thy way, that I may know Thee:* (Exod. 33:13) meaning that he ardently desired to see in the brightness of His own infinite Nature, Him Whom he had only as yet seen reflected in images.

CHRYSOSTOM. (Hom. xv. [xiv].) If the old fathers had seen That very Nature, they would not have contemplated It so variously, for It is in Itself simple and without shape; It sits not, It walks not; these are the qualities of bodies. Whence he saith through the Prophet, *I have multiplied visions, and used similitudes, by the ministry of the Prophets:* (Hosea 12:10) i. e. I have condescended to them, I appeared that which I was not. For inasmuch as the Son of God was about to manifest Himself to us in actual flesh, men were at first raised to the sight of God, in such ways as allowed of their seeing Him.

AUGUSTINE. (Ep. to Paulina sparsim.) Now it is said, *Blessed are the pure in heart, for they shall see God;* (Matt. 5:8) and again, *When He shall appear, we shall be like unto Him, for we shall see Him as He is.* (1 John 3:2) What is the meaning then of the words here: *No man hath seen God at any time?* The reply is easy: those passages speak of God, as to be seen, not as already seen. *They shall see God*, it is said, not, they *have* seen Him: nor is it, we *have* seen Him, but, *we shall see Him as He is.* For, *No man hath seen God at any time*, neither in this life, nor yet in the Angelic, as He is; in the same way in which sensible things are perceived by the bodily vision.

GREGORY. (xviii. Moral.) If however any, while inhabiting this corruptible flesh, can advance to such an immeasurable height of virtue, as to be able to discern by the contemplative vision, the eternal brightness of God, their case affects not what we say. For whoever seeth wisdom, that is, God, is dead wholly to this life, being no longer occupied by the love of it.

AUGUSTINE. (xii. on Gen. ad litteram c. 27) For unless any in some sense die to this life, either by leaving the body altogether, or by being so withdrawn and alienated from carnal perceptions, that he may well not know, as the Apostle says, *whether he be in the body or out of the body*, (2 Cor. 12:2) he cannot be carried away, and borne aloft to that vision.

GREGORY. (xviii. Moral. c. 54. 90. vet. xxxviii.) Some hold that in the place of bliss, God is visible in His *brightness*, but not in His *nature*. This is to indulge in over much subtlety. For in that simple and unchangeable essence, no division can be made between the nature and the brightness.

AUGUSTINE. (to Paul. c. iv.) If we say, that the text, *No one^d hath seen God at any time*, (1 Tim. 6:16) applies only to men; so that, as the Apostle more plainly interprets it, *Whom no man hath seen nor can see*, *no one* is to be understood here to mean, no one *of men*: the question may be solved in a way not to contradict what our Lord says, *Their Angels do always behold the face of My Father*; (Mat. 18:10) so that we must believe that Angels see, what no one, i. e. of men, hath ever seen.

GREGORY. (xviii. Moral. c. 54. [91] vet. xxxviii.) Some however there are who conceive that not even the Angels see God.

CHRYSOSTOM. (Hom. xv. [xiv.] 1.) That very existence which is God, neither Prophets, nor even Angels, nor yet Archangels, have seen. For enquire of the Angels; they say nothing concerning His Substance; but sing, *Glory to God in the highest, and Peace on earth to men of good will*. (Luke 2:1) Nay, ask even Cherubim and Seraphim; thou wilt hear only in reply the mystic melody of devotion, and that heaven and earth are full of His glory. (Is. 6:3)

AUGUSTINE. (to Paulina c. 7) Which indeed is true so far, that no bodily or even mental vision of man hath ever embraced the fulness of God; for it is one thing to see, another to embrace the whole of what thou seest. A thing is seen, if only the sight of it be caught; but we only see a thing fully, when we have no part of it unseen, when we see round its extreme limits.

CHRYSOSTOM. (in Joan. Hom. xv. [xiv.] 1.) In this complete sense only the Son and the Holy Ghost see the Father. For how can created nature see

that which is uncreated? So then no man knoweth the Father as the Son knoweth Him: and hence what follows, *The Only-Begotten Son, Who is in the bosom of the Father, He hath declared Him*. That we might not be led by the identity of the name, to confound Him with the sons made so by grace, the article is annexed in the first place; and then, to put an end to all doubt, the name *Only-Begotten* is introduced.

HILARY. (de Trin. vi. 39.) The Truth of His Nature did not seem sufficiently explained by the name of Son, unless, in addition, its peculiar force as proper to Him were expressed, so signifying its distinctness from all beside. For in that, besides *Son*, he calleth Him also *the Only-Begotten*, he cut off altogether all suspicion of adoption, the Nature of *the Only-Begotten* guaranteeing the truth of the name.

CHRYSOSTOM. (Hom. xv. [xiv.] 2.) He adds, *Which is in the bosom of the Father*. To dwell in the bosom is much more than simply to see. For he who sees simply, hath not the knowledge thoroughly of that which he sees; but he who dwells in the bosom, knoweth every thing. When you hear then that no one knoweth the Father save the Son, do not by any means suppose that he only knows the Father more than any other, and does not know Him fully. For the Evangelist sets forth His residing in the bosom of the Father on this very account: viz. to shew us the intimate converse of the Only-Begotten, and His coeternity with the Father.

AUGUSTINE. (in Joan. Tr. iii. c. 17.) In the bosom of the Father, i. e. in the secret Presence¹ of the Father: for God hath not the fold ° on the bosom, as we have; nor must be imagined to sit, as we do; nor is He bound with a girdle, so as to have a fold: but from the fact of our bosom being placed innermost, the secret Presence of the Father is called the bosom of the Father. He then who, in the secret Presence of the Father, knew the Father, the same hath declared what He saw.

CHRYSOSTOM. (Hom. xv. [xiv.] 3.) But what hath He declared? That God is one. But this the rest of the Prophets and Moses proclaim: what else have we learnt from the Son Who was in the bosom of the Father? In the first place, that those very truths, which the others declared, were declared through the operation of the Only Begotten: in the next place, we *have* received a far greater doctrine from the Only Begotten; viz. that God is a

Spirit, and those who worship Him must worship Him in spirit and in truth; and that God is the Father of the Only Begotten.

BEDE. (in loc.) Farther, if the word *declared* have reference to the past, it must be considered that He, being made man, declared the doctrine of the Trinity in unity, and how, and by what acts we should prepare ourselves for the contemplation of it. If it have reference to the future, then it means that He will declare Him, when He shall introduce His elect to the vision of His brightness.

AUGUSTINE. (Tr. iii. c. 18.) Yet have there been men, who, deceived by the vanity of their hearts, maintained that the Father is invisible, the Son visible. Now if they call the Son visible, with respect to His connexion with the flesh, we object not; it is the Catholic doctrine. But it is madness in them to say He was so before His incarnation; i. e. if it be true that Christ is the Wisdom of God, and the Power of God. The Wisdom of God cannot be seen by the eye. If the human word cannot be seen by the eye, how can the Word of God?

CHRYSOSTOM. (Hom. xvi. [xv.] 1.) The text then, *No man hath seen God at any time*, applies not to the Father only, but also to the Son: for He, as Paul saith, is the Image of the invisible God; but He who is the Image of the Invisible, must Himself also be invisible.

1:19–23

19. And this is the record of John, when the Jews sent priests and Levites from Jerusalem to ask him, Who art thou?

20. And he confessed, and denied not; but confessed, I am not the Christ.

21. And they asked him, What then? Art thou Elias? And he saith, I am not. Art thou that prophet? And he answered, No.

22. Then said they unto him, Who art thou? that we may give an answer to them that sent us. What sayest thou of thyself?

23. He said, I am the voice of one crying in the wilderness, Make straight the way of the Lord, as said the prophet Esaias.

ORIGEN. (in Joan. tom. ii. c. 29.) This is the second testimony of John the Baptist to Christ, the first began with, *This is He of Whom I spake*; and ended with, *He hath declared Him*.

THEOPHYLACT. (in loc.) Or, after the introduction above of John's testimony to Christ, *is preferred before me*, the Evangelist now adds when the above testimony was given, *And this is the record of John, when the Jews sent priests and Levites from Jerusalem*.

ORIGEN. (t. vi. c. 4.) The Jews of Jerusalem, as being of kin to the Baptist, who was of the priestly stock, send Priests and Levites to ask him who he is; (c. 6) that is, men considered to hold a superior rank to the rest of their order, by God's election, and coming from that favoured above all cities, Jerusalem. Such is the reverential way in which they interrogate John. We read of no such proceeding towards Christ: but what the Jews did to John, John in turn does to Christ, when he asks Him, through His disciples, *Art thou He that should come, (Luke 7:20) or look we for another?*

CHRYSOSTOM. (in Joan. Hom. xvi. [xv.].) Such confidence had they in John, that they were ready to believe him on his own words: witness how it is said, *To ask him, Who art thou?*

AUGUSTINE. (Tr. 4. c. 3.) They would not have sent, unless they had been impressed by his lofty exercise of authority, in daring to baptize.

ORIGEN. (in Joh. tom. vi. c. 6.) John, as it appears, saw from the question, that the Priests and Levites had doubts whether it might not be the Christ, who was baptizing; which doubts however they were afraid to profess openly, for fear of incurring the charge of credulity. He wisely determines therefore first to correct their mistake, and then to proclaim the truth. Accordingly, he first of all shews that he is not the Christ: *And he confessed, and denied not; but confessed, I am not the Christ*. We may add here, that at this time the people had already begun to be impressed with the idea that Christ's advent was at hand, in consequence of the interpretations

which the lawyers had collected out of the sacred writings to that effect. Thus Theudas had been enabled to collect together a considerable body, on the strength of his pretending to be the Christ; and after him Judas, in the days of the taxation, had done the same. (Acts 5) Such being the strong expectation of Christ's advent then prevalent, the Jews send to John, intending by the question, *Who art thou?* to extract from him whether he were the Christ.

GREGORY. (Hom. vii. in Evang. c. 1) He denied directly being what he was not, but he did not deny what he was: thus, by his speaking truth, becoming a true member of Him Whose name he had not dishonestly usurped.

CHRYSOSTOM. (Hom. xvi. [xv.] 1, 2.) Or take this explanation: The Jews were influenced by a kind of human sympathy for John, whom they were reluctant to see made subordinate to Christ, on account of the many marks of greatness about him; his illustrious descent in the first place, he being the son of a chief priest; in the next, his hard training, and his contempt of the world. Whereas in Christ the contrary were apparent; a humble birth, for which they reproach Him; *Is not this the carpenter's son?* (Mat. 13:55) an ordinary way of living; a dress such as every one else wore. As John then was constantly sending to Christ, they send to him, with the view of having him for their master, and thinking to induce him, by blandishments, to confess himself Christ. They do not therefore send inferior persons to him, ministers and Herodians, as they did to Christ, but Priests and Levites; and not of these an indiscriminate party, but those of Jerusalem, i. e. the more honourable ones; but they send them with this question, to ask, *Who art thou?* not from a wish to be informed, but in order to induce him to do what I have said. John replies then to their intention, not to their interrogation: *And he confessed, and denied not; but confessed, I am not the Christ.* And observe the wisdom of the Evangelist: he repeats the same thing three times, to shew John's virtue, and the malice and madness of the Jews. For it is the character of a devoted servant, not only to forbear taking to himself his lord's glory, but even, when numbers offer it to him, to reject it. The multitude indeed believed from ignorance that John was the Christ, but in these it was malice; and in this spirit they put the question to him, thinking, by their blandishments to bring him over to their wishes. For unless this had

been their design, when he replied, *I am not the Christ*, they would have said, We did not suspect this; we did not come to ask this. When caught, however, and discovered in their purpose, they proceed to another question: *And they asked him, What then? Art thou Elias?*

AUGUSTINE. (in Joan. Tr. iv. c. 4.) For they knew that Elias was to preach Christ; the name of Christ not being unknown to any among the Jews; but they did not think that *He* our Lord was the Christ: and yet did not altogether imagine that there was no Christ about to come. In this way, while looking forward to the future, they mistook at the present.

And he said, I am not.

GREGORY. (Hom. vii. c. 1) These words gave rise to a very different question. In another place, our Lord, when asked by His disciples concerning the coming of Elias, replied, *If ye will receive it, this is Elias.* (Mat. 11:14) But John says, *I am not* Elias. How is he then a preacher of the truth, if he agrees not with what that very Truth declares?

ORIGEN. (in Joan. tom. vi. c. 7.) Some one will say that John was ignorant that he was Elias; as those say, who maintain, from this passage the doctrine of a second incorporation, as though the soul took up a new body, after leaving its old one. For the Jews, it is said, asking John by the Levites and priests, whether he is Elias, suppose the doctrine of a second body to be already certain; as though it rested upon tradition, and were part of their secret system. To which question, however, John replies, *I am not* Elias: not being acquainted with his own prior existence. But how is it reasonable to imagine, if John were a prophet enlightened by the Spirit, and had revealed so much concerning the Father, and the Only-Begotten, that he could be so in the dark as to himself, as not to know that his own soul had once belonged to Elias?

GREGORY. (Hom. vii. in Evang. c. 1) But if we examine the truth accurately, that which sounds inconsistent, will be found not really so. The Angel told Zacharias concerning John, *He shall go before Him in the spirit and power of Elias.* (Luke 1:17) As Elias then will preach the second advent of our Lord, so John preached His first; as the former will come as the precursor of the Judge, so the latter was made the precursor of the

Redeemer. John was Elias in spirit, not in person: and what our Lord affirms of the spirit, John denies of the Person: there being a kind of propriety in this; viz. that our Lord to His disciples should speak spiritually of John, and that John, in answering the carnal multitude, should speak of his body, not of his spirit.

ORIGEN. (in Joan. tom. vi. c. 7.) He answers then the Levites and Priests, *I am not*, conjecturing what their question meant: for the purport of their examination was to discover, not whether the spirit in both was the same, but whether John was that very Elias, who was taken up, now appearing again, as the Jews expected, without another birth ¹. But he whom we mentioned above as holding this doctrine of a reincorporation, will say that it is not consistent that the Priests and Levites should be ignorant of the birth of the son of so dignified a priest as Zacharias, who was born too in his father's old age, and contrary to all human probabilities: especially when Luke declares, that *fear came on all that dwelt round about them*. (Luke 1:65) But perhaps, since Elias was expected to appear before the coming of Christ near the end, they may seem to put the question figuratively, Art thou he who announcest the coming of Christ at the end of the world? to which he answers, *I am not*. But there is in fact nothing strange in supposing that John's birth might not have been known to all. For as in the case of our Saviour many knew Him to be born of Mary, and yet some wrongly imagined that He was John the Baptist, or Elias, or one of the Prophets; so in the case of John, some were not unacquainted with the fact of his being son of Zacharias, and yet some may have been in doubt whether he were not the Elias who was expected. Again, inasmuch as many prophets had arisen in Israel, but one was especially looked forward to, of whom Moses had prophesied, *The Lord thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me; unto Him shall ye hearken:* (Deut. 18:15) they ask him in the third place, not simply whether he is a prophet, but with the article prefixed, *Art thou that Prophet?* For every one of the prophets in succession had signified to the people of Israel that he was not the one whom Moses had prophesied of; who, like Moses, was to stand in the midst between God and man, and deliver a testament, sent from God to His disciples. They did not however apply this name to Christ, but thought that He was to be a different person; whereas

John knew that Christ was that Prophet, and therefore to this question, *he answered, No.*

AUGUSTINE. (in Joan. Tr. iv. c. 8.) Or because John was more than a prophet: for that the prophets announced Him afar off, but John pointed Him out actually present.

Then said they unto him, Who art thou? that we may give an answer to them that sent us. What sayest thou of thyself?

CHRYSOSTOM. (Hom. xvi. [xv.] 2.) You see them here pressing him still more strongly with their questions, while he on the other hand quietly puts down their suspicions, where they are untrue, and establishes the truth in their place: saying, *I am the voice of one crying in the wilderness.*

AUGUSTINE. (Tr. iv. c. 7.) So spoke Esaias: the prophecy was fulfilled in John the Baptist.

GREGORY. (Hom. vii. c. 2) Ye know that the only-begotten Son is called the Word of the Father. Now we know, in the case of our own utterance, the voice first sounds, and then the word is heard. Thus John declares himself to be the voice, i. e. because he precedes the Word, and, through his ministry, the Word of the Father is heard by man.

ORIGEN. (in Joan. tom. vi. c. 12.) Heracleon, in his discussion on John and the Prophets, infers that because the Saviour was the Word, and John the voice, therefore the whole of the prophetic order was only sound. To which we reply, that, if the trumpet gives an uncertain sound, who shall prepare himself for the battle? If the voice of prophecy is nothing but sound, why does the Saviour send us to it, saying, *Search the Scriptures?* (John 5:39) But John calls himself the voice, not that crieth, but *of one that crieth* in the wilderness; viz. of Him Who stood and cried, *If any man thirst, let him come unto Me and drink.* (John 7:37) He *cries*, in order that those at a distance may hear him, and understand from the loudness of the sound, the vastness of the thing spoken of.

THEOPHYLACT. (in loc.) Or because he declared the truth plainly, while all who were under the law spoke obscurely.

GREGORY. (Hom. vii. in Ev. c. 2) John crieth *in the wilderness*, because it is to forsaken and destitute Judæa that he bears the consolatory tidings of a Redeemer.

ORIGEN. (tom. vi. c. 10. 11.) There is need of the voice *crying in the wilderness*, that the soul, forsaken by God, may be recalled to making straight the way of the Lord, following no more the crooked paths of the serpent. This has reference both to the contemplative life, as enlightened by truth, without mixture of falsehood, and to the practical, as following up the correct perception by the suitable action. Wherefore he adds, *Make straight the way of the Lord, as saith the prophet, Esaias*.

GREGORY. (Hom. vii. in Evang. c. 2) The way of the Lord is made straight to the heart, when the word of truth is heard with humility; the way of the Lord is made straight to the heart, when the life is formed upon the precept.

1:24–28

24. And they which were sent were of the Pharisees.

25. And they asked him, and said unto him, Why baptizest thou then, if thou be not that Christ, nor Elias, neither that prophet?

26. John answered them, saying, I baptize with water: but there standeth one among you, whom ye know not;

27. He it is, who coming after me is preferred before me, whose shoe's latchet I am not worthy to unloose.

28. These things were done in Bethabara beyond Jordan, where John was baptizing.

ORIGEN. (in Joan. tom. vi. c. 13.) The questions of the priests and Levites being answered, another mission comes from the Pharisees: *And they that were sent were of the Pharisees*. So far as it is allowable to form a conjecture from the discourse itself here, I should say that it was the third occasion of John's giving his witness. Observe the mildness of the former

question, so befitting the priestly and levitical character, *Who art thou?* There is nothing arrogant or disrespectful, but only what becomes true ministers of God. The Pharisees however, being a sectarian body, as their name implies, address the Baptist in an importunate and contumelious way. *And they said, Why baptizest thou then, if thou be not that Christ, neither Elias, neither that Prophet?* not caring about information, but only wishing to prevent him baptizing. Yet the very next thing they did, was to come to John's baptism. The solution of this is, that they came not in faith, but hypocritically, because they feared the people.

CHRYSOSTOM. (Hom. xvi. [al. xv.] 2.) Or, those very same priests and Levites were of the Pharisees, and, because they could not undermine him by blandishments, began accusing, after they had compelled him to say what he was not. And they asked him, saying, *Why baptizest thou then, if thou art not the Christ, neither Elias, neither that Prophet?* As if it were an act of audacity in him to baptize, when he was neither the Christ, nor His precursor, nor His proclaimer, i. e. *that Prophet*.

GREGORY. (Hom. vii. in Evang c. 3) A saint, even when perversely questioned, is never diverted from the pursuit of goodness. Thus John to the words of envy opposes the words of life: *John answered them, saying, I indeed baptize with water.*

ORIGEN. (in Joan. tom. vi. c. 15.) For how would the question, *Why then baptizest thou*, be replied to in any other way, than by setting forth the carnal nature of his own baptism?

GREGORY. (Hom. vii. in Evang. c. 3) John baptizeth not with the Spirit, but with water; not being able to remit sins, he washes the bodies of the baptized with water, but not their souls with pardon. Why then doth he baptize, when he doth not remit sins by baptism? To maintain his character of forerunner. As his birth preceded our Lord's, so doth his baptism precede our Lord's baptism. And he who was the forerunner of Christ in His preaching, is forerunner also in His baptism, which was the imitation of that Sacrament. And withal he announces the mystery of our redemption, saying that He, the Redeemer, is standing in the midst of men, and they know it not: *There standeth one among you, whom ye know not:* for our Lord, when He appeared in the flesh, was visible in body, but in majesty invisible.

CHRYSTOM. (xvi. 3.) *One among you*. It was fitting that Christ should mix with the people, and be one of the many, shewing every where His humility. *Whom ye know not*; i. e. not, in the most absolute and certain sense; not, who He is, and whence He is.

AUGUSTINE. (Tr. iv. c. 9.) In His low estate He was not seen; and therefore the candle was lighted.

THEOPHYLACT. (in loc.) Or it was, that our Lord was in the midst of the Pharisees; and they not knowing Him. For they thought that they knew the Scriptures, and therefore, inasmuch as our Lord was pointed out there, He was in the midst of them, i. e. in their hearts. But they knew Him not, inasmuch as they understood not the Scriptures. Or take another interpretation. He was in the midst of them, as mediator between God and man, wishing to bring them, the Pharisees, to God. But they knew Him not.

ORIGEN. (in Joan. tom. vi. c. 15.) Or thus; Having said, *I indeed baptize with water*, in answer to the question, *Why baptizest thou then?*—to the next, *If thou be not Christ?* he replies by declaring the preexistent substance of Christ; that it was of such virtue, that though His Godhead was invisible, He was present to every one, and pervaded the whole world; as is conveyed in the words; *There standeth one among you*. For He it is, Who hath diffused Himself through the whole system of nature, insomuch that every thing which is created, is created by Him; *All things were made by Him*. Whence it is evident that even those who enquired of John, *Why baptizest thou then?* had Him among them. Or, the words, *There standeth one among you*, are to be understood of mankind generally. For, from our character as rational beings, it follows that the word ^s exists in the centre of us, because the heart, which is the spring of motion within us, is situated in the centre of the body. Those then who carry the word within them, but are ignorant of its nature, and the source and beginning and the way in which it resides in them; these, hearing the word within them, know it not. But John recognised Him, and reproached the Pharisees, saying, *Whom ye know not*. For, though expecting Christ's coming, the Pharisees had formed no lofty conception of Him, but supposed that He would only be a holy man: wherefore he briefly refutes their ignorance, and the false ideas that they had of His excellence. He saith, *standeth*; for as the Father standeth, i. e.

exists without variation or change, so standeth the Word ever in the work of salvation, though It assume flesh, though It be in the midst of men, though It stand invisible. Lest any one however should think that the invisible One Who cometh to all men, and to the universal world, is different from Him Who was made man, and appeared on the earth, he adds, *He that cometh after me*; i. e. Who will appear after me. The *after* however here has not the same meaning that it has, when Christ calls us *after* Him; for there we are told to follow after Him, that by treading in His steps, we may attain to the Father; but here the word is used to intimate what should follow upon John's teaching; for he came that all may believe, having by his ministry been fitted gradually by lesser things, for the reception of the perfect Word. Therefore he saith, *He it is Who cometh after me*.

CHRYSOSTOM. (Hom. xvi. [al. xv.] 3.) As if he said, Do not think that every thing is contained in my baptism; for if my baptism were perfect, another would not come after me with another baptism. This baptism of mine is but an introduction to the other, and will soon pass away, like a shadow, or an image. There is One coming after me to establish the truth: and therefore this is not a perfect baptism; for, if it were, there would be no room for a second: and therefore he adds, *Who is made before me*: i. e. is more honourable, more lofty.

GREGORY. (Hom. vii. in Ev. c. 3) *Made before me*, i. e. preferred before me. He comes after me, that is, He is born after me; He is made before me, that is, He is preferred to me.

CHRYSOSTOM. (Hom. xvi. [al. xv.] 3.) But lest thou shouldest think this to be the result of comparison, he immediately shews it to be a superiority beyond all comparison; *Whose shoe's latchet I am not worthy to unloose*: as if He said, He is so much before me, that I am unworthy to be numbered among the lowest of His attendants: the unloosing of the sandal being the very lowest kind of service.

AUGUSTINE. (Tr. iv.) To have pronounced himself worthy even of unloosing His shoe's latchet, he would have been thinking too much of himself.

GREGORY. (Hom. vii. in Ev. c. 3) Or thus: It was a law of the old dispensation, that, if a man refused to take the woman, who of right came to him, to wife, he who by right of relationship came next to be the husband, should unloose his shoe. Now in what character did Christ appear in the world, but as Spouse of the Holy Church? (John 3:29.) John then very properly pronounced himself unworthy to unloose this shoe's latchet: as if he said, I cannot uncover the feet of the Redeemer, for I claim not the title of spouse, which I have no right to. Or the passage may be explained in another way. We know that shoes are made out of dead animals. Our Lord then, when He came in the flesh, put on, as it were, shoes; because in His Divinity He took the flesh of our corruption, wherein we had of ourselves perished. And the latchet of the shoe, is the seal upon the mystery. John is not able to unloose the shoe's latchet; i. e. even he cannot penetrate into the mystery of the Incarnation. So he seems to say: What wonder that He is preferred before me, Whom, being born after me, I contemplate, yet the mystery of Whose birth I comprehend not.

ORIGEN. (tom. vi. in Joan.) The place has been understood not amiss thus by a certain person¹; I am not of such importance, as that for my sake He should descend from this high abode, and take flesh upon Him, as it were a shoe.

CHRYSOSTOM. (Hom. xvii. [al. xvi.] 1. in Joan.) John having preached the thing concerning Christ publicly and with becoming liberty, the Evangelist mentions the place of His preaching: *These things were done in Bethany beyond Jordan, where John was baptizing*. For it was in no house or corner that John preached Christ, but beyond Jordan, in the midst of a multitude, and in the presence of all whom He had baptized. Some copies read more correctly Bethabara: for Bethany was not beyond Jordan, or in the desert, but near Jerusalem.

GLOSS. Or we must suppose two Bethanies; one over Jordan, the other on this side, not far from Jerusalem, the Bethany where Lazarus was raised from the dead.

CHRYSOSTOM. (Hom. xvii.) He mentions this too for another reason, viz. that as He was relating events which had only recently happened, He might,

by a reference to the place, appeal to the testimony of those who were present and saw them.

ALCUIN. The meaning of Bethany is, house of obedience; by which it is intimated to us, that all must approach to baptism, through the obedience of faith.

ORIGEN. (tom. vi. c. 24.) Bethabara means house of preparation; which agreeth with the baptism of Him, who was making ready a people prepared for the Lord. (c. 25. et seq.). Jordan, again, means, “their descent.” Now what is this river but our Saviour, through Whom coming into this earth all must be cleansed, in that He came down not for His own sake, but for theirs. This river it is which separateth the lots given by Moses, from those given by Jesus; its streams make glad the city of God. (c. 29). As the serpent lies hid in the Egyptian river, so doth God in this; for the Father is in the Son. Wherefore whosoever go thither to wash themselves, lay aside the reproach of Egypt, (Joshua 5:9.) are made meet to receive the inheritance, are cleansed from leprosy, (2 Kings 5:14.) are made capable of a double portion of grace, and ready to receive the Holy Spirit; (2 Kings 2:9.) nor doth the spiritual dove light upon any other river. John again baptizes *beyond* Jordan, as the precursor of Him Who came not to call the righteous, but sinners to repentance.

1:29–31

29. The next day John seeth Jesus coming to him, and saith, Behold the Lamb of God, which taketh away the sin of the world.

30. This is he of whom I said, After me cometh a man which is preferred before me: for he was before me.

31. And I knew him not: but that he should be made manifest to Israel, therefore am I come baptizing with water.

ORIGEN. (tom. vi. c. 30.) After this testimony, Jesus is seen coming to John, not only persevering in his confession, but also advanced in goodness: as is intimated by the second day. Wherefore it is said, *The next day John seeth Jesus coming to him*. Long before this, the Mother of Jesus, as soon as

she had conceived Him, went to see the mother of John then pregnant; and as soon as the sound of Mary's salutation reached the ears of Elisabeth, John leaped in the womb: but now the Baptist himself after his testimony seeth Jesus coming. Men are first prepared by hearing from others, and then see with their own eyes. The example of Mary going to see Elisabeth her inferior, and the Son of God going to see the Baptist, should teach us modesty and fervent charity to our inferiors. What place the Saviour came from when He came to the Baptist we are not told here; but we find it in Matthew, *Then cometh Jesus from Galilee to Jordan unto John to be baptized of him.* (Matt. 3:13)

CHRYSTOM. (Hom. xvii. [al. xvi.].) Or; Matthew relates directly Christ's coming to His baptism, John His coming a second time subsequent to His baptism, as appears from what follows: *I saw the Spirit descending, &c.* The Evangelists have divided the periods of the history between them; Matthew passing over the part before John's imprisonment, and hastening to that event; John chiefly dwelling on what took place before the imprisonment. Thus he says, *The next day John seeth Jesus coming to him.* But why did He come to him the next day after His baptism? Having been baptized with the multitude, He wished to prevent any from thinking that He came to John for the same reason that others did, viz. to confess His sins, and be washed in the river unto repentance. He comes therefore to give John an opportunity of correcting this mistake; which John accordingly did correct; viz. by those words, *Behold the Lamb of God, which taketh away the sin of the world.* For He Who was so pure, as to be able to absolve other men's sins, evidently could not have come thither for the sake of confessing His own; but only to give John an opportunity of speaking of Him. He came too the next day, that those who had heard the former testimonies of John, might hear them again more plainly; and other besides. For he saith, *Behold the Lamb of God*, signifying that He was the one of old sought after, and reminding them of the prophecy of Isaiah, and of the shadows of the Mosaic law, in order that through the figure he might the easier lead them to the substance.

AUGUSTINE. (Tr. iv. c. 10.) If the Lamb of God is innocent, and John is the lamb, must he not be innocent? But all men come of that stock of which David sings sorrowing, *Behold, I was conceived in wickedness.* (Ps. 51:5)

He then alone was the Lamb, who was not thus conceived; for He was not conceived in wickedness, nor in sin did His mother bear Him in her womb, Whom a virgin conceived, a virgin brought forth, because that in faith she conceived, and in faith received.

ORIGEN. (tom. vi. c. 32. et seq.) But whereas five kinds of animals are offered in the temple, three beasts of the field, a calf, a sheep, and a goat; and two fowls of the air, a turtle dove and a pigeon; and of the sheep kind three are introduced, the ram, the ewe, the lamb; of these three he mentions only the lamb; the lamb, as we know, being offered in the daily sacrifice, one in the morning, and one in the evening. But what other daily offering can there be, that can be meant to be offered by a reasonable nature, except the perfect Word, typically called the Lamb? This sacrifice, which is offered up as soon as the soul begins to be enlightened, shall be accounted as a morning sacrifice, referring to the frequent exercise of the mind in divine things; for the soul cannot continually apply to the highest objects because of its union with an earthly and gross body. By this Word too, Which is Christ the Lamb, we shall be able to reason on many things, and shall in a manner attain to Him in the evening, while engaged with things of the body^t. But He Who offered the lamb for a sacrifice, was God hid in human form, the great Priest, He who saith below, *No man taketh it (My life) from Me, but I lay it down of Myself:* (John 10:18) whence this name, *the Lamb of God:* for He carrying our sorrows, (Isaiah 53:4. 1 Pet. 2:24.) and taking away the sins of the whole world, hath undergone death, as it were baptism. (Luke 12:50.) For God suffers no fault to pass uncorrected; but punishes it by the sharpest discipline.

THEOPHYLACT. (in loc.) He is called the Lamb of God, because God the Father accepted His death for our salvation, or, in other words, because He delivered Him up to death for our sakes. For just as we say, This is the offering of such a man, meaning the offering made by him; in the same sense Christ is called the Lamb of God Who gave His Son to die for our salvation. And whereas that typical lamb did not take away any man's sin, this one hath taken away the sin of the whole world, rescuing it from the danger it was in from the wrath of God. Behold Him¹ *Who taketh away the sin of the world:* he saith not, who *will* take, but, *Who taketh away the sin of the world;* as if He were always doing this. For He did not then only take it

away when He suffered, but from that time to the present, He taketh it away; not by being always crucified, for He made one sacrifice for sins, but by ever washing it by means of that sacrifice.

GREGORY. (Moral. viii. c. 32.) But then only will sin be entirely taken away from the human race, when our corruption has been turned to a glorious incorruption. We cannot be free from sin, so long as we are held in the death of the body.

THEOPHYLACT. (in loc.) Why does he say *the sin* of the world, not sins? Because he wished to express sin universally: just as we say commonly, that man was cast out of paradise; meaning the whole human race.

GLOSS. Or by the sin of the world is meant original sin, which is common to the whole world: which original sin, as well as the sins of every one individually, Christ by His grace remits.

AUGUSTINE. (Tr. iv. c. 10, 11.) For He Who took not sin from our nature, He it is Who taketh away our sin. Some say, We take away the sins of men, *because* we are holy; for if he, who baptizes, is not holy, how can he take away the other's sin, seeing he himself is full of sin? Against these reasoners let us point to the text; *Behold Him Who taketh away the sin of the world*; in order to do away with such presumption in man towards man.

ORIGEN. (tom. vi. c. 36.) As there was a connexion between the other sacrifices of the law, and the daily sacrifice of the lamb, in the same way the sacrifice of this Lamb has its reflexion in the pouring out of the blood of the Martyrs, by whose patience, confession, and zeal for goodness, the machinations of the ungodly are frustrated.

THEOPHYLACT. (in loc.) John having said above to those who came from the Pharisees, that there stood one among them whom they knew not, he here points Him out to the persons thus ignorant: *This is He of whom I said, After me cometh a man which is preferred before me*. Our Lord is called a *man*, in reference to His mature age, being thirty years old when He was baptized: or in a spiritual sense, as the Spouse of the Church; in which sense St. Paul speaks, *I have espoused you to one husband, that I may present you as a chaste virgin to Christ*. (2 Cor. 11:2)

AUGUSTINE. (Tr. iv.) He *cometh after me*, because he was born after me: He *is made before me*, because He is preferred to me.

GREGORY. (Hom. vii. in Ev. c. 3) He explains the reason of this superiority, in what follows: *For He was before me*; as if his meaning was; And this is the reason of His being superior to me, though born after me, viz. that He is not circumscribed by the time of His nativity. He Who was born of His mother in time, was begotten of His Father out of time.

THEOPHYLACT. (in loc.) Attend, O Arius. He saith not, He was created before me, but *He was before me*. Let the false sect of Paul of Samosata attend. They will see that He did not derive His original existence from Mary; for if He derived the beginning of His being from the Virgin, how could He have been before His precursor? it being evident that the precursor preceded Christ by six months, according to the human birth.

CHRYSOSTOM. (Hom. xvii. [al. xvi.] 2.) That He might not seem however to give His testimony from any motive of friendship or kindred, in consequence of his being related to our Lord according to the flesh, he says, *I knew Him not*. John could not of course know Him, having lived in the desert. And the miraculous events of Christ's childhood, the journey of the Magi, and such like, were now a long time past; John having been quite an infant, when they happened. And throughout the whole of the interval, He had been absolutely unknown: insomuch that John proceeds, *But that He should be made manifest to Israel, therefore am I come baptizing with water*. (And hence it is clear that the miracles said to have been performed by Christ in His childhood, are false and fictitious. For if Jesus had performed miracles at this early age, he would not have been unknown to John, nor would the multitude have wanted a teacher to point Him out.) Christ Himself then did not want baptism; nor was that washing for any other reason, than to give a sign beforehand of faith in Christ. For John saith not, in order to change men, and deliver from sin, but, *that he should be made manifest in Israel*, have I come baptizing. But would it not have been lawful for him to preach, and bring crowds together, without baptizing? Yes: but this was the easier way, for he would not have collected such numbers, had he preached without baptizing.

AUGUSTINE. (Tr. iv. c. 12, 13.) Now when our Lord became known, it was unnecessary to prepare a way for Him; for to those who knew Him, He became His own way. And therefore John's baptism did not last long, but only so long as to shew our Lord's humility. (Tr. v. c. 5.). Our Lord received baptism from a servant, in order to give us such a lesson of humility as might prepare us for receiving the grace of baptism. And that the servant's baptism might not be set before the Lord's, others were baptized with it; who after receiving it, had to receive our Lord's baptism: whereas those who first received our Lord's baptism, did not receive the servant's after.

1:32–34

32. And John bare record, saying, I saw the Spirit descending from heaven like a dove, and it abode upon him.

33. And I knew him not: but he that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending, and remaining on him, the same is he which baptizeth with the Holy Ghost.

34. And I saw, and bare record that this is the Son of God.

CHRYSTOSTOM. (Hom. xvii. [al. xvi.] 2.) John having made a declaration, so astonishing to all his hearers, viz. that He, whom he pointed out, did of Himself take away the sins of the world, confirms it by a reference to the Father and the Holy Spirit. For John might be asked, how did you know Him? Wherefore he replies beforehand, by the descent of the Holy Spirit: *And John bare record, saying, I saw the Spirit descending from heaven like a dove, and it abode upon him.*

AUGUSTINE. (de Trin. xv. c. 46. [26.]) This was not however the first occasion of Christ's receiving the unction of the Holy Spirit: viz. Its descent upon Him at His baptism; wherein He condescended to prefigure His body, the Church, wherein those who are baptized receive preeminently the Holy Spirit. For it would be absurd to suppose that at thirty years old, (which was His age, when He was baptized by John,) He received for the first time the Holy Spirit: and that, when He came to that baptism, as He was without sin, so was He without the Holy Spirit. For if even of His servant and forerunner John it is written, *He shall be filled with the Holy Ghost, even from His*

mother's womb; if He, though sprung from His father's seed, yet received the Holy Ghost, when as yet He was only formed in the womb; what ought we to think and believe of Christ, whose very flesh had not a carnal but spiritual conception?

AUGUSTINE. (de Agon. Christiano, c. 24. [22.]) We do not attribute to Christ only the possession of a real body, and say that the Holy Spirit assumed a false appearance to men's eyes: for the Holy Spirit could no more, in consistency with His nature, deceive men, than could the Son of God. The Almighty God, Who made every creature out of nothing, could as easily form a real body of a dove, without the instrumentality of other doves, as He made a real body in the womb of the Virgin, without the seed of the male.

AUGUSTINE. (in Joan. Tr. vi. sparsim) The Holy Ghost was made to appear visibly in two ways: as a dove, upon our Lord at His baptism; and as a flame upon His disciples, when they were met together: the former shape denoting simplicity, the latter fervency. The dove intimates that souls sanctified by the Spirit should have no guile; the fire, that in that simplicity there should not be coldness. Nor let it disturb thee, that the tongues are cloven; fear no division; unity is assured to us in the dove. It was meet then that the Holy Spirit should be thus manifested descending upon our Lord; in order that every one who had the Spirit might know, that he ought to be simple as a dove, and be in sincere peace with the brethren. The kisses of doves represent this peace. Ravens kiss, but they tear also; but the nature of the dove is most alien to tearing. Ravens feed on the dead, but the dove eats nothing but the fruits of the earth. If doves moan in their love, marvel not that He Who appeared in the likeness of a dove, the Holy Spirit, *maketh intercession for us with groanings that cannot be uttered*. (Rom. 8:26) The Holy Spirit however groaneth not in Himself, but in us: He maketh us to groan. And he who groaneth, as knowing that, so long as He is under the burden of this mortality, he is absent from the Lord, groaneth well: it is the Spirit that hath taught him to groan. But many groan because of earthly calamities; because of losses which disquiet them, or bodily sickness which weigh heavily on them: they groan not, as doth the dove. What then could more fitly represent the Holy Spirit, the Spirit of unity, than the dove? as He saith Himself to His reconciled Church, *My dove is one*. (Cant. 6:9) What

could better express humility, than the simplicity and moaning of a dove? Wherefore on this occasion it was that there appeared the very most Holy Trinity, the Father in the voice which said, *Thou art My beloved Son*; the Holy Spirit in the likeness of the dove. (Matt. 28:19) In that Trinity the Apostles were sent to baptize, i. e. in the name of the Father, and of the Son, and of the Holy Ghost.

GREGORY. (Moral. liv. [90.]) He saith, *Abode upon Him*: for the Holy Spirit visits all the faithful; but on the Mediator alone does He abide for ever in a peculiar manner; never leaving the Son's Humanity, even as He proceeds Himself from the Son's Divinity. But when the disciples are told of the same Spirit, (John 14:17.) He shall dwell with you, how is the abiding of the Spirit a peculiar sign of Christ? This will appear if we distinguish between the different gifts of the Spirit. As regards those gifts which are necessary for attaining to life, the Holy Spirit ever abides in all the elect; such are gentleness, humility, faith, hope, charity: but with respect to those, which have for their object, not our own salvation, but that of others, he does not always abide, but sometimes withdraws, and ceases to exhibit them; that men may be more humble in the possession of His gifts. But Christ had all the gifts of the Spirit, uninterruptedly always.

CHRYSOSTOM. (Hom. xvii [al. xvi.] 2. in Joan.) Should any however think that Christ really wanted the Holy Spirit, in the way that we do, he corrects this notion also, by informing us that the descent of the Holy Ghost took place only for the purpose of manifesting Christ: *And I knew Him not: but He that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending, and remaining on Him, the same is He which baptizeth with the Holy Ghost.*

AUGUSTINE. (Tr. v. c. i.) But who sent John? If we say the Father, we say true; if we say the Son, we say true. But it would be truer to say, the Father and the Son. How then knew he not Him, by Whom he was sent? For if he knew not Him, by Whom he wished to be baptized, it was rash in him to say, *I have need to be baptized by Thee*. So then he knew Him; and why saith he, *I knew Him not*?

CHRYSOSTOM. (Hom. xvii. [al. xvi.] c. 3. in Joan.) When he saith, *I knew Him not*, he is speaking of time past, not of the time of his baptism, when he

forbad Him, saying, *I have need to be baptized of Thee.*

AUGUSTINE. (Tr. iv. v. and vi. sparsim.) Let us turn to the other Evangelists, who relate the matter more clearly, and we shall find most satisfactorily, that the dove descended when our Lord ascended from the water. If then the dove descended after baptism, but John said before the baptism, *I have need to be baptized of Thee*, he knew Him before His baptism also. How then said he, *I knew him not, but He which sent me to baptize?* Was this the first revelation made to John of Christ's person, or was it not rather a fuller disclosure of what had been already revealed? John knew the Lord to be the Son of God, knew that He would baptize with the Holy Ghost: for before Christ came to the river, many having come together to hear John, he said unto them, *He that cometh after me is mightier than I: He shall baptize you with the Holy Ghost and with fire.* (Matt. 3:11) What then? He did not know that our Lord (lest Paul or Peter might say, my baptism, as we find Paul did say, my Gospel,) would have and retain to Himself the power of baptism, the ministering of it however passing to good and bad indiscriminately. What hindrance is the badness of the minister, when the Lord is good? So then we baptize again after John's baptism; after a homicide's we baptize not: because John gave his own baptism, the homicide gives Christ's; which is so holy a sacrament, that not even a homicide's ministration can pollute it. Our Lord could, had He so willed, have given power to any servant of His to give baptism as it were in His own stead; and to the baptism, thus transferred to the servant, have imparted the same power, that it would have had, when given by Himself. But this He did not choose to do; that the hope of the baptized might be directed to Him, Who had baptized them; He wished not the servant to place hope in the servant. And again, had He given this power to servants, there would have been as many baptisms as servants; as there had been *the baptism of John*, so should we have had the baptism of Paul and of Peter. It is by this power then, which Christ retains in His own possession exclusively, that the unity of the Church is established; of which it is said, *My dove is one.* (Cant. 6:9) A man may have a baptism besides the dove; but that any besides the dove should profit, is impossible.

CHRYSOSTOM. (Hom. xvii. [al. xvi.] 3.) The Father having sent forth a voice proclaiming the Son, the Holy Spirit came besides, bringing the voice

upon the head of Christ, in order that no one present might think that what was said of Christ, was said of John. But it will be asked: How was it that the Jews believed not, if they saw the Spirit? Such sights however require the mental vision, rather than the bodily. If those who saw Christ working miracles were so drunken with malice, that they denied what their own eyes had seen, how could the appearance of the Holy Spirit in the form of a dove overcome their incredulity? Some say however that the sight was not visible to all, but only to John, and the more devotional part. But even if the descent of the Spirit, as a dove, was visible to the outward eye, it does not follow that because all saw it, all understood it. Zacharias himself, Daniel, Ezechiel, and Moses saw many things, appearing to their senses, which no one else saw: and therefore John adds, *And I saw and bare record that this is the Son of God*. He had called Him the Lamb before, and said that He would baptize with the Spirit; but he had nowhere called Him the Son before.

AUGUSTINE. (Tr. vii. in Joan.) It was necessary that the Only Son of God should baptize, not an adopted son. Adopted sons are ministers of the Only Son: but though they have the ministration, the Only one alone has the power.

1:35–36

35. Again the next day after John stood, and two of his disciples;

36. And looking upon Jesus as he walked, he saith, Behold the Lamb of God!

CHRYSTOSTOM. (Hom. xviii. [al. xvii.] 1.) Many not having attended to John's words at first, he rouses them a second time: *Again the next day after John stood, and two of his disciples*.

BEDE. (Hom. in Vigil. S. And.) John *stood*, because he had ascended that citadel of all excellences, from which no temptations could cast him down: his disciples stood with him, as stout-hearted followers of their master.

CHRYSTOSTOM. (Hom. xviii. [al. xvii.] c. 2.) But wherefore went he not all about, preaching in every place of Judæa; instead of standing near the river,

waiting for His coming, that he might point Him out? Because he wished this to be done by the works of Christ Himself. And observe how much greater an effort was produced; He struck a small spark, and suddenly it rose into a flame. Again, if John had gone about and preached, it would have seemed like human partiality, and great suspicion would have been excited. Now the Prophets and Apostles all preached Christ absent; the former before His appearance in the flesh, the latter after His assumption. But He was to be pointed out by the eye, not by the voice only; and therefore it follows: *And looking upon Jesus as He walked, he saith, Behold the Lamb of God!*

THEOPHYLACT. Looking he saith, as if signifying by his looks his love and admiration for Christ.

AUGUSTINE. (Tr. vii. c. 8.) John was the friend of the Bridegroom; he sought not his own glory, but bare witness to the truth. And therefore he wished not his disciples to remain with him, to the hindrance of their duty to follow the Lord; but rather shewed them whom they should follow, saying, *Behold the Lamb of God.*

CHRYSOSTOM. (Hom. xviii. 1. in Joan.) He makes not a long discourse, having only one object before him, to bring them and join them to Christ; knowing that they would not any further need his witness. (c. 2.). John does not however speak to his disciples alone, but publicly in the presence of all. And so, undertaking to follow Christ, through this instruction common to all, they remained thenceforth firm, following Christ for their own advantage, not as an act of favour to their master ^x. John does not exhort: he simply gazes in admiration on Christ, pointing out the gift ^y He came to bestow, the cleansing from sin: and the mode in which this would be accomplished: both of which the word *Lamb* testifies to. *Lamb* has the article affixed to it, as a sign of preeminence.

AUGUSTINE. (Tr. vii. c. 5.) For He alone and singly is the Lamb without spot, without sin; not because His spots are wiped off, but because He never had a spot. He alone is the Lamb of God, for by His blood alone can men be redeemed. (c. 6). This is the Lamb whom the wolves fear; even the slain Lamb, by whom the lion was slain.

BEDE. (Hom. 1) The Lamb therefore he calls Him; for that He was about to give us freely His fleece, that we might make of it a wedding garment; i. e. would leave us an example of life, by which we should be warmed into love.

ALCUIN. John *stands* in a mystical sense, the Law having ceased, and Jesus comes, bringing the grace of the Gospel, to which that same Law bears testimony. Jesus *walks*, to collect disciples.

BEDE. (Hom. in Vigil. S. And.) The *walking* of Jesus has a reference to the economy of the Incarnation, by means of which He has condescended to come to us, and give us a pattern of life.

1:37–40

37. And the two disciples heard him speak, and they followed Jesus.

38. Then Jesus turned, and saw them following, and saith unto them, What seek ye? They said unto Him, Rabbi, (which is to say, being interpreted, Master,) where dwellest thou?

39. He saith unto them, Come and see. They came and saw where he dwelt, and abode with him that day: for it was about the tenth hour.

40. One of the two which heard John speak, and followed him, was Andrew, Simon Peter's brother.

ALCUIN. John having borne witness that Jesus was the Lamb of God, the disciples who had been hitherto with him, in obedience to his command, followed Jesus: *And the two disciples heard him speak, and they followed Jesus.*

CHRYSTOSTOM. (Hom. xviii. 1 et sq.) Observe; when he said, *He that cometh after me is made before me*, and, *Whose shoe's latchet I am not worthy to unloose*, he gained over none; but when he made mention of the economy, and gave his discourse a humbler turn, saying, *Behold the Lamb of God*, then his disciples followed Christ. For many persons are less influenced by the thoughts of God's greatness and majesty, than when they

hear of His being man's Helper and Friend; or any thing pertaining to the salvation of men. Observe too, when John says, *Behold the Lamb of God*, Christ says nothing. The Bridegroom stands by in silence; others introduce Him, and deliver the Bride into His hands; He receives her, and so treats her that she no longer remembers those who gave her in marriage. Thus Christ came to unite to Himself the Church; He said nothing Himself; but John, the friend of the Bridegroom, came forth, and put the Bride's right hand in His; i. e. by his preaching delivered into His hands men's souls, whom receiving He so disposed of, that they returned no more to John. And observe farther; As at a marriage the maiden goes not to meet the bridegroom, (even though it be a king's son who weds a humble handmaid,) but he hastens to her; so is it here. For human nature ascended not into heaven, but the Son of God came down to human nature, and took her to His Father's house. Again; There were disciples of John who not only did not follow Christ, but were even enviously disposed toward Him; but the better part heard, and followed; not from contempt of their former master, but by his persuasion; because he promised them that Christ would baptize with the Holy Ghost. And see with what modesty their zeal was accompanied. They did not straight way go and interrogate Jesus on great and necessary doctrines, nor in public, but sought private converse with Him; for we are told that *Jesus turned, and saw them following, and saith unto them, What seek ye?* Hence we learn, that when we once begin to form good resolutions, God gives us opportunities enough of improvement. Christ asks the question, not because He needed to be told, but in order to encourage familiarity and confidence, and shew that He thought them worthy of His instructions.

THEOPHYLACT. (in loc.) Observe then, that it was upon those who followed Him, that our Lord turned His face and looked upon them. Unless thou by thy good works follow Him, thou shalt never be permitted to see His face, or enter into His dwelling.

ALCUIN. The disciples followed behind His back, in order to see Him, and did not see His face. So He turns round, and, as it were, lowers His majesty, that they might be enabled to behold His face.

ORIGEN. (tom. ii. c. 29.) Perhaps it is not without a reason, that after six testimonies John ceases to bear witness, and Jesus asks seventhly, *What seek ye?*

CHRYSTOSTOM. (Hom. xviii. in Joan. sparsim) And besides following Him, their questions shewed their love for Christ; *They said unto Him, Rabbi, (which is, being interpreted, Master,) where dwellest Thou?* They call Him, Master, before they have learnt any thing from Him; thus encouraging themselves in their resolution to become disciples, and to shew the reason why they followed.

ORIGEN. An avowal, befitting persons who came from hearing John's testimony. They put themselves under Christ's teaching, and express their desire to see the dwelling of the Son of God.

ALCUIN. They do not wish to be under His teaching for a time only, but enquire where He abides; wishing an immediate initiation in the secrets of His word, and afterwards meaning often to visit Him, and obtain fuller instruction. And, in a mystical sense too, they wish to know in whom Christ dwells, that profiting by their example they may themselves become fit to be His dwelling. Or, their seeing Jesus walking, and straightway enquiring where He resides, is an intimation to us, that we should, remembering His Incarnation, earnestly entreat Him to shew us our eternal habitation. The request being so good a one, Christ promises a free and full disclosure. *He saith unto them, Come and see:* that is to say, My dwelling is not to be understood by words, but by works; *come*, therefore, by believing and working, and then *see* by understanding.

ORIGEN. (tom. ii. c. 29.) Or perhaps *come*, is an invitation to action; *see*, to contemplation.

CHRYSTOSTOM. (Hom. xviii. [al. xvii.] 3.) Christ does not describe His house and situation, but brings them after Him, shewing that he had already accepted them as His own. He says not, It is not the time now, to-morrow ye shall hear if ye wish to learn; but addresses them familiarly, as friends who had lived with him a long time. But how is it that He saith in another place, *The Son of man hath not where to lay His head?* (Matt. 8:20) when here He says, *Come and see* where I live? His not having where to lay His

head, could only have meant that He had no dwelling of His own, not that He did not live in a house at all: for the next words are, *They came and saw where He dwelt, and abode with Him that day*. Why they stayed the Evangelist does not say: it being obviously for the sake of His teaching.

AUGUSTINE. (Tr. vii. c. 9.) What a blessed day and night was that! Let us too build up in our hearts within, and make Him an house, whither He may come and teach us.

THEOPHYLACT. *And it was about the tenth hour*. The Evangelist mentions the time of day purposely, as a hint both to teachers and learners, not to let time interfere with their work.

CHRYSOSTOM. (Hom. xviii. 3.) It shewed a strong desire to hear Him, since even at sunset they did not turn from Him. To sensual persons the time after meals is unsuitable for any grave employment, their bodies being overloaded with food. But John, whose disciples these were, was not such an one. His evening was a more abstemious one than our mornings.

AUGUSTINE. (Tr. vii. c. 10.) The number here signifies the law, which was composed of ten commandments. The time had come when the law was to be fulfilled by love, the Jews, who acted from fear, having been unable to fulfil it, and therefore was it at the tenth hour that our Lord heard Himself called, *Rabbi*; none but the giver of the law is the teacher¹ of the law.

CHRYSOSTOM. (Hom. xviii. 3.) One of the two which *heard John speak and followed Him was Andrew, Simon Peter's brother*. Why is the other name left out? Some say, because this Evangelist himself was that other. Others, that it was a disciple of no eminence, and that there was no use in telling his name any more than those of the seventy-two, which are omitted.

ALCUIN. Or it would seem that the two disciples who followed Jesus were Andrew and Philip.

41. He first findeth his own brother Simon, and saith unto him, We have found the Messias, which is, being interpreted, the Christ.

42. And he brought him to Jesus. And when Jesus beheld him, he said, Thou art Simon the son of Jona: thou shalt be called Cephas, which is by interpretation, A stone.

CHRYSTOSTOM. (Hom. xix. 1.) Andrew kept not our Lord's words to himself; but ran in haste to his brother, to report the good tidings: *He first findeth his own brother Simon, and saith unto him, We have found the Messias, which is, being interpreted, the Christ.*

BEDE. (Hom. in Vig. St. Andr.) This is truly to find the Lord; viz. to have fervent love for Him, together with a care for our brother's salvation.

CHRYSTOSTOM. (Hom. xix. [al. xviii.] 1.) The Evangelist does not mention what Christ said to those who followed Him; but we may infer it from what follows. Andrew declares in few words what he had learnt, discloses the power of that Master Who had persuaded them, and his own previous longings after Him. For this exclamation, *We have found*, expresses a longing for His coming, turned to exultation, now that He was really come.

AUGUSTINE. (Tr. vii. c. 13.) Messias in Hebrew, Christus in Greek, Unctus in Latin. Chrism is unction, and He had a special unction, which from Him extended to all Christians, as appears in the Psalm, *God, even Thy God, hath anointed Thee with the oil of gladness above Thy fellows*¹. (Ps. 44, [45]) All holy persons are partakers with Him; but He is specially the Holy of Holies, specially anointed.

CHRYSTOSTOM. (Hom. xix. 1, 2.) And therefore he said not Messias, but *the* Messias. Mark the obedience of Peter from the very first; he went immediately without delay, as appears from the next words: *And he brought him to Jesus*. Nor let us blame him as too yielding, because he did not ask many questions, before he received the word. It is reasonable to suppose that his brother had told him all, and sufficiently fully; but the Evangelists often make omissions for the sake of brevity. But, besides this, it is not absolutely said that he did believe, but only, *He took him to Jesus*; i. e. to learn from the mouth of Jesus Himself, what Andrew had reported. Our

Lord begins now Himself to reveal the things of His Divinity, and to exhibit them gradually by prophecy. For prophecies are no less persuasive than miracles; inasmuch as they are preeminently God's work, and are beyond the power of devils to imitate, while miracles may be phantasy or appearance: the foretelling future events with certainty is an attribute of the incorruptible nature alone: *And when Jesus beheld him, He said, Thou art Simon the son of Jonas; thou shall be called Cephas, which is by interpretation, A stone.*

BEDE. (Hom. i. Temp. Hier. in Vig. S. Andr.) He beheld him not with His natural eye only, but by the insight of His Godhead discerned from eternity the simplicity and greatness of his soul, for which he was to be elevated above the whole Church. In the word Peter, we must not look for any additional meaning, as though it were of Hebrew or Syriac derivation; for the Greek and Latin word Peter, has the same meaning as Cephas; being in both languages derived from *petra*. He is called Peter on account of the firmness of his faith, in cleaving to that Rock, of which the Apostle speaks, *And that Rock was Christ*; (1 Cor. 10:4) which secures those who trust in it from the snares of the enemy, and dispenses streams of spiritual gifts.

AUGUSTINE. (Tr. vii. c. 14.) There was nothing very great in our Lord saying whose son he was, for our Lord knew the names of all His saints, having predestinated them before the foundation of the world. But it was a great thing for our Lord to change his name from Simon to Peter. Peter is from *petra*, rock, which rock is the Church: so that the name of Peter represents the Church. And who is safe, unless he build upon a rock? Our Lord here rouses our attention: for had he been called Peter before, we should not have seen the mystery of the Rock, and should have thought that he was called so by chance, and not providentially. God therefore made him to be called by another name before, that the change of that name might give vividness to the mystery.

CHRYSOSTOM. (Hom. xix. [al. xviii. 2]) He changed the name too to shew that He was the same who done so before in the Old Testament; who had called Abram Abraham, Sarai Sarah, Jacob Israel. Many He had named from their birth, as Isaac and Samson; others again after being named by their parents, as were Peter, and the sons of Zebedee. Those whose virtue

was to be eminent from the first, have names given them from the first; those who were to be exalted afterwards, are named afterwards.

AUGUSTINE. (de Con. Evang. l. ii. c. 17.) The account here of the two disciples on the Jordan, who follow Christ (before he had gone into Galilee) in obedience to John's testimony; viz. of Andrew bringing his brother Simon to Jesus, who gave him, on this occasion, the name of Peter; disagrees considerably with the account of the other Evangelists, viz. that our Lord found these two, Simon and Andrew, fishing in Galilee, and then bid them follow Him: unless we understand that they did not regularly join our Lord when they saw Him on the Jordan; but only discovered who He was, and full of wonder, then returned to their occupations. Nor must we think that Peter first received his name on the occasion mentioned in Matthew, when our Lord says, *Thou art Peter, and upon this rock will I build My Church*; (Mat. 16:18) but rather when our Lord says, *Thou shalt be called Cephas, which is by interpretation, A stone*.

ALCUIN. Or perhaps He does not actually give him the name now, but only fixes beforehand what He afterwards gave him when He said, *Thou art Peter, and upon this rock will I build My Church*. And while about to change his name, Christ wishes to shew that even that which his parents had given him, was not without a meaning. For Simon signifies obedience, Joanna grace, Jona a dove: as if the meaning was; *Thou art an obedient son of grace, or of the dove, i. e. the Holy Spirit*; for thou hast received of the Holy Spirit the humility, to desire, at Andrew's call, to see Me. The elder disdained not to follow the younger; for where there is meritorious faith, there is no order of seniority.

1:43–46

43. The day following Jesus would go forth into Galilee, and findeth Philip, and saith unto him, Follow me.

44. Now Philip was of Bethsaida, the city of Andrew and Peter.

45. Philip findeth Nathanael, and saith unto him, We have found him, of whom Moses in the law, and the prophets, did write, Jesus of Nazareth, the son of Joseph.

46. And Nathanael said unto him, Can there any good thing come out of Nazareth? Philip saith unto him, Come and see.

CHRYSOSTOM. (Hom. xix.) After gaining these disciples, Christ proceeded to convert others, viz. Philip and Nathanael: *The day following, Jesus would go forth into Galilee.*

ALCUIN. Leaving, that is, Judæa, where John was baptizing, out of respect to the Baptist, and not to appear to lower his office, so long as it continued. He was going too to call a disciple, and wished to *go forth into Galilee*, i. e. to a place of “transition” or “revelation,” that is to say, that as He Himself increased in wisdom or stature, and in favour with God and man, and as He suffered and rose again, and entered into His glory: so He would teach His followers to *go forth*, and increase in virtue, and pass through suffering to joy. He *findeth Philip, and saith unto him, Follow Me.* Every one follows Jesus who imitates His humility and suffering, in order to be partaker of His resurrection and ascension.

CHRYSOSTOM. (Hom. xx. 1.) Observe, He did not call them, before some had of their own accord joined Him: for had He invited them, before any had joined Him, perhaps they would have started back: but now having determined to follow of their own free choice, they remain firm ever after. He calls Philip, however, because he would be known to him, from living in Galilee. But what made Philip follow Christ? Andrew heard from John the Baptist, and Peter from Andrew; he had heard from no one; and yet on Christ saying, *Follow Me*, was persuaded instantly. It is not improbable that Philip may have heard John: and yet it may have been the mere voice of Christ which produced this effect.

THEOPHYLACT. For the voice of Christ sounded not like a common voice to some, that is, the faithful, but kindled in their inmost soul the love of Him. Philip having been continually meditating on Christ, and reading the books of Moses, so confidently expected Him, that the instant he saw, he believed. Perhaps too he had heard of Him from Andrew and Peter, coming from the same district; an explanation which the Evangelist seems to hint at, when he adds, *Now Philip was of Bethsaida, the city of Andrew and Peter.*

CHRYSTOSTOM. (Hom. xx. 1.) The power of Christ appears by His gathering fruit out of a barren country. For from that Galilee, out of which there ariseth no prophet, He takes His most distinguished disciples.

ALCUIN. Bethsaida means house of hunters. The Evangelist introduces the name of this place by way of allusion to the characters of Philip, Peter, and Andrew, and their future office, i. e. catching and saving souls.

CHRYSTOSTOM. (Hom. xx. 1.) Philip is not persuaded himself, but begins preaching to others: *Philip findeth Nathanael, and saith unto him, We have found Him of whom Moses in the Law, and the Prophets, did write, Jesus of Nazareth, the Son of Joseph.* See how zealous he is, and how constantly he is meditating on the books of Moses, and looking for Christ's coming. That Christ was coming he had known before; but he did not know that this was the Christ, *of whom Moses and the Prophets did write*: He says this to give credibility to his preaching, and to shew his zeal for the Law and the Prophets, and how that he had examined them attentively. Be not disturbed at his calling our Lord the Son of Joseph; this was what He was supposed to be.

AUGUSTINE. (Tr. vii. c. 15.) The person to whom our Lord's mother had been betrothed. The Christians know from the Gospel, that He was conceived and born of an undefiled mother. He adds the place too, *of Nazareth.*

THEOPHYLACT. He was bred up there: the place of His birth could not have been known generally, but all knew that He was bred up in Nazareth.

And Nathanael said unto him, Can there any good thing come out of Nazareth.

AUGUSTINE. (Tr. vii. c. 15, 16, 17.) However you may understand these words, Philip's answer will suit. You may read it either as affirmatory, *Something good can come out of Nazareth*; to which the other says, *Come and see*: or you may read it as a question, implying doubt on Nathanael's part, *Can any good thing come out of Nazareth? Come and see.* Since either way of reading agrees equally with what follows, we must inquire the meaning of the passage. Nathanael was well read in the Law, and therefore

the word Nazareth (Philip having said that he had found Jesus of Nazareth) immediately raises his hopes, and he exclaims, *Something good can come out of Nazareth*. He had searched the Scriptures, and knew, what the Scribes and Pharisees could not, that the Saviour was to be expected thence.

ALCUIN. He who alone is absolutely holy, harmless, undefiled; of whom the prophet saith, *There shall come forth a rod out of the stem of Jesse, and a branch (Nazaræus) shall grow out of his roots*. (Isaiah 11:1) Or the words may be taken as expressing doubt, and asking the question.

CHRYSOSTOM. (Hom. xx. 1, 2.) Nathanael knew from the Scriptures, that Christ was to come from Bethlehem, according to the prophecy of Micah, *And thou, Bethlehem, in the land of Judah,—out of thee shall come a Governor, that shall rule my people Israel*. (Micah 5:2) On hearing of *Nazareth*, then, he doubted, and was not able to reconcile Philip's tidings with prophecy. For the Prophets call Him a Nazarene, only in reference to His education and mode of life. Observe, however, the discretion and gentleness with which he communicates his doubts. He does not say, Thou deceivest me, Philip; but simply asks the question, *Can any good thing come out of Nazareth?* Philip too in turn is equally discrete. He is not confounded by the question, but dwells upon it, and lingers in the hope of bringing him to Christ: *Philip saith unto him, Come and see*. He takes him to Christ, knowing that when he had once tasted of His words and doctrine, he will make no more resistance.

1:47–51

47. Jesus saw Nathanael coming to him, and saith of him, Behold an Israelite indeed, in whom is no guile!

48. Nathanael saith unto him, Whence knowest thou me? Jesus answered and said unto him, Before that Philip called thee, when thou wast under the fig tree, I saw thee.

49. Nathanael answered and saith unto him, Rabbi, thou art the Son of God; thou art the King of Israel.

50. Jesus answered and said unto him, Because I said unto thee, I saw thee under the fig tree, believest thou? thou shalt see greater things than these.

51. And he saith unto him, Verily, verily, I say unto you, Hereafter ye shall see heaven open, and the angels of God ascending and descending upon the Son of man.

CHRYSTOSTOM. (Hom. xix.) Nathanael, in difficulty as to Christ coming out of Nazareth, shewed the care with which he had read the Scriptures: his not rejecting the tidings when brought him, shewed his strong desire for Christ's coming. He thought that Philip might be mistaken as to the place. It follows, *Jesus saw Nathanael coming to Him, and saith of him, Behold an Israelite indeed, in whom is no guile!* There was no fault to be found with him, though he had spoken like one who did not believe, because he was more deeply read in the Prophets than Philip. He calls him *guileless*, because he had said nothing to gain favour, or gratify malice.

AUGUSTINE. (Tr. vii. c. 19.) What meaneth this, *In whom is no guile?* Had he no sin? Was no physician necessary for him? Far from it. No one was ever born, of a temper not to need the Physician. It is guile, when we say one thing, and think another. How then was there no guile in him? Because, if he was a sinner, he confessed his sin; whereas if a man, being a sinner, pretends to be righteous, there is guile in his mouth. Our Lord then commended the confession of sin in Nathanael; He did not pronounce him not a sinner.

THEOPHYLACT. Nathanael however, notwithstanding this praise, does not acquiesce immediately, but waits for further evidence, and asks, *Whence knowest Thou me?*

CHRYSTOSTOM. (Hom. xx.) He asks as man, Jesus answers as God: *Jesus answered and said unto him, Before that Philip called thee, when thou wast under the fig tree, I saw thee:* not having beheld him as man, but as God discerning him from above. *I saw thee*, He says, that is, the character of thy life, *when thou wast under the fig tree:* where the two, Philip and Nathanael, had been talking together alone, nobody seeing them; and on this account it is said, that on seeing him a long way off, He said, *Behold an*

Israelite indeed; whence it appears that this speech was before Philip came near, so that no suspicion could attach to Christ's testimony. Christ would not say, I am not of Nazareth, as Philip told you, but of Bethlehem; in order to avoid an argument: (ἀμφισβητήσιμον λόγον.) and because it would not have been sufficient proof, had He mentioned it, of His being the Christ. He preferred rather proving this by His having been present at their conversation.

AUGUSTINE. (Tr. vii. c. 21.) Has this fig tree any meaning? We read of one fig tree which was cursed, because it had only leaves, and no fruit. Again, at the creation, Adam and Eve, after sinning, made themselves aprons of fig leaves. Fig leaves then signify sins; and Nathanael, when he was under the fig tree, was under the shadow of death: so that our Lord seemeth to say, O Israel, whoever of you is without guile, O people of the Jewish faith, before that I called thee by My Apostles, when thou wert as yet under the shadow of death, and sawest Me not, I saw thee.

GREGORY. (xviii. Mor. c. xxxviii. [59].) When thou wast under the fig tree, I saw thee; i. e. when thou wast yet under the shade of the law, I chose thee.

AUGUSTINE. (Serm. 40. [122].) Nathanael remembered that he had been under the fig tree, where Christ was not present corporeally, but only by His spiritual knowledge. Hence, knowing that he had been alone, he recognised our Lord's Divinity.

CHRYSOSTOM. (Hom. xx.) That our Lord then had this knowledge, had penetrated into his mind, had not blamed but praised his hesitation, proved to Nathanael that He was the true Christ: *Nathanael answered and saith unto Him, Rabbi, Thou art the Son of God, Thou art the King of Israel*: as if he said, Thou art He who was expected, thou art He who was sought for. Sure proof being obtained, he proceeds to make confession; herein shewing his devotion, as his former hesitation had shewn his diligence.

CHRYSOSTOM. (Hom. xxi. [al. xx.] 1.) Many when they read this passage, are perplexed at finding that, whereas Peter was pronounced blessed for having, *after* our Lord's miracles and teaching, confessed Him to be the Son of God, Nathanael, who makes the same confession *before*, has no such

benediction. The reason is this. Peter and Nathanael both used the same words, but not in the same meaning. Peter confessed our Lord to be the Son of God, in the sense of very God; the latter in the sense of mere man; for after saying, *Thou art the Son of God*, he adds, *Thou art the King of Israel*; whereas the Son of God was not the King of Israel only, but of the whole world. This is manifest from what follows. For in the case of Peter Christ added nothing, but, as if his faith were perfect, said, that he would build the Church upon his confession; whereas Nathanael, as if his confession were very deficient, is led up to higher things: *Jesus answered and said unto him, Because I said unto thee, I saw thee under the fig tree, believest thou? Thou shalt see greater things than these*. As if He said, What I have just said has appeared a great matter to thee, and thou hast confessed Me to be King of Israel; what wilt thou say when thou seest greater things than these? What that greater thing is He proceeds to shew: *And He saith unto him, Verily, verily, I say unto you, Hereafter ye shall see heaven open, and the angels of God ascending and descending upon the Son of man*. See how He raises him from earth for a while, and forces him to think that Christ is not a mere man: for how could He be a mere man, whom angels ministered to? It was, as it were, saying, that He was Lord of the Angels; for He must be the King's own Son, on whom the servants of the King descended and ascended; descended at His crucifixion, ascended at His resurrection and ascension. Angels too before this *came and ministered unto Him*, and angels brought the glad tidings of His birth. Our Lord made the present a proof of the future. After the powers He had already shewn, Nathanael would readily believe that much more would follow.

AUGUSTINE. (in Verb. Dom.) Let us recollect the Old Testament account. Jacob saw in a dream a ladder reaching from earth to heaven; the Lord resting upon it, and the angels ascending and descending upon it. Lastly, Jacob himself understanding what the vision meant, set up a stone, and poured oil upon it. (Gen. 28:12.) When he anointed the stone, did he make an idol? No: he only set up a symbol, not an object of worship. Thou seest here the anointing; see the Anointed also. He is the stone which the builders refused. If Jacob, who was named Israel, saw the ladder, and Nathanael was an Israelite indeed, there was a fitness in our Lord telling him Jacob's dream; as if he said, Whose name thou art called by, his dream hath appeared unto thee: for thou shalt *see the heaven open, and the angels of*

God ascending and descending upon the Son of man. If they descend upon Him, and ascend to Him, then He is both up above and here below at the same time; above in Himself, below in His members.

AUGUSTINE. (Tr. vii. in Joan. c. 23.) Good preachers, however, who preach Christ, are as angels of God; i. e. they ascend and descend upon the Son of man; as Paul, who ascended to the third heaven, and descended so far even as to give milk to babes. He saith, *We shall see greater things than these*: (2 Cor. 12:2. 1 Cor. 3:2) because it is a greater thing that our Lord has justified us, whom He hath called, than that He saw us lying under the shadow of death. For had we remained where He saw us, what profit would it have been? (c. 17.). It is asked why Nathanael, to whom our Lord bears such testimony, is not found among the twelve Apostles. We may believe, however, that it was because he was so learned, and versed in the law, that our Lord had not put him among the disciples. He chose the foolish, to confound the world. Intending to break the neck of the proud, He sought not to gain the fisherman through the orator, but by the fisherman the emperor. The great Cyprian was an orator; but Peter was a fisherman before him; and through him not only the orator, but the emperor, believed.

CHAP. 2

2:1–4

1. And the third day there was a marriage in Cana of Galilee; and the mother of Jesus was there:

2. And both Jesus was called, and his disciples, to the marriage.

3. And when they wanted wine, the mother of Jesus saith unto him, They have no wine.

4. Jesus saith unto her, Woman, what have I to do with thee? mine hour is not yet come.

CHRYSOStOM. (Hom. xxi. [al. xx.] 1.) Our Lord being known in Galilee, they invite Him to a marriage: *And the third day there was a marriage in Cana of Galilee.*

ALCUIN. Galilee is a province; Cana a village in it.

CHRYSOStOM. (Hom. xxi. 1.) They invite our Lord to the marriage, not as a great person, but merely as one they knew, one of the many; for which reason the Evangelist says, *And the mother of Jesus was there.* As they invited the mother, so they invited the Son: and therefore, *Jesus was called, and His disciples to the marriage:* and He came, as caring more for our good, than His own dignity. He who disdained not to take upon Him the form of a servant, disdained not to come to the marriage of servants.

AUGUSTINE. (In Verb. Dom. Serm. xli.) Let the proud man blush to see the humility of God. Lo, among other things, the Son of the Virgin comes to a marriage; He who, when He was with the Father, instituted marriage.

BEDE. (Hom. 2d Sund. after Epiph.) His condescension in coming to the marriage, and the miracle He wrought there, are, even considering them in the letter only, a strong confirmation of the faith. Therein too are condemned the errors of Tatian, Marcion, and others who detract from the honour of marriage. For if the undefiled bed, and the marriage celebrated with due chastity, partook at all of sin, our Lord would never have come to one. Whereas now, conjugal chastity being good, the continence of widows better, the perfection of the virgin state best, to sanction all these degrees, but distinguish the merit of each, He deigned to be born of the pure womb of the Virgin; was blessed after birth by the prophetic voice of the widow Anna; and now invited in manhood to attend the celebration of a marriage, honours that also by the presence of His goodness.

AUGUSTINE. (Tr. viii. c. 4.) What marvel, if He went to that house to a marriage, Who came into this world to a marriage. For here He has His spouse whom He redeemed with His own blood, to whom He gave the pledge of the Spirit, and whom He united to Himself in the womb of the Virgin. For the Word is the Bridegroom, and human flesh the bride, and both together are one Son of God and Son of man. That womb of the Virgin Mary is His chamber, from which he went forth *as a bridegroom*. (Ps. 19:5)

BEDE. (in loc.) Nor is it without some mysterious allusion, that the marriage is related as taking-place on the third day. The first age of the world, before the giving of the Law, was enlightened by the example of the Patriarchs; the second, under the Law, by the writings of the Prophets; the third, under grace, by the preaching of the Evangelists, as if by the light of the third day; for our Lord had now appeared in the flesh. The name of the place too where the marriage was held, Cana of Galilee, which means, desire of migrating, has a typical signification, viz. that those are most worthy of Christ, who burn with devotional desires, and have known the passage from vice to virtue, from earthly to eternal things. The wine was made to fail, to give our Lord the opportunity of making better; that so the glory of God in man might be brought out of its hiding place: *And when they wanted wine, the mother of Jesus saith unto Him, They have no wine.*

CHRYSOSTOM. (Hom. xxi. 1, 2.) But how came it into the mother's mind to expect so great a thing from her Son? for he had done no miracle as yet:

as we read afterwards, *This beginning of miracles did Jesus*. His real nature, however, was beginning now to be revealed by John, and His own conversations with His disciples; besides that His conception, and the circumstances of His birth, had from the first given rise to high expectations in her mind: as Luke tells us, *His mother kept all these sayings in her heart*. (Luke 2:51) Why then did she never ask Him to work a miracle before? Because the time had now come that He should be made known. Before He had lived so much like an ordinary person, that she had not had the confidence to ask Him. But now that she heard that John had borne witness to Him, and that He had disciples, she asks Him confidently.

ALCUIN. She represents here the Synagogue, which challenges Christ to perform a miracle. It was customary with the Jews to ask for miracles.

Jesus saith unto her, Woman, what have I to do with thee?

AUGUSTINE. (Tr. viii. c. 5.) Some who derogate from the Gospel, and say that Jesus was not born of the Virgin Mary, try to draw an argument for their error from this place; for, how, say they, could she be His mother to whom He said, *What have I to do with thee?* Now who is it who gives this account, and on whose authority do we believe it? The Evangelist John. But he himself says, *The mother of Jesus was there*. Why should He say it, unless both were true. But did He therefore come to the marriage to teach men to despise their mother?

CHRYSOStOM. (Hom. xxi. [al. xx.] 2.) That He greatly venerated His mother, we know from St. Luke, who tells us that He was subject unto His parents. For where parents throw no obstacle in the way of God's commands, it is our duty to be subject to them; but when they demand any thing at an unseasonable time, or cut us off from spiritual things, we should not be deceived into compliance.

AUGUSTINE. (de Symbolo Serm. ii. c. 14. [5].) To mark a distinction between His Godhead and manhood, that according to His manhood He was inferior and subject, but according to His Godhead supreme, He saith, *Woman, what have I to do with thee?*

CHRYSTOSTOM. (Hom. xxi. [al. xx.] 2.) And for another reason, viz. to prevent any suspicion attaching to His miracles: for these it was proper should be asked for by those who wanted them, not by His mother. He wished to shew them that He would perform all in their proper time, not all at once, to prevent confusion; (xxii. [al. xxi] 1). for He saith, *Mine hour is not yet come*; i. e. I am not yet known to the persons present; nay, they know not that the wine hath failed; let them find out that first; he who perceives not his want beforehand, will not perceive when his want is supplied.

AUGUSTINE. (Tr. viii. c. 9. et seq. sparsim) Or it was because our Lord as God had not a mother, though as man He had, and the miracle He was about to work was the act of His Divinity, not of human infirmity. When therefore His mother demanded a miracle, He, as though not acknowledging a human birth, when about to perform a divine work, said, *Woman, what have I to do with thee?* As if He said, Thou didst not beget that in Me, which works the miracle, My Divinity. (She is called woman, with reference to the female sex, not to any injury of her virginity.) But because thou broughtest forth My infirmity, I will acknowledge thee then, when that very infirmity shall hang on the cross. And therefore He adds, *Mine hour is not yet come*: as if to say, I will acknowledge thee when the infirmity, of which thou art the mother, shall hang from the cross. He commended His mother to the disciple, when about to die, and to rise again, before her death. But note; just as the Manicheans have found an occasion of error and pretext for their faithlessness in our Lord's word, *What have I to do with thee?* in the same way the astrologers support theirs from the words, *Mine hour is not yet come*. For, say they, if Christ had not been under the power of fate, He would never have said this. But let them believe what God says below, *I have power to lay it (my life) down, and I have power to take it again*: (John 10:18) and then let them ask, why He says, *Mine hour is not yet come*: nor let them on such a ground subject the Creator of heaven to fate; seeing that, even were there a fatality in the stars, the Maker of the stars could not be under the dominion of the stars. And not only had Christ nothing to do with fate, as ye call it; but neither hast thou, or any other man. Wherefore said He then, *Mine hour is not yet come*? Because He had the power to die when He pleased, but did not think it expedient yet to exert the power. He was to call the disciples, to proclaim the Kingdom of heaven, to

do marvellous works, to approve His divinity by miracles, His humility by partaking of the sufferings of our mortal state. And when He had done all, then the hour was come, not of destiny, but of will, not of obligation, but of power.

2:5–11

5. His mother saith unto the servants, Whatsoever he saith unto you, do it.

6. And there were set there six waterpots of stone, after the manner of the purifying of the Jews, containing two or three firkins apiece.

7. Jesus saith unto them, Fill the waterpots with water. And they filled them up to the brim.

8. And he saith unto them, Draw out now, and bear unto the governor of the feast. And they bare it.

9. When the ruler of the feast had tasted the water that was made wine, and knew not whence it was: (but the servants which drew the water knew;) the governor of the feast called the bridegroom,

10. And saith unto him, Every man at the beginning doth set forth good wine; and when men have well drunk, then that which is worse: but thou hast kept the good wine until now.

11. This beginning of miracles did Jesus in Cana of Galilee, and manifested forth his glory; and his disciples believed on him.

CHRYSTOSTOM. (Hom. xxii. [al. xxi.] 1.) Although He had said, *Mine hour is not yet come*, He afterwards did what His mother told Him, in order to shew plainly, that He was not under subjection to the hour. For if He was, how could He have done this miracle before the hour appointed for it? In the next place, He wished to shew honour to His mother, and make it appear that He did not go counter to her eventually. He would not put her to shame in the presence of so many; especially as she had sent the servants to Him,

that the petition might come from a number, and not from herself only; *His mother saith unto the servants, Whatsoever He saith unto you, do it.*

BEDE. (in loc.) As if she said, Though He appear to refuse, He will do it nevertheless. She knew His pity and mercifulness. *And there were set there six waterpots of stone, after the manner of the purifying of the Jews, containing two or three firkins apiece.* Hydriæ¹ are vessels to hold water: hydor being the Greek for water.

ALCUIN. Vessels to hold water were there, after the manner of the purifying of Jews. Among other traditions of the Pharisees, they observed frequent washings.

CHRYSOSTOM. (Hom. xxii. [al. xxi.] 2.) Palestine being a dry country, with few fountains or wells, they used to fill waterpots with water, to prevent the necessity of going to the river, if they were unclean, and to have materials for washing at hand. To prevent any unbeliever from suspecting that a very thin wine was made by the dregs having been left in the vessels, and water poured in upon them, He says expressly, *According to the manner of the purifying of the Jews*: which shews that those vessels were never used to hold wine.

AUGUSTINE. (Tr. ix. c. 7.) A firkin is a certain measure; as urn, amphora, and the like. Metron is the Greek for measure: whence metretæ¹. *Two or three*, is not to be taken to mean some holding two, others three, but the same vessels holding two or three.

Jesus saith unto them, Fill the waterpots with water. And they filled them up to the brim.

CHRYSOSTOM. (Hom. xxii. 2) But why did He not work the miracle before they had filled the waterpots, which would have been much more wonderful; inasmuch as it is one thing to change the quality of some existing substance, another to make it that substance out of nothing? The latter miracle would be the more wonderful, but the former would be the more easy of belief. And this principle often acts as a check, to moderate the greatness of our Lord's miracles: He wishes to make them more credible, therefore He makes them less marvellous; a refutation this of the

perverse doctrine of some, that He was a different Being from the Maker of the world. For we see He performs most of His miracles upon subject-matter already existing, whereas were He contrary to the Creator of the world, He would not use a material thus alien, to demonstrate His own power. He did not draw out the water Himself which He made wine, but ordered the servants to do so. This was for the sake of having witnesses of the miracle; *And He saith unto them, Draw out now, and bear unto the governor of the feast.*

ALCUIN. The Triclinium is a circle of three couches, *cline* signifying couch: the ancients used to recline upon couches. And the Architriclinus is the one at the head of the Triclinium, i. e. the chief of the guests. Some say that among the Jews, He was a priest, and attended the marriage in order to instruct in the duties of the married state.

CHRYSOSTOM. (Hom. xxii. 2) Or thus; It might be said that the guests were drunken, and could not, in the confusion of their senses, tell whether it were water or wine. But this objection could not be brought against the attendants, who must have been sober, being occupied wholly in performing the duties of their service gracefully and in order. Our Lord therefore bid the attendants *bear unto the governor of the feast*; who again would of course be perfectly sober. He did not say, Give to the guests to drink.

HILARY. (iii. de Trin. c. 5.) Water is poured into the waterpots; wine is drawn out into the chalices; the senses of the drawer out agree not with the knowledge of the pourer in. The pourer in thinks that water is drawn out; the drawer out thinks that wine was poured in. *When the ruler of the feast had tasted the water that was made wine, and knew not whence it was, (but the servants who drew the water knew,) the governor of the feast called the bridegroom.* It was not a mixture, but a creation: the simple nature of water vanished, and the flavour of wine was produced; not that a weak dilution was obtained, by means of some strong infusion, but that which was, was annihilated; and that which was not, came to be.

CHRYSOSTOM. (Hom. xxii. 2, 3) Our Lord wished the power of His miracles to be seen gradually; and therefore He did not reveal what He had done Himself, nor did the ruler of the feast call upon the servants to do so; (for no credit would have been given to such testimony concerning a mere

man, as our Lord was supposed to be,) but He *called the bridegroom*, who was best able to see what was done. Christ moreover did not only make wine, but the best wine. *And (the ruler of the feast) saith unto him, Every man at the beginning doth set forth good wine, and when men have well drunk, then that which is worse; but thou hast kept the good wine until now.* The effects of the miracles of Christ are more beautiful and better than the productions of nature. So then that the water was made wine, the servants could testify; that it was made good wine, the ruler of the feast and the bridegroom. It is probable that the bridegroom made some answer; but the Evangelist omits it, only mentioning what it was necessary for us to know, viz. the water being made wine. He adds, *This beginning of miracles did Jesus in Cana of Galilee.* (Hom. xxiii. 1.). It was very necessary to work miracles just then, when His devoted disciples were all collected, and present at the place, attending to what was going on.

CHRYSOSTOM. (Hom. xx.) Should any say that there is not sufficient proof of this being the beginning of miracles, because it is added, *in Cana of Galilee*, as if some had been preferred elsewhere: we answer, as we did before, that John says below, *That He might be made manifest to Israel, therefore have I come baptizing.* (c. 1) (Hom. xxi. 2). Now if He had performed miracles in the earlier part of His life, the Jews would not have wanted another person to point Him out. If our Lord in a short time became so distinguished for the number of His miracles, that His Name was known to every one, would He not have been much more so, had He worked miracles from His earliest years? for the things themselves would have been the more extraordinary, being performed by a Child, and in so long a time must have become notorious. It was fit and proper however that He should not begin to work miracles at so early an age: for men would have thought the Incarnation a phantasy, and in the extremity of envy would have delivered Him to be crucified before the appointed time.

AUGUSTINE. (Tr. ix.) This miracle of our Lord's, turning the water into wine, is no miracle to those who know that God worked it. For the Same that day made wine in the waterpots, Who every year makes wine in the vine: only the latter is no longer wonderful, because it happens uniformly. And therefore it is that God keeps some extraordinary acts in store for

certain occasions, to rouse men out of their lethargy, and make them worship Him. Thus it follows, *He manifested forth His glory*.

ALCUIN. He was the King of glory, and changed the elements because He was their Lord.

CHRYSOSTOM. (Hom. xxiii. 1.) He manifests His glory, as far as related to His own act; and if at the time many knew it not, yet was it afterwards to be heard and known of all. *And His disciples believed on Him*. It was probable that these would believe more readily, and give more attention to what went on.

AUGUSTINE. (de Cons. Evang. l. ii c. xvii. [38].) If now for the first time they believed on Him, they were not His disciples when they came to the marriage. This however is a form of speech, such as saying that the Apostle Paul was born in Tarsus of Cilicia; not meaning by this that he was an Apostle then. In the same way when we hear of Christ's disciples being invited to the marriage, we should understand not disciples already, but who were to be disciples.

AUGUSTINE. (Tr. ix. c. 5.) But see the mysteries which lie hid in that miracle of our Lord. It was necessary that all things should be fulfilled in Christ which were written of Him: those Scriptures were the water. He made the water wine when He opened unto them the meaning of these things, and expounded the Scriptures; for thus that came to have a taste which before had none, and that inebriated, which did not inebriate before.

BEDE. (in v. 1) At the time of our Lord's appearing in the flesh, the sweet vinous taste of the law had been weakened by the carnal interpretations of the Pharisees.

AUGUSTINE. (Tr. ix. 5. et sq.) Now if He ordered the water to be poured out, and then introduced the wine from the hidden recesses¹ of creation, He would seem to have rejected the Old Testament. But converting, as He did, the water into wine, He shewed us that the Old Testament was from Himself, for it was by His order that the waterpots were filled. But those Scriptures have no meaning, if Christ be not understood there. Now we know from what time the law dates, viz. from the foundation of the world.

From that time to this are six ages; the first, reckoning from Adam to Noah; the second, from Noah to Abraham; the third, from Abraham to David; the fourth, from David to the carrying away into Babylon; the fifth, from that time to John the Baptist; the sixth, from John the Baptist to the end of the world. The six waterpots then denote these six ages of prophecy. The prophecies are fulfilled; the waterpots are full. But what is the meaning of their holding two or three firkins apiece? Had He said three only, our minds would have run immediately to the mystery of the Trinity. Nor perhaps can we reject it, even though it is said, *two or three*: for the Father and the Son being named, the Holy Ghost may be understood by consequence; inasmuch as it is the love between the Father and the Son, which is the Holy Ghost. (c. 17.). Nor should we pass over another interpretation, which makes the two firkins alluded to the two races of men, the Jews and the Greeks; and the three to the three sons of Noah.

ALCUIN. The servants are the doctors of the New Testament, who interpret the holy Scripture to others spiritually; the ruler of the feast is some lawyer, as Nicodemus, Gamaliel, or Saul. When to the former then is committed the word of the Gospel, hid under the letter of the law, it is the water made wine, being set before the ruler of the feast. And the three rows¹ of guests at table in the house of the marriage are properly mentioned; the Church consisting of three orders of believers, the married, the continent, and the doctors. Christ has kept the good wine until now, i. e. He has deferred the Gospel till this, the sixth age.

2:12–13

12. After this he went down to Capernaum, he, and his mother, and his brethren, and his disciples: and they continued there not many days.

13. And the Jews' passover was at hand, and Jesus went up to Jerusalem.

CHRYSOSTOM. (Hom. xxiii.) Our Lord being about shortly to go up to Jerusalem, proceeded to Capernaum, that He might not take His mother and brethren every where about with Him: *After this he went down to Capernaum, He, and His mother, and His brethren, and His disciples, and they continued there not many days.*

AUGUSTINE. (Tr. x. in Joan. 1, 2.) The Lord our God is He, high, that He might create us; low, that He might create us anew; walking among men, suffering what was human, hiding what was divine. So He hath a mother, hath brethren, hath disciples: whence He hath a mother, thence hath He brethren. Scripture frequently gives the name of brethren, not to those only who are born of the same womb, or the same father, but to those of the same generation, cousins by the father's or mother's side. Those who are unacquainted with this way of speaking, ask, Whence hath our Lord brothers? did Mary bring forth again? That could not be: with her commenced the dignity of the virgin state. Abraham was uncle of Lot, and Jacob was nephew to Laban the Syrian. Yet Abraham and Lot are called brethren; and likewise Jacob and Laban.

ALCUIN. Our Lord's brethren are the relations of Mary and Joseph, not the sons of Mary and Joseph. For not only the blessed Virgin, but Joseph also, the witness of her chastity, abstained from all conjugal intercourse.

AUGUSTINE. (de Cons. Ev. c. ii. c. xvii. [39].) *And His disciples*; it is uncertain whether Peter and Andrew and the sons of Zebedee, were of their number or not at this time. For Matthew first relates that our Lord came and dwelt at Capernaum, and afterwards that He called those disciples from their boats, as they were fishing. Is Matthew perhaps supplying what he had omitted? For without any mention that it was at a subsequent time, he says, *Jesus walking by the sea of Galilee saw two brethren*. (Matt. 4:18) Or is it better to suppose that these were other disciples? For the writings of the Evangelists and Apostles, call not the twelve only, but all who believing in God were prepared for the kingdom of heaven by our Lord's teaching, disciples ^a. (id. cap. 18). How is it too that our Lord's journey to Galilee is placed here before John the Baptist's imprisonment ^b, when Matthew says, *Now when Jesus had heard that John was cast into prison, he departed into Galilee*: and Mark the same? Luke too, though he says nothing of John's imprisonment, yet places Christ's visit to Galilee after His temptation and baptism ^c, as the two former do. We should understand then that the three Evangelists are not opposed to John, but pass over our Lord's first coming into Galilee after his baptism; at which time it was that He converted the water into wine.

EUSEBIUS. (Eccl. Hist. 1. iii. c. 24.) When copies of the three Gospels had come to the Evangelist John, he is reported, while he confirmed their fidelity and correctness, to have at the same time noticed some omissions, especially at the opening of our Lord's ministry. Certain it is that the first three Gospels seem only to contain the events of the year in which John the Baptist was imprisoned, and put to death. And therefore John, it is said, was asked to write down those acts of our Saviour's before the apprehension of the Baptist, which the former Evangelists had passed over. Any one then, by attending, will find that the Gospels do not disagree, but that John is relating the events of a different date, from that which the others refer to.

CHRYSTOSTOM. (Hom. xxiii. 1.) He did not perform any miracle at Capernaum, the inhabitants of which city were in a very corrupt state, and not well disposed to Him; He went there however, and stayed some time out of respect to His mother ^d.

BEDE. He did not stay many days there, on account of the Passover, which was approaching: *And the Jews' passover was at hand.*

ORIGEN. (tom. x. in Joan. c. 14.) But what need of saying, *of the Jews*, when no other nation had the rite of the Passover? Perhaps ^e because there are two sorts of Passover, one human, which is celebrated in a way very different from the design of Scripture; another the true and Divine, which is kept in spirit and in truth. To distinguish it then from the Divine, it is said, *of the Jews*.

ALCUIN. *And He went up to Jerusalem.* The Gospels mention two journeys of our Lord to Jerusalem, one in the first year of His preaching, before John was sent to prison, which is the journey now spoken of; the other in the year of His Passion. Our Lord has set us here an example of careful obedience to the Divine commands. For if the Son of God fulfilled the injunctions of His own law, by keeping the festivals, like the rest, with what holy zeal should we servants prepare for and celebrate them?

ORIGEN. (tom. x. c. 6, 7.) In a mystical sense, it was meet that after the marriage in Cana of Galilee, and the banquet and wine, our Lord should take His mother, brethren, and disciples to the land of consolation (as Capernaum signifies ^f) to console, by the fruits that were to spring up and

by abundance of fields, those who received His discipline, and the mind which had conceived Him by the Holy Ghost; and who were there to be holpen. For some there are bearing fruit, to whom our Lord Himself comes down with the ministers of His word and disciples, helping such, His mother being present. Those however who are called to Capernaum, do not seem capable of His presence long: that is, a land which admitteth lower consolation, is not able to take in the enlightenment from many doctrines; being capable to receive few only.

ALCUIN. Or Capernaum, we may interpret “a most beautiful village,” and so it signifies the world, to which the Word of the Father came down.

BEDE. But He continued there only a few days, because he lived with men in this world only a short time.

ORIGEN. (tom. x. in Joan. c. 16.) Jerusalem, as our Saviour Himself saith, is the city of the great King, into which none of those who remain on earth ascend, or enter. Only the soul which has a certain natural loftiness, and clear insight into things invisible, is the inhabitant of that city. Jesus alone goes up thither ^g. But His disciples seem to have been present afterwards. *The zeal of Thine house hath eaten me up*. But it is as though in every one of the disciples who went up, it was Jesus who went up.

2:14–17

14. And found in the temple those that sold oxen and sheep and doves, and the changers of money sitting:

15. And when he had made a scourge of small cords, he drove them all out of the temple, and the sheep, and the oxen; and poured out the changers' money, and overthrew the tables;

16. And said unto them that sold doves, Take these things hence; make not my Father's house an house of merchandise.

17. And his disciples remembered that it was written, *The zeal of thine house hath eaten me up*.

BEDE. Our Lord on coming to Jerusalem, immediately entered the temple to pray; giving us an example that, wheresoever we go, our first visit should be to the house of God to pray. And He found *in the temple those that sold oxen, and sheep, and doves, and the changers of money sitting.* (Mat. 21)

AUGUSTINE. (Tr. x. c. 4.) Such sacrifices were prescribed to the people, in condescension to their carnal minds; to prevent them from turning aside to idols. They sacrificed sheep, and oxen, and doves.

BEDE. Those however, who came from a distance, being unable to bring with them the animals required for sacrifice, brought the money instead. For their convenience the Scribes and Pharisees ordered animals to be sold in the temple, in order that, when the people had bought and offered them afterwards, they might sell them again, and thus make great profits. *And changers of money sitting;* changers of money sat at the table to supply change to buyers and sellers. But our Lord disapproving of any worldly business in His house, especially one of so questionable a kind, drove out all engaged in it.

AUGUSTINE. (Tr. x. c. 5.) He who was to be scourged by them, was first of all the scourger; *And when He had made a scourge of small cords, He drove them all out of the temple.*

THEOPHYLACT. Nor did He cast out only those who bought and sold, but their goods also: *The sheep, and the oxen, and poured out the changers' money, and overthrew the tables,* i. e. of the money changers, which were coffer of pence.

ORIGEN. (tom. x. in Joan. c. 16.) Should it appear something out of the order of things, that the Son of God should make a scourge of small cords, to drive them out of the temple? We have one answer in which some take refuge, viz. the divine power of Jesus, Who, when He pleased, could extinguish the wrath of His enemies however innumerable, and quiet the tumult of their minds: *The Lord bringeth the counsel of the heathen to nought.* (Ps. 32, 33:10) This act indeed exhibits no less power, than His more positive miracles; nay rather, more than the miracle by which water was converted into wine: in that there the subject-matter was inanimate, here, the minds of so many thousands of men are overcome.

AUGUSTINE. (de Cons. Ev. 1. ii. c. 67.) It is evident that this was done on two several occasions; the first mentioned by John, the last by the other three.

ORIGEN. (tom. x. in Joan. c. 17.) John says here that He drove out the sellers from the temple; Matthew, the sellers and buyers. The number of buyers was much greater than of the sellers: and therefore to drive them out was beyond the power of the carpenter's Son, as He was supposed to be, had He not by His divine power put all things under Him, as it is said.

BEDE. The Evangelist sets before us both natures of Christ: the human in that His mother accompanied Him to Capernaum; the divine, in that He said, *Make not My Father's house an house of merchandize*.

CHRYSTOSTOM. (Hom. xxiii. in Joan. c. 2.) Lo, He speaks of God as His Father, and they are not angry, for they think He means it in a common sense. But afterwards when He spoke more openly, and shewed that He meant equality, they were enraged. In Matthew's account too, (c. 21) on driving them out, He says, *Ye have made it (My Father's house) a den of thieves*. (21:13.) This was just before His Passion, and therefore He uses severer language. But the former being at the beginning of His miracles, His answer is milder and more indulgent.

AUGUSTINE. (Tr. x. in Joan. c. 4.) So that temple was still a figure only, and our Lord cast out of it all who came to it as a market. And what did they sell? Things that were necessary for the sacrifice of that time. What if He had found men drunken? If the house of God ought not to be a house of merchandize, ought it to be a house of drunkenness?

CHRYSTOSTOM. (Hom. xxiii. 2.) But why did Christ use such violence? He was about to heal on the Sabbath day, and to do many things which appeared to them transgressions of the Law. That He might not appear therefore to be acting contrary to God, He did this at His own peril; and thus gave them to understand, that He who exposed Himself to such peril to defend the decency of the house, did not despise the Lord of that house. For the same reason, to shew His agreement with God, He said not, the Holy house, but, *My Father's house*. It follows, *And His disciples remembered what was written; The zeal of thine house hath eaten me up*.

BEDE. (in loc.) His disciples seeing this most fervent zeal in Him, remembered that it was from zeal for His Father's house that our Saviour drove the ungodly from the temple.

ALCUIN. Zeal, taken in a good sense, is a certain fervour of the Spirit, by which the mind, all human fears forgotten, is stirred up to the defence of the truth.

AUGUSTINE. (Tr. x. c. 9.) He then is eaten up with zeal for God's house, who desires to correct all that he sees wrong there; and, if he cannot correct, endures and mourns. In thine house thou busiest thyself to prevent matters going wrong; in the house of God, where salvation is offered, oughtest thou to be indifferent? Hast thou a friend? admonish him gently; a wife? coerce her severely; a maid-servant? even compel her with stripes. Do what thou art able, according to thy station.

ALCUIN. To take the passage mystically, God enters His Church spiritually every day, and marks each one's behaviour there. Let us be careful then, when we are in God's Church, that we indulge not in stories, or jokes, or hatreds, or lusts, lest on a sudden He come and scourge us, and drive us out of His Church.

ORIGEN. (tom. x. in Joan. c. 16.) It is possible even for the dweller in Jerusalem to incur guilt, and even the most richly endowed may stray. And unless these repent speedily, they lose the capacity wherewith they were endued. He finds them in the temple, i. e. in sacred places, or in the office of enunciating the Church's truths, some who make His Father's house an house of merchandize; i. e. who expose to sale the oxen whom they ought to reserve for the plough, lest by turning back they should become unfit for the kingdom of God: also who prefer the unrighteous mammon to the sheep, from which they have the material of ornament; also who for miserable gain abandon the watchful care of them who are called metaphorically doves, without all gall or bitterness^h. Our Saviour finding these in the holy house, maketh a scourge of small cords, and driveth them out, together with the sheep and oxen exposed for sale, scatters the heaps of money, as unbecoming in the house of God, and overthrows the tables set up in the minds of the covetous, forbidding them to sell doves in the house of God any longer. I think too that He meant the above, as a mystical

intimation that whatsoeverⁱ was to be performed with regard to that sacred oblation by the priests, was not to be performed after the manner of material oblations, and that the law was not to be observed as the carnal Jews wished. For our Lord, by driving away the sheep and oxen, and ordering away the doves, which were the most common offerings among the Jews, and by overthrowing the tables of material coins, which in a figure only, not in truth, bore the Divine stamp, (i. e. what according to the letter of the law seemed good,) and when with His own hand He scourged the people, He as much as declared that the dispensation was to be broken up and destroyed, and the kingdom translated to the believing from among the Gentiles.

AUGUSTINE. (Tr. x. c. 6.) Or, those who sell in the Church, are those who seek their own, not the things of Jesus Christ. They who will not be bought, think they may sell earthly things. Thus Simon wished to buy the Spirit, that he might sell Him: for he was one of those who sell doves. (The Holy Spirit appeared in the form of a dove.) The dove however is not sold, but is given of free grace¹; for it is called grace.

BEDE. (in loc.) They then are the sellers of doves, who, after receiving the free grace of the Holy Spirit, do not dispense it freely², as they are commanded, but at a price: who confer the laying on of hands, by which the Holy Spirit is received, if not for money, at least for the sake of getting favour with the people, who bestow Holy Orders not according to merit, but favour.

AUGUSTINE. (Tr. x. c. 7.) By the oxen may be understood the Apostles and Prophets, who have dispensed to us the holy Scriptures. Those who by these very Scriptures deceive the people, from whom they seek honour, sell the oxen; and they sell the sheep too, i. e. the people themselves; and to whom do they sell them, but to the devil? For that which is cut off from the one Church, (1 Pet. 5:8) who taketh away, except the roaring lion, who goeth about every where, and seeketh whom he may devour?

BEDE. (in loc.) Or, the sheep are works of purity and piety, and they sell the sheep, who do works of piety to gain the praise of men. They exchange money in the temple, who, in the Church, openly devote themselves to secular business. And besides those who seek for money, or praise, or honour from Holy Orders, those too make the Lord's house a house of

merchandize, who do not employ the rank, or spiritual grace, which they have received in the Church at the Lord's hands, with singleness of mind, but with an eye to human recompense.

AUGUSTINE. (Tr. x. c. 5.) Our Lord intended a meaning to be seen in His making a scourge of small cords, and then scourging those who were carrying on the merchandize in the temple. Every one by his sins twists for himself a cord, in that he goes on adding sin to sin. So then when men suffer for their iniquities, let them be sure that it is the Lord making a scourge of small cords, and admonishing them to change their lives: which if they fail to do, they will hear at the last, *Bind. him hand and foot.* (Mat. 23)

BEDE. (in loco.) With a scourge then made of small cords, He cast them out of the temple; for from the part and lot of the saints are cast out all, who, thrown externally among the Saints, do good works hypocritically, or bad openly. The sheep and the oxen too He cast out, to shew that the life and the doctrine of such were alike reprobate. And He overthrew the change heaps of the money-changers and their tables, as a sign that, at the final condemnation of the wicked, He will take away the form even of those things which they loved. The sale of doves He ordered to be removed out of the temple, because the grace of the Spirit, being freely received, should be freely given.

ORIGEN. (tom. x. in Joan. c. 16.) By the temple we may understand too the soul wherein the Word of God dwelleth; in which, before the teaching of Christ, earthly and bestial affections had prevailed. The ox being the tiller of the soil, is the symbol of earthly affections: the sheep, being the most irrational of all animals, of dull ones; the dove is the type of light and volatile thoughts; and money, of earthly good things; which money Christ cast out by the Word of His doctrine, that His Father's house might be no longer a market.

2:18–22

18. Then answered the Jews and said unto him, What sign shewest thou unto us, seeing that thou doest these things?

19. Jesus answered and said unto them, Destroy this temple, and in three days I will raise it up.

20. Then said the Jews, Forty and six years was this temple in building, and wilt thou rear it up in three days?

21. But he spake of the temple of his body.

22. When therefore he was risen from the dead, his disciples remembered that he had said this unto them: and they believed the Scripture, and the word which Jesus had said.

THEOPHYLACT. (hoc loco.) The Jews seeing Jesus thus acting with power, and having heard Him say, *Make not My Father's house an house of merchandize*, ask of Him a sign; *Then answered the Jews and said unto Him, What sign shewest Thou unto us, seeing that Thou doest these things?*

CHRYSOSTOM. (Hom. xxiii. 2.) But were signs necessary for His putting a stop to evil practices? Was not the having such zeal for the house of God, the greatest sign of His virtue? They did not however remember the prophecy, but asked for a sign; at once irritated at the loss of their base gains, and wishing to prevent Him from going further. For this dilemma, they thought, would oblige Him either to work miracles, or give up His present course. But He refuses to give them the sign, as He did on a like occasion, when He answers, *An evil and adulterous generation seeketh after a sign, and there shall no sign be given it, but the sign of Jonas the prophet;* (Mat. 12:39) only the answer is more open there than here. He however who even anticipated men's wishes, and gave signs when He was not asked, would not have rejected here a positive request, had He not seen a crafty design in it. As it was, *Jesus answered and said unto them, Destroy this temple, and in three days I will raise it up.*

BEDE. For inasmuch as they sought a sign from our Lord of His right to eject the customary merchandize from the temple, He replied, that that temple signified the temple of His Body, in which was no spot of sin; as if He said, As by My power I purify your inanimate temple from your merchandize and wickedness; so the temple of My Body, of which that is the figure, destroyed by your hands, on the third day I will raise again.

THEOPHYLACT. He does not however provoke them to commit murder, by saying, *Destroy*; but only shews that their intentions were not hidden from Him. Let the Arians observe how our Lord, as the destroyer of death, says, *I will raise it up*; that is to say, by My own power.

AUGUSTINE. (Tr. x. in Joan c. 11.) The Father also raised Him up again; to Whom He says, *Raise Thou me up, and I shall reward them*. (Ps. 41:10) But what did the Father do without the Word? As then the Father raised Him up, so did the Son also: even as He saith below, *I and My Father are one*. John 10:30.

CHRYSTOSTOM. (Hom. xxiii. 3) But why does He give them the sign of His resurrection? Because this was the greatest proof that He was not a mere man; shewing, as it did, that He could triumph over death, and in a moment overthrow its long tyranny.

ORIGEN. (tom. x. in Joan. c. 20.) Both those, i. e. both the Body of Jesus and the temple, seem to me to be a type of the Church, which with lively stones is built up into a spiritual house, into an holy priesthood; according to St. Paul, *Ye are the body of Christ, and members in particular*. (1 Cor. 12:27) And though the structure of stones seem to be broken up, and all the bones of Christ scattered by adversities and tribulations, yet shall the temple be restored, and raised up again in three days, and stablished in the new heaven and the new earth. For as that sensible body of Christ was crucified and buried, and afterward rose again; so the whole body of Christ's saints was crucified with Christ, (each glorying in that cross, by which He Himself too was crucified to the world,) and, after being buried with Christ, hath also risen with Him, walking in newness of life. Yet have we not risen yet in the power of the blessed resurrection, which is still going on, and is yet to be completed. Whence it is not said, On the third day *I will build it up*, but, *in three days*; for the erection is being in process throughout the whole of the three days.

THEOPHYLACT. The Jews, supposing that He spoke of the material temple, scoffed: *Then said the Jews, Forty and six years was this temple in building, and will Thou rear it up in three days?*

ALCUIN. Note, that they allude here not to the first temple under Solomon, which was finished in seven years, but to the one rebuilt under Zorobabel. (Ezra 4:5) This was forty-six years building, in consequence of the hindrance raised by the enemies of the work.

ORIGEN. (tom. x. c. 22.) Or some will reckon perhaps the forty and six years from the time that David consulted Nathan the Prophet on the building of the temple. David from that time was busy in collecting materials. But perhaps the number forty may with reference to the four corners of the temple allude to the four elements of the world, and the number six, to the creation of man on the sixth day.

AUGUSTINE. (iv. de Trin. c. 9. [v.].) Or it may be that this number fits in with the perfection of the Lord's Body. For six times forty-six are two hundred and seventy-six days, which make up nine months and six days, the time that our Lord's Body was forming in the womb; as we know by authoritative traditions handed down from our fathers, and preserved by the Church. He was, according to general belief, conceived on the eighth of the Kalends of April, (March 24) the day on which He suffered, and born on the eighth of the Kalends of January¹. (Dec. 25) The intervening time contains two hundred and seventy-six days, i. e. six multiplied by forty-six.

AUGUSTINE. (b. lxxxiii. Quæst. 2. 5. f.) The process of human conception is said to be this. The first six days produce a substance like milk, which in the following nine is converted into blood; in twelve more is consolidated, in eighteen more is formed into a perfect set of limbs, the growth and enlargement of which fills up the rest of the time till the birth. For six, and nine, and twelve, and eighteen, added together are forty-five, and with the addition of one (which¹ stands for the summing up, all these numbers being collected into one) forty-six. This multiplied by the number six, which stands at the head of this calculation², makes two hundred and seventy-six, i. e. nine months and six days. It is no unmeaning information then that the temple was forty and six years building; for the temple prefigured His Body, and as many years as the temple was in building, so many days was the Lord's Body in forming.

AUGUSTINE. (in Joan. Tr. x. c. 12.) Or thus, if you take the four Greek words, anatole, the east; dysis, the west; arctos, the north; and mesembria,

the south; the first letters of these words make Adam. And our Lord says that He will gather together His saints from the four winds, when He comes to judgment. Now these letters of the word Adam, make up, according to Greek figuring, the number of the years during which the temple was building. For in Adam we have alpha, one; delta, four; alpha again, one; and mi, forty; making up together forty-six. The temple then signifies the body derived from Adam; which body our Lord did not take in its sinful state, but renewed it, in that after the Jews had destroyed it, He raised it again the third day. The Jews however, being carnal, understood carnally; He spoke spiritually. He tells us, by the Evangelist, what temple He means; *But He spake of the temple of His Body*.

THEOPHYLACT. (ad loc. fin.) From this Apollinarius draws an heretical inference: and attempts to shew that Christ's flesh was inanimate, because the temple was inanimate. In this way you will prove the flesh of Christ to be wood and stone, because the temple is composed of these materials. Now if you refuse to allow what is said, *Now is My soul troubled*; (John 12:27) and, *I have power to lay it (My life) down*, (ib. 10:18) to be said of the rational soul, still how will you interpret, *Into Thy hands, O Lord, I commend My spirit*? (Luke 23:46) you cannot understand this of an irrational soul: or again, the passage, *Thou shall not leave My soul in hell*. (Ps. 16:11)

ORIGEN. (tom. x. in Joan. c. 23.) Our Lord's Body is called the temple, because as the temple contained the glory of God dwelling therein, so the Body of Christ, which represents the Church, contains the Only-Begotten, Who is the image and glory of God.

CHRYSOSTOM. (Hom. xxiii. in Joan. 3.) Two. things there were in the mean time very far removed from the comprehension of the disciples: one, the resurrection of our Lord's Body: the other, and the greater mystery, that it was God who dwelt in that Body: as our Lord declares by saying, *Destroy this temple, and in three days I will raise it up*. And thus it follows, *When therefore He had risen from the dead, His disciples remembered that He had said this unto them: and they believed the Scripture, and the word which Jesus had said*.

ALCUIN. For before the resurrection they did not understand the Scriptures, because they had not yet received the Holy Ghost, *Who was not yet given, because Jesus was not yet glorified.* (John 7:39) But on the day of the resurrection our Lord appeared and opened their meaning to His disciples; that they might understand what was said of Him in the Law and the Prophets. And then they believed the prediction of the Prophets that Christ would rise the third day, and the word which Jesus had spoken to them: *Destroy this temple, &c.*

ORIGEN. (t. x. c. 27) But (in the mystical interpretation) we shall attain to the full measure of faith, at the great resurrection of the whole body of Jesus, i. e. His Church; inasmuch as the faith which is from sight, is very different from that which seeth as through a glass darkly.

2:23–25

23. Now when he was in Jerusalem at the passover, in the feast day, many believed in his name, when they saw the miracles which he did.

24. But Jesus did not commit himself unto them, because he knew all men.

25. And needed not that any should testify of man: for he knew what was in man.

BEDE. (in loc.) The Evangelist has related above what our Lord did on his way to Jerusalem; now He relates how others were affected towards Him at Jerusalem; *Now when He was in Jerusalem at the Passover, in the feast day, many believed in His Name, when they saw the miracles which He did.*

ORIGEN. (tom. x. c. 30.) But how was it that many believed on Him from seeing His miracles? for he seems to have performed no supernatural works at Jerusalem, except we suppose Scripture to have passed them over. May not however the act of His making a scourge of small cords, and driving all out of the temple, be reckoned a miracle?

CHRYSTOSTOM. (Hom. xxiv. 1.) Those had been wiser disciples, however, who were brought to Christ not by His miracles, but by His doctrine. For it is the duller sort who are attracted by miracles; the more rational are convinced by prophecy, or doctrine. And therefore it follows, *But Jesus did not commit Himself unto them.*

AUGUSTINE. (Tr. xi. in Joan. c. 2. 3.) What meaneth this, *Many believed in His Name—but Jesus did not commit Himself unto them?* Was it that they did not believe in Him, but only pretended that they did? In that case the Evangelist would not have said, *Many believed in His Name.* Wonderful this, and strange, that men should trust Christ, and Christ trusts not Himself to men; especially considering that He was the Son of God, and suffered voluntarily, or else need not have suffered at all. Yet such are all catechumens. If we say to a catechumen, Believest thou in Christ? he answers, I do believe, and crosses himself. If we ask him, Dost thou eat the flesh of the Son of man? he knows not what we say^k, for Jesus has not committed Himself to him.

ORIGEN. (tom. x. c. 28.) Or, it was those who believed *in His Name*, not *on Him*, to whom Jesus would not commit Himself. They believe *on Him*, who follow the narrow way which leadeth unto life; they believe *in His Name*, who only believe the miracles.

CHRYSTOSTOM. (Hom. xxv. 1.) Or it means that He did not place confidence in them, as perfect disciples, and did not, as if they were brethren of confirmed faith, commit to them all His doctrines, for He did not attend to their outward words, but entered into their hearts, and well knew how short-lived was their zeal^l. *Because He knew all men, and needed not that any should testify of man, for He knew what was in man.* To know what is in man's heart, is in the power of God alone, who fashioned the heart. He does not want witnesses, to inform Him of that mind, which was of His own fashioning.

AUGUSTINE. (Tr. xi. c. 2.) The Maker knew better what was in His own work, than the work knew what was in itself. Peter knew not what was in himself when he said, *I will go with Thee unto death;* (Luke 22:33. ver. 61) but our Lord's answer shewed that He knew what was in man; *Before the cock crow, thou shalt thrice deny Me.*

BEDE. An admonition to us not to be confident of ourselves, but ever anxious and mistrustful; knowing that what escapes our own knowledge, cannot escape the eternal Judge.

CHAP. 3

3:1–3

1. There was a man of the Pharisees, named Nicodemus, a ruler of the Jews:

2. The same came to Jesus by night, and said unto him, Rabbi, we know that thou art a teacher come from God: for no man can do these miracles that thou doest, except God be with him.

3. Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God.

AUGUSTINE. (Tr. xi.) He had said above that, *when He was at Jerusalem—many believed in His Name, when they saw the miracles which He did*. Of this number was Nicodemus, of whom we are told; *There was a man of the Pharisees, Nicodemus, a ruler of the Jews*.

BEDE. His rank is given, *A ruler of the Jews*; and then what he did, *This man came to Jesus by night*: hoping, that is, by so secret an interview, to learn more of the mysteries of the faith; the late public miracles having given him an elementary knowledge of them.

CHRYSOSTOM. (Hom. xxiv. 1.) As yet however he was withheld by Jewish infirmity: and therefore he came in the night, being afraid to come in the day. Of such the Evangelist speaks elsewhere, *Nevertheless, among the chief rulers also many believed on Him; but because of the Pharisees they did not confess Him, lest they should be put out of the synagogue*. (John 12:42)

AUGUSTINE. (Tr. xi. c. 3, 4.) Nicodemus was one of the number who believed, but were not as yet born again. Wherefore he came to Jesus by night. Whereas those who are born of water and the Holy Ghost, are addressed by the Apostle, *Ye were sometimes darkness, but now are ye light in the Lord.* (Eph. 5:8)

HAYMO. (Hom. in Oct. Pent.) Or, well may it be said that he came in the night, enveloped, as he was, in the darkness of ignorance, and not yet come to the light, i. e. the belief that our Lord was very God. Night in the language of Holy Writ is put for ignorance. *And said unto him, Rabbi, we know that Thou art a teacher come from God.* The Hebrew Rabbi, has the meaning of Magister in Latin. He calls him, we see, a Master, but not God: he does not hint at that; he believes Him to be sent from God, but does not see that He is God.

AUGUSTINE. (Tr. xi. c. 3.) What the ground of his belief was, is plain from what immediately follows: *For no one can do these miracles that Thou doest, except God be with him.* Nicodemus then was one of the many who *believed in His Name, when they saw the signs that He did.*

CHRYSOSTOM. (Hom. xxiv. 2. in Joan.) He did not however conceive any great idea of them from His miracles; and attributed to Him as yet only a human character, speaking of Him as a Prophet, sent to execute a commission, and standing in need of assistance to do His work; whereas the Father had begotten Him perfect, selfsufficient, and free from all defect. It being Christ's design however for the present not so much to reveal His dignity, as to prove that He did nothing contrary to the Father; in words He is often humble, while His acts ever testify His power. And therefore to Nicodemus on this occasion He says nothing expressly to magnify Himself; but He imperceptibly corrects his low views of Him, and teaches him that He was Himself all-sufficient, and independent in His miraculous works. Hence He answers, *Verily, verily, I say unto you, Except a man be born again, he cannot see the kingdom of God.*

AUGUSTINE. (Tr. xi. c. 4.) Those then are the persons to whom Jesus commits Himself, those born again, who come not in the night to Jesus, as Nicodemus did. Such persons immediately make professsion.

CHRYSTOSTOM. (Hom. xxiv. 2.) He says therefore, *Except a man be born again, he cannot see the kingdom of God*: as if He said, Thou art not yet born again, i. e. of God, by a spiritual begetting; and therefore thy knowledge of Me is not spiritual, but carnal and human. But I say unto thee, that neither thou, nor any one, except he be born again of God, shall be able to see the glory which is around me, but shall be out of the kingdom: for it is the begetting by baptism, which enlightens the mind. Or the meaning is, Except thou art born from above, and hast received the certainty of my doctrines, thou wanderest out of the way, and art far from the kingdom of heaven. By which words our Lord discloses His nature, shewing that He is more than what He appears to the outward eye. The expression, *From above*^a, means, according to some, from heaven, according to others, from the beginning. Had the Jews heard it, they would have left Him in scorn; but Nicodemus shews the love of a disciple, by staying to ask more questions.

3:4–8

4. Nicodemus saith unto him, How can a man be born when he is old? can he enter the second time into his mother's womb, and be born?

5. Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God.

6. That which is born of the flesh is flesh; and that which is born of the Spirit is spirit.

7. Marvel not that I said unto thee, Ye must be born again.

8. The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth; so is every one that is born of the Spirit.

CHRYSTOSTOM. (Hom. xxiv. 3.) Nicodemus coming to Jesus, as to a man, is startled on learning greater things than man could utter, things too lofty for him. His mind is darkened, and he does not stand firm, but reels like one on the point of falling away from the faith. Therefore he objects to the doctrine as being impossible, in order to call forth a fuller explanation. Two things there are which astonish him, such a birth, and such a kingdom;

neither yet heard of among the Jews. First he urges the former difficulty, as being the greatest marvel. *Nicodemus saith unto him, How can a man be born when he is old? can he enter a second time into his mother's womb, and be born?*

BEDE. (in loc.) The question put thus sounds as if a boy *might* enter a second time into his mother's womb and be born. But Nicodemus, we must remember, was an old man, and took his instance from himself; as if he said, I am an old man, and seek my salvation; how can I enter again into my mother's womb, and be born?

CHRYSTOSTOM. (Hom. xxiv. 2.) Thou callest Him Rabbi, and sayest that He comes from God, and yet receivest not His sayings, but usest to thy master a word which brings in endless confusion; for that *how*, is the enquiry of a man who has no strong belief; and many who have so enquired, have fallen from the faith; some asking, how God became incarnate? others, how He was born^b? Nicodemus here asks from anxiety. But observe when a man trusts spiritual things to reasonings of his own, how ridiculously he talks.

AUGUSTINE. (Tr. xi. c. 6.) It is the Spirit that speaketh, whereas he understandeth carnally; he knew of no birth save one, that from Adam and Eve; from God and the Church he knows of none. But do thou so understand the birth of the Spirit, as Nicodemus did the birth of the flesh; for as the entrance into the womb cannot be repeated, so neither can baptism.

CHRYSTOSTOM. (Hom. xxiv. 3.) While Nicodemus stumbles, dwelling upon our birth here, Christ reveals more clearly the manner of our spiritual birth; Jesus answered, *Verily, verily, I say unto you, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God.*

AUGUSTINE. (Tr. xii. c. 5.) As if He said, Thou understandest me to speak of a carnal birth; but a man must be born of water and of the Spirit, if he is to enter into the kingdom of God. If to obtain the temporal inheritance of his human father, a man must be born of the womb of his mother; to obtain the eternal inheritance of his heavenly Father, he must be born of the womb of the Church. And since man consists of two parts, body and soul, the

mode even of this latter birth is twofold; water the visible part cleansing the body; the Spirit by His invisible cooperation, changing the invisible soul.

CHRYSTOM. (Hom. xxv. 1.) If any one asks how a man is born of water, I ask in return, how Adam was born from the ground. For as in the beginning though the element of earth was the subject-matter, the man was the work of the fashioner; so now too, though the element of water is the subject-matter, the whole work is done by the Spirit of grace. He then gave Paradise for a place to dwell in; now He hath opened heaven to us. (c. 2.). But what need is there of water, to those who receive the Holy Ghost? It carries out the divine symbols of burial, mortification, resurrection, and life. For by the immersion of our heads in the water, the old man disappears and is buried as it were in a sepulchre, whence he ascends a new man. Thus shouldest thou learn, that the virtue of the Father, and of the Son, and of the Holy Ghost, filleth all things. For which reason also Christ lay three days in the grave before His resurrection. (Hom. xxvi. 1.). That then which the womb is to the offspring, water is to the believer; he is fashioned and formed in the water. But that which is fashioned in the womb needeth time; whereas the water all is done in an instant. For the nature of the body is such as to require time for its completion; but spiritual creations are perfect from the beginning. From the time that our Lord ascended out of the Jordan, water produces no longer reptiles, i. e. living souls; but souls rational and endued with the Spirit.

AUGUSTINE. (lib. i. de Bapt. per. c. 30.) Because He does not say, Except a man be born again¹ of water and of the Spirit, he shall not have salvation, or eternal life; but, *he shall not enter into the kingdom of God*; from this, some infer that children are to be baptized in order to be with Christ in the kingdom of God, where they would not be, were they not baptized; but that they will obtain salvation and eternal life even if they die without baptism, not being bound with any chain of sin. But why is a man born again, except to be changed from his old into a new state? Or why doth the image of God not enter into the kingdom of God, if it be not by reason of sin?

HAYMO. (Hom. in Oct. Pent.) But Nicodemus being unable to take in so great and deep mysteries, our Lord helps him by the analogy of our carnal

birth, saying, *That which is born of the flesh is flesh, and that which is born of the Spirit is spirit.* For as flesh generates flesh, so also doth spirit spirit.

CHRYSTOSTOM. (Hom. xxvi. in Joan. 1.) Do not look then for any material production, or think that the Spirit generates flesh; for even the Lord's flesh is generated not by the Spirit only, but also by the flesh. That which is born of the Spirit is spiritual. The birth here spoken of takes place not according to our substance, but according to honour and grace. But the birth of the Son of God is otherwise; for else what would He have been more than all who are born again? And He would be proved too inferior to the Spirit, inasmuch as His birth would be by the grace of the Spirit. How does this differ from the Jewish doctrine?—But mark next the part of the Holy Spirit, in the divine work. For whereas above some are said to be *born of God*, (c. 1:13.) here, we find, the Spirit generates them.—The wonder of Nicodemus being roused again by the words, *He who is born of the Spirit is spirit*, Christ meets him again with an instance from nature; *Marvel not that I said unto thee, Ye must be born again.* The expression, *Marvel not*, shews that Nicodemus was surprised at His doctrine. He takes for this instance something, not of the grossness of other bodily things, but still removed from the incorporeal nature, the wind; *The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit.* That is to say, if no one can restrain the wind from going where it will; much less can the laws of nature, whether the condition of our natural birth, or any other, restrain the action of the Spirit. That He speaks of the wind here is plain, from His saying, *Thou hearest the sound thereof*, i. e. its noise when it strikes objects. He would not in talking to an unbeliever and ignorant person, so describe the action of the Spirit. He says, *Bloweth where it listeth* ^c; not meaning any power of choice in the wind, but only its natural movements, in their uncontrolled power. *But canst not tell whence it cometh or whither it goeth*; i. e. If thou canst not explain the action of this wind which comes under the cognizance both of thy feeling and hearing, why examine into the operation of the Divine Spirit? He adds, *So is every one that is born of the Spirit.*

AUGUSTINE. (Tr. xii. c. 7.) But who of us does not see, for example, that the south wind blows from south to north, another wind from the east,

another from the west? And how then do we not know whence the wind cometh, and whither it goeth?

BEDE. (in Hom. in part. Invent. S. Cruc. Ed. Nic.) It is the Holy Spirit therefore, Who bloweth where He listeth. It is in His own power to choose, whose heart to visit with His enlightening grace. *And thou hearest the sound thereof.* When one filled with the Holy Spirit is present with thee and speaks to thee.

AUGUSTINE. (Tr. xii. c. 5.) The Psalm soundeth, the Gospel soundeth, the Divine Word soundeth; it is the sound of the Spirit. This means that the Holy Spirit is invisibly present in the Word and Sacrament, to accomplish our birth.

ALCUIN. Therefore, *Thou knowest not whence it cometh, or whither it goeth*; for, although the Spirit should possess a person in thy presence at a particular time, it could not be seen how He entered into him, or how He went away again, because He is invisible.

HAYMO. (Hom. in Oct. Pent.) Or, *Thou canst not tell whence it cometh*; i. e. thou knowest not how He brings believers to the faith; *or whither it goeth*, i. e. how He directs the faithful to their hope. And *so is every one that is born of the Spirit*; as if He said, The Holy Spirit is an invisible Spirit; and in like manner, every one who is born of the Spirit is born invisibly.

AUGUSTINE. (Tr. xii. c. 5.) Or thus: If thou art born of the Spirit, thou wilt be such, that he, who is not yet born of the Spirit, will not know whence thou comest, or whither thou goest. For it follows, *So is every one that is born of the Spirit.*

THEOPHYLACT. (in loc.) This completely refutes Macedonius the impugner of the Spirit, who asserted that the Holy Ghost was a servant. The Holy Ghost, we find, works by His own power, where He will, and what He will.

3:9–12

9. Nicodemus answered and said unto him, How can these things be?

10. Jesus answered and said unto him, Art thou a master of Israel, and knowest not these things?

11. Verily, verily, I say unto thee, We speak that we do know, and testify that we have seen; and ye receive not our witness.

12. If I have told you earthly things, and ye believe not, how shall ye believe, if I tell you of heavenly things.

HAYMO. Nicodemus cannot take in the mysteries of the Divine Majesty, which our Lord reveals, and therefore asks how it is, not denying the fact, not meaning any censure, but wishing to be informed: *Nicodemus answered and said unto Him, How can these things be?*

CHRYSOSTOM. (Hom. xxvi. 2.) Forasmuch then as he still remains a Jew, and, after such clear evidence, persists in a low and carnal system, Christ addresses him henceforth with greater severity: *Jesus answered and said unto him, Art thou a master in Israel, and knowest not these things?*

AUGUSTINE. (Tr. xii. c. 6.) What think we? that our Lord wished to insult this master in Israel? He wished him to be born of the Spirit: and no one is born of the Spirit except he is made humble; for this very humility it is, which makes us to be born of the Spirit. He however was inflated with his eminence as a master, and thought himself of importance because he was a doctor of the Jews. Our Lord then casts down his pride, in order that he may be born of the Spirit.

CHRYSOSTOM. (Hom. xxvi. 2.) Nevertheless He does not charge the man with wickedness, but only with want of wisdom, and enlightenment. But some one will say, What connexion hath this birth, of which Christ speaks, with Jewish doctrines? Thus much. The first man that was made, the woman that was made out of his rib, the barren that bare, the miracles which were worked by means of water, I mean, Elijah's bringing up the iron from the river, the passage of the Red Sea, and Naaman the Syrian's purification in the Jordan, were all types and figures of the spiritual birth, and of the purification which was to take place thereby. Many passages in the Prophets too have a hidden reference to this birth: as that in the Psalms, *Making thee young and lusty as an eagle*: (Ps. 102:5) and, *Blessed is he*

whose unrighteousness is forgiven. (Ps. 31:1) And again, Isaac was a type of this birth. Referring to these passages, our Lord says, *Art thou a master in Israel, and knowest not these things?* A second time however He condescends to his infirmity, and makes use of a common argument to render what He has said credible: *Verily, verily, I say unto thee, We speak that we do know, and testify that we have seen, and ye receive not our testimony.* (ver. 11) Sight we consider the most certain of all the senses; so that when we say, we saw such a thing with our eyes, we seem to compel men to believe us. In like manner Christ, speaking after the manner of men, does not indeed say that he has seen actually, i. e. with the bodily eye, the mysteries He reveals; but it is clear that He means it of the most certain absolute knowledge. This then, viz. *That we do know*, he asserts of Himself alone.

HAYMO. (Hom. in Oct. Pent.) Why, it is asked, does He speak in the plural number, *We speak that we do know*? Because the speaker being the Only-Begotten Son of God, He would shew that the Father was in the Son, and the Son in the Father, and the Holy Ghost from both, proceeding indivisibly.

ALCUIN. Or, the plural number may have this meaning; I, and they who are born again of the Spirit, alone understand what we speak; and having seen the Father in secret, this we testify openly to the world; and ye, who are carnal and proud, receive not our testimony.

THEOPHYLACT. This is not said of Nicodemus, but of the Jewish race, who to the very last persisted in unbelief.

CHRYSOSTOM. (Hom. xxvi. 3.) They are words of gentleness, not of anger; a lesson to us, when we: argue and cannot converse, not by sore and angry words, but by the absence of anger and clamour, (for clamour is the material of anger,) to prove the soundness of our views. Jesus in entering upon high doctrines, ever checks Himself in compassion to the weakness of His hearer: and does not dwell continuously on the most important truths, but turns to others more humble. Whence it follows: *If I have told you earthly things, and ye believe not, how shall ye believe if I tell you of heavenly things.*

AUGUSTINE. (Tr. xii. in Joan. c. 7.) That is: If ye do not believe that I can raise up a temple, which you have thrown down, how can ye believe that men can be regenerated by the Holy Ghost?

CHRYSTOSTOM. (Hom. xxvii. 1.) Or thus: Be not surprised at His calling Baptism earthly. It is performed upon earth, and is compared with that stupendous birth, which is of the substance of the Father, an earthly birth being one of mere grace. And well hath He said, not, Ye understand not, but, Ye believe not: for when the understanding cannot take in certain truths, we attribute it to natural deficiency or ignorance: but where that is not received which it belongs to faith only to receive, the fault is not deficiency, but unbelief. These truths, however, were revealed that posterity might believe and benefit by them, though the people of that age did not.

3:13

13. And no man hath ascended up to heaven, but he that came down from heaven, even the Son of man which is in heaven.

AUGUSTINE. (De Pecc. mer. et remiss. c. xxxi.) After taking notice of this lack of knowledge in a person, who, on the strength of his magisterial station, set himself above others, and blaming the unbelief of such men, our Lord says, that if such as these do not believe, others will: *No one hath ascended into heaven, but He that came down from heaven, even the Son of man who is in heaven.* This may be rendered: The spiritual birth shall be of such sort, as that men from being earthly shall become heavenly: which will not be possible, except they are made members of Me; so that he who ascends, becomes one with Him who descended. Our Lord accounts His body, i. e. His Church, as Himself.

GREGORY. (xxvii. Mor. c. 8. al. 11.) For as much as we are made one with Him, to the place from which He came alone in Himself, thither He returns alone in us; and He who is ever in heaven, daily ascendeth to heaven.

AUGUSTINE. (ut sup.) Although He was made the Son of man upon earth, yet His Divinity with which, remaining in heaven, He descended to earth, He hath declared not to disagree with the title of Son of man, as He hath

thought His flesh worthy the name of Son of God. For through the Unity of person, by which both substances are one Christ, He walked upon earth, being Son of God; and remained in heaven, being Son of man. And the belief of the greater, involves belief in the less. If then the Divine substance, which is so far more removed from us, and could for our sake take up the substance of man so as to unite them in one person; how much more easily may we believe, that the Saints united with the man Christ, become with Him one Christ; so that while it is true of all, that they ascend by grace, it is at the same time true, that He alone ascends to heaven, Who came down from heaven.

CHRYSTOSTOM. (Hom. xxvii. 1.) Or thus: Nicodemus having said, *We know that Thou art a teacher sent from God*; our Lord says, *And no man hath ascended, &c.* in that He might not appear to be a teacher only like one of the Prophets.

THEOPHYLACT. But when thou hearest that the Son of man came down from heaven, think not that His flesh came down from heaven; for this is the doctrine of those heretics, who held that Christ took His Body from heaven, and only passed through the Virgin.

CHRYSTOSTOM. (Hom. xxvii. 1.) By the title Son of man here, He does not mean His flesh, but Himself altogether; the lesser part of His nature being put to express the whole. It is not uncommon with Him to name Himself wholly from His humanity, or wholly from His divinity.

BEDE. If a man of set purpose descend naked to the valley, and there providing himself with clothes and armour, ascend the mountain again, he who ascended may be said to be the same with him who descended.

HILARY. (de Trin. c. 16.) Or, His descending from heaven is the source of His origin as conceived by the Spirit: Mary gave not His body its origin, though the natural qualities of her sex contributed its birth and increase. That He is the Son of man is from the birth of the flesh which was conceived in the Virgin. That He is in heaven is from the power of His everlasting nature, which did not contract the power of the Word of God, which is infinite, within the sphere of a finite body. Our Lord remaining in the form of a servant, far from the whole circle, inner and outer, of heaven

and the world, yet as Lord of heaven and the world, was not absent therefrom. So then He came down from heaven because He was the Son of man; and He was in heaven, because the Word, which was made flesh, had not ceased to be the Word.

AUGUSTINE. (Tr. xii. c. 8.) But thou wonderest that He was at once here, and in heaven. Yet such power hath He given to His disciples. Hear Paul, *Our conversation is in heaven*. (Phil. 3:20) If the man Paul walked upon earth, and had his conversation in heaven; shall not the God of heaven and earth be able to be in heaven and earth?

CHRYSOSTOM. (Hom xxvii. 1.) That too which seemeth very lofty is still unworthy of His vastness. For He is not in heaven only, but every where, and filleth all things. But for the present He accommodates Himself to the weakness of His hearer, that by degrees He may convert him.

3:14–15

14. And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up:

15. That whosoever believeth in him should not perish, but have eternal life.

CHRYSOSTOM. (Hom. xxvii. 1.) Having made mention of the gift of baptism, He proceeds to the source of it, i. e. the cross: *And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up*.

BEDE. He introduces the teacher of the Mosaic law, to the spiritual sense of that law; by a passage from the Old Testament history, which was intended to be a figure of His Passion, and of man's salvation.

AUGUSTINE. (de Pecc. mer. et remiss. c. xxxii.) Many dying in the wilderness from the attack of the serpents, Moses, by commandment of the Lord, lifted up a brazen serpent: and those who looked upon it were immediately healed. The lifting up of the serpent is the death of Christ; the cause, by a certain mode of construction, being put for the effect. The serpent was the cause of death, inasmuch as he persuaded man into that sin,

by which he merited death. Our Lord, however, did not transfer sin, i. e. the poison of the serpent, to his flesh, but death; in order that in the likeness of sinful flesh, there might be punishment without sin, by virtue of which sinful flesh might be delivered both from punishment and from sin.

THEOPHYLACT. (in loc.) See then the aptness of the figure. The figure of the serpent has the appearance of the beast, but not its poison: in the same way Christ came in the likeness of sinful flesh, being free from sin. By Christ's being *lifted up*, understand His being suspended on high, by which suspension He sanctified the air, even as He had sanctified the earth by walking upon it. Herein too is typified the glory of Christ: for the height of the cross was made His glory: for in that He submitted to be judged, He judged the prince of this world; for Adam died justly, because he sinned; our Lord unjustly, because He did no sin. So He overcame him, who delivered Him over to death, and thus delivered Adam from death. And in this the devil found himself vanquished, that he could not upon the cross torment our Lord into hating His murderers: but only made Him love and pray for them the more. In this way the cross of Christ was made His lifting up, and glory.

CHRYSOSTOM. (Hom. xxvii. 2.) Wherefore He does not say, 'The Son of man must be suspended, but *lifted up*, a more honourable term, but coming near the figure. He uses the figure to shew that the old dispensation is akin to the new, and to shew on His hearers' account that He suffered voluntarily; and that His death issued in life.

AUGUSTINE. (Tr. xii. c. 11.) As then formerly he who looked to the serpent that was lifted up, was healed of its poison, and saved from death; so now he who is conformed to the likeness of Christ's death by faith and the grace of baptism, is delivered both from sin by justification, and from death by the resurrection: as He Himself saith; *That whosoever believeth on Him should not perish, but have everlasting life*. What need then is there that the child should be conformed by baptism to the death of Christ, if he be not altogether tainted by the poisonous bite of the serpent?

CHRYSOSTOM. (Hom. xxvii. 2.) Observe; He alludes to the Passion obscurely, in consideration to His hearer; but the fruit of the Passion He unfolds plainly; viz. that they who believe in the Crucified One should not

perish. And if they who believe in the Crucified live, much more shall the Crucified One Himself.

AUGUSTINE. (Tr. xii. c. 11.) But there is this difference between the figure and the reality, that the one recovered from temporal death, the other from eternal.

3:16–18

16. For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.

17. For God sent not his Son into the world to condemn the world; but that the world through him might be saved.

18. He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God.

CHRYSTOSTOM. Having said, *Even so must the Son of man be lifted up*, alluding to His death; lest His hearer should be cast down by His words, forming some human notion of Him, and thinking of His death as an evil¹, He corrects this by saying, that He who was given up to death was the Son of God, and that His death would be the source of life eternal; *So God loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life*; as if He said, Marvel not that I must be lifted up, that you may be saved: for so it seemeth good to the Father, who hath so loved you, that He hath given His Son to suffer for ungrateful and careless servants. The text, *God so loved the world*, shews intensity of love. For great indeed and infinite is the distance between the two. He who is without end, or beginning of existence, Infinite Greatness, loved those who were of earth and ashes, creatures laden with sins innumerable. And the act which springs from the love is equally indicative of its vastness. For God gave not a servant, or an Angel, or an Archangel, but His Son. Again, had He had many sons, and given one, this would have been a very great gift; but now He hath given His Only Begotten Son.

HILARY. (vi. de Trin. c. 40.) If it were only a creature given up for the sake of a creature, such a poor and insignificant loss were no great evidence of love. They must be precious things which prove our love, great things must evidence its greatness. God, in love to the world, gave His Son, not an adopted Son, but His own, even His Only Begotten. Here is proper Sonship, birth, truth: no creation, no adoption, no lie: here is the test of love and charity, that God sent His own and only begotten Son to save the world.

THEOPHYLACT. (in loc.) As He said above, that the Son of man came down from heaven, not meaning that His flesh did come down from heaven, on account of the unity of person in Christ, attributing to man what belonged to God: so now conversely what belongs to man, he assigns to God the Word. The Son of God was impassible; but being one in respect of person with man, who was passible, the Son is said to be given up to death; inasmuch as He truly suffered, not in His own nature, but in His own flesh. From this death follows an exceeding great and incomprehensible benefit: viz. that *whosoever believeth in Him should not perish, but have everlasting life*. The Old Testament promised to those who obeyed it, length of days: the Gospel promises life eternal, and imperishable.

BEDE.¹; Note here, that the same which he before said of the Son of man, lifted up on the cross, he repeats of the only begotten Son of God: viz. *That whosoever believeth in Him, &c.* For the same our Maker and Redeemer, who was Son of God before the world was, was made at the end of the world the Son of man; so that He who by the power of His Godhead had created us to enjoy the happiness of an endless life, the same restored us to the life we have lost by taking our human frailty upon Him.

ALCUIN. Truly through the Son of God shall the world have life; for for no other cause came He into the world, except to save the world. *God sent not His Son into the world to condemn the world, but that the world through Him might be saved.*

AUGUSTINE. (Tr. xii. c. 12.) For why is He called the Saviour of the world, but because He saves the world? The physician, so far as his will is concerned, heals the sick. If the sick despises or will not observe the directions of the physician, he destroys himself.

CHRYSTOM. (Hom. xxviii. 1.) Because however He says this, slothful men in the multitude of their sins, and excess of carelessness, abuse God's mercy, and say, There is no hell, no punishment; God remits us all our sins. But let us remember, that there are two advents of Christ; one past, the other to come. The former was, not to judge but to pardon us: the latter will be, not to pardon but to judge us. It is of the former that He says, I have not come to judge the world. Because He is merciful, instead of judgment, He grants an internal remission of all sins by baptism; and even after baptism opens to us the door of repentance, which had He not done all had been lost; *for all have sinned, and come short of the glory of God.* (Rom. 3:23) Afterwards, however, there follows something about the punishment of unbelievers, to warn us against flattering ourselves that we can sin with impunity. Of the unbeliever He says, 'he is judged already.'—But first He says, *He that believeth on Him is not judged.* He who believeth, He says, not who enquires. But what if his life be impure? Paul very strongly declares that such are not believers: *They confess, he says, that they know God, but in works deny Him.* (Tit. 1:16) That is to say, Such will not be judged for their belief, but will receive a heavy punishment for their works, though unbelief will not be charged against them.

ALCUIN. He who believes on Him, and cleaves to Him as a member to the head, will not be condemned.

AUGUSTINE. (Tr. xii. c. 12.) What didst thou expect Him to say of him who believed not, except that he is condemned. Yet mark His words: *He that believeth not is condemned already.* The Judgment hath not appeared, but it is already given. For the Lord knows who are His; who are awaiting the crown, and who the fire.

CHRYSTOM. (Hom. xxviii. 1.) Or the meaning is, that disbelief itself is the punishment of the impenitent: inasmuch as that is to be without light, and to be without light is of itself the greatest punishment. Or He is announcing what is to be. Though a murderer be not yet sentenced by the Judge, still his crime has already condemned him. In like manner he who believes not, is dead, even as Adam, on the day that he ate of the tree, died.

GREGORY. (l. xxvi. Mor. c. xxvii. [50].) Or thus: In the last judgment some perish without being judged, of whom it is here said, *He that believeth*

not is condemned already. For the day of judgment does not try those who for unbelief are already banished from the sight of a discerning judge, are under sentence of damnation; but those, who retaining the profession of faith, have no works to shew suitable to that profession. For those who have not kept even the sacraments of faith, do not even hear the curse of the Judge at the last trial. They have already, in the darkness of their unbelief, received their sentence, and are not thought worthy of being convicted by the rebuke of Him whom they had despised. Again; For an earthly sovereign, in the government of his state, has a different rule of punishment, in the case of the disaffected subject, and the foreign rebel. In the former case, he consults the civil law; but against the enemy he proceeds at once to war, and repays his malice with the punishment it deserves, without regard to law, inasmuch as he who never submitted to law, has no claim to suffer by the law.

ALCUIN. He then gives the reason why he who believeth not is condemned, viz. *because he believeth not in the name of the only begotten Son of God.* For in this name alone is there salvation. God hath not many sons who can save; He by whom He saves is the Only Begotten.

AUGUSTINE. (de Pecc. mer. et Rem. l. 1. c. 33.) Where then do we place baptized children? Amongst those who believe? This is acquired for them by the virtue of the Sacrament, and the pledges of the sponsors. And by this same rule we reckon those who are not baptized, among those who believe not.

3:19–21

19. And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil.

20. For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved.

21. But he that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God.

ALCUIN. Here is the reason why men believed not, and why they are justly condemned; *This is the condemnation, that light is come into the world.*

CHRYSOSTOM. (Hom. xxviii. 2.) As if He said, So far from their having sought for it, or laboured to find it light itself hath come to them, and they have refused to admit it; *Men loved darkness rather than light.* Thus He leaves them no excuse. He came to rescue them from darkness, and bring them to light; who can pity him who does not choose to approach the light when it comes unto him?

BEDE. (in loc. c. 1) He calls *Himself* the light, whereof the Evangelist speaks, *That was the true light*; whereas sin He calls darkness.

CHRYSOSTOM. (Hom. xxviii. 2.) Then because it seemed incredible that man should prefer light to darkness, he gives the reason of the infatuation, viz. that *their deeds were evil*. And indeed had He come to Judgment, there had been some reason for not receiving Him; for he who is conscious of his crimes, naturally avoids the judge. But criminals are glad to meet one who brings them pardon. And therefore it might have been expected that men conscious of their sins would have gone to meet Christ, as many indeed did; for the publicans and sinners came and sat down with Jesus. But the greater part being too cowardly to undergo the toils of virtue for righteousness' sake, persisted in their wickedness to the last; of whom our Lord says, *Every one that doeth evil, hateth the light.* He speaks of those who choose to remain in their wickedness.

ALCUIN. *Every one that doeth evil, hateth the light*; i. e. he who is resolved to sin, who delights in sin, hateth the light, which detects his sin.

AUGUSTINE. (Conf. l. x. c. xxiii. [34].) Because they dislike being deceived, and like to deceive, they love light for discovering herself, and hate her for discovering them. Wherefore it shall be their punishment, that she shall manifest them against their will, and herself not be manifest unto them. They love the brightness of truth, they hate her discrimination; and therefore it follows, *Neither cometh to the light, that his deeds should be reproved.*

CHRYSTOSTOM. (Hom. xxvii. 2.) No one reproves a Pagan, because his own practice agrees with the character of his gods; his life is in accordance with his doctrines. But a Christian who lives in wickedness all must condemn. If there are any Gentiles whose life is good, I know them not. But are there not Gentiles? it may be asked. For do not tell me of the naturally amiable and honest; this is not virtue. But shew me one who has strong passions, and lives with wisdom. You cannot. For if the announcement of a kingdom, and the threats of hell, and other inducements, hardly keep men virtuous when they are so, such calls will hardly rouse them to the attainment of virtue in the first instance. Pagans, if they do produce any thing which looks well, do it for vain-glory's sake, and will therefore at the same time, if they can escape notice, gratify their evil desires as well. And what profit is a man's sobriety and decency of conduct, if he is the slave of vain-glory? The slave of vain-glory is no less a sinner than a fornicator; nay, sins even oftener, and more grievously. However, even supposing there are some few Gentiles of good lives, the exceptions so rare do not affect my argument.

BEDE. Morally too they love darkness rather than light, who when their preachers tell them their duty, assail them with calumny.

But he that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God.

CHRYSTOSTOM. (Hom. xxviii. 3) He does not say this of those who are brought up under the Gospel, but of those who are converted to the true faith from Paganism or Judaism. He shews that no one will leave a false religion for the true faith, till he first resolve to follow a right course of life.

AUGUSTINE. (de Pecc. mer. et Remiss. l. i. c. 33) He calls the works of him who comes to the light, *wrought in God*; meaning that his justification is attributable not to his own merits, but to God's grace.

AUGUSTINE. (Tr. xii. 13, 14.) But if God hath discovered all men's works to be evil, how is it that any have done the truth, and come to the light, i. e. to Christ? Now what He saith is, that *they loved darkness rather than light*; He lays the stress upon that. Many have loved their sins, many have confessed them. God accuseth thy sins; if thou accuse them too, thou art

joined to God. Thou must hate thine own work, and love the work of God in thee. The beginning of good works, is the confession of evil works, and then thou doest the truth: not soothing, not flattering thyself. And thou art come to the light, because this very sin in thee, which displeaseth thee, would not displease thee, did not God shine upon thee, and His truth shew it unto thee. And let those even who have sinned only by word or thought, or who have only exceeded in things allowable, do the truth, by making confession, and come to the light by performing good works. For little sins, if suffered to accumulate, become mortal. Little drops swell the river: little grains of sand become an heap, which presses and weighs down. The sea coming in by little and little, unless it be pumped out, sinks the vessel. And what is to pump out, but by good works, mourning, fasting, giving and forgiving, to provide against our sins overwhelming us?

3:22–26

22. After these things came Jesus and his disciples into the land of Judæa; and there he tarried with them, and baptized.

23. And John also was baptizing in Ænon near to Salim, because there was much water there: and they came, and were baptized.

24. For John was not yet cast into prison.

25. Then there arose a question between some of John's disciples and the Jews about purifying.

26. And they came unto John, and said unto him, Rabbi, he that was with thee beyond Jordan, to whom thou barest witness, behold, the same baptizeth, and all men come to him.

CHRYSTOSTOM. (Hom. xxix. 1.) Nothing is more open than truth, nothing bolder; it neither seeks concealment, or avoids danger, or fears the snare, or cares for popularity. It is subject to no human weakness. Our Lord went up to Jerusalem at the feasts, not from ostentation or love of honour, but to teach the people His doctrines, and shew miracles of mercy. After the festival He visited the crowds who were collected at the Jordan. *After these*

things came Jesus and His disciples into the land of Judæa; and there he tarried with them, and baptized.

BEDE. *After these things*, is not immediately after His dispute with Nicodemus, which took place at Jerusalem; but on His return to Jerusalem after some time spent in Galilee.

ALCUIN. By Judæa are meant those who confess, whom Christ visits; for wherever there is confession of sins, or the praise of God, thither cometh Christ and His disciples, i. e. His doctrine and enlightenment; and there He is known by His cleansing men from sin: *And there He tarried with them, and baptized.*

CHRYSOSTOM. (Hom. xxix. 1.) As the Evangelist says afterwards, that Jesus baptized not but His disciples, it is evident that he means the same here, i. e. that the disciples only baptized.

AUGUSTINE. (Tr. xiii. c. 4.) Our Lord did not baptize with the baptism wherewith He had been baptized; for He was baptized by a servant, as a lesson of humility to us, and in order to bring us to the Lord's baptism, i. e. His own; for Jesus baptized, as the Lord, the Son of God.

BEDE. John still continues baptizing, though Christ has begun; for the shadow remains still, nor must the forerunner cease, till the truth is manifested. *And John also was baptizing in Ænon, near to Salim.* Ænon is Hebrew for water; so that the Evangelist gives, as it were, the derivation of the name, when he adds, *For there was much water there.* Salim is a town on the Jordan, where Melchisedec once reigned.

JEROME. (Hierom. Ep. c. xxiii. ad Evag.) It matters not whether it is called Salem, or Salim; since the Jews very rarely use vowels in the middle of words; and the same words are pronounced with different vowels and accents, by different readers, and in different places.

And they came, and were baptized.

BEDE. The same kind of benefit which catechumens receive from instruction before they are baptized, the same did John's baptism convey

before Christ's. As John preached repentance, announced Christ's baptism, and drew all men to the knowledge of the truth now made manifest to the world: so the ministers of the Church first instruct those who come to the faith, then reprove their sins; and lastly, drawing them to the knowledge and love of the truth, offer them remission by Christ's baptism.

CHRYSOSTOM. (Hom. xxix. 1.) Notwithstanding the disciples of Jesus baptized, John did not leave off till his imprisonment; as the Evangelist's language intimates, *For John was not yet cast into prison.*

BEDE. He evidently here is relating what Christ did before John's imprisonment; a part which has been passed over by the rest, who commence after John's imprisonment.

AUGUSTINE. (Tr. xiii. c. 6.) But why did John baptize? Because it was necessary that our Lord should be baptized. And why was it necessary that our Lord should be baptized? That no one might ever think himself at liberty to despise baptism.

CHRYSOSTOM. (Hom. xx. 1.) But why did he go on baptizing now? Because, had he left off, it might have been attributed to envy or anger: whereas, continuing to baptize, he got no glory for himself, but sent hearers to Christ. And he was better able to do this service, than were Christ's own disciples; his testimony being so free from suspicion, and his reputation with the people so much higher than theirs. He therefore continued to baptize, that he might not increase the envy felt by his disciples against our Lord's baptism. Indeed, the reason, I think, why John's death was permitted, and, in his room, Christ made the great preacher, was, that the people might transfer their affections wholly to Christ, and no longer be divided between the two. For the disciples of John did become so envious of Christ's disciples, and even of Christ Himself, that when they saw the latter baptizing, they threw contempt upon their baptism, as being inferior to that of John's; *And there arose a question from some of John's disciples with the Jews about purifying.* That it was they who began the dispute, and not the Jews, the Evangelist implies by saying, that *there arose a question from John's disciples*, whereas he might have said, The Jews put forth a question.

AUGUSTINE. (Tr. xiii. c. 8.) The Jews then asserted Christ to be the greater person, and His baptism necessary to be received. But John's disciples did not understand so much, and defended John's baptism. At last they come to John, to solve the question: *And they came unto John, and said unto him, Rabbi, He that was with thee beyond Jordan, behold, the Same baptizeth.*

CHRYSOSTOM. (Hom. xxix. 2.) Meaning, He, Whom thou baptizedst, baptizeth. They did not say expressly, Whom thou baptizedst, for they did not wish to be reminded of the voice from heaven, but, *He Who was with thee*, i. e. Who was in the situation of a disciple, who was nothing more than any of us, He now separateth Himself from thee, and baptizeth. They add, *To Whom thou barest witness*; as if to say, Whom thou shewedst to the world, Whom thou madest renowned, He now dares to do as thou dost. *Behold, the Same baptizeth.* And in addition to this, they urge the probability that John's doctrines would fall into discredit. *All men come to Him.*

ALCUIN. Meaning, Passing by thee, all men run to the baptism of Him Whom thou baptizedst.

3:27–30

27. John answered and said, A man can receive nothing, except it be given him from heaven.

28. Ye yourselves bear me witness, that I said, I am not the Christ, but that I am sent before him.

29. He that hath the bride is the bridegroom; but the friend of the bridegroom, which standeth and heareth him, rejoiceth greatly because of the bridegroom's voice: this my joy therefore is fulfilled.

30. He must increase, but I must decrease.

CHRYSOSTOM. (Hom. xxix. 2.) John, on this question being raised, does not rebuke his disciples, for fear they might separate, and turn to some other school, but replies gently, *John answered and said, A man can receive*

nothing, except it be given him from heaven; as if he said, No wonder that Christ does such excellent works, and that all men come to Him; when He Who doeth it all is God. Human efforts are easily seen through, are feeble, and short-lived. These are not such: they are not therefore of human, but of divine originating. He seems however to speak somewhat humbly^k of Christ, which will not surprise us, when we consider that it was not fitting to tell the whole truth, to minds prepossessed with such a passion as envy. He only tries for the present to alarm them, by shewing that they are attempting impossible things, and fighting against God.

AUGUSTINE. (Tr. xiii. c. 9.) Or perhaps John is speaking here of himself: I am a mere man, and have received all from heaven, and therefore think not that, because it has been given me to be somewhat, I am so foolish as to speak against the truth.

CHRYSOSTOM. (Hom. xxix. 2.) And see; the very argument by which they thought to have overthrown Christ, *To whom, thou bearest witness*, he turns against them; *Ye yourselves bear me witness, that I said, I am not the Christ*; as if he said, If ye think my witness true, ye must acknowledge Him more worthy of honour than myself. He adds, *But that I was sent before Him*; that is to say, I am a servant, and perform the commission of the Father which sent me; my witness is not from favour or partiality; I say that which was given me to say.

BEDE. Who art thou then, since thou art not the Christ, and who is He to Whom thou bearest witness? John replies, He is the Bridegroom; I am the friend of the Bridegroom, sent to prepare the Bride for His approach: *He that hath the Bride, is the Bridegroom*. By the Bride he means the Church, gathered from amongst all nations; a Virgin in purity of heart, in perfection of love, in the bond of peace, in chastity of mind and body; in the unity of the Catholic faith; for in vain is she a virgin in body, who continueth not a virgin in mind. This Bride hath Christ joined unto Himself in marriage, and redeemed with the price of His own Blood.

THEOPHYLACT. Christ is the spouse of every soul; the wedlock, wherein they are joined, is baptism; the place of that wedlock is the Church; the pledge of it, remission of sins, and the fellowship of the Holy Ghost; the consummation, eternal life; which those who are worthy shall receive.

Christ alone is the Bridegroom: all other teachers are but the friends of the Bridegroom, as was the forerunner. The Lord is the *giver* of good; the rest are the despisers of His gifts.

BEDE. His Bride therefore our Lord committed to His friend, i. e. the order of preachers, who should be jealous of her, not for themselves, but for Christ; *The friend of the Bridegroom which standeth and heareth Him, rejoiceth greatly because of the Bridegroom's voice.*

AUGUSTINE. (Tr. xiii. c. 12.) As if He said, She is not My spouse. But dost thou therefore not rejoice in the marriage? Yea, I rejoice, he saith, because I am the friend of the Bridegroom.

CHRYSOSTOM. (Hom. xxviii. 2.) But how doth he who said above, *Whose shoe's latchet I am not worthy to unloose*, call himself a friend? As an expression not of equality, but of excess of joy: (for the friend of the Bridegroom is always more rejoiced than the servant,) and also, as a condescension to the weakness of his disciples, who thought that he was pained at Christ's ascendancy. For he hereby assures them, that so far from being pained, he was right glad that the Bride recognised her Spouse.

AUGUSTINE. (Tr. xiii.) But wherefore doth he stand? Because he falleth not, by reason of his humility. A sure ground this to stand upon, *Whose shoe's latchet I am not worthy to unloose*. Again; He standeth, and heareth Him. So then if he falleth, he heareth Him not. Therefore the friend of the Bridegroom ought to stand and hear, i. e. to abide in the grace which he hath received, and to hear the voice in which he rejoiceth. I rejoice not, he saith, because of my own voice, but because of the Bridegroom's voice. I rejoice; I in hearing, He in speaking; I am the ear, He the Word. For he who guards the bride or wife of his friend, takes care that she love none else; if he wish to be loved himself in the stead of his friend, and to enjoy her who was entrusted to him, how detestable doth he appear to the whole world? Yet many are the adulterers I see, who would fain possess themselves of the spouse who was bought at so great a price, and who aim by their words at being loved themselves instead of the Bridegroom.

CHRYSOSTOM. (Hom. xxix. 3.) Or thus; The expression, *which standeth*, is not without meaning, but indicates that his part is now over, and that for

the future he must stand and listen. This is a transition from the parable to the real subject. For having introduced the figure of a bride and bridegroom, he shews how the marriage is consummated, viz. by word and doctrine.

Faith cometh by hearing, and hearing by the word of God. (Rom. 10:17)

And since the things he had hoped for had come to pass, he adds, *This my joy therefore is fulfilled*; i. e. The work which I had to do is finished, and nothing more is left, that I can do.

THEOPHYLACT. For which cause I rejoice now, that all men follow Him. For had the bride, i. e. the people, not come forth to meet the Bridegroom, then I, as the friend of the Bridegroom, should have grieved,

AUGUSTINE. (Tr. xiv. c. 3.) Or thus; *This my Joy is fulfilled*, i. e. my joy at hearing the Bridegroom's voice. I have my gift; I claim no more, lest I lose that which I have received. He who would rejoice in himself, hath sorrow; but he who would rejoice in the Lord, shall ever rejoice, because God is everlasting.

BEDE. He rejoiceth at hearing the Bridegroom's voice, who knows that he should not rejoice in his own wisdom, but in the wisdom which God giveth him. Whoever in his good works seeketh not his own glory, or praise, or earthly gain, but hath his affections set on heavenly things; this man is the friend of the Bridegroom.

CHRYSOSTOM. (Hom. xxix. 3.) He next dismisses the motions of envy, not only as regards the present, but also the future, saying, *He must increase, but I must decrease*: as if he said, My office hath ceased, and is ended; but His advanceth.

AUGUSTINE. (Tr. xxv. c. 4, 5.) What meaneth this, *He must increase*? God neither increases, nor decreases. And John and Jesus, according to the flesh, were of the same age: for the six months' difference between them is of no consequence. This is a great mystery. Before our Lord came, men gloried in themselves; He came in no man's nature, that the glory of man might be diminished, and the glory of God exalted. For He came to remit sins upon man's confession: a man's confession, a man's humility, is God's pity, God's exaltation. This truth Christ and John proved, even by their modes of suffering: John was beheaded, Christ was lifted up on the cross.

Then Christ was born, when the days begin to lengthen; John, when they begin to shorten. Let God's glory then increase in us, and our own decrease, that ours also may increase in God. But it is because thou understandest God more and more, that He seemeth to increase in thee: for in His own nature He increaseth not, but is ever perfect: even as to a man cured of blindness, who beginneth to see a little, and daily seeth more, the light seemeth to increase, whereas it is in reality always at the full, whether he seeth it or not. In like manner the inner man maketh advancement in God, and it seemeth as if God were increasing in Him; but it is He Himself that decreaseth, falling from the height of His own glory, and rising in the glory of God.

THEOPHYLACT. Or thus; As, on the sun rising, the light of the other heavenly bodies seems to be extinguished, though in reality it is only obscured by the greater light: thus the forerunner is said to decrease; as if he were a star hidden by the sun. Christ increases in proportion as he gradually discloses Himself by miracles; not in the sense of increase, or advancement in virtue, (the opinion of Nestorius,) but only as regards the manifestation of His divinity.

3:31–32

31. He that cometh from above is above all: he that is of the earth is earthly, and speaketh of the earth: he that cometh from heaven is above all.

32. And what he hath seen and heard, that he testifieth;

CHRYSOSTOM. (Hom. xxx. 1.) As the worm gnaws wood, and rusts iron, so vainglory destroys the soul that cherishes it. But it is a most obstinate fault. John with all his arguments can hardly subdue it in his disciples: for after what he has said above, he saith yet again, *He that cometh from above is above all*: meaning, Ye extol my testimony, and say that the witness is more worthy to be believed, than He to whom he bears witness. Know this, that He who cometh from heaven, cannot be accredited by an earthly witness. He *is above all*; being perfect in Himself, and above comparison.

THEOPHYLACT. Christ cometh from above, as descending from the Father; and is above all, as being elected in preference to all.

ALCUIN. Or, *cometh from above*; i. e. from the height of that human nature which was before the sin of the first man. For it was that human nature which the Word of God assumed: He did not take upon Him man's sin, as He did his punishment.

He that is of the earth is of the earth; i. e. is earthly, and *speaketh of the earth*, speaketh earthly things.

CHRYSOSTOM. (Hom. xxx. 1.) And yet he was not altogether of the earth; for he had a soul, and partook of a spirit, which was not of the earth. What means he then by saying that he is of the earth? Only to express his own worthlessness, that he is one born on the earth, creeping on the ground, and not to be compared with Christ, Who cometh from above. *Speaketh of the earth*, does not mean that he spoke from his own understanding; but that, in comparison with Christ's doctrine, he spoke of the earth: as if he said, My doctrine is mean and humble, compared with Christ's; as becometh an earthly teacher, compared with Him, (Col. 2:3) in Whom are hid all the treasures of wisdom and knowledge.

AUGUSTINE. (Tr. xiv. c. 6.) Or, *speaketh of the earth*, he saith of the man, i. e. of himself, so far as he speaks merely humanly. If he says ought divine, he is enlightened by God to say it: as saith the Apostle; *Yet not I, but the grace of God which was with me*. (1 Cor. 15:10) John then, so far as pertains to John, *is of the earth*, and *speaketh of the earth*: if ye hear ought divine from him, attribute it to the Enlightener, not to him who hath received the light.

CHRYSOSTOM. (Hom. xxx. 1.) Having corrected the bad feeling of his disciples, he comes to discourse more deeply upon Christ. Before this it would have been useless to reveal the truths which could not yet gain a place in their minds. It follows therefore, *He that cometh from heaven*.

GLOSS. That is, from the Father. He is above all in two ways; first, in respect of His humanity, which was that of man before he sinned: secondly, in respect of the loftiness of the Father, to whom He is equal.

CHRYSOSTOM. (Hom. xxx. 1.) But after this high and solemn mention of Christ, his tone lowers: *And what he hath seen and heard, that he testifieth*.

As our senses are our surest channels of knowledge, and teachers are most depended on who have apprehended by sight or hearing what they teach, John adds this argument in favour of Christ, that, *what he hath seen and heard, that he testifieth*; meaning that every thing which He saith is true. I want, saith John, to hear what things He, Who cometh from above, hath seen and heard, i. e. what He, and He alone, knows with certainty.

THEOPHYLACT. When ye hear then, that Christ speaketh what He saw and heard from the Father, do not suppose that He needs to be taught by the Father; but only that that knowledge, which He has naturally, is from the Father. For this reason He is said to have heard, whatever He knows, from the Father.

AUGUSTINE. (Tr. xiv. c. 7.) But what is it, which the Son hath heard from the Father? Hath He heard the word of the Father? Yea, but He *is* the Word of the Father. When thou conceivest a word, wherewith to name a thing, the very conception of that thing in the mind is a word. Just then as thou hast in thy mind and with thee thy spoken word; even so God uttered the Word, i. e. begat the Son. Since then the Son is the Word of God, and the Son hath spoken the Word of God to us, He hath spoken to us the Father's word. What John said is therefore true.

3:32–36

32.—and no man receiveth his testimony.

33. He that hath received his testimony hath set to his seal that God is true.

34. For he whom God hath sent speaketh the words of God: for God giveth not the Spirit by measure unto him.

35. The Father loveth the Son, and hath given all things into his hand.

36. He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him.

CHRYSTOSTOM. (Hom. xxx. 1.) Having said, *And what he hath seen and heard, that he testifieth*, to prevent any from supposing, that what he said was false, because only a few for the present believed, he adds, *And no man receiveth his testimony*; i. e. only a few; for he had disciples who received his testimony. John is alluding to the unbelief of his own disciples, and to the insensibility of the Jews, of whom we read in the beginning of the Gospel, *He came unto His own, and His own received Him not*.

AUGUSTINE. (Tr. xiv. c. 8.) Or thus; There is a people reserved for the wrath of God, and to be condemned with the devil; of whom none receiveth the testimony of Christ. And others there are ordained to eternal life. Mark how mankind are divided spiritually, though as human beings they are mixed up together: and John separated them by the thoughts of their heart, though as yet they were not divided in respect of place, and looked on them as two classes, the unbelievers, and the believers. Looking to the unbelievers, he saith, *No man receiveth his testimony*. Then turning to those on the right hand he saith, *He that hath received his testimony, hath set to his seal*.

CHRYSTOSTOM. (Hom. xxx. 2.) i. e. hath shewn *that God is true*. This is to alarm them: for it is as much as saying, no one can disbelieve Christ without convicting God, Who sent Him, of falsehood: inasmuch as He speaks nothing but what is of the Father. *For He*, it follows, *Whom God hath sent, speaketh the words of God*.

ALCUIN. Or, *Hath put to his seal*, i. e. hath put a seal on his heart, for a singular and special token, that this is the true God, Who suffered for the salvation of mankind.

AUGUSTINE. (Tr. xiv. c. 8.) What is it, *that God is true*, except that God is true, and every man a liar? For no man can say what truth is, till he is enlightened by Him who cannot lie. God then is true, and Christ is God. Wouldest thou have proof? Hear His testimony, and thou wilt find it so. But if thou dost not yet understand God, thou hast not yet received His testimony. Christ then Himself is God the true, and God hath sent Him; God hath sent God, join both together; they are One God. For John saith, *Whom God hath sent*, to distinguish Christ from himself. What then, was not John himself sent by God? Yes; but mark what follows, *For God giveth not the*

Spirit by measure unto Him. To men He giveth by measure, to His only Son He giveth not by measure. To one man is given by the Spirit the word of wisdom, to another the word of knowledge: one has one thing, another another; for *measure* implies a kind of division of gifts. But Christ did not receive by measure, though He gave by measure.

CHRYSOSTOM. (Hom. xxx. 2.) By Spirit here is meant the operation of the Holy Spirit. He wishes to shew that all of us have received the operation of the Spirit by measure, but that Christ contains within Himself the whole operation of the Spirit. How then shall He be suspected, Who saith nothing, but what is from God, and the Spirit? For He makes no mention yet of God the Word, but rests His doctrine on the authority of the Father and the Spirit. For men knew that there was God, and knew that there was the Spirit, (although they had not right belief about His nature;) but that there was the Son they did not know.

AUGUSTINE. (Tr. xiv. c. 11.) Having said of the Son, *God giveth not the Spirit by measure unto Him*; he adds, *The Father loveth the Son*, and farther adds, *and hath given all things into His hand*; in order to shew that *the Father loveth the Son*, in a peculiar sense. For the Father loveth John, and Paul, and yet hath not given all things into their hands. But *the Father loveth the Son*, as the Son, not as a master his servant: as an only, not as an adopted, Son. Wherefore He hath given all things into His hand; so that, as great as the Father is, so great is the Son; let us not think then that, because He hath deigned to send the Son, any one inferior to the Father has been sent.

THEOPHYLACT. The Father then hath given all things to the Son in respect of His divinity; of right, not of grace. Or; He *hath given all things into His hand*, in respect of His humanity: inasmuch as He is made Lord of all things that are in heaven, and that are in earth.

ALCUIN. And because all things are in His hand, the life everlasting is too: and therefore it follows, *He that believeth on the Son hath everlasting life*.

BEDE. We must understand here not a faith in words only, but a faith which is developed in works.

CHRYSTOSTOM. (Hom. xxxi. 1.) He means not here, that to believe on the Son is sufficient to gain everlasting life, for elsewhere He says, *Not every one that saith unto Me, Lord, Lord, shall enter into the kingdom of heaven.* (Matt. 7) And the blasphemy against the Holy Ghost is of itself sufficient to send into hell. But we must not think that even a right belief on Father, Son, and Holy Ghost, is sufficient for salvation; for we have need of a good life and conversation. Knowing then that the greater part are not moved so much by the promise of good, as by the threat of punishment, he concludes, *But He that believeth not the Son, shall not see life; but the wrath of God abideth on him.* See how He refers to the Father again, when He speaketh of punishment. He saith not, the wrath of the Son, though the Son is judge; but maketh the Father the judge, in order to alarm men more. And He does not say, in Him, but *on Him*, meaning that it will never depart from Him; and for the same reason He says, *shall not see life*, i. e. to shew that He did not mean only a temporary death.

AUGUSTINE. (Tr. xiv. c. 13.) Nor does He say, *The wrath of God* cometh to him, but, *abideth on him*. For all who are born, are under the wrath of God, which the first Adam incurred. The Son of God came without sin, and was clothed with mortality: He died that thou mightest live. Whosoever then will not believe on the Son, on him abideth the wrath of God, of which the Apostle speaks, *We were by nature the children of wrath.* (Eph. 2:3)

CHAP. 4

4:1–6

1. When therefore the Lord knew how the Pharisees had heard that Jesus made and baptized more disciples than John,
2. (Though Jesus himself baptized not, but his disciples,)
3. He left Judæa, and departed again into Galilee.

4. And he must needs go through Samaria.

5. Then cometh he to a city of Samaria, which is called Sychar, near to the parcel of ground that Jacob gave to his son Joseph.

6. Now Jacob's well was there. Jesus therefore, being wearied with his journey, sat thus on the well: and it was about the sixth hour.

GLOSS.¹ The Evangelist, after relating how John checked the envy of his disciples, on the success of Christ's teaching, comes next to the envy of the Pharisees, and Christ's retreat from them. *When therefore the Lord knew that the Pharisees had heard, &c.*

AUGUSTINE. (Tr. xv. c. 2.) Truly had the Pharisees' knowledge that our Lord was making more disciples, and baptizing more than John, been such as to lead them heartily to follow Him, He would not have left Judæa, but would have remained for their sake: but seeing, as He did, that this knowledge of Him was coupled with envy, and made them not followers, but persecutors, He departed thence. He could too, had He pleased, have stayed amongst them, and escaped their hands; but He wished to shew His own example to believers in time to come, that it was no sin for a servant of God to fly from the fury of persecutors. He did it like a good teacher, not out of fear for Himself, but for our instruction.

CHRYSOSTOM. (Hom. xxxi. 1.) He did it too to pacify the envy of men, and perhaps to avoid bringing the dispensation of the incarnation into suspicion. For had he been taken and escaped, the reality of His flesh would have been doubted.

AUGUSTINE. (Tr. xv. c. 3.) It may perplex you, perhaps, to be told that Jesus *baptized more than John*, and then immediately after, *Though Jesus Himself baptized not*. What? Is there a mistake made, and then corrected?

CHRYSOSTOM. (Hom. xxxi. 1.) Christ Himself did not baptize, but those who reported the fact, in order to raise the envy of their hearers, so represented it as to appear that Christ Himself baptized. (non occ.). The reason why He baptized not Himself, had been already declared by John, *He shall baptize you with the Holy Ghost and with fire*. (Luke 3:16) Now

He had not yet given the Holy Spirit: it was therefore fitting that He should not baptize. But His disciples baptized, as an efficacious mode of instruction; better than gathering up believers here and there, as had been done in the case of Simon and his brother. Their baptism, however, had no more virtue than the baptism of John; both being without the grace of the Spirit, and both having one object, viz. that of bringing men to Christ.

AUGUSTINE. (Tr. xv. c. 3.) Or, both are true; for Jesus both baptized, and baptized not. He baptized, in that He cleansed: He baptized not, in that He dipped not. The disciples supplied the ministry of the body, He the aid of that Majesty of which it was said, *The Same is He which baptizeth*. (ver. 33)

ALCUIN. The question is often asked, whether the Holy Ghost was given by the baptism of the disciples; when below it is said, *The Holy Ghost was not yet given, because Jesus was not yet glorified*. (c. 7) We reply, that the Spirit was given, though not in so manifest a way as he was after the Ascension, in the shape of fiery tongues. For, as Christ Himself in His human nature ever possessed the Spirit, and yet afterwards at His baptism the Spirit descended visibly upon Him in the form of a dove; so before the manifest and visible coming of the Holy Spirit, all saints might possess the Spirit secretly.

AUGUSTINE. (Ad Seleuciam Ep. xviii.) But we must believe that the disciples of Christ were already baptized themselves, either with John's baptism, or, as is more probable, with Christ's. For He who had stooped to the humble service of washing His disciples' feet, had not failed to administer baptism to His servants, who would thus be enabled in their turn to baptize others.

CHRYSOSTOM. (Hom. xxxi. 2.) Christ on withdrawing from Judæa, joined those whom He was with before, as we read next, *And departed again into Galilee*. As the Apostles, when they were expelled by the Jews, went to the Gentiles, so Christ goes to the Samaritans. But, to deprive the Jews of all excuse, He does not go to stay there, but only takes it on His road, as the Evangelist implies by saying, *And he must needs go through Samaria*. Samaria receives its name from Somer, a mountain there, so called from the name of a former possessor of it. The inhabitants of the country were formerly not Samaritans, but Israelites. But in process of time they fell

under God's wrath, and the king of Assyria transplanted them to Babylon and Media; placing Gentiles from various parts in Samaria in their room. God however, to shew that it was not for want of power on His part that He delivered up the Jews, but for the sins of the people themselves, sent lions to afflict the barbarians. This was told the king, and he sent a priest to instruct them in God's law. But not even then did they wholly cease from their iniquity, but only half changed. For in process of time they turned to idols again, though they still worshipped God, calling themselves after the mountain, Samaritans.

BEDE. He must needs pass through Samaria; because that country lay between Judea and Galilee. Samaria was the principal city of a province of Palestine, and gave its name to the whole district connected with it. The particular place to which our Lord went is next given: *Then cometh He to a city of Samaria which is called Sychar.*

CHRYSTOSTOM. (xxx. 2.) It was the place where Simeon and Levi made a great slaughter for Dinah.

THEOPHYLACT. But after the sons of Jacob had desolated the city, by the slaughter of the Sychemites, Jacob annexed it to the portion of his son Joseph, as we read in Genesis, *I have given to thee one portion above thy brethren, which I took out of the hand of the Amorite with my sword, and with my bow.* (Gen. 48:22) This is referred to in what follows, *Near to the place of ground which Jacob gave to his son Joseph.*

Now Jacob's well was there.

AUGUSTINE. (Tr. xv. c. 5.) It was a well. Every well is a spring, but every spring is not a well. Any water that rises from the ground, and can be drawn for use, is a spring: but where it is ready at hand, and on the surface, it is called a spring only; where it is deep and low down, it is called a well, not a spring.

THEOPHYLACT. But why does the Evangelist make mention of the parcel of ground, and the well? First, to explain what the woman says, *Our father Jacob gave us this well*; secondly, to remind you that what the Patriarchs obtained by their faith in God, the Jews had lost by their impiety. They had

been supplanted to make room for Gentiles. And therefore there is nothing new in what has now taken place, i. e. in the Gentiles succeeding to the kingdom of heaven in the place of the Jews.

CHRYSOSTOM. (Hom. xxxi. 3.) Christ prefers labour and exercise to ease and luxury, and therefore travels to Samaria, not in a carriage but on foot; until at last the exertion of the journey fatigues Him; a lesson to us, that so far from indulging in superfluities, we should often even deprive ourselves of necessities: *Jesus therefore being wearied with His journey, &c.*

AUGUSTINE. (Tr. xv, c. 6.) Jesus, we see, is strong and weak: strong, because *in the beginning was the Word*; weak, because *the Word was made flesh*. Jesus thus weak, *being wearied with his journey, sat on the well*.

CHRYSOSTOM. (Hom. xxx. 3) As if to say, not on a seat, or a couch, but on the first place He saw—upon the ground. He sat down because He was wearied, and to wait for the disciples. The coolness of the well would be refreshing in the midday heat: *And it was about the sixth hour*.

THEOPHYLACT. He mentions our Lord's sitting and resting from His journey, that none might blame Him for going to Samaria Himself, after He had forbidden the disciples going.

ALCUIN. Our Lord left Judæa also mystically, i. e. He left the unbelief of those who condemned Him, and by His Apostles, went into Galilee, i. e. into the fickleness^a of the world; thus teaching His disciples to pass from vices to virtues. The parcel of ground I conceive to have been left not so much to Joseph, as to Christ, of whom Joseph was a type; whom the sun, and moon, and all the stars truly adore. To this parcel of ground our Lord came, that the Samaritans, who claimed to be inheritors of the Patriarch Israel, might recognise Him, and be converted to Christ, the legal heir of the Patriarch.

AUGUSTINE. (Tr. xv. c. 7.) His journey is His assumption of the flesh for our sake. For whither doth He go, Who is every where present? What is this, except that it was necessary for Him, in order to come to us, to take upon Him visibly a form of flesh? So then His being wearied with His journey, what meaneth it, but that He is wearied with the flesh? And

wherefore is it the sixth hour? Because it is the sixth age of the world. Reckon severally as hours, the first age from Adam to Noah, the second from Noah to Abraham, the third from Abraham to David, the fourth from David unto the carrying away into Babylon, the fifth from thence to the baptism of John; on this calculation the present age is the sixth hour.

AUGUSTINE. (l. lxxxiii. Quæst. qu. 64.) At the sixth hour then our Lord comes to the well. The black abyss of the well, methinks, represents the lowest parts of this universe, i. e. the earth, to which Jesus came at the sixth hour, that is, in the sixth age of mankind, the old age, as it were, of the old man, which we are bidden to put off, (Col. 3:9.) that we may put on the new. For so do we reckon the different ages of man's life: the first age is infancy, the second childhood, the third boyhood, the fourth youth, the fifth manhood, the sixth old age. Again, the sixth hour, being the middle of the day, the time at which the sun begins to descend, signifies that we, who are called by Christ, are to check our pleasure in visible things, that by the love of things invisible refreshing the inner man, we may be restored to the inward light which never fails. By His sitting is signified His humility, or perhaps His magisterial character; teachers being accustomed to sit.

4:7–12

7. There cometh a woman of Samaria to draw water: Jesus saith unto her, Give me to drink.

8. (For his disciples were gone away unto the city to buy meat.)

9. Then saith the woman of Samaria unto him, How is it that thou, being a Jew, askest drink of me, which am a woman of Samaria? for the Jews have no dealings with the Samaritans.

10. Jesus answered and said unto her, If thou knewest the gift of God, and who it is that saith to thee, Give me to drink; thou wouldest have asked of him, and he would have given thee living water.

11. The woman saith unto him, Sir, thou hast nothing to draw with, and the well is deep: from whence then hast thou that living water?

12. Art thou greater than our father Jacob, which gave us the well, and drank thereof himself, and his children, and his cattle?

CHRYSTOSTOM. (Hom. xxxi. 4.) That this conversation might not appear a violation of His own injunctions against talking to the Samaritans, the Evangelist explains how it arose; viz. for He did not come with the intention beforehand of talking with the woman, but only would not send the woman away, when she had come. *There came a woman of Samaria to draw water.* Observe, she comes quite by chance.

AUGUSTINE. (Tract. xv. c. 10) The woman here is the type of the Church, not yet justified, but just about to be. And it is a part of the resemblance, that she comes from a foreign people. The Samaritans were foreigners, though they were neighbours; and in like manner the Church was to come from the Gentiles, and to be alien from the Jewish race.

THEOPHYLACT. The argument with the woman arises naturally from the occasion: *Jesus saith unto her, Give me to drink.* As man, the labour and heat He had undergone had made Him thirsty.

AUGUSTINE. (l. lxxxiii. Quæst. qu. 64.) Jesus also thirsted after that woman's faith? He thirsteth for their faith, for whom He shed His blood.

CHRYSTOSTOM. (Hom. xxxi. 3.) This shews us too not only our Lord's strength and endurance as a traveller, but also his carelessness about food; for His disciples did not carry about food with them, since it follows, *His disciples were gone away into the city to buy food.* Herein is shewn the humility of Christ; He is left alone. It was in His power, had He pleased, not to send away all, or, on their going away, to leave others in their place to wait on Him. But He did not choose to have it so: for in this way He accustomed His disciples to trample upon pride of every kind. However some one will say, Is humility in fishermen and tent-makers so great a matter? But these very men were all on a sudden raised to the most lofty situation upon earth, that of friends and followers of the Lord of the whole earth. And men of humble origin, when they arrive at dignity, are on this very account more liable than others to be lifted up with pride; the honour being so new to them. Our Lord therefore to keep His disciples humble, taught them in all things to subdue themselves. The woman on being told,

Give Me to drink, very naturally asks, *How is it that Thou, being a Jew, askest drink of me, who am a woman of Samaria?* She knew Him to be a Jew from His figure and speech. Here observe her simpleness. For even had our Lord been bound to abstain from dealing with her, that was His concern, not hers; the Evangelist saying not that the Samaritans would have no dealings with the Jews, but that *the Jews have no dealings with the Samaritans*. The woman however, though not in fault herself, wished to correct what she thought a fault in another. The Jews after their return from the captivity entertained a jealousy of the Samaritans, whom they regarded as aliens, and enemies; and the Samaritans did not use all the Scriptures, but only the writings of Moses, and made little of the Prophets. They claimed to be of Jewish origin, but the Jews considered them Gentiles, and hated them, as they did the rest of the Gentile world.

AUGUSTINE. (Tract. xiii.) The Jews would not even use their vessels. So it would astonish the woman to hear a Jew ask to drink out of her vessel; a thing so contrary to Jewish rule.

CHRYSOSTOM. But why did Christ ask what the law allowed not? It is no answer to say that He knew she would not give it, for in that case, He clearly ought not to have asked for it. Rather His very reason for asking, was to shew His indifference to such observances, and to abolish them for the future.

AUGUSTINE. (Tract. xv.) He who asked to drink, however, out of the woman's vessel, thirsted for the woman's faith: *Jesus answered and said unto her, If thou knewest the gift of God, or Who it is that saith to thee, Give Me to drink, thou wouldest have asked of Him, and He would have given thee living water.*

ORIGEN. (tom. xiv. in Joan) For it is as it were a doctrine, that no one receives a divine gift, who seeks not for it. Even the Saviour Himself is commanded by the Father to ask, that He may give it Him, as we read, *Require of Me, and I will give Thee the heathen for Thine inheritance.* (Ps. 2:8) And our Saviour Himself says, *Ask, and it shall be given you.* (Luke 11:9) Wherefore He says here emphatically, *Thou wouldest have asked of Him, and He would have given thee.*

AUGUSTINE. (l. lxxxiii. Quæst. qu. 64.) He lets her know that it was not the water, which she meant, that He asked for; but that knowing her faith, He wished to satisfy her thirst, by giving her the Holy Spirit. For so must we interpret the living water, which is the gift of God; as He saith, *If thou knewest the gift of God.*

AUGUSTINE. (Tr. xv.) Living water is that which comes out of a spring, in distinction to what is collected in ponds and cisterns from the rain. If spring water too becomes stagnant, i. e. collects into some spot, where it is quite separated from its fountain head, it ceases to be living water.

CHRYSOSTOM. (Hom. xxxii.) In Scripture the grace of the Holy Spirit is sometimes called fire, sometimes water, which shews that these words are expressive not of its substance, but of its action. The metaphor of fire conveys the lively and sin-consuming property of grace; that of water the cleansing of the Spirit, and the refreshing of the souls who receive Him.

THEOPHYLACT. The grace of the Holy Spirit then He calls living water; i. e. lifegiving, refreshing, stirring. For the grace of the Holy Spirit is ever stirring him who does good works, directing the risings of his heart.

CHRYSOSTOM. (Hom. xxxi. 4.) These words raised the woman's notions of our Lord, and make her think Him no common person. She addresses Him reverentially by the title of Lord; *The woman saith unto Him, Lord, Thou hast nothing to draw with, and the well is deep: from whence then hast Thou that living water?*

AUGUSTINE. (Tr. xv. c. 13.) She understands the living water to be the water in the well; and therefore says, Thou wishest to give me living water; but Thou hast nothing to draw with as I have: Thou canst not then give me this living water; *Art Thou greater than our father Jacob, who gave us the well, and drank thereof himself, and his children, and his cattle?*

CHRYSOSTOM. (Hom. xxxi. 4.) As if she said, Thou canst not say that Jacob gave us this spring, and used another himself; for he and they that were with him drank thereof, which would not have been done, had he had another better one. Thou canst not then give me of this spring; and Thou

hast not another better spring, unless Thou confess Thyself greater than Jacob. Whence then hast Thou the water, which Thou promisest to give us?

THEOPHYLACT. The addition, *and his cattle*, shews the abundance of the water; as if she said, Not only is the water sweet, so that Jacob and his sons drank of it, but so abundant, that it satisfied the vast multitude of the Patriarchs' cattle.

CHRYSOSTOM. (Hom. xxxi. 4.) See how she thrusts herself upon the Jewish stock. The Samaritans claimed Abraham as their ancestor, on the ground of his having come from Chaldea; and called Jacob their father, as being Abraham's grandson.

BEDE. Or she calls Jacob their father, because she lived under the Mosaic law, and possessed the farm which Jacob gave to his son Joseph.

ORIGEN. (t. xiii. 6) In the mystical sense, Jacob's well is the Scriptures. The learned then drink like Jacob and his sons; the simple and uneducated, like Jacob's cattle.

4:13–18

13. Jesus answered and said unto her, Whosoever drinketh of this water shall thirst again:

14. But whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life.

15. The woman saith unto him, Sir, give me this water, that I thirst not, neither come hither to draw.

16. Jesus saith unto her, Go, call thy husband, and come hither.

17. The woman answered and said, I have no husband. Jesus said unto her, Thou hast well said, I have no husband:

18. For thou hast had five husbands; and he whom thou now hast is not thy husband: in that saidst thou truly.

CHRYSOSTOM. (Hom. xxxii. 1.) To the woman's question, *Art Thou greater than our father Jacob?* He does not reply, I am greater, lest He should seem to boast; but His answer implies it; *Jesus answered and said to her, Whosoever drinketh of this water shall thirst again: but whosoever drinketh of the water that I shall give him shall never thirst;* as if He said, If Jacob is to be honoured because he gave you this water, what wilt thou say, if I give thee far better than this? He makes the comparison however not to depreciate Jacob, but to exalt Himself. For He does not say, that this water is vile and counterfeit, but asserts a simple fact of nature, viz. that *whosoever drinketh of this water shall thirst again.*

AUGUSTINE. (Tr. xv. c. 16.) Which is true indeed both of material water, and of that of which it is the type. For the water in the well is the pleasure of the world, that abode of darkness. Men draw it with the waterpot of their lusts; pleasure is not relished, except it be preceded by lust. And when a man has enjoyed this pleasure, i. e. drunk of the water, he thirsts again; but if he have received water from Me, he shall never thirst. For how shall they thirst, who are drunken with the abundance of the house of God? (Ps. 36:8.) But He promised this fulness of the Holy Spirit.

CHRYSOSTOM. (Hom. xxxii. 1.) The excellence of this water, viz. that he that drinketh of it never thirsts, He explains in what follows, *But the water that I shall give him shall be in him a well of water springing up into everlasting life.* As a man who had a spring within him, would never feel thirst, so will not he who has this water which I shall give him.

THEOPHYLACT. For the water which I give him is ever multiplying. The saints receive through grace the seed and principle of good; but they themselves make it grow by their own cultivation.

CHRYSOSTOM. (Hom. xxxii. 1.) See how the woman is led by degrees to the highest doctrine. First, she thought He was some lax Jew. Then hearing of the living water, she thought it meant material water. Afterwards she understands it as spoken spiritually, and believes that it can take away thirst, but she does not yet know what it is, only understands that it was superior

to material things: *The woman saith unto Him, Sir, give me this water, that I thirst not, neither come hither to draw.* Observe, she prefers Him to the patriarch Jacob, for whom she had such veneration.

AUGUSTINE. (Tr. xv. c. 15–18.) Or thus; The woman as yet understands Him of the flesh only. She is delighted to be relieved for ever from thirst, and takes this promise of our Lord's in a carnal sense. For God had once granted to His servant Elijah, that he should neither hunger nor thirst for forty days; and if He could grant this for forty days, why not for ever? Eager to possess such a gift, she asks Him for the living water; *The woman saith unto Him, Sir, give me this water, that I thirst not, neither come hither to draw.* Her poverty obliged her to labour more than her strength could well bear; would that she could hear, *Come unto Me, all that labour and are heavy laden, and I will refresh you.* (Mat. 11:28) Jesus had said this very thing, i. e. that she need not labour any longer; but she did not understand Him. At last our Lord was resolved that she should understand: *Jesus saith unto her, Go call thy husband, and come hither.* What meaneth this? Did He wish to give her the water through her husband? Or, because she did not understand, did He wish to teach her by means of her husband? The Apostle indeed saith of women, *If they will learn any thing, let them ask their husbands at home.* (1 Cor. 14:35) But this applies only where Jesus is not present. Our Lord Himself was present here; what need then that He should speak to her through her husband? Was it through her husband that He spoke to Mary, who sat at His feet?

CHRYSOSTOM. (Hom. xxxii. 2.) The woman then being urgent in asking for the promised water, *Jesus saith unto her, Go call thy husband;* to shew that he too ought to have a share in these things. But she was in a hurry to receive the gift, and wished to conceal her guilt, (for she still imagined she was speaking to a man:) *The woman answered and said, I have no husband.* Christ answers her with a seasonable reproof; exposing her as to former husbands, and as to her present one, whom she had concealed; *Jesus said unto her, Thou hast well said, I have no husband.*

AUGUSTINE. (Tr. xv. c. 20.) Understand, that the woman had not a lawful husband, but had formed an irregular connexion with some one. He tells

her, *Thou hast had five husbands*, in order to shew her His miraculous knowledge.

ORIGEN. (tom. xiii. in Joan. c. 5, 6) May not Jacob's well signify mystically the letter of Scripture; the water of Jesus, that which is above the letter, which all are not allowed to penetrate into? That which is written was dictated by men, whereas the things which the eye hath not seen, nor ear heard, neither have entered into the heart of man, cannot be reduced to writing, but are from the fountain of water, that springeth up unto everlasting life, i. e. the Holy Ghost. These truths are unfolded to such as carrying no longer a human heart within them, are able to say with the Apostle, *We have the mind of Christ*. (1 Cor. 11:16) Human wisdom indeed discovers truths, which are handed down to posterity; but the teaching of the Spirit is a well of water which springeth up into everlasting life. The woman wished to attain, like the angels, to angelic and super-human truth without the use of Jacob's water. For the angels have a well of water within them, springing from the Word of God Himself. She says therefore, *Sir, give me this water*. But it is impossible here to have the water which is given by the Word, without that which is drawn from Jacob's well; and therefore Jesus seems to tell the woman that He cannot supply her with it from any other source than Jacob's well; If we are thirsty, we must first drink from Jacob's well. *Jesus saith unto her, Go, call thy husband, and come hither*. (Rom. 7:1) According to the Apostle, the Law is the husband of the soul.

AUGUSTINE. (lib. lxxxiii. Quæst. qu. 64.) The five husbands some interpret to be the five books which were given by Moses. And the words, *He whom thou now hast is not thy husband*, they understand as spoken by our Lord of Himself; as if He said, Thou hast served the five books of Moses, as five husbands; but now *he whom thou hast*, i. e. whom thou hearest, *is not thy husband*; for thou dost not yet believe in him. But if she did not believe in Christ, she was still united to those five husbands, i. e. five books, and therefore why is it said, *Thou hast had five husbands*, as if she no longer had them? And how do we understand that a man must have these five books, in order to pass over to Christ, when he who believes in Christ, so far from forsaking these books, embraces them in this spiritual meaning the more strongly? Let us turn to another interpretation.

AUGUSTINE. (Tr. xv. c. 19.) Jesus seeing that the woman did not understand, and wishing to enlighten her, says, *Call thy husband*; i. e. apply thine understanding. For when the life is well ordered, the understanding governs the soul itself, pertaining to the soul. For though it is indeed nothing else than the soul, it is at the same time a certain part of the soul. And this very part of the soul which is called the understanding and the intellect, is itself illuminated by a light superior to itself. Such a Light was talking with the woman; but in her there was not understanding to be enlightened. Our Lord then, as it were, says, I wish to enlighten, and there is not one to be enlightened; *Call thy husband*, i. e. apply thine understanding, through which thou must be taught, by which governed. The five former husbands may be explained as the five senses, thus: a man before he has the use of his reason, is entirely under the government of his bodily senses. Then reason comes into action; and from that time forward he is capable of entertaining ideas, and is either under the influence of truth or error. The woman had been under the influence of error, which error was not her lawful husband, but an adulterer. Wherefore our Lord says, Put away that adulterer which corrupts thee, and call thy husband, that thou mayest understand Me.

ORIGEN. (tom. xiii. c. 8) And what more proper place than Jacob's well, for exposing the unlawful husband, i. e. the perverse law? For the Samaritan woman is meant to figure to us a soul, that has subjected itself to a kind of law of its own, not the divine law. And our Saviour wishes to marry her to a lawful husband, i. e. Himself; the Word of truth which was to rise from the dead, and never again to die.

4:19–24

19. The woman saith unto him, Sir, I perceive that thou art a prophet.

20. Our fathers worshipped in this mountain; and ye say, that in Jerusalem is the place where men ought to worship.

21. Jesus saith unto her, Woman, believe me, the hour cometh, when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father.

22. Ye worship ye know not what: we know what we worship: for salvation is of the Jews.

23. But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him.

24. God is a Spirit: and they that worship him must worship him in spirit and in truth.

CHRYSTOSTOM. (Hom. xxxii.) The woman is not offended at Christ's rebuke. She does not leave Him, and go away. Far from it: her admiration for Him is raised: *The woman saith unto Him, Sir, I perceive that Thou art a Prophet:* as if she said, Thy knowledge of me is unaccountable, Thou must be a prophet.

AUGUSTINE. (Tr. xv. c. 23.) The husband was beginning to come to her, though He had not yet fully come. She thought our Lord a prophet, and He was a prophet: for He says of Himself, *A prophet is not without honour, save in his own country.* (Mat. 13:57)

CHRYSTOSTOM. (Hom. xxxii. 2.) And having come to this belief she asks no questions relating to this life, the health or sickness of the body: she is not troubled about thirst, she is eager for doctrine.

AUGUSTINE. (Tr. xv. c. 23.) And she begins enquiries on a subject that perplexed her; *Our fathers worshipped in this mountain; and ye say that in Jerusalem is the place where men ought to worship.* This was a great dispute between the Samaritans and the Jews. The Jews worshipped in the temple built by Solomon, and made this a ground of boasting over the Samaritans. The Samaritans replied, Why boast ye, because ye have a temple which we have not? Did our fathers, who pleased God, worship in that temple? Is it not better to pray to God in this mountain, where our fathers worshipped?

CHRYSTOSTOM. (Hom. xxxii. 2.) By, *our fathers*, she means Abraham, who is said to have offered up Isaac here.

ORIGEN. (tom. xiii. c. 13) Or thus; The Samaritans regarded Mount Gerizim, near which Jacob dwelt, as sacred, and worshipped upon it; while the sacred place of the Jews was Mount Sion, God's own choice. The Jews being the people from whom salvation came, are the type of true believers; the Samaritans of heretics. Gerizim, which signifies division, becomes the Samaritans; Sion, which signifies watch-tower, becomes the Jews.

CHRYSOSTOM. (Hom. xxxii. 3.) Christ however does not solve this question immediately, but leads the woman to higher things, of which He had not spoken till she acknowledged Him to be a prophet, and therefore listened with a more full belief: *Jesus saith unto her, Woman, believe Me, the hour cometh, when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father.* He says, *Believe me*, because we have need of faith, the mother of all good, the medicine of salvation, in order to obtain any real good. They who endeavour without it, are like men who venture on the sea without a boat, and, being able to swim only a little way, are drowned.

AUGUSTINE. (Tr. xv. c. 24.) *Believe Me*, our Lord says with fitness, as the husband is now present. For now there is one in thee that believes, thou hast begun to be present in the understanding; but *if ye will not believe, surely ye shall not be established.* (Isa. 7:9)

ALCUIN. In saying, *the hour cometh*, He refers to the Gospel dispensation, which was now approaching; under which the shadows of types were to withdraw, and the pure light of truth was to enlighten the minds of believers.

CHRYSOSTOM. (Hom. xxxiii. 1.) There was no necessity for Christ to shew why the fathers worshipped in the mountain, and the Jews in Jerusalem. He therefore was silent on that question; but nevertheless asserted the religious superiority of the Jews on another ground, the ground not of place, but, of knowledge; *Ye worship ye know not what, we know what we worship; for salvation is of the Jews.*

ORIGEN. (tom. xiii. c. 17) *Ye*, literally refers to the Samaritans, but mystically, to all who understand the Scriptures in an heretical sense. *We*

again literally means the Jews, but mystically, I the Word, and all who conformed to My Image, obtain salvation from the Jewish Scriptures.

CHRYSTOSTOM. (Hom. xxxiii. 1.) The Samaritans worshipped they knew not what, a local, a partial God, as they imagined, of whom they had the same notion that they had of their idols. And therefore they mingled the worship of God with the worship of idols. But the Jews were free from this superstition: indeed they knew God to be the God of the whole world; wherefore He says, *We worship what we know*. He reckons Himself among the Jews, in condescension to the woman's idea of Him; and says as if He were a Jewish prophet, *We worship*, though it is certain that He is the Being who is worshipped by all. The words, *For salvation is of the Jews*, mean that every thing calculated to save and amend the world, the knowledge of God, the abhorrence of idols, and all other doctrines of that nature, and even the very origin of our religion, comes originally from the Jews. In salvation too He includes His own presence, which He says is of the Jews, as we are told by the Apostle, *Of whom as concerning the flesh Christ came*. (Rom. 9:5) See how He exalts the Old Testament, which He shews to be the root of every thing good; thus proving in every way that He Himself is not opposed to the Law.

AUGUSTINE. (in Joan. Tr. xv. c. 26.) It is saying much for the Jews, to declare in their name, *We worship what we know*. But He does not speak for the reprobate Jews, but for that party from whom the Apostles and the Prophets came. Such were all those saints who laid the prices of their possessions at the Apostle's feet.

CHRYSTOSTOM. (Hom. xxxiii. 1.) The Jewish worship then was far higher than the Samaritan; but even it shall be abolished; *The hour cometh, and now is, when, the true worshippers shall worship the Father in spirit and in truth*. He says, *and now is*, to shew that this was not a prediction, like those of the ancient Prophets, to be fulfilled in the course of ages. The event, He says, is now at hand, it is approaching your very doors. The words, *true worshippers*, are by way of distinction: for there are false worshippers who pray for temporal and frail benefits, or whose actions are ever contradicting their prayers.

CHRYSTOSTOM. (Hom. xxiii. 2.) Or by saying, *true*, he excludes the Jews together with the Samaritans. For the Jews, though better than the Samaritans, were yet as much inferior to those who were to succeed them, as the type is to the reality. The true worshippers do not confine the worship of God to place, but worship in the spirit; as Paul saith, *Whom I serve with my spirit*. (Rom. 1:9)

ORIGEN. (tom. xiii. c. 14) Twice it is said, *The hour cometh*, and the first time without the addition, *and now is*. The first seems to allude to that purely spiritual worship which is suited only to a state of perfection; the second to earthly worship, perfected as far as is consistent with human nature. When that hour cometh, which our Lord speaks of, the mountain of the Samaritans must be avoided, and God must be worshipped in Sion, where is Jerusalem, which is called by Christ the city of the Great King. And this is the Church, where sacred oblations and spiritual victims are offered up by those who understand the spiritual law. So that when the fulness of time shall have come, the true worship, we must suppose, will no longer be attached to Jerusalem, i. e. to the present Church: for the Angels do not worship the Father at Jerusalem: and thus those who have obtained the likeness of the Jews, worship the Father better than they who are at Jerusalem. And when this hour is come, we shall be accounted by the Father as sons. Wherefore it is not said, Worship God, but, *Worship the Father*. But for the present the true worshippers worship the Father in spirit and in truth ^a.

CHRYSTOSTOM. (Hom. xxxiii. 2.) He speaks here of the Church; wherein there is true worship, and such as becometh God; and therefore adds, *For the Father seeketh such to worship Him*. For though formerly He willed that mankind should linger under a dispensation of types and figures, this was only done in condescension to human frailty, and to prepare men for the reception of the truth.

ORIGEN. (tom. xiii. c. 20) But if the Father seeks, He seeks through Jesus, Who came to seek and to save that which was lost, and to teach men what true worship was. *God is a Spirit*; i. e. He constitutes our real life, just as our breath (spirit) constitutes our bodily life.

CHRYSTOSTOM. (Hom. xxxii. 2.) Or it signifies that God is incorporeal; and that therefore He ought to be worshipped not with the body, but with the soul, by the offering up a pure mind, i. e. that *they who worship Him, must worship Him in spirit and in truth*. The Jews neglected the soul, but paid great attention to the body, and had various kinds of purification. Our Lord seems here to refer to this, and to say, not by cleansing of the body, but by the incorporeal nature within us, i. e. the understanding, which He calls the spirit, that we must worship the incorporeal God.

HILARY. (ii. de Trin. c. 31.) Or, by saying that God being a Spirit ought to be worshipped in spirit, He indicates the freedom and knowledge of the worshippers, and the uncircumscribed nature of the worship: according to the saying of the Apostle, *Where the Spirit of the Lord is, there is liberty*. (2 Cor. 3:17)

CHRYSTOSTOM. (Hom. xxxii. 2.) And that we are to worship in truth, means that whereas the former ordinances were typical; that is to say, circumcision, burnt offerings, and sacrifices; now, on the contrary, every thing is real.

THEOPHYLACT. Or, because many think that they worship God in the spirit, i. e. with the mind, who yet held heretical doctrines concerning Him, for this reason He adds, *and in truth*. May not the words too refer to the two kinds of philosophy among us, i. e. active and contemplative; the spirit standing for action, according to the Apostle, *As many as are led by the Spirit of God*; (Rom. 8:14) truth, on the other hand, for contemplation. Or, (to take another view,) as the Samaritans thought that God was confined to a certain place, and ought to be worshipped in that place; in opposition to this notion, our Lord may mean to teach them here, that the true worshippers worship not locally, but spiritually. Or again, all being a type and shadow in the Jewish system, the meaning may be that the true worshippers will worship not in type, but in truth. God being a Spirit, seeketh for spiritual worshippers; being the truth, for true ones.

AUGUSTINE. (Tr. xv. c. 25.) O for a mountain to pray on, thou criest, high and inaccessible, that I may be nearer to God, and God may hear me better, for He dwelleth on high. Yes, God dwelleth on high, but He hath respect unto the humble. Wherefore descend that thou mayest ascend. “Ways on

high are in their heart,” (Ps. 74:7.) it is said, “passing in the valley of tears,” and in “tears” is humility. Wouldest thou pray in the temple? pray in thyself; but first do thou become the temple of God.

4:25–26

25. The woman saith unto him, I know that Messias cometh, which is called Christ: when he is come, he will tell us all things.

26. Jesus saith unto her, I that speak unto thee am he.

CHRYSTOSTOM. (Hom. xxxii. 2.) The woman was struck with astonishment at the loftiness of His teaching, as her words shew: *The woman saith unto Him, I know that Messias cometh, which is called Christ.*

AUGUSTINE. (Tr. xv. c. 27.) Unctus in Latin, Christ in Greek, in the Hebrew Messias. She knew then who *could* teach her, but did not know Who *was* teaching her. *When He is come, He will tell us all things:* as if she said, The Jews now contend for the temple, we for the mountain; but He, when He comes, will level the mountain, overthrow the temple, and teach us how to pray in spirit and in truth.

CHRYSTOSTOM. (Hom. xxxii. 2.) But what reason had the Samaritans for expecting Christ’s coming? They acknowledged the books of Moses, which foretold it. Jacob prophesies of Christ, *The sceptre shall not depart from Judah, nor a lawgiver from beneath his feet, until Shiloh come.* (Gen. 49:10) And Moses says, *The Lord thy God shall raise up a Prophet from the midst of thee, of thy brethren.* (Deut. 18:15)

ORIGEN. (tom. xiii. c. 27) It should be known, that as Christ rose out of the Jews, not only declaring but proving Himself to be Christ; so among the Samaritans there arose one Dositheus by name, who asserted that he was the Christ prophesied of.

AUGUSTINE. (lib. lxxxiii. Quæst. qu. 64.) It is a confirmation to discerning minds that the five senses were what were signified by the five husbands, to find the woman making five carnal answers, and then mentioning the name of Christ.

CHRYSTOM. (Hom. xxxiii. 2.) Christ now reveals Himself to the woman: *Jesus saith unto her, I that speak unto thee am He*. Had He told the woman this to begin with, it would have appeared vanity. Now, having gradually awakened her to the thought of Christ, His disclosure of Himself is perfectly opportune. He is not equally open to the Jews, who ask Him, *If Thou be the Christ, tell us plainly*; (John 10:24) for this reason, that they did not ask in order to learn, but to do Him injury; whereas she spoke in the simplicity of her heart.

4:27–30

27. And upon this came his disciples, and marvelled that he talked with the woman: yet no man said, What seekest thou? or, Why talkest thou with her?

28. The woman then left her waterpot, and went her way into the city, and saith to the men,

29. Come, see a man, which told me all things that ever I did: is not this the Christ?

30. Then they went out of the city, and came unto him.

CHRYSTOM. (Hom. xxxiii. 2, 3.) The disciples arrive opportunely, and when the teaching is finished: *And upon this came His disciples, and marvelled that He talked with the woman*. They marvelled at the exceeding kindness and humility of Christ, in condescending to converse with a poor woman, and a Samaritan.

AUGUSTINE. (Tr. xv. c. 29.) He who came to seek that which was lost, sought the lost one. This was what they marvelled at: they marvelled at His goodness; they did not suspect evil.

CHRYSTOM. (Hom. xxxiii. 3.) But notwithstanding their wonder, they asked Him no questions, *No man said, What seekest Thou? or, Why talkest Thou with her?* So careful were they to observe the rank of disciples, so great was their awe and veneration for Him. On subjects indeed which

concerned themselves, they did not hesitate to ask Him questions. But this was not one.

ORIGEN. (tom. xiii. in Joan. c. 28) The woman is almost turned into an Apostle. So forcible are His words, that she leaves her waterpot to go to the city, and tell her townsmen of them. *The woman then left her waterpot*, i. e. gave up low bodily cares, for the sake of benefitting others. Let us do the same. Let us leave off caring for things of the body, and impart to others of our own.

AUGUSTINE. (Tr. xv. c. 30.) Hydria answers to our word aquarium; hydor being Greek for water.

CHRYSOSTOM. (Hom. xxxiv. 1.) As the Apostles, on being called, left their nets, so does she leave her waterpot, to do the work of an Evangelist, by calling not one person, but a whole city: *She went her way into the city, and saith to the men, Come, see a man which told me all things that ever I did: is not this the Christ?*

ORIGEN. (tom. xiii. in Joan. c. 29) She calls them together to see a man, whose words were deeper than man's. She had had five husbands, and then was living with the sixth, not a lawful husband. But now she gives him up for a seventh, and she leaving her waterpot, is converted to chastity.

CHRYSOSTOM. (Hom. xxxiv. 1.) She was not prevented by shame-facedness from spreading about what had been said to her. For the soul, when it is once kindled by the divine flame, regards neither glory, nor shame, nor any other earthly thing, only the flame which consumes it. But she did not wish them to trust to her own report only, but to come and judge of Christ for themselves. *Come, see a man*, she says. She does not say, *Come and believe*, but, *Come and see*; which is an easier matter. For well she knew that if they only tasted of that well, they would feel as she did.

ALCUIN. It is only by degrees, however, that she comes to the preaching of Christ. First she calls Him *a man*, not Christ; for fear those who heard her might be angry, and refuse to come.

CHRYSTOM. (Hom. xxxiv. 1.) She then neither openly preaches Christ, nor wholly omits Him, but says, *Is not this the Christ?* This wakened their attention, *Then they went out of the city, and came unto Him.*

AUGUSTINE. The circumstance of the woman's leaving her waterpot on going away, must not be overlooked. For the waterpot signifies the love of this world, i. e. concupiscence, by which men from the dark depth, of which the well is the image, i. e. from an earthly conversation, draw up pleasure. It was right then for one who believed in Christ to renounce the world, and, by leaving her waterpot, to shew that she had parted with worldly desires.

AUGUSTINE. (Tr. xv. c. 30.) She cast away therefore concupiscence, and hastened to proclaim the truth. Let those who wish to preach the Gospel, learn, that they should first leave their waterpots at the well.

ORIGEN. (tom. xiii. c. 29) The woman having become a vessel of wholesome discipline, lays aside as contemptible her former tastes and desires.

4:31–34

31. In the mean while his disciples prayed him, saying, Master, eat.

32. But he said unto them, I have meat to eat that ye know not of.

33. Therefore said the disciples one to another, Hath any man brought him ought to eat?

34. Jesus saith unto them, My meat is to do the will of him that sent me, and to finish his work.

AUGUSTINE. (Tr. xv. c. 31.) His disciples had gone to buy food, and had returned. They offered Christ some: *In the mean while His disciples prayed Him, saying, Master, eat.*

CHRYSTOM. They all ask Him at once, Him so fatigued with the journey and heat. This is not impatience in them, but simply love, and tenderness to their Master.

ORIGEN. (tom. xiii. c. 31) They think the present time convenient for dining; it being after the departure of the woman to the city, and before the coming of the Samaritans; so that they sit at meat by themselves. This explains, *In the mean while*.

THEOPHYLACT. Our Lord, knowing that the woman of Samaria was bringing the whole town out to Him, tells His disciples, *I have meat that ye know not of*.

CHRYSOSTOM. (Hom. xxxiv. 1.) The salvation of men He calls His food, shewing His great desire that we should be saved. As food is an object of desire to us, so was the salvation of men to Him. Observe, He does not express Himself directly, but figuratively; which makes some trouble necessary for His hearers, in order to comprehend His meaning, and thus gives a greater importance to that meaning when it is understood.

THEOPHYLACT. *That ye know not of*, i. e. know not that I call the salvation of men food; or, know not that the Samaritans are about to believe and be saved. The disciples however were in perplexity: *Therefore said the disciples one to another, Hath any man brought Him ought to eat?*

AUGUSTINE. (Tr. xv. c. 31.) What wonder that the woman did not understand about the water? Lo, the disciples do not understand about the meat.

CHRYSOSTOM. (Hom. xxxiv. 1.) They shew, as usual, the honour and reverence in which they hold their Master, by talking among themselves, and not presuming to question Him.

THEOPHYLACT. From the question of the disciples, *Hath any man brought Him ought to eat*, we may infer that our Lord was accustomed to receive food from others, when it was offered Him: not that He who giveth food to all flesh, (Ps. 146.) needed any assistance; but He received it, that they who gave it might obtain their reward, and that poverty thenceforth might not blush, nor the support of others be esteemed a disgrace. It is proper and necessary that teachers should depend on others to provide them with food, in order that, being free from all other cares, they may attend the more to the ministry of the word.

AUGUSTINE. (Tr. xv. c. 31.) Our Lord heard His doubting disciples, and answered them as disciples, i. e. plainly and expressly, not circuitously, as He answered the women; *Jesus saith unto them, My meat is to do the will of Him that sent Me.*

ORIGEN. (tom. xiii. c. 6) Fit meat for the Son of God, who was so obedient to the Father, that in Him was the same will that was in the Father: not two wills, but one will in both. The Son is capable of first accomplishing the whole will of the Father. Other saints do nothing against the Father's will; He does that will. That is His meat in an especial sense. And what means, *To finish His work*? It would seem easy to say, that a work was what was ordered by him who set it; as where men are set to build or dig. But some who go deeper ask whether a work being finished does not imply that it was before incomplete; and whether God could originally have made an incomplete work? The completing of the work, is the completing of a rational creature: for it was to complete this work, which was as yet imperfect, that the Word made flesh come.

THEOPHYLACT. He finished the work of God, i. e. man, He, the Son of God, finished it by exhibiting our nature in Himself without sin, perfect and uncorrupt. He finished also the work of God, i. e. the Law, (Rom. 10:4) (for Christ is the end of the Law,) by abolishing it, when every thing in it had been fulfilled, and changing a carnal into a spiritual worship.

ORIGEN. (tom. xiii. c. 31) The matter of spiritual drink and living water being explained, the subject of meat follows. Jesus had asked the woman of Samaria, and she could give Him none good enough. Then came the disciples, having procured some humble food among the people of the country, and offered it Him, beseeching Him to eat. They fear perhaps lest the Word of God, deprived of His own proper nourishment, fail within them; and therefore with such as they have found, immediately propose to feed Him, that being confirmed and strengthened, He may abide with His nourishers. Souls require food as well as bodies. And as bodies require different kinds of it, and in different quantities, so is it in things which are above the body. (Heb. 5:12) Souls differ in capacity, and one needs more nourishment, another less. So too in point of quality, the same nourishment of words and thoughts does not suit all. Infants just born need the milk of

the word; the grown up, solid meat. Our Lord says, *I have meat to eat*. For one who is over the weak who cannot behold the same things with the stronger, may always speak thus ^b.

4:35–38

35. Say not ye, There are yet four months, and then cometh harvest? behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest.

36. And he that reapeth receiveth wages, and gathereth fruit unto life eternal: that both he that soweth and he that reapeth may rejoice together.

37. And herein is that saving true, One soweth, and another reapeth.

38. I sent you to reap that whereon ye bestowed no labour: other men laboured, and ye are entered into their labours.

CHRYSOSTOM. (Hom. xxxiv. 1.) What is the will of the Father He now proceeds to explain: *Say ye not, There are yet four months, and then cometh harvest?*

THEOPHYLACT. Now ye are expecting a material harvest. But I say unto you, that a spiritual harvest is at hand: *Lift up your eyes, and look on the fields; for they are white already to harvest.* He alludes to the Samaritans who are approaching.

CHRYSOSTOM. (Hom. xxxiv. 2.) He leads them, as his custom is, from low things to high. *Fields* and *harvest* here express the great number of souls, which are ready to receive the word. The *eyes* are both spiritual, and bodily ones, for they saw a great multitude of Samaritans now approaching. This expectant crowd he calls very suitably white fields. For as the corn, when it grows white, is ready for the harvest; so were these ready for salvation. But why does He not say this in direct language? Because by making use in this way of the objects around them, he gave greater vividness and power to His words, and brought the truth home to them; and also that His discourse might be more pleasant, and might sink deeper into their memories.

AUGUSTINE. (Tr. xv. c. 32.) He was intent now on beginning the work, and hastened to send labourers: *And he that reapeth receiveth wages, and*

gathereth fruit unto life eternal, that both he that soweth and he that reapeth may rejoice together.

CHRYSOSTOM. (Hom. xxxiv. 2.) Again, He distinguishes earthly from heavenly things, for as above He said of the water, that he who drank of it should never thirst, so here He says, *He that reapeth gathereth fruit unto life eternal*; adding, *that both he that soweth and he that reapeth may rejoice together*. The Prophets sowed, the Apostles reaped, yet are not the former deprived of their reward. For here a new thing is promised; viz. that both sowers and reapers shall rejoice together. How different this from what we see here. Now he that soweth grieveth because he soweth for others, and he only that reapeth rejoiceth. But in the new state, the sower and reaper share the same wages.

AUGUSTINE. (Tr. xv. c. 32.) The Apostles and Prophets had different labours, corresponding to the difference of times; but both will attain to like joy, and receive together their wages, even eternal life.

CHRYSOSTOM. (Hom. xxxiv. 2.) He confirms what He says by a proverb, *And herein is that saying true, one soweth and another reapeth*, i. e. one party has the labour, and another reaps the fruit. The saying is especially applicable here, for the Prophets had laboured, and the disciples reaped the fruits of their labours: *I sent you to reap that whereon ye bestowed no labour*.

AUGUSTINE. (Tr. xv. c. 32.) So then He sent reapers, no sowers. The reapers went where the Prophets had preached. Read the account of their labours: they all contain prophecy of Christ. And the harvest was gathered on that occasion when so many thousands brought the prices of their possessions, and laid them at the Apostles' feet; relieving their shoulders from earthly burdens, that they might follow Christ. Yea verily, and from that harvest were a few grains scattered, which filled the whole world. And now ariseth another harvest, which will be reaped at the end of the world, not by Apostles, but by Angels. *The reapers*, He says, *are the Angels*. (Mat. 13)

CHRYSOSTOM. (Hom. xxxiv. 2.) *I sent you to reap that whereon ye bestowed no labour*, i. e. I have reserved you for a favourable time, in

which the labour is less, the enjoyment greater. The more laborious part of the work was laid on the Prophets, viz. the sowing of the seed: *Other men laboured, and ye are entered into their labours*. Christ here throws light on the meaning of the old prophecies. He shews that both the Law and the Prophets, if rightly interpreted, led men to Him; and that the Prophets were sent in fact by Himself. Thus the intimate connexion is established between the Old Testament and the New.

ORIGEN. (tom. xv. in Joan. c. 39–49) How can we consistently give an allegorical meaning to the words, *Lift up your eyes, &c.* and only a literal one to the words, *There are yet four months, and then cometh harvest*? The same principle of interpretation surely must be applied to the latter, that is to the former. The four months represent the four elements, i. e. our natural life; the harvest, the end of the world, when all conflict shall have ceased, and truth shall prevail. The disciples then regard the truth as incomprehensible in our natural state, and look forward to the end of the world for attaining the knowledge of it. But this idea our Lord condemns: *Say not ye, there are four months, and then cometh harvest? Behold, I say unto you, Lift up your eyes*. In many places of Holy Scripture, we are commanded in the same way to raise the thoughts of our minds, which cling so obstinately to earth. A difficult task this for one who indulges his passions, and lives carnally. Such an one will not see if the fields be white to the harvest. For when are the fields white to the harvest? When the Word of God comes to light up and make fruitful the fields of Scripture. Indeed, all sensible things are as it were fields made white for the harvest, if only reason be at hand to interpret them. We lift up our eyes, and behold the whole universe overspread with the brightness of truth. And he that reapeth those harvests, has a double reward of his reaping; first, his wages; *And he that reapeth receiveth wages*; meaning his reward in the life to come; secondly, a certain good state of the understanding, which is the fruit of contemplation, *And gathereth fruit unto life eternal*. The man who thinks out the first principles of any science, is as it were the sower in that science; others taking them up, pursuing them to their results, and engrafting fresh matter upon them, strike out new discoveries, from which posterity reaps a plentiful harvest. And how much more may we perceive this in the art of arts? The seed there is the whole dispensation of the mystery, now revealed, but formerly hidden in darkness; for while men were unfit for the advent of

the Word, the fields were not yet white to their eyes, i. e. the legal and prophetical Scriptures were shut up. Moses and the Prophets, who preceded the coming of Christ, were the sowers of this seed; the Apostles who came after Christ and saw His glory were the reapers. They reaped and gathered into barns the deep meaning which lay hid under the prophetic writings; and did in short what those do who succeed to a scientific system which others have discovered, and who with less trouble attain to clearer results than they who originally sowed the seed. But they that sowed and they that reaped shall rejoice together in another world, in which all sorrow and mourning shall be done away. Nay, and have they not rejoiced already? Did not Moses and Elias, the sowers, rejoice with the reapers Peter, James, and John, when they saw the glory of the Son of God at the Transfiguration? Perhaps in, *one soweth and another reapeth, one and another* may refer simply to those who live under the Law, and those who live under the Gospel. For these may both rejoice together, inasmuch as the same end is laid up for them by one God, through one Christ, in one Holy Spirit.

4:39–42

39. And many of the Samaritans of that city believed on him for the saying of the woman, which testified, He told me all that ever I did.

40. So when the Samaritans were come unto him, they besought him that he would tarry with them: and he abode there two days.

41. And many more believed because of his own word;

42. And said unto the woman, Now we believe, not because of thy saying: for we have heard him ourselves, and know that this is indeed the Christ, the Saviour of the world.

ORIGEN. (tom. xiii. in Joan. c. 50) After this conversation with the disciples, Scripture returns to those who had believed on the testimony of the woman, and were come to see Jesus.

CHRYSOSTOM. (Hom. xxxiv. 2.) It is now, as it were, harvest time, when the corn is gathered, and a whole floor soon covered with sheaves; *And many of the Samaritans of that city believed on Him, for the saying of the*

woman which testified, He told me all that ever I did. They considered that, the woman would never of her own accord have conceived such admiration for one Who had reproved her offences, unless He were really some great and wonderful person. (Hom. xxxv. 1). And thus relying solely on the testimony of the woman, without any other evidence, they went out to beseech Christ to stay with them: *So when the Samaritans were come to Him, they besought Him that He would tarry with them.* The Jews when they saw His miracles, so far from begging Him to stay, tried in every way to get rid of His presence. Such is the power of malice, and envy, and vainglory, that obstinate vice which poisons even goodness itself. Though the Samaritans however wished to keep Him with them, He would not consent, but only *tarried there two days.*

ORIGEN. (tom. xiii. c. 51) It is natural to ask, why our Saviour stays with the Samaritans, when He had given a command to His disciples not to enter into any city of the Samaritans. But we must explain this mystically. To go the way of the Gentiles, is to be imbued with Gentile doctrine; to go into a city of the Samaritans, is to admit the doctrines of those who believe the Scriptures, but interpret them heretically. But when men have given up their own doctrines, and come to Jesus, it is lawful to stay with them.

CHRYSOSTOM. (Hom. xxxv. 1.) The Jews disbelieved in spite of miracles, while these exhibited great faith, before even a miracle was wrought, and when they had only heard our Lord's words. *And many more believed because of His own word.* Why then do not the Evangelists give these words? To shew that they omit many important things, and because the result shews what they were; the result being that the whole city was convinced. On the other hand, when the hearers are not convinced, the Evangelists are obliged to give our Lord's words, that the failure may be seen to be owing to the indifference of the hearers, not to any defect in the preacher. And now, having become Christ's disciples, they dismiss their first instructor; *And they said unto the woman, Now we believe not because of thy saying: for we have heard Him ourselves, and know that this is indeed the Christ, the Saviour of the world.* How soon they understand that He was come for the deliverance of the whole world, and could not therefore confine His purposes to the Jews, but must sow the Word every where. Their saying too, *The Saviour of the world,* implies that they looked

on this world as miserable and lost; and that, whereas Prophets and Angels had come to save it, this was the only real Saviour, the Author not only of temporal but eternal salvation. And, observe, whereas the woman had spoken doubtfully, *Is not this the Christ?* they do not say, we suspect, but *we know*, know, *that this is indeed the Saviour of the world*, not one Christ out of many. Though they had only heard His words, they said as much as they could have done, had they seen ever so many and great miracles.

ORIGEN. (tom. xvii. c. 50) With the aid of our former observations on Jacob's well, and the water, it will not be difficult to see, why, when they find the true word, they leave other doctrines, i. e. the city, for a sound faith. (c. 51). Observe, they did not ask our Saviour only to enter Samaria, St. John particularly remarks, or enter that city, but to tarry there. Jesus tarries with those who ask Him, and especially with those who go out of the city to Him.

ORIGEN. (tom. xiii. c. 53) They were not ready yet for the third day; having no anxiety to see a miracle, as those had who supped with Jesus in Cana of Galilee. (This supper was after He had been in Cana three days.) The woman's report was the ground of their belief. The enlightening power of the Word itself was not yet visible to them.

AUGUSTINE. (Tr. xv. c. 33.) So then they knew Christ first by report of another, afterwards by His own presence; which is still the case of those that are without the fold, and not yet Christians. Christ is announced to them by some charitable Christians, by the report of the woman, i. e. the Church; they come to Christ, they believe on Him, through the instrumentality of that woman; He stays with them two days, i. e. gives them two precepts of charity. And thenceforth their belief is stronger. They believe that He is indeed the Saviour of the world.

ORIGEN. (tom. xiii. c. 52) For it is impossible that the same impression should be produced by hearing from one who has seen, and seeing one's self; walking by sight is different from walking by faith. The Samaritans now do not believe only from testimony, but from really seeing the truth.

43. Now after two days he departed thence, and went into Galilee.

44. For Jesus himself testified, that a prophet hath no honour in his own country.

45. Then when he was come into Galilee, the Galilæans received him, having seen all the things that he did at Jerusalem at the feast: for they also went unto the feast.

AUGUSTINE. (Tr. xvi.) After staying two days in Samaria, He departed into Galilee, where He resided: *Now after two days He departed thence, and went into Galilee.*

AUGUSTINE. Why then does the Evangelist say immediately, *For Jesus Himself testified, that a prophet hath no honour in his own country.* For He would seem to have testified more to the truth, had He remained in Samaria, and not gone into Galilee. Not so: He stayed two days in Samaria, and the Samaritans believed on Him: He stayed the same time in Galilee, and the Galileans did not believe on Him, and therefore He said, that *a prophet hath no honour in his own country.*

CHRYSOSTOM. (Hom. xxxv. 1.) Or consider this the reason that He went, not to Capernaum, but to Galilee and Cana, as appears below, His country being, I think, Capernaum. As He did not obtain honour there, hear what He says; *And thou, Capernaum, which art exalted unto heaven, shall be brought down to hell.* (Mat. 11:23) He calls it His own country, because He had most resided here.

THEOPHYLACT. Or thus: Our Lord on leaving Samaria for Galilee, explains why He was not always in Galilee: viz. because of the little honour He received there. *A prophet hath no honour in his own country.*

ORIGEN. (tom. xvii. c. 54) The country of the prophets was Judæa, and every one knows how little honour they received from the Jews, as we read, *Whom of the prophets have not your fathers persecuted?* (Mat. 23) One cannot but wonder at the truth of this saying, exemplified not only in the contempt cast upon the holy prophets and our Lord Himself, but also in the

case of other teachers of wisdom who have been despised by their fellow-citizens and put to death ^c.

CHRYSTOSTOM. (Hom. xxxv. 2) But do we not see many held in admiration by their own people? We do; but we cannot argue from a few instances. If some are honoured in their own country, many more are honoured out of it, and familiarity generally subjects men to contempt. The Galileans however received our Lord: *Then when He was come into Galilee, the Galileans received Him*. Observe how those who are spoken ill of, are always the first to come to Christ. Of the Galileans we find it said below, *Search and look, for out of Galilee ariseth no prophet*. And He is reproached with being a Samaritan, *Thou art a Samaritan, and hast a devil*. And yet the Samaritans and Galileans believe, to the condemnation of the Jews. The Galileans however are superior to the Samaritans; for the latter believed from hearing the woman's words, the former from seeing the signs which He did: *Having seen all the things that He did at Jerusalem at the feast*.

ORIGEN. (tom. xvii. c. 55) Our Lord by ejecting those who sold sheep and oxen from the temple, had impressed the Galileans with a strong idea of His Majesty, and they received Him. His power was shewn no less in this act, than in making the blind to see, and the deaf to hear. But probably He had performed some other miracles as well.

BEDE. They had seen Him at Jerusalem, *For they also went unto the feast*. Our Lord's return has a mystical meaning, viz. that, when the Gentiles have been confirmed in the faith by the two precepts of love, i. e. at the end of the world, He will return to His country, i. e. Judæa.

ORIGEN. (tom. xiii. c. 55) The Galilæans were allowed to keep the feast at Jerusalem, where they had seen Jesus. Thus they were prepared to receive Him, when He came: otherwise they would either have rejected Him; or He, knowing their unprepared state, would not have gone near them.

4:46–54

46. So Jesus came again into Cana of Galilee, where he made the water wine. And there was a certain nobleman, whose son was sick at Capernaum.

47. When he heard that Jesus was come out of Judæa into Galilee, he went unto him, and besought him that he would come down, and heal his son: for he was at the point of death.

48. Then said Jesus unto him, Except ye see signs and wonders, ye will not believe.

49. The nobleman saith unto him, Sir, come down ere my child die.

50. Jesus saith unto him, Go thy way; thy son liveth. And the man believed the word that Jesus had spoken unto him, and he went his way.

51. And as he was now going down, his servants met him, and told him, saying, Thy son liveth.

52. Then enquired he of them the hour when he began to amend. And they said unto him, Yesterday at the seventh hour the fever left him.

53. So the father knew that it was at the same hour, in the which Jesus said unto him, Thy son liveth: and himself believed, and his whole house.

54. This is again the second miracle that Jesus did, when he was come out of Judæa into Galilee.

CHRYSOSTOM. (Hom. xxxv. 2) On a former occasion our Lord attended a marriage in Cana of Galilee, now He goes there to convert the people, and confirm by His presence the faith which His miracle had produced. He goes there in preference to His own country.

AUGUSTINE. (Tr. xvi. c. 3.) There, we are told, *His disciples believed on Him*. Though the house was crowded with guests, the only persons who believed in consequence of this great miracle, were His disciples. He therefore visits the city again, in order to try a second time to convert them.

THEOPHYLACT. The Evangelist reminds us of the miracle in order to express the praise due to the Samaritans ^d. For the Galileans in receiving Him were influenced as well by the miracle He had wrought with them, as by those they had seen at Jerusalem. The nobleman certainly believed in

consequence of the miracle performed at Cana, though he did not yet understand Christ's full greatness; *And there was a certain nobleman whose son was sick at Capernaum.*

ORIGEN. (tom. xvii. c. 57) Some think that this was an officer of King Herod's; others, that he was one of Cæsar's household, then employed on some commission in Judæa. It is not said that He was a Jew.

AUGUSTINE. He is called a nobleman, (βασιλικὸς) either as being of the royal family, or as having some office of government.

CHRYSOSTOM. (Hom. xxxv. 2) Some think that he is the same centurion, who is mentioned in Matthew. (Matt. 8:5) But that he is a different person is clear from this; that the latter, when Christ wished to come to his house, entreated Him not; whereas the former brought Christ to his house, though he had received no promise of a cure. And the latter met Jesus on His way from the mountain to Capernaum; whereas the former came to Jesus in Cana. And the latter servant was laid up with the palsy, the former's son with a fever. Of this nobleman then we read, *When he heard that Jesus was come out of Judæa into Galilee, he went unto Him, and besought Him that He would heal his son: for he was at the point of death*

AUGUSTINE. (Tr. xvi. c. 3.) Did not he who made this request believe? Mark what our Lord says; *Then said Jesus unto him, Except ye see signs and wonders, ye will not believe.* This is to charge the man either with lukewarmness, or coldness of faith, or with want of faith altogether: as if his only object was to put Christ's power to the test, and see who and what kind of person Christ was, and what He could do. The word *prodigy* (wonder) signifies something *far off*, in futurity.

AUGUSTINE. Our Lord would have the mind of the believer so raised above all mutable things, as not to seek even for miracles. For miracles, though sent from heaven, are, in their subject matter, mutable.

GREGORY. (Hom. in Evang. xxviii. 1) Remember what He asked for, and you will plainly see that he doubted. He asked Him to come down and see his son: *The nobleman saith unto him, Sir, come down, ere my child die.* His

faith was deficient; in that he thought that our Lord could not save, except He were personally present.

CHRYSTOSTOM. (Hom. xxxv. 2) And mark his earthly mind, shewn in hurrying Christ along with him; as if our Lord could not raise his son after death. Indeed it is very possible that he may have asked in unbelief. For fathers often are so carried away by their affection, as to consult not only those they depend upon, but even those they do not depend upon at all: not wishing to leave any means untried, which might save their children. But had he had any strong reliance upon Christ, he would have gone to Him in Judæa.

GREGORY. (Hom. in Evang. xxviii. 1, 2) Our Lord in His answer implies that He is in a certain sense where He is invited present, even when He is absent from a place. He saves by His command simply, even as by His will He created all things: *Jesus saith unto him, Go thy way, thy son liveth.* Here is a blow to that pride which honours human wealth and greatness, and not that nature which is made after the image of God. Our Redeemer, to shew that things made much of among men, were to be despised by Saints, and things despised made much of, did not go to the nobleman's son, but was ready to go to the centurion's servant.

CHRYSTOSTOM. (Hom. xxxv. 2) Or thus; In the centurion there was confirmed faith and true devotion, and therefore our Lord was ready to go. But the nobleman's faith was still imperfect, as he thought our Lord could not heal in the absence of the sick person. But Christ's answer enlightened him. *And the man believed the word which Jesus had spoken to him, and went his way.* He did not believe, however, wholly or completely.

ORIGEN. His rank appears in the fact of his servants meeting him: *And as he was now going down, his servants met him, and told him, saying, Thy son liveth.*

CHRYSTOSTOM. (Hom. xxxv. 3.) They met him, to announce what had happened, and prevent Christ from coming, as He was no longer wanted. That the nobleman did not fully believe, is shewn by what follows: *Then enquired he of them at what hour he began to amend.* He wished to find out whether the recovery was accidental, or owing to our Lord's word. *And they*

said unto him, Yesterday at the seventh hour the fever left him. How obvious is the miracle? His recovery did not take place in an ordinary way, but all at once; in order that it might be seen to be Christ's doing, and not the result of nature: *So the father knew that it was at the same hour, in the which Jesus said unto him, Thy son liveth; and himself believed, and his whole house.*

AUGUSTINE. (Tr. xvi. c. 3.) If he only believed when he was told that his son was well again, and had compared the hour according to his servant's account, with the hour predicted by Christ, he did not believe when he first made the petition.

BEDE. So, we see, faith, like the other virtues, is formed gradually, and has its beginning, growth, and maturity. His faith had its beginning, when he asked for his son's recovery; its growth, when he believed our Lord's words, *Thy son liveth*; its maturity, after the announcement of the fact by his servants.

AUGUSTINE. (Tr. xvi. c. 3.) The Samaritans believed on the strength of His words only: that whole house believed on the strength of the miracle which had been brought in it. The Evangelist adds, *This is again the second miracle which Jesus did, when He was come out of Judæa into Galilee.*

CHRYSOSTOM. (Hom. xxxvi. 1.) *The second miracle*, he says markedly. The Jews had not come to the more perfect faith of the Samaritans, who saw no miracle.

ORIGEN. (tom. xvii. c. 60) The sentence is ambiguous. Taken one way, it means that Jesus after coming to Galilee, performed two miracles, of which that of healing the nobleman's son was the second: taken another, it means, that of the two miracles which Jesus performed in Galilee, the second was done after coming from Judæa into Galilee. The latter is the true and received meaning. Mystically, the two journeys of Christ into Galilee signify His two advents; (c. 56.). at the first of which He makes us His guest at supper, and gives us wine to drink; at the second, He raises up the nobleman's son who was at the point of death, i. e. the Jewish people, who, after the fulness of the Gentiles, attain themselves to salvation. For, as the great King of Kings is He, whom God hath seated upon His holy hill of Sion, so the lesser king is he, who saw his day, and was glad, i. e. Abraham

°. And therefore his sick son is the Jewish people fallen from the true religion, and thrown into a fever in consequence by the fiery darts of the enemy. And we know that the saints of old, even when they had put off the covering of the flesh, made the people the object of their care: for we read in Maccabees, after the death of Jeremiah, *This is Jeremias the prophet of the Lord, who prayeth much for the people.* (2 Macc. 12) Abraham therefore prays to our Saviour to succour his diseased people. Again, the word of power, *Thy son liveth*, comes forth from Cana, i. e. the work of the Word, the healing of the nobleman's son, is done in Capernaum, i. e. the land of consolation. The nobleman's son signifies the class of believers who though diseased are yet not altogether destitute of fruits. The words, *Except ye see signs and wonders, ye will not believe*, are spoken of the Jewish people in general, or perhaps of the nobleman, i. e. Abraham himself, in a certain sense. For as John waited for a sign; *on Whom thou shalt see the Spirit descending*; so too the Saints who died before the coming of Christ in the flesh, expected Him to manifest Himself by signs and wonders. And this nobleman too had servants as well as a son; which servants stand for the lower and weaker class of believers. Nor is it chance that the fever leaves the son at the *seventh hour*; for seven is the number of rest.

ALCUIN. Or it was the seventh hour, because all remission of sins is through the sevenfold Spirit; for the number seven divided into three and four, signifies the Holy Trinity, in the four seasons of the world, in the four elements.

ORIGEN. (t. xviii. c. 56) There may be an allusion in the two journeys to the two advents of Christ in the soul, the first supplying a spiritual banquet of wine, the second taking away all remains of weakness and death.

THEOPHYLACT. The little king stands for man generally; man not only deriving his soul from the King of the universe, but having Himself dominion over all things. His son, i. e. his mind, labours under a fever of evil passion and desires. He goes to Jesus and entreats Him to come down; i. e. to exercise the condescension of His pity, and pardon his sins, before it is too late. Our Lord answers; *Go thy way*, i. e. advance in holiness, and then thy son will live; but if thou stop short in thy course, thou wilt destroy the power of understanding and doing right.

CHAP. 5

5:1–13

1. After this there was a feast of the Jews; and Jesus went up to Jerusalem.

2. Now there is at Jerusalem by the sheep market a pool, which is called in the Hebrew tongue Bethesda, having five porches.

3. In these lay a great multitude of impotent folk, of blind, halt, withered, waiting for the moving of the water.

4. For an angel went down at a certain season into the pool, and troubled the water: whosoever then first after the troubling of the water stepped in, was made whole of whatsoever disease he had.

5. And a certain man was there, which had an infirmity thirty and eight years.

6. When Jesus saw him lie, and knew that he had been now a long time in that case, he saith unto him, Wilt thou be made whole?

7. The impotent man answered him, Sir, I have no man, when the water is troubled, to put me into the pool: but while I am coming, another steppeth down before me.

8. Jesus saith unto him, Rise, take up thy bed, and walk.

9. And immediately the man was made whole, and took up his bed, and walked: and on the same day was the sabbath.

10. The Jews therefore said unto him that was cured, It is the sabbath day: it is not lawful for thee to carry thy bed.

11. He answered them, He that made me whole, the same said unto me, Take up thy bed, and walk.

12. Then asked they him, What man is that which said unto thee, Take up thy bed, and walk?

13. And he that was healed wist not who it was: for Jesus had conveyed himself away, a multitude being in that place.

AUGUSTINE. (de Con. Evang. l. iv. c. 10.) After the miracle in Galilee, He returns to Jerusalem: *After this there was a feast of the Jews, and Jesus went up to Jerusalem.*

CHRYSTOSTOM. (Hom. xxxvi. 1.) The feast of Pentecost. Jesus always went up to Jerusalem at the time of the feasts, that it might be seen that He was not an enemy to, but an observer of, the Law. And it gave Him the opportunity of impressing the simple multitude by miracles and teaching: as great numbers used then to collect from the neighbouring towns.

Now there is at Jerusalem by the sheep-market a pool, which is called in the Hebrew tongue Bethesda, having five porches.

ALCUIN. The pool by the sheep-market, is the place where the priest washed the animals that were going to be sacrificed.

CHRYSTOSTOM. (Hom. xxxvi. 1.) This pool was one among many types of that baptism, which was to purge away sin. First God enjoined water for the cleansing from the filth of the body, and from those defilements, which were not real, but legal, e. g. those from death, or leprosy, and the like. Afterwards infirmities were healed by water, as we read: *In these (the porches) lay a great multitude of impotent folk, of blind, halt, withered, waiting for the moving of the water.* This was a nearer approximation to the gift of baptism, when not only defilements are cleansed, but sicknesses healed. Types are of various ranks, just as in a court, some officers are nearer to the prince, others farther off. The water, however, did not heal by virtue of its own natural properties, (for if so the effect would have followed uniformly,) but by the descent of an Angel: *For an Angel went down at a certain season into the pool, and troubled the water.* In the same way, in Baptism, water does not act simply as water, but receives first the grace of the Holy Spirit, by means of which it cleanses us from all our sins. And the Angel troubled the water, and imparted a healing virtue to it, in order to

prefigure to the Jews that far greater power of the Lord of the Angels, of healing the diseases of the soul. But then their infirmities prevented their applying the cure; for it follows, *Whosoever then first after the troubling of the water stepped in, was made whole of whatsoever disease he had*. But now every one may attain this blessing, for it is not an Angel which troubleth the water, but the Lord of Angels, which worketh every where. Though the whole world come, grace fails not, but remains as full as ever; like the sun's rays which give light all day, and every day, and yet are not spent. The sun's light is not diminished by this bountiful expenditure: no more is the influence of the Holy Spirit by the largeness of its outpourings. Not more than one could be cured at the pool; God's design being to put before men's minds, and oblige them to dwell upon, the healing power of water; that from the effect of water on the body, they might believe more readily its power on the soul.

AUGUSTINE. (Tr. xvii. c. 1.) It was a greater act in Christ, to heal the diseases of the soul, than the sicknesses of the perishable body. But as the soul itself did not know its Restorer, as it had eyes in the flesh to discern visible things, but not in the heart wherewith to know God; our Lord performed cures which could be seen, that He might afterwards work cures which could not be seen. He went to the place, where lay a multitude of sick, out of whom He chose one to heal: *And a certain man was there, which had an infirmity thirty and eight years*.

CHRYSOSTOM. (Hom. xxxiii. 1, 2.) He did not, however, proceed immediately to heal him, but first tried by conversation to bring him into a believing state of mind. Not that He required faith in the first instance, as He did from the blind man, saying, *Believe ye that I am able to do this?* (Matt. 9:28) for the lame man could not well know who He was. Persons who in different ways had had the means of knowing Him, were asked this question, and properly so. But there were some who did not and could not know Him yet, but would be made to know Him by His miracles afterwards. And in their case the demand for faith is reserved till after those miracles have taken place: *When Jesus saw him lie, and knew that he had been a long time in that case, He saith unto him, Wilt thou be made whole?* He does not ask this question for His own information, (this were unnecessary,) but to bring to light the great patience of the man, who for

thirty and eight years had sat year after year by the place, in the hope of being cured; which sufficiently explains why Christ passed by the others, and went to him. And He does not say, Dost thou wish Me to heal thee? for the man had not as yet any idea that He was so great a Person. Nor on the other hand did the lame man suspect any mockery in the question, to make him take offence, and say, Hast thou come to vex me, by asking me if I would be made whole; but he answered mildly, *Sir, I have no man, when the water is troubled, to put me into the pool; but while I am coming, another steppeth down before me.* He had no idea as yet that the Person who put this question to him would heal him, but thought that Christ might probably be of use in putting him into the water. But Christ's word is sufficient, *Jesus saith unto him, Rise, take up thy bed, and walk.*

AUGUSTINE. (Tr. xvii. c. 7.) Three distinct biddings. *Rise*, however, is not a command, but the conferring of the cure. Two commands were given upon his cure, *take up thy bed, and walk.*

CHRYSOSTOM. (Hom. xxxvi. 1, 2.) Behold the richness of the Divine Wisdom. He not only heals, but bids him carry his bed also. This was to shew the cure was really miraculous, and not a mere effect of the imagination; for the man's limbs must have become quite sound and compact, to allow him to take up his bed. The impotent man again did not deride and say, The Angel cometh down, and troubleth the water, and he only cureth one each time; dost Thou, who art a mere man, think that Thou canst do more than an Angel? On the contrary, he heard, believed Him who bade him, and was made whole: *And immediately the man was made whole, and took up his bed, and walked.*

BEDE. There is a wide difference between our Lord's mode of healing, and a physician's. He acts by His word, and acts immediately: the other's requires a long time for its completion.

CHRYSOSTOM. (Hom. xxxvii. 2.) This was wonderful, but what follows more so. As yet he had no opposition to face. It is made more wonderful when we see him obeying Christ afterwards in spite of the rage and railing of the Jews: *And on the same day was the sabbath. The Jews therefore said unto him that was cured, It is the sabbath day, it is not lawful for thee to carry thy bed.*

AUGUSTINE. (Tr. xvii. c. 10.) They did not charge our Lord with healing on the sabbath, for He would have replied that if an ox or an ass of theirs had fallen into a pit, would not they have taken it out on the sabbath day: but they addressed the man as he was carrying his bed, as if to say, Even if the healing could not be delayed, why enjoin the work? He shields himself under the authority of his Healer: *He that made me whole, the Same said unto me, Take up thy bed, and walk*: meaning, Why should not I receive a command, if I received a cure from Him?

CHRYSTOSTOM. (Hom. xxxvii. 2.) Had he been inclined to deal treacherously, he might have said, If it is a crime, accuse Him Who commanded it, and I will lay down my bed. And he would have concealed his cure, knowing, as he did, that their real cause of offence was not the breaking of the Sabbath, but the miracle. But he neither concealed it, nor asked for pardon, but boldly confessed the cure. They then ask spitefully; *What man is that who said unto thee, Take up thy bed, and walk*. They do not say, Who is it, who made thee whole? but only mention the offence. It follows, *And he that was healed wist not who it was, for Jesus had conveyed Himself away, a multitude being in that place*. This He had done first, because the man who had been made whole, was the best witness of the cure, and could give his testimony with less suspicion in our Lord's absence; and secondly, that the fury of men might not be excited more than was necessary. For the mere sight of the object of envy, is no small incentive to envy. For these reasons He departed, and left them to examine the fact for themselves. Some are of opinion, that this is the same with the one who had the palsy, whom Matthew mentions. But he is not. For the latter had many to wait upon, and carry him, whereas this man had none. And the place where the miracle was performed, is different.

AUGUSTINE. (Tr. xvii. c. 1.) Judging on low and human notions of this miracle, it is not at all a striking display of power, and only a moderate one of goodness. Of so many, who lay sick, only one was healed; though, had He chosen, He could have restored them all by a single word. How must we account for this? By supposing that His power and goodness were asserted more for imparting a knowledge of eternal salvation to the soul, than working a temporal cure on the body. That which received the temporal cure was certain to decay at last, when death arrived: whereas the soul

which believed passed into life eternal. The pool and the water seem to me to signify the Jewish people: for John in the Apocalypse obviously uses water to express people. (Rev. 17:15.)

BEDE. (in v. cap. Joan.) It is fitly described as a sheep pool. By sheep are meant people, according to the passage, *We are Thy people, and the sheep of Thy pasture.* (Ps. 95:7)

AUGUSTINE. (Tr. xvii. c. 2.) The water then, i. e. the people, was enclosed within five porches, i. e. the five books of Moses. But those books only betrayed the impotent, and did not recover them; that is to say, the Law convicted the sinner, but did not absolve him.

BEDE. Lastly, many kinds of impotent folk lay near the pool: the blind, i. e. those who are without the light of knowledge; the lame, i. e. those who have not strength to do what they are commanded; the withered, i. e. those who have not the marrow of heavenly love.

AUGUSTINE. (Tr. xvii. c. 3.) So then Christ came to the Jewish people, and by means of mighty works, and profitable lessons, troubled the sinners, i. e. the water, and the stirring continued till He brought on His own passion. But He troubled the water, unknown to the world. *For had they known Him, they would not have crucified the Lord of glory.* (1 Cor. 11) But the troubling of the water came on all at once, and it was not seen who troubled it. Again, to go down into the troubled water, is to believe humbly on our Lord's passion. Only one was healed, to signify the unity of the Church: whoever came afterwards was not healed, to signify that whoever is out of this unity cannot be healed. Wo to them who hate unity, and raise sects. Again, he who was healed had had his infirmity thirty and eight years: this being a number which belongs to sickness, rather than to health. The number forty has a sacred character with us, and is significative of perfection. For the Law was given in Ten Commandments, and was to be preached throughout the whole world, which consists of four parts; and four multiplied into ten, make up the number forty. And the Law too is fulfilled by the Gospel, which is written in four books. So then if the number forty possesses the perfectness of the Law, and nothing fulfils the Law, except the twofold precept of love, why wonder at the impotence of him, who was two less than forty? Some man was necessary for his recovery; but it was a man

who was God. He found the man falling short by the number two, and therefore gave two commandments, to fill up the deficiency. For the two precepts of our Lord signify love; the love of God being first in order of command, the love of our neighbour, in order of performance. *Take up thy bed*, our Lord saith, meaning, When thou wert impotent, thy neighbour carried thee; now thou art made whole, carry thy neighbour. *And walk*; but whither, except to the Lord thy God.

BEDE. (c. v. num. 30) What mean the words, *Arise*, and *walk*; except that thou shouldest raise thyself from thy torpor and indolence, and study to advance in good works. *Take up thy bed*, i. e. thy neighbour by which thou art carried, and bear him patiently thyself.

AUGUSTINE. (Tr. xvii. c. 9.) Carry him then with whom thou walkest, that thou mayest come to Him with Whom thou desirest to abide. As yet however he wist not who Jesus was; just as we too believe in Him though we see Him not. Jesus again does not wish to be seen, but conveys Himself out of the crowd. It is in a kind of solitude of the mind, that God is seen: the crowd is noisy; this vision requires stillness.

5:14–18

14. Afterward Jesus findeth him in the temple, and said unto him, Behold, thou art made whole: sin no more, lest a worse thing come unto thee.

15. The man departed, and told the Jews that it was Jesus, which had made him whole.

16. And therefore did the Jews persecute Jesus, and sought to slay him, because he had done these things on the sabbath day.

17. But Jesus answered them, My Father worketh hitherto, and I work.

18. Therefore the Jews sought the more to kill him, because he not only had broken the sabbath, but said also that God was his Father, making himself equal with God.

CHRYSTOSTOM. (Hom. xxxvii.) The man, when healed, did not proceed to the market place, or give himself up to pleasure or vain glory, but, which was a great mark of religion, went to the temple: *Afterward Jesus findeth him in the temple.*

AUGUSTINE. (Tr. xvii. c. 11.) The Lord Jesus saw him both in the crowd, and in the temple. The impotent man does not recognise Jesus in the crowd; but in the temple, being a sacred place, he does.

ALCUIN. (in loc.) °. For if we would know our Maker's grace, and attain to the sight of Him, we must avoid the crowd of evil thoughts and affections, convey ourselves out of the congregation of the wicked, and flee to the temple; in order that we may make ourselves the temple of God, souls whom God will visit, and in whom He will deign to dwell.

And (He) said unto him, *Behold, thou art made whole; sin no more, lest a worse thing come upon thee.*

CHRYSTOSTOM. (Hom. xxxviii. 1.) Here we learn in the first place, that his disease was the consequence of his sins. We are apt to bear with great indifference the diseases of our souls; but, should the body suffer ever so little hurt, we have recourse to the most energetic remedies. Wherefore God punishes the body for the offences of the soul. Secondly, we learn, that there is really a Hell. Thirdly, that it is a place of lasting and infinite punishment. Some say indeed, Because we have corrupted ourselves for a short time, shall we be tormented eternally? But see how long this man was tormented for his sins. Sin is not to be measured by length of time, but by the nature of the sin itself. And besides this we learn, that if, after undergoing a heavy punishment for our sins, we fall into them again, we shall incur another and a heavier punishment still: and justly; for one, who has undergone punishment, and has not been made better by it, proves himself to be a hardened person, and a despiser; and, as such, deserving of still greater torments. Nor let it embolden us, that we do not see all punished for their offences here: for if men do not suffer for their offences here, it is only a sign that their punishment will be the greater hereafter. Our diseases however do not always arise from sins; but only most commonly so. For some spring from other lax habits: some are sent for the sake of trial, as Job's were. But why does Christ make mention of this palsied man's sins?

Some say, because he had been an accuser of Christ. And shall we say the same of the man afflicted with the palsy? For he too was told, *Thy sins are forgiven thee?* (Matt. 9:2) The truth is, Christ does not find fault with the man here for his past sins, but only warns him against future. In healing others, however, He makes no mention of sins at all: so that it would seem to be the case that the diseases of these men had arisen from their sins; whereas those of the others had come from natural causes only. Or perhaps through these, He admonishes all the rest. Or he may have admonished this man, knowing his great patience of mind, and that he would bear an admonition. It is a disclosure too of His divinity, for He implies in saying, *Sin no more*, that He knew what sins He had committed.

AUGUSTINE. (Tr. xviii. c. 12.) Now that the man had seen Jesus, and knew Him to be the author of his recovery, he was not slow in preaching Him to others: *The man departed, and told the Jews that it was Jesus which had made him whole.*

CHRYSTOSTOM. (Hom. xxxviii. 2.) He was not so insensible to the benefit, and the advice he had received, as to have any malignant aim in speaking this news. Had it been done to disparage Christ, he could have concealed the cure, and put forward the offence. But he does not mention Jesus's saying, *Take up thy bed*, which was an offence in the eyes of the Jews; but *told the Jews that it was Jesus which had made him whole.*

AUGUSTINE. (Tr. xvii. c. 13) This announcement enraged them, *And therefore did the Jews persecute Jesus, because He had done these things on the sabbath day.* A plain bodily work had been done before their eyes, distinct from the healing of the man's body, and which could not have been necessary, even if healing was; viz. the carrying of the bed. Wherefore our Lord openly says, that the sacrament of the Sabbath, the sign of observing one day out of seven, was only a temporary institution, which had attained its fulfilment in Him: *But Jesus answered them, My Father worketh hitherto, and I work:* as if He said, Do not suppose that My Father rested on the Sabbath in such a sense, as that from that time forth, He has ceased from working; for He worketh up to this time, though without labour, and so work I. God's resting means only that He made no other creature, after the creation. The Scripture calls it rest, to remind us of the rest we shall enjoy

after a life of good works here. And as God only when He had made man in His own image and similitude, and finished all His works, and seen that they were very good, rested on the seventh day: so do thou expect no rest, except thou return to the likeness in which thou wert made, but which thou hast lost by sin; i. e. unless thou doest good works.

AUGUSTINE. (iv. Super Gen. ad litteram [c. xi.]) It may be said then, that the observance of the sabbath was imposed on the Jews, as the shadow of something to come; viz. that spiritual rest, which God, by the figure of His own rest promised to all who should perform good works.

AUGUSTINE. There will be a sabbath of the world, when the six ages, i. e. the six days, as it were, of the world, have passed: then will come that rest which is promised to the saints.

AUGUSTINE. (iv. Gen. ad lit. c. xi.) The mystery of which rest the Lord Jesus Himself sealed by His burial: for He rested in His sepulchre on the sabbath, having on the sixth day finished all His work, inasmuch as He said, *It is finished*. (c. 19) What wonder then that God, to prefigure the day on which Christ was to rest in the grave, rested one day from His works, afterwards to carry on the work of governing the world. We may consider too that God, when He rested, rested from the work of creation simply, i. e. made no more new kinds of creatures: but that from that time till *now*, He has been carrying on the government of those creatures. For His power, as respects the government of heaven and earth, and all the things that He had made, did not cease on the seventh day: they would have perished immediately, without His government: because the power of the Creator is that on which the existence of every creature depends. If it ceased to govern, every species of creation would cease to exist: and all nature would go to nothing. For the world is not like a building, which stands after the architect has left it; it could not stand the twinkling of an eye, if God withdrew His governing hand. Therefore when our Lord says, *My Father worketh hitherto*, he means the continuation of the work; the holding together, and governing of the creation. It might have been different, had He said, *Worketh even now*. This would not have conveyed the sense of continuing. As it is we find it, *Until now*; i. e. from the time of the creation downwards.

AUGUSTINE. (Tr. xvii. s. 15.) He says then, as it were, to the Jews, Why think ye that I should not work on the sabbath? The sabbath day was instituted as a type ^d of Me. Ye observe the works of God: by Me all things were made. The Father made light, but He spoke, that it might be made. If He spoke, then He made it by the Word; and I am His Word. My Father worked when He made the world, and He worketh until now, governing the world: and as He made the world by Me, when He made it, so He governs it, by Me, now He governs it.

CHRYSOSTOM. (Hom. xxxviii. 2.) Christ defended His disciples, by putting forward the example of their fellow-servant David: but He defends Himself by a reference to the Father. We may observe too that He does not defend Himself as man, nor yet purely as God, but sometimes as one, sometimes as the other; wishing both to be believed, both the dispensation of His humiliation, and the dignity of His Godhead; wherefore He shews His equality to the Father, both by calling Him His Father emphatically, (*My Father,*) and by declaring that He doeth the same things, that the Father doth, (*And I work.*) *Therefore, it follows, the Jews sought the more to kill Him, because he not only had broken the sabbath, but said also that God was His Father.*

AUGUSTINE. (Tr. xvii. s. 16) i. e. not in the secondary sense in which it is true of all of us, but as implying equality. For we all of us say to God, *Our Father, Which art in heaven.* (Matt. 6) And the Jews say, *Thou art our Father.* (Isaiah 63:16) They were not angry then because He called God His Father, but because He called Him so in a sense different from men.

AUGUSTINE. (de Con. Ev. l. iv. c. x.) The words, *My Father worketh hitherto, and I work,* suppose Him to be equal to the Father. This being understood, it followed from the Father's working, that the Son worked: inasmuch as the Father doth nothing without the Son.

CHRYSOSTOM. (Hom. xxxviii. s. 3.) Were He not the Son by nature, and of the same substance, this defence would be worse than the former accusation made. For no prefect could clear Himself from a transgression of the king's law, by urging that the king broke it also. But, on the supposition of the Son's equality to the Father, the defence is valid. It then follows, that

as the Father worked on the Sabbath without doing wrong: the Son could do so likewise.

AUGUSTINE. (Tr. xvii. s. 16.) So, the Jews understood what the Arians do not. For the Arians say that the Son is not equal to the Father, and hence sprang up that heresy which afflicts the Church.

CHRYSTOSTOM. (Hom. xxxviii. 3.) Those however who are not well-disposed to this doctrine, do not admit that Christ made Himself equal to the Father, but only that the Jews thought He did. But let us consider what has gone before. That the Jews persecuted Christ, and that He broke the sabbath, and said that God was His Father, is unquestionably true. That which immediately follows then from these premises, viz. His *making Himself equal with God*, is true also.

HILARY. (vii. de Trin. c. 15.) The Evangelist here explains why the Jews wished to kill Him.

CHRYSTOSTOM. And again, had it been that our Lord Himself did not mean this, but that the Jews misunderstood Him, He would not have overlooked their mistake. Nor would the Evangelist have omitted to remark upon it, as he does upon our Lord's speech, *Destroy this temple*. (c. 2.)

AUGUSTINE. (Tr. xvii. s. 16.) The Jews however did not understand from our Lord that He was the Son of God, but only that He was equal with God; though Christ gave this as the result of His being the Son of God. It is from not seeing this, while they saw at the same time that equality was asserted, that they charged Him with *making Himself equal with God*: the truth being, that He did not *make* Himself equal, but the Father had begotten Him equal.

5:19–20

19. Then answered Jesus and said unto them, Verily, verily, I say unto you, The Son can do nothing of himself, but what he seeth the Father do: for what things soever he doeth, these also doeth the Son likewise.

20. For the Father loveth the Son, and sheweth him all things that himself doeth: and he will shew him greater works than these, that ye may marvel.

HILARY. (vii. de Trin. c. 17.) He refers to the charge of violating the sabbath, brought against Him. *My Father worketh hitherto, and I work*; meaning that He had a precedent for claiming the right He did; and that what He did was in reality His Father's doing, who acted in the Son. And to quiet the jealousy which had been raised, because by the use of His Father's name He had made Himself equal with God, and to assert the excellency of His birth and nature, He says, *Verily, verily, I say unto you, The Son can do nothing of Himself, but what He seeth the Father do.*

AUGUSTINE. (Tr. xviii. 3, 5.) Some who would be thought Christians, the Arian heretics, who say that the very Son of God who took our flesh upon Him, was inferior to the Father, take advantage of these words to throw discredit upon our doctrine, and say, You see that when our Lord perceived the Jews to be indignant, because He seemed to make Himself equal with God, He gave such an answer as shewed that He was not equal. For they say, he who can do nothing but what he sees the Father do is not equal but inferior to the Father. But if there is a greater God, and a less God, (the Word being God,) we worship two Gods, and not one ^e.

HILARY. (vii. de Tr. c. 17.) Lest then that assertion of His equality, which must belong to Him, as by Name and Nature the Son, might throw doubt upon His Nativity ^f, He says that the Son *can do nothing of Himself*.

AUGUSTINE. (Tr. xx. 4.) As if He said: Why are ye offended that I called God *My Father*, and that I make Myself equal with God? I am equal, but equal in such a sense as is consistent with His having begotten Me; with My being from Him, not Him from Me. With the Son, being and power are one and the same thing. The Substance of the Son then being of the Father, the power of the Son is of the Father also: and as the Son *is* not of Himself, so He *can* not of Himself. *The Son can do nothing of Himself, but what He seeth the Father do.*—(xxi. 4). His seeing and His being born of the Father are the same. His vision is not distinct from His Substance, but the whole together is of the Father.

HILARY. (vii. de Tr. c. 17.) That the wholesome order of our confession, i. e. that we believe in the Father and the Son, might remain, He shews the nature of His birth; viz. that He derived the power of acting not from an accession of strength supplied for each work, but by His own knowledge in the first instance. And this knowledge He derived not from any particular visible precedents, as if what the Father had done, the Son could do afterwards; but that the Son being born of the Father, and consequently conscious of the Father's virtue and nature within Him, could do nothing but what He saw the Father do: as he here testifies; God does not see by bodily organs, but by the virtue of His nature.

AUGUSTINE. (ii. de Tr. c. 3) If we understand this subordination of the Son to arise from the human nature, it will follow that the Father walked first upon the water, and did all the other things which the Son did in the flesh, in order that the Son might do them. Who can be so insane as to think this ^d?

AUGUSTINE. (Tr. xx. s. 6.) Yet that walking of the flesh upon the sea was done by the Father through the Son. For when the flesh walked, and the Divinity of the Son guided, the Father was not absent, as the Son Himself saith below, *The Father that dwelleth in Me, He doeth the works.* (c. 14) (s. 9). He guards however against the carnal interpretation of the words, *The Son can do nothing of Himself.* (v. 19) As if the case were like that of two artificers, master and disciple, one of whom made a chest, and the other made another like it, by adding, *For whatsoever things he doeth, these doeth the Son likewise.* He does not say, Whatsoever the Father doeth, the Son does *other* things like them, but the very same things. The Father made the world, the Son made the world, the Holy Ghost made the world. If the Father, Son, and Holy Ghost are one, it follows that one and the same world was made by the Father, through the Son, in the Holy Ghost. Thus it is the very same thing that the Son doeth. He adds *likewise*, to prevent another error arising. For the body seems to do the same things with the mind, but it does not do them in a like way, inasmuch as the body is subject, the soul governing, the body visible, the soul invisible. When a slave does a thing at the command of his master, the same thing is done by both; but is it in a like way? Now in the Father and Son there is not this difference; they do the

same things, and in a like way. Father and Son act with the same power; so that the Son is equal to the Father.

HILARY. (vii. de Tr. c. 18.) Or thus; *All things and the same*, He says, to shew the virtue of His nature, its being the same with God's. That is the same nature, which can do all the same things. And as the Son does all the same things in a like way, the likeness of the works excludes the notion of the worker existing alone ^g. Thus we come to a true idea of the Nativity, as our faith receives it: the likeness of the works bearing witness to the Nativity, their sameness to the Nature.

CHRYSOSTOM. (Hom. xxxviii. 4.) Or thus; That *the Son can do nothing of Himself*, must be understood to mean, that He can do nothing contrary to, or displeasing to, the Father. And therefore He does not say that He *does* nothing contrary, but that He *can* do nothing; in order to shew His perfect likeness, and absolute equality to the Father. Nor is this a sign of weakness in the Son, but rather of goodness. For as when we say that it is impossible for God to sin, we do not charge Him with weakness, but bear witness to a certain ineffable goodness; so when the Son says, I can do nothing of myself, it only means, that He can do nothing contrary to the Father.

AUGUSTINE. (contra Serm. Arianorum, c. 9. [xiv.]) This is not a sign of failing in Him, but of His abiding in His birth from the Father. And it is as high an attribute of the Almighty that He does not change, as it is that He does not die. The Son could do what He had not seen the Father doing, if He could do what the Father does not do through Him; i. e. if He could sin: a supposition inconsistent with the immutably good nature which was begotten from the Father. That He cannot do; this then is to be understood of Him, not in the sense of deficiency, but of power.

CHRYSOSTOM. (Hom. xxxviii. 4.) And this is confirmed by what follows: *For whatsoever he doeth, these also doeth the Son likewise*. For if the Father does all things by Himself, so does the Son also, if this *likewise* is to stand good. You see how high a meaning these humble words bear. He gives His thoughts a humble dress purposely. For whenever He expressed Himself loftily, He was persecuted, as an enemy of God.

AUGUSTINE. (Tr. xxi. s. 2.) Having said that He did the same things that the Father did, and in a like way, He adds, *For the Father loveth the Son, and sheweth Him all things that Himself doeth. And sheweth Him all things that Himself doeth*: this has a reference to the words above; *But what He seeth the Father do*. But again, our human ideas are perplexed, and one may say, So then the Father first does something, that the Son may see what He does; just as an artificer teaches his son his art, and shews him what he makes, that he may be able to make the same after him. On this supposition, when the Father does a thing, the Son does not do it; in that the Son is beholding what His Father doeth. But we hold it as a fixed and incontrovertible truth, that the Father makes all things through the Son, and therefore He must shew them to the Son, *before* He makes them. And where does the Father shew the Son what He makes, except in the Son Himself, by whom He makes them? For if the Father makes a thing for a pattern, and the Son attends to the workmanship as it goes on, where is the indivisibility of the Trinity? The Father therefore does not shew the Son what He doeth by doing it, but by shewing doeth it, through the Son. The Son seeth, and the Father sheweth, before a thing is made, and from the shewing of the Father, and the seeing of the Son, that is made which is made; made by the Father, through the Son. But thou wilt say, I shew my Son what I wish him to make, and he makes it, and I make it through him. True; but before thou doest any thing, thou shewest it to thy son, that he may do it for thy example, and thou by him; but thou speakest to thy son words which are not thyself; whereas the Son Himself is the Word of the Father; and could He speak by the Word to the Word? Or, because the Son was the great Word, were lesser words to pass between the Father and the Son, or a certain sound and temporary creation, as it were, to go out of the mouth of the Father, and strike the ear of the Son? Put away these bodily notions, and if thou art simple, see the truth in simplicity. If thou canst not comprehend what God is, comprehend at least what He is not. Thou wilt have advanced no little way, if thou thinkest nothing that is untrue of God. See what I am saying exemplified in thine own mind. Thou hast memory, and thought, thy memory sheweth to thy thought Carthage: before thou perceivest what is in her, she sheweth it to thought, which is turned toward her: the memory then hath shewn, the thought hath perceived, and no words have passed between them, no outward sign been used. But whatever is in thy memory, thou receivest from without: that which the Father sheweth to the Son, He doth

not receive from without; the whole goes on within; there being no creature existing without, but what the Father hath made by the Son. And the Father maketh by shewing, in that He maketh by the Son who sees. The Father's shewing begets the Son's seeing, as the Father begets the Son? Shewing begets seeing, not seeing shewing. But it would be more correct, and more spiritual, not to view the Father as distinct from His shewing, or the Son from His seeing.

HILARY. (vii. de Trin. c. 19.) It must not be supposed that the Only Begotten God needed such shewing on account of ignorance. For the shewing here is only the doctrine of the nativity^h; the self-existing Son, from the self-existing Father.

AUGUSTINE. (Tr. xxi.) For to see the Father is to see His Son. The Father so shews all His works to the Son, that the Son sees them from the Fatherⁱ. For the birth of the Son is in His seeing: He sees from the same source, from which He is, and is born, and remains.

HILARY. (vii. de Trin. c. 19.) Nor did the heavenly discourse lack the caution, to guard against our inferring from these words any difference in the nature of the Son and the Father. For He says that the works of the Father were shewn to Him, not that strength was supplied Him for the doing of them, in order to teach that this shewing is substantially nothing else than His birth; for that simultaneously with the Son Himself is born the Son's knowledge of the works the Father will do through Him.

AUGUSTINE. (Tr. xxi. s. 5.) But now from Him whom we called coeternal with the Father, who saw the Father, and existed in that He saw, we return to the things of time, *And He will shew him greater works than these*. But if He will shew him, i. e. is about to shew him, He hath not yet shewn him: and when He does shew him, others also will see; (Tr. xix). for it follows, *That ye may believe*. It is difficult to see what the eternal Father can shew in time to the coeternal Son, Who knows all that exists within the Father's mind. *For as the Father raiseth up the dead, and quickeneth them, even so the Son quickeneth whom He will*. To raise the dead was a greater work than to heal the sick. But this is explained by considering that He Who a little before spoke as God, now begins to speak as man. As man, and therefore living in time, He will be shewn greater works in time. Bodies will rise

again by the human dispensation by which the Son of God assumed manhood in time; but souls by virtue of the eternity of the Divine Substance. For which reason it was said before that the Father loved the Son, and shewed Him what things soever He did. For the Father shews the Son that souls are raised up; for they are raised up by the Father and the Son, even as they cannot live, except God give them life. (Tr. xxi). Or the Father is about to shew this to us, not to Him; according to what follows, *That ye may believe*. This being the reason why the Father would *shew Him greater things than these*. But why did He not say, shall shew you, instead of the Son? Because we are members of the Son, and He, as it were, learns in His members, even as He suffers in us. For as He says, *Inasmuch as ye have done it unto one of the least of these My brethren, ye have done it unto Me*: (Matt. 25:40) so, if we ask Him, how He, the Teacher of all things, learns, He replies, When one of the least of My brethren learns, I learn.

5:21–23

21. For as the Father raiseth up the dead, and quickeneth them; even so the Son quickeneth whom he will.

22. For the Father judgeth no man, but hath committed all judgment unto the Son:

23. That all men should honour the Son, even as they honour the Father. He that honoureth not the Son honoureth not the Father which hath sent him.

AUGUSTINE. (Tr. xxi. s. 5, 6.) Having said that the Father would shew the Son greater works than these, He proceeds to describe these greater works: *For as the Father raiseth up the dead, and quickeneth them, even so the Son quickeneth whom He will*. These are plainly greater works, for it is more of a miracle that a dead man should rise again, than that a sick man should recover. We must not understand from the words, that some are raised by the Father, others by the Son; but that the Son raises to life the same whom the Father raiseth. And to guard against any one saying, The Father raises the dead by the Son, the former by His own power, the latter, like an instrument, by another power, He asserts distinctly the power of the Son:

The Son quickeneth whom he will. Observe here not only the power of the Son, but also His will. Father and Son have the same power and will. The Father willeth nothing distinct from the Son; but both have the same will, even as they have the same substance.

HILARY. (de Trin. vii. c. 19.) For to will is the free power of a nature, which by the act of choice, resteth in the blessedness of perfect excellence.

AUGUSTINE. (Tr. xxi. s. 11.) But who are these dead, whom the Father and Son raise to life? He alludes to the general resurrection which is to be; not to the resurrection of those few, who were raised to life, that the rest might believe; as Lazarus, who rose again, to die afterwards. Having said then, *For as the Father raiseth up the dead, and quickeneth them*, to prevent our taking the words to refer to the dead whom He raised up for the sake of the miracle, and not to the resurrection to life eternal, He adds, *For the Father judgeth no man*; thus shewing that He spoke of that resurrection of the dead which would take place at the judgment. (Tr. xxiii. s. 13). Or the words, *As the Father raiseth up the dead, &c.* refer to the resurrection of the soul; *For the Father judgeth no man, but hath committed all judgment unto the Son*, to the resurrection of the body. For the resurrection of the soul takes place by the substance of the Father and the Son^k, and therefore it is the work of the Father and the Son together: but the resurrection of the body takes place by a dispensation of the Son's humanity, which is a temporal dispensation, and not coeternal with the Father. (Tr. xxi. s. 12.). But see how the Word of Christ leads the mind in different directions, not allowing it any carnal resting place; but by variety of motion exercising it, by exercise purifying it, by purifying enlarging its capacity, and after enlarging filling it. He said just before that the Father shewed what things soever He did to the Son. So I saw, as it were, the Father working, and the Son waiting: now again I see the Son working, the Father resting.

AUGUSTINE. (de Trin. c. 29. [xiii.]) For this, viz. that the Father *hath given all judgment unto the Son*, does not mean that He *begat* the Son with this attribute, as is meant in the words, *So hath He given to the Son to have life in Himself*. For if so, it would not be said, *The Father judgeth no man*, because, in that the Father begat the Son equal, He judgeth with the Son. What is meant is, that in the judgment, not the form of God but the form of

the Son of man will appear; not because He will not judge Who hath given all judgment to the Son; since the Son says of Him below, *There is one that seeketh and judgeth*, (c. 29.) but *the Father judgeth no man*; i. e. no one will see Him in the judgment, but all will see the Son, because He is the Son of man, even the ungodly who *will look on Him Whom they pierced*. (Zech. 12)

HILARY. (de Trin vii. c. 20.) Having said that *the Son quickeneth whom He will*, in order that we might not lose sight of the nativity, and think that He stood upon the ground of His own unborn power, He immediately adds, *For the Father judgeth no man, but hath given all judgment unto the Son*. In that all judgment is given to Him, both His nature, and His nativity are shewn; because only a self-existent nature can possess all things, and nativity cannot have any thing, except what is given it.

CHRYSOSTOM. (Hom. xxxviii. 1.) As He gave Him life, i. e. begot Him living; so He gave Him judgment, i. e. begot Him a judge. *Gave*, it is said, that thou mayest not think Him unbegotten, and imagine two Fathers: *All judgment*, because He has the awarding both of punishment and reward.

HILARY. (vii. de Trin. c. 20.) All judgment is given to Him, because He quickens whom He will. Nor can the judgment be looked on as taken away from the Father, inasmuch as the cause of His not judging is, that the judgment of the Son is His. For all judgment is given from the Father. And the reason for which He gives it, appears immediately after: *That all men may honour the Son even as they honour the Father*.

CHRYSOSTOM. (Hom. xxxix. 2.) For, lest you should infer from hearing that the Author of His power was the Father, any difference of substance, or inequality of honour, He connects the honour of the Son with the honour of the Father, shewing that both have the same. But shall men then call Him the Father? God forbid; he who calls Him the Father, does not honour the Son equally with the Father, but confounds both.

AUGUSTINE. (xxi. s. 13.) First indeed, the Son appeared as a servant, and the Father was honoured as God. But the Son will be seen to be equal to the Father, *that all men may honour the Son, even as they honour the Father*.¹ But what if persons are found, who honour the Father, and do not

honour the Son? It cannot be: *He that honoureth not the Son, honoureth not the Father which hath sent Him*. It is one thing to acknowledge God, as God; and another to acknowledge Him as the Father. When thou acknowledgest God the Creator, thou acknowledgest an almighty, supreme, eternal, invisible, immutable Spirit. When thou acknowledgest the Father, thou dost in reality acknowledge the Son; for He could not be the Father, had He not the Son. But if thou honour the Father as greater, the Son as less, so far as thou givest less honour to the Son, thou takest away from the honour of the Father. For thou in reality thinkest that the Father could not or would not beget the Son equal to Himself; which if He would not do, He was envious, if He could not, He was weak. (Tr. xxiii. s. 13). Or, *That all men should honour the Son even as they honour the Father*; has a reference to the resurrection of souls, which is the work of the Son, as well as of the Father. But the resurrection of the body is meant in what comes after: *He that honoureth not the Son, honoureth not the Father that sent Him*. Here is no *as*; the man Christ is honoured, but not as the Father Who sent Him, since with respect to His manhood He Himself saith, *My Father is greater than I*. (Tr. xxi. s. 17). But some one will say, if the Son is sent by the Father, He is inferior to the Father. Leave thy fleshly actions, and understand a mission, not a separation. Human things deceive, divine things make clear; although even human things give testimony against thee, e. g. if a man offers marriage to a woman, and cannot obtain her by himself, he sends a friend, greater than himself, to urge his suit for him. But see the difference in human things. A man does not go with him whom he sends; but the Father Who sent the Son, never ceased to be with the Son; as we read, *I am not alone, but the Father is with Me*. (c. 21?)

AUGUSTINE. (iv. de Trin. c. 28. [xx].) It is not, however, as being born of the Father, that the Son is said to be sent, but from His appearing in this world, as the Word made flesh; as He says, *I went forth from the Father, and am come into the world*: (John 16:28) or from His being received into our minds individually, as we read ¹, *Send her, that she may be with me, and may labour with me*.

HILARY. (vii. de Trin. c. 21.) The conclusion then stands good against all the fury of heretical minds. He is the Son, because He does nothing of Himself: He is God, because, whatsoever things the Father doeth, He doeth

the same; They are one, because They are equal in honour: He is not the Father, because He is sent.

5:24

24. Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life.

GLOSS. Having said that the Son quickeneth whom He will, He next shews that we attain to life through the Son: *Verily, verily, I say unto you, He that heareth My word, and believeth on Him that sent Me, hath everlasting life.*

AUGUSTINE. (Tr. xxii. s. 2.) If in hearing and believing is eternal life, how much more in understanding? But the step to our piety is faith, the fruit of faith, understanding. It is not, Believeth on Me, but *on Him that sent Me*. Why is one to hear His word, and believe another? Is it not that He means to say, His word is in Me? And what is, *Heareth My word*, but heareth Me? And it is, *Believeth on Him that sent Me*; as to say, He that believeth on Him, believeth on His Word, i. e. on Me, because I am the Word of the Father.

CHRYSTOSTOM. (Hom. xxxix. 2.) Or, He did not say, He that heareth My words, and believeth on Me; as they would have thought this empty boasting and arrogance. To say, *Believeth on Him that sent Me*, was a better way of making His discourse acceptable. To this end He says two things: one, that he who hears Him, believes on the Father; the other, that he who hears and believes *shall not come into condemnation*.

AUGUSTINE. (Tr. xxii. s. 4. et sq.) But who is this favoured Person? Will there be any one better than the Apostle Paul, who says, *We must all appear before the judgment-seat of Christ*? (1 Cor. 6) Now judgment sometimes means punishment, sometimes trial. In the sense of trial, we must all appear before the judgment-seat of Christ: in the sense of condemnation we read, some *shall not come into judgment*; i. e. shall not be condemned. It follows, *but is passed from death into life*: not, is now passing, but hath passed from the death of unbelief, into the life of faith, from the death of sin, unto the

life of righteousness. Or, it is so said perhaps, to prevent our supposing that faith would save us from bodily death, that penalty which we must pay for Adam's transgression. He, in whom we all then were, heard the divine sentence, *Thou shalt surely die*; (Gen. 2) nor can we evade it. But when we have suffered the death of the old man, we shall receive the life of the new, and by death make a passage to life. But to what life? (Tr. xix.). To life everlasting: the dead shall rise again at the end of the world, and enter into everlasting life. (Tr. xxii.). For this life does not deserve the name of life; only that life is true which is eternal.

AUGUSTINE. (de Verb. Dom. Serm. lxiv) We see the lovers of this present transitory life so intent on its welfare, that when in danger of death, they will take any means to delay its approach, though they can not hope to drive it off altogether. If so much care and labour then is spent on gaining a little additional length of life, how ought we to strive after life eternal? And if they are thought wise, who endeavour in every way to put off death, though they can live but a few days longer; how foolish are they who so live, as to lose the eternal day?

5:25–26

25. Verily, verily, I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live.

26. For as the Father hath life in himself; so hath he given to the Son to have life in himself.

AUGUSTINE. (Tr. xxiii. s. 14.) Some one might ask thee, The Father quickeneth him who believes on Him; but what of thee? dost thou not quicken? Observe thou that the Son also quickens whom He will: *Verily, verily, I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God; and they that hear shall live.*

CHRYSOSTOM. (Hom. xxxix. 2.) After, *The hour cometh*, He adds, *and now is*; to let us know that it will not be long before it comes. For as in the future resurrection we shall be roused by hearing His voice speaking to us, so is it now.

THEOPHYLACT. Here He speaks with a reference to those whom He was about to raise from the dead: viz. the daughter of the ruler of the synagogue, the son of the widow, and Lazarus.

AUGUSTINE. (Tr. xxii. s. 12.) Or, He means to guard against our thinking, that the being passed from death to life, refers to the future resurrection; its meaning being, that he who *believes* is passed: and therefore He says, *Verily, verily, I say unto you, The hour cometh, (what hour?) and now is, when the dead shall hear the voice of the Son of God, and they that hear shall live.* He saith not, because they live, they hear; but in consequence of hearing, they come to life again. But what is hearing, but obeying? For they who believe and do according to the true faith, live, and are not dead; whereas those who believe not, or, believing, live a bad life, and have not love, are rather to be accounted dead. And yet that hour is still going on, and will go on, the same hour, to the end of the world: as John says, *It is the last hour.* (1 John 2:13)

AUGUSTINE. *When the dead*, i. e. unbelievers, *shall hear the voice of the Son of God*, i. e. the Gospel: *and they that hear*, i. e. who obey, *shall live*, i. e. be justified, and no longer remain in unbelief.

AUGUSTINE. (Tr. xxii. s. 9.) But some one will ask, Hath the Son life, whence those who believe will live? Hear His own words: *As the Father hath life in Himself, so hath He given to the Son to have life in Himself.* Life is original and absolute in Him, cometh from no other source, dependeth on no other power. He is not as if He were partaker of a life, which is not Himself; but has life in Himself: so as that He Himself is His own life. Hear, O dead soul, the Father, speaking by the Son: arise, that thou mayest receive that life which thou hast not in thyself, and enter into the first resurrection. For this life, which the Father and the Son are, pertaineth to the soul, and is not perceived by the body. The rational mind only discovers the life of wisdom.

HILARY. The heretics, driven hard by Scripture proofs, are obliged to attribute to the Son at any rate a likeness, in respect of virtue, to the Father. But they do not admit a likeness of nature, not being able to see that a likeness of virtue, could not arise but from a likeness of nature; as an inferior nature can never attain to the virtue of a higher and better one. And

it cannot be denied that the Son of God has the same virtue with the Father, when He says, *What things soever (the Father) doeth, the same doeth the Son likewise*. But an express mention of the likeness of nature follows: *As the Father hath life in Himself, so hath He given to the Son to have life in Himself*. In life are comprehended nature and essence. And the Son, as He hath it, so hath He it given to Him. For the same which is life in both, is essence in both; and the life, i. e. essence, which is begotten from life, is born; though not born unlike the other. For, being life from life, it remains like in nature to its origin.

AUGUSTINE. (xv. de Trin. c. 47. [xxvi].) The Father must be understood not to have given life to the Son, who was existing without life, but so to have begotten Him, independently of time, that the life which He gave Him in begetting, was coeternal with His own.

HILARY. (vii. de Trin. c. 27, 28.) Living born from living, hath the perfection of nativity, without the newness of nature. For there is nothing new implied in generation from living to living, the life not coming at its birth from nothing. And the life which derives its birth from life, must by the unity of nature, and the sacrament of a perfect birth, both be in the living being, and have the being who lives it, in itself. Weak human nature indeed is made up of unequal elements, and brought to life out of inanimate matter; nor does the human offspring live for some time after it is begotten. Neither does it wholly live from life, since much grows up in it insensibly, and decays insensibly. But in the case of God, the whole of what He is, lives: for God is life, and from life, can nothing be but what is living.

AUGUSTINE. (Tr. xxii. s. 10.) *Given to the Son*, then, has the meaning of, begat the Son; for He gave Him the life, by begetting. As He gave Him being, so He gave Him to have life in Himself; so that the Son did not stand in need of life to come to Him from without; but was in Himself the fulness of life, whence others, i. e. believers, received their life. What then is the difference between Them? This, that one gave, the other received.

CHRYSOSTOM. (Hom. xxxix. 3.) The likeness is perfect in all but one respect, viz. that, in point of essence, one is the Father, the other the Son.

HILARY. For the person of the receiver, is distinct from that of the giver: it being inconceivable that one and the same person, should give to and receive from Himself. He who lives of Himself is one person: He who acknowledges an Author of His life is another.

5:27–29

27. And hath given him authority to execute judgment also, because he is the Son of man.

28. Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice,

29. And shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation.

THEOPHYLACT. The Father granted the Son power not only to give life, but also to execute judgment. *And hath given Him authority to execute judgment.*

CHRYSOSTOM. (Hom. xxxix. s. 3.) But why does He dwell so constantly on these subjects; judgment, resurrection, and life? Because these are the most powerful arguments for bringing men over to the faith, and the most likely ones to prevail with obstinate hearers. For one who is persuaded that he shall rise again, and be called by the Son to account for his misdeeds, will, though he know nothing more than this, be anxious to propitiate his Judge. It follows, *Because He is the Son of man, marvel not at this.* Paul of Samosata reads it, *Hath given Him power to execute judgment also, because He is the Son of man.* But this connexion has no meaning; for He does not receive the power to judge because He is man, (as, on this supposition, what would prevent all men from being judges:) but because He is the ineffable Son of God; therefore is He Judge. We must read it then, *Because He is the Son of man, marvel not at this.* As Christ's hearers thought him a mere man, and as what He asserted of Himself was too high to be true of men, or even angels, or any being short of God Himself, there was a strong obstacle in the way of their believing, which our Lord notices in order to remove it: Marvel not, He says, that He is the Son of man: and then adds the reason why they should not marvel: *For the hour is coming, in the which all that*

are in the graves shall hear the voice of the Son of God. And why did He not say, Marvel not that He is the Son of man: because in truth He is the Son of God? Because, having given out that it was He who should raise men from the dead, the resurrection being a strictly divine work, He leaves His hearers to infer that He is God, and the Son of God. Persons in arguing often do this. When they have brought out grounds amply sufficient to prove the conclusion they want, they do not draw that conclusion themselves; but, to make the victory greater, leave the opponent to draw it. In referring above to the resurrection of Lazarus and the rest, he said nothing about judgment, for Lazarus did not rise again for judgment; whereas now, that He is speaking of the general resurrection, He brings in the mention of the judgment: *And (they) shall come forth*, He says, *they that have done good unto the resurrection of life, and they that have done evil unto the resurrection of damnation.* Having said above, *He that heareth My words, and believeth on Him that sent Me, hath everlasting life*; that men might not suppose from this, that belief was sufficient for salvation, He proceeds to speak of works: *And they that have done good,—and they that have done evil.*

AUGUSTINE. (Tr. xxii. in Joan. s. 10, 11.) Or thus: Inasmuch as the Word was in the beginning with God, the Father gave Him to have life in Himself; but inasmuch as the Word was made flesh of the Virgin Mary, being made man, He became the Son of man: and as the Son of man, He received power to execute judgment at the end of the world; at which time the bodies of the dead shall rise again. The souls then of the dead God raises by Christ the Son of God; their bodies by the same Christ, the Son of man. Wherefore He adds, *Because He is the Son of man*: for, as to the Son of God, He always had the power.

AUGUSTINE. (de Ver. Dom. Ser. 64) At the judgment will appear the form of man, that form will judge, which was judged; He will sit a Judge Who stood before the judge; He will condemn the guilty, Who was condemned innocent. For it is proper that the judged should see their Judge. Now the judged consist of both good and bad; so that the form of the servant will be shewn to good and bad alike; the form of God to the good only. *Blessed are the pure in heart, for they shall see God.* (Matt. 5:8)

AUGUSTINE. (Tr. xix. s. 14.) None if the founders of false religious sects have been able to deny the resurrection of the soul, but many have denied the resurrection of the body; and, unless Thou, Lord Jesus, hadst declared it, what answer could we give the gainsayer? To set forth this truth, He says, *Marvel not at this*; (i. e. that He hath given power to the Son of man to execute judgment,) *for the hour is coming, &c.*

AUGUSTINE. (de Ver. Dom. Ser. 64) He does not add, *And now is*, here; because this hour would be at the end of the world. Marvel not, i. e. marvel not, men will all be judged by a man. But what men? Not those only, whom He will find alive, *For the hour cometh, in which all that are in their graves shall hear His voice.*

AUGUSTINE. (Sup. Joan. Tr. xix. s. 17, 18.) What can be plainer? Men's bodies are in their graves, not their souls. Above when He said, *The hour cometh*, and added, *and now is*; He proceeds, When the dead shall hear the voice of the Son of God. He does not say, All the dead; for by the dead are meant the wicked, and the wicked have not all been brought to obey the Gospel. But in the end of the world all that are in their graves shall hear His voice, and come forth. He does not say, *Shall live*, as He said above, when He spoke of the eternal and blessed life; which all will not have, who shall come forth from their graves. This judgment was committed to Him because He was the Son of man. But what takes place in this judgment? *They that have done good shall go unto the resurrection of life*, i. e. to live with the Angels of God; *they that have done evil unto the resurrection of judgment*. Judgment here meaning damnation.

5:30

30. I can of mine own self do nothing: as I hear, I judge: and my judgment is just; because I seek not mine own will, but the will of the Father which hath sent me.

AUGUSTINE. (Tr. xix. s. 19.) We were about to ask Christ, Thou wilt judge, and the Father not judge: wilt not Thou then judge according to the Father? He anticipates us by saying, *I can of Mine own Self do nothing.*

CHRYSTOSTOM. (Hom. xxxix. 4.) That is, nothing that is a departure from, or that is unlike to, what the Father wishes, shall ye see done by Me, but *as I hear, I judge*. He is only shewing that it was impossible He should ever wish any thing but what the Father wished. I judge, His meaning is, as if it were My Father that judged.

AUGUSTINE. (Tr. xxiii. s. 15.) When He spoke of the resurrection of the soul, He did not say, Hear, but, See. (v. 19) Hear implies a command issuing from the Father. He speaks as man, who is inferior to the Father.

AUGUSTINE. (Serm. contr. Arrian. c. 9. [xiv.]) *As I hear, I judge*, is said with reference either to His human subordination, as the Son of man, or to that immutable and simple nature of the Sonship derived from the Father; in which nature hearing and seeing is identical with being. (ut sup. c. xvii.). Wherefore as He hears, He judges. The Word is begotten one with the Father, and therefore judges according to truth. (c. xviii). It follows, *And My judgment is just, because I seek not Mine own will, but the will of the Father which hath sent Me*. This is intended to take us back to that man (sc. Adam.) who, by seeking his own will, not the will of Him who made him, did not judge himself justly, but had a just judgment pronounced upon him. He did not believe that, by doing his own will, not God's, he should die. So he did his own will, and died; because the judgment of God is just, which judgment the Son of God executes, by not seeking His own will, i. e. His will as being the Son of man. Not that He has no will in judging, but His will is not His own in such sense, as to be different from the Father's.

AUGUSTINE. (Tr. xix. 19.) I seek not then Mine own will, i. e. the will of the Son of man, in opposition to God: for men do their own will, not God's, when, to do what they wish, they violate God's commands. But when they so do what they wish, as at the same time to follow the will of God, they do not their own will. Or, *I seek not Mine own will*: i. e. because I am not of myself, but of the Father.

CHRYSTOSTOM. (Hom. xxxix. 4.) He shews that the Father's will is not a different one from His own, but one and the same, as a ground of defence. Nor marvel if being hitherto thought no more than a mere man, He defends Himself in a somewhat human way, and shews his judgment to be just on the same ground which any other person would have taken; viz. that one

who has his own ends in view, may incur suspicion of injustice, but that one who has not cannot.

AUGUSTINE. (Tr. xxi.) The only Son says, *I seek not Mine own will*: and yet men wish to do their own will. Let us do the will of the Father, Christ, and Holy Ghost: for these have one will, power, and majesty.

5:31–40

31. If I bear witness of myself, my witness is not true.

32. There is another that beareth witness of me; and I know that the witness which he witnesseth of me is true.

33. Ye sent unto John, and he bare witness unto the truth.

34. But I receive not testimony from man: but these things I say, that ye might be saved.

35. He was a burning and a shining light: and ye were willing for a season to rejoice in his light.

36. But I have greater witness than that of John: for the works which the Father hath given me to finish, the same works that I do, bear witness of me, that the Father hath sent me.

37. And the Father himself, which hath sent me, hath borne witness of me. Ye have neither heard his voice at any time, nor seen his shape.

38. And ye have not his word abiding in you: for whom he hath sent, him ye believe not.

39. Search the Scriptures; for in them ye think ye have eternal life: and they are they which testify of me.

40. And ye will not come to me, that ye might have life.

CHRYSOSTOM. (Hom. xl. 1.) He now brings proof of those high declarations respecting Himself. He answers an objection: *If I bear witness*

of Myself, My witness is not true. These are Christ's own words. But does not Christ in many places bear witness of Himself? And if all this is false, where is our hope of salvation? Whence shall we obtain truth, when the Truth Itself says, *My witness is not true.* We must believe then that *true*, here, is said, not with reference to the intrinsic value of His testimony, but to their suspicions; for the Jews might say, We do not believe Thee, because no one who bears witness to himself is to be depended on. In answer then, he puts forth three clear and irrefragable proofs, three witnesses as it were, to the truth of what He had said; the works which He had done, the testimony of the Father, and the preaching of John: putting the least of these foremost, i. e. the preaching of John: *There is another that beareth witness of Me: and I know that the witness which he witnesseth of Me is true.*

AUGUSTINE. (de Verb. Dom. s. 43) He knew Himself that His witness of Himself was true, but in compassion to the weak and unbelieving, the Sun sought for candles, that their weak sight might not be dazzled by His full blaze. And therefore John was brought forward to give his testimony to the truth. Not that there is such testimony really, for whatever witnesses bear witness to Him, it is really He who bears witness to Himself; as it is His dwelling in the witnesses, which moves them so to give their witness to the truth.

ALCUIN. Or thus; Christ, being both God and man, He shews the proper existence of both, by sometimes speaking according to the nature he took from man, sometimes according to the majesty of the Godhead. *If I bear witness of Myself, My witness is not true:* this is to be understood of His humanity; the sense being, *If I, a man, bear witness of Myself*, i. e. without God, *My witness is not true:* and then follows, *There is another that beareth witness of Me.* The Father bore witness of Christ, by the voice which was heard at the baptism, and at the transfiguration on the mount. *And I know that His witness is true;* because He is the God of truth. How then can His witness be otherwise than true?

CHRYSOSTOM. (Hom. xl. 2.) But according to the former interpretation, they might say to Him, If Thy witness is not true, how sayest Thou, I know that the witness of John is true? But His answer meets the objection: *Ye sent unto John, and he bare witness of the truth:* as if to say: Ye would not have

sent to John, if ye had not thought him worthy of credit. And what is more remarkable, they did send to him, not to ask Him about Christ, but about himself. For they who were sent out did not say, What sayest thou of Christ? but, *Who art thou? what sayest thou of thyself?* (c. 1:22) In so great admiration did they hold him.

ALCUIN. But he bore witness not to himself, but to the truth: as the friend of the truth, he bore witness to the truth, i. e. Christ. Our Lord, on His part, does not reject the witness of John, as not being necessary, but shews only that men ought not to give such attention to John as to forget that Christ's witness was all that was necessary to Himself. *But I receive not, He says, testimony from men.*

BEDE. Because I do not want it. John, though he bore witness, did it not that Christ might increase, but that men might be brought to the knowledge of Him.

CHRYSOSTOM. (Hom. xl. 2.) Even the witness of John was the witness of God: for what he said, God taught him. But to anticipate their asking how it appeared that God taught John, as if the Jews had objected that John's witness might not be true, our Lord anticipates them by saying, "Ye sought him yourselves to enquire of him; that is why I use his testimony, for I need it not." He adds, *But these things I say that ye might be saved.* As if He said, I being God, needed not this human kind of testimony. But, since ye attend more to him, and think him more worthy of credit than any one else, while ye do not believe me, though I work miracles; for this cause I remind you of his testimony. But had they not received John's testimony? Before they have time to ask this, He answers it: *He was a burning and a shining light, and ye were willing for a season to rejoice in his light.* He says this to shew, how lightly they had held by John, and how soon they had left him, thus preventing him from leading them to Christ. He calls him a candle, because John had not his light from himself, but from the grace of the Holy Spirit.

ALCUIN. John was a candle lighted by Christ, the Light, burning with faith and love, shining in word and deed. He was sent before, to confound the enemies of Christ, according to the Psalm, *I have ordained a lantern for Mine Anointed; as for His enemies, I shall clothe them with shame* ^m. (Ps. 131)

CHRYSTOSTOM. (Hom. xl. 2.) I therefore direct you to John, not because I want his testimony, but that ye may be saved: for *I have greater witness than that of John*, i. e. that of my works; *The works which the Father hath given Me to finish, the same works that I do bear witness of Me, that the Father hath sent Me.*

ALCUIN. That He enlightens the blind, that He opens the deaf ear, looses the mouth of the dumb, casts out devils, raises the dead; these works bear witness of Christ.

HILARY. (vi. de Trin. c. 27.) The Only-begotten God shews Himself to be the Son, on the testimony not of man only, but of His own power. The works which He does, bear witness to His being sent from the Father. Therefore the obedience of the Son and the authority of the Father are set forth in Him who was sent. But the testimony of works not being sufficient evidence, it follows, *And the Father Himself which hath sent Me, hath borne witness of Me.* Open the Evangelic volumes, and examine their whole range: no testimony of the Father to the Son is given in any of the books, other than that He is the Son. So what a calumny is it in men now saying that this is only a name of adoption: thus making God a liar, and names unmeaning.

BEDE. (v. Joan.) By His mission we must understand His incarnation. Lastly, He shews that God is incorporeal, and cannot be seen by the bodily eye: *Ye have neither heard His voice at any time, nor seen His shape.*

ALCUIN. The Jews might say, We heard the voice of the Lord at Sinai, and saw Him under the appearance of fire. If God then bears witness of Thee, we should know His voice. To which He replies, I have the witness of the Father, though ye understand it not; because ye never heard His voice, or saw His shape.

CHRYSTOSTOM. (Hom. xl. 3.) How then says Moses, *Ask—whether there hath been any such thing as this great thing is: did ever people hear the voice of God, speaking out of the midst of the fire, as thou hast heard and seen?* (Deut. 4:32, 33) Isaiah too, and many others, are said to have seen Him. So what does Christ mean here? He means to impress upon them the philosophical doctrine, that God has neither voice, or appearance, or shape;

but is superior to such modes of speaking of Him. For as in saying, *Ye have never heard His voice*, He does not mean to say that He has a voice, only not an audible one to them; so when He says, *Nor have even His shape*, no tangible, sensible, or visible shape is implied to belong to God: but all such mode of speaking is pronounced inapplicable to God.

ALCUIN. For it is not by the carnal ear, but by the spiritual understanding, through the grace of the Holy Spirit, that God is heard. And they did not hear the spiritual voice, because they did not love or obey Him, nor saw they His shape; inasmuch as that is not to be seen by the outward eye, but by faith and love.

CHRYSOSTOM. (Hom. xl. 3.) But it was impossible for them to declare that they had received, and obeyed God's commands: and therefore He adds, *Ye have not His word abiding in you*; i. e. the commandments, the law, and the prophets; though God instituted them, ye have them not. For if the Scriptures every where tell you to believe on Me, and ye believe not, it is manifest that His word is gone from you: *For whom He hath sent, Him ye believe not*.

ALCUIN. Or thus; they cannot have abiding in them the Word which was in the beginning, who came not to keep in mind, or fulfil in practice, that word of God which they hear. Having mentioned the testimonies of John, and the Father, and of His works, He adds now that of the Mosaic Law: *Search the Scriptures, for in them ye think ye have eternal life; and they are they which testify of Me*: as if He said, Ye think ye have eternal life in the Scriptures, and reject Me as being opposed to Moses: but you will find that Moses himself testifies to My being God, if you search the Scripture carefully. All Scripture indeed bears witness of Christ, whether by its types, or by prophets, or by the ministering of Angels. But the Jews did not believe these intimations of Christ, and therefore could not obtain eternal life: *Ye will not come to Me, that ye may have life*; meaning, The Scriptures bear witness of Me, but ye will not come to Me notwithstanding, i. e. ye will not believe on Me, and seek for salvation at My hands.

CHRYSOSTOM. (Hom. xl. 3.) Or the connection may be given thus. They might say to Him, How, if we have never heard God's voice, has God borne witness to you? So He says, *Search the Scriptures*; meaning that God had

borne witness of Him by the Scriptures. He had borne witness indeed at the Jordan, and on the mount. But they did not hear the voice on the mount, and did not attend to it at the Jordan. Wherefore He sends them to the Scriptures, when they would also find the Father's testimony. (Hom. xli. 1). He did not send them however to the Scriptures simply to read them, but to examine them attentively, because Scripture ever threw a shade over its own meaning, and did not display it on the surface. The treasure was, as it were, hidden from their eye. He does not say, For in them ye have eternal life, but, For in them ye *think* ye have eternal life; meaning that they did not reap much fruit from the Scriptures, thinking, as they did, that they should be saved by the mere reading of them, without faith. For which reason He adds, *Ye will not come to Me*; i. e. ye will not believe on Me.

BEDE. (in v. Joan.) That coming is put for believing we know, *Come unto Him, and be lightened* ⁿ. He adds, *That ye might have life*; (Ps. 33) For, if the soul which sinneth dies, they were dead in soul and mind. And therefore He promises the *life* of the soul, i. e. eternal happiness.

5:41–47

41. I receive not honour from men.

42. But I know you, that ye have not the love of God in you.

43. I am come in my Father's name, and ye receive me not: if another shall come in his own name, him ye will receive.

44. How can ye believe, which receive honour one of another, and seek not the honour that cometh from God only?

45. Do not think that I will accuse you to the Father: there is one that accuseth you, even Moses, in whom ye trust.

46. For had ye believed Moses, ye would have believed me: for he wrote of me.

47. But if ye believe not his writings, how shall ye believe my words?

CHRYSTOSTOM. (Hom. xli. 1.) Our Lord having made mention of John, and the witness of God, and His own works, many, who did not see that His motive was to induce them to believe, might suspect Him of a desire for human glory, and therefore He says, *I receive not honour from men*: i. e. I do not want it. My nature is not such as to want that glory, which cometh from men. For if the Son receives no addition from the light of a candle, much more am not I in want of human glory.

ALCUIN. Or, *I receive not honour from men*: i. e. I seek not human praise; for I came not to receive carnal honour *from* men, but to give spiritual honour *to* men. I do not bring forward this testimony then, because I seek my own glory; but because I compassionate your wanderings, and wish to bring you back to the way of truth. Hence what follows, *But I know you that ye have not the love of God in you*.

CHRYSTOSTOM. (Hom. xli. 1.) As if to say, I said this to prove that it is not from your love of God, that you persecute Me; for He bears witness to Me, by My own works, and by the Scriptures. So that, if ye loved God, as ye rejected Me, thinking Me against God, so now ye would come to Me. But ye do not love Him. And He proves this, not only from what they do now, but from what they will do in time to come: *I am come in My Father's name, and ye receive Me not; if another shall come in his own name, him ye will receive*. He says plainly, *I am come in the Father's name*, that they might never be able to plead ignorance as an excuse

ALCUIN. As if He said, For this cause came I into the world, that through Me the name of the Father might be glorified; for I attribute all to Him. As then they would not receive Him, Who came to do His Father's will; they had not the love of God. But Antichrist will come not in the Father's name, but in his own, to seek, not the Father's glory, but his own. And the Jews having rejected Christ, it was a fit punishment on them, that they should receive Antichrist, and believe a lie, as they would not believe the Truth.

AUGUSTINE. (de Verb. Dom. Serm. 45. a med.) Hear John, *As ye have heard that Antichrist shall come, even now are there many Antichrists*. (1 John 2:18) But what dost thou dread in Antichrist, except that he will exalt his own name, and despise the name of the Lord? And what else does he do, who says, "I justify;" or those who say, "Unless we are good, ye must

perish °?” Wherefore my life shall depend on Thee, and my salvation shall be fastened to Thee. Shall I so forget my foundation? Is not my rock Christ?

CHRYSTOSTOM. (Hom. xli. 13.) Here is the crowning proof of their impiety. He says, as it were, If it was the love of God that made you persecute me, you would persecute Antichrist much more: for he does not profess to be sent by the Father, or to come according to His will; but, on the contrary, usurping what does not belong to him, will proclaim himself to be God over all. It is manifest that your persecution of Me is from malice and hatred of God. Then He gives the reason of their unbelief: *How can ye believe, which receive honour one of another, and seek not the honour that cometh from God only?* another proof this, that theirs was not a zeal for God, but a gratification of their own passions.

ALCUIN. How faulty then is the boasting temper, and that eagerness for human praise, which likes to be thought to have what it has not, and would fain be thought to have all that it has, by its own strength. Men of such temper cannot believe; for in their hearts, they are bent solely on gaining praise, and setting themselves up above others.

BEDE. The best way of guarding against this sin, is to bring to our consciences the remembrance, that we are dust, and should ascribe all the good that we have not to ourselves, but to God. And we should endeavour always to be such, as we wish to appear to others. Then, as they might ask, Wilt thou accuse us then to the Father? He anticipates this question: *Do not think that I will accuse you to the Father.*

CHRYSTOSTOM. (Hom. xli. 2.) For I am not come to condemn, but to save. *There is one that accuseth you, even Moses, in whom you trust.* As He had said of the Scriptures above: *In them ye think ye have eternal life.* So now of Moses He says, *In whom ye trust*, always answering them out of their authorities. But they will say, How will he accuse us? What hast Thou to do with Moses, Thou who hast broken the sabbath? So He adds: *For had ye believed Moses, ye would perhaps have believed Me, for he wrote of me,* This is connected with what was said before. For where evidence that He came from God had been forced upon them by His words, by the voice of John, and the testimony of the Father, it was certain that Moses would condemn them; (alluding to Deut. 13:1.) for he had said, If any one shall

come, doing miracles, leading men to God, and foretelling the future with certainty, you must obey him. Christ did all this, and they did not obey Him.

ALCUIN. *Perhaps*, He says, in accommodation to our way of speaking, not because there is really any doubting in God. Moses prophesied of Christ, *A Prophet shall the Lord your God raise up from among your brethren like unto me: Him shall ye hear.* (Deut. 18:18)

AUGUSTINE. (cont. Faust. l. xvi. c. 9.) But, in fact, the whole that Moses wrote, was written of Christ, i. e. it has reference to Him principally; whether it point to Him by figurative actions, or expression; or set forth His grace and glory.

But if ye believe not his writings, how shall ye believe My words.

THEOPHYLACT. As if He said, He has even written, and has left his books among you, as a constant memento to you, lest you forget His words. And since you believe not his writings, how can ye believe My unwritten words?

ALCUIN. From this we may infer too, that he who knows the commandments against stealing, and other crimes, and neglects them, will never fulfil the more perfect and refined precepts of the Gospel.

CHRYSOSTOM. (Hom. xli. 2.) Indeed had they attended to His words, they ought and would have tried to learn from Him, what the things were which Moses had written of Him. But they are silent. For it is the nature of wickedness to defy persuasion. Do what you will, it retains its venom to the last.

CHAP. 6

6:1–14

1. After these things Jesus went over the sea of Galilee, which is the sea of Tiberias.

2. And a great multitude followed him, because they saw his miracles which he did on them that were diseased.

3. And Jesus went up into a mountain, and there he sat with his disciples.

4. And the Passover, a feast of the Jews, was nigh.

5. When Jesus then lifted up his eyes, and saw a great company come unto him, he saith unto Philip, Whence shall we buy bread, that these may eat?

6. And this he said to prove him: for he himself knew what he would do.

7. Philip answered him, Two hundred pennyworth of bread is not sufficient for them, that every one of them may take a little.

8. One of his disciples, Andrew, Simon Peter's brother, saith unto him,

9. There is a lad here, which hath five barley loaves, and two small fishes: but what are they among so many?

10. And Jesus said, Make the men sit down. Now there was much grass in the place. So the men sat down, in number about five thousand.

11. And Jesus took the loaves; and when he had given thanks, he distributed to the disciples, and the disciples to them that were set down; and likewise of the fishes as much as they would.

12. When they were filled, he said unto his disciples, Gather up the fragments that remain, that nothing be lost.

13. Therefore they gathered them together, and filled twelve baskets with the fragments of the five barley loaves, which remained over and above unto them that had eaten.

14. Then those men, when they had seen the miracle that Jesus did, said, This is of a truth that Prophet that should come into the world.

CHRYSTOSTOM. (Hom. xlii. 1.) As missiles rebound with great force from a hard body, and fly off in all directions, whereas a softer material retains and stops them; so violent men are only excited to greater rage by violence on the side of their opponents, whereas gentleness softens them. Christ quieted the irritation of the Jews by retiring from Jerusalem. He went into Galilee, but not to Cana again, but beyond the sea: *After these things Jesus went over the sea of Galilee, which is the sea of Tiberias.*

ALCUIN. This sea hath different names, from the different places with which it is connected; the sea of Galilee, from the province; the sea of Tiberias, from the city of that name. It is called a sea, though it is not salt water, that name being applied to all large pieces of water, in Hebrew. This sea our Lord often passes over, in going to preach to the people bordering on it.

THEOPHYLACT. He goes from place to place to try the dispositions of people, and excite a desire to hear Him: *And a great multitude followed Him, because they saw His miracles which He did on them that were diseased.*

ALCUIN. viz. His giving sight to the blind, and other like miracles. And it should be understood, that all, whom He healed in body, He renewed likewise in soul.

CHRYSTOSTOM. (Hom. xlii. 1.) Though favoured with such teaching, they were influenced less by it, than by the miracles; a sign of their low state of belief: for Paul says of tongues, that *they are for a sign, not to them that believe, but to them that believe not.* (1 Cor. 14:22) They were wiser of whom it is said, that *they were astonished at His doctrine.* (Matt. 7:28) The Evangelist does not say what miracles He wrought, the great object of his book being to give our Lord's discourses. It follows: *And Jesus went up into a mountain, and there sat with His disciples.* He went up into the mountain, on account of the miracle which was going to be done. That the disciples alone ascended with Him, implies that the people who stayed behind were in fault for not following. He went up to the mountain too, as a lesson to us

to retire from the tumult and confusion of the world, and leave wisdom in solitude. *And the passover, a feast of the Jews, was nigh.* Observe, in a whole year, the Evangelist has told us of no miracles of Christ, except His healing the impotent man, and the nobleman's son. His object was to give not a regular history, but only a few of the principal acts of our Lord. But why did not our Lord go up to the feast? He was taking occasion, from the wickedness of the Jews, gradually to abolish the Law.

THEOPHYLACT. The persecutions of the Jews gave Him reason for retiring, and thus setting aside the Law. The truth being now revealed, types were at an end, and He was under no obligation to keep the Jewish feasts. Observe the expression, *a feast of the Jews*, (Mat. 14:13) not a feast of Christ.

BEDE. If we compare the accounts of the different Evangelists, we shall find very clearly, that there was an interval of a year between the beheading of John, and our Lord's Passion. For, since Matthew says that our Lord, on hearing of the death of John, withdrew into a desert place, where He fed the multitude; and John says that the Passover was nigh, when He fed the multitude; it is evident that John was beheaded shortly before the Passover. And at the same feast, the next year Christ suffered. It follows, *When Jesus then lifted up His eyes, and saw a great company come unto Him, He saith unto Philip, Whence shall we buy bread, that these may eat? When Jesus lifted up His eyes*, this is to shew us, that Jesus was not generally with His eyes lifted up, looking about Him, but sitting calm and attentive, surrounded by His disciples.

CHRYSOSTOM. (Hom. xlii.1.) Nor did He only sit with His disciples, but conversed with them familiarly, and gained possession of their minds. Then He looked, and saw a crowd advancing. But why did He ask Philip that question? Because He knew that His disciples, and he especially, needed further teaching. For this Philip it was who said afterwards, *Shew us the Father, and it sufficeth us.* (c. 14:8) And if the miracle had been performed at once, without any introduction, the greatness of it would not have been seen. The disciples were made to confess their own inability, that they might see the miracle more clearly; *And this He said to prove him.*

AUGUSTINE. (de verb. Dom. Serm. 17) One kind of temptation leads to sin, with which God never tempts any one; (James 1:13.) and there is another kind by which faith is tried. (Deut. 13:3.) In this sense it is said that Christ proved His disciple. This is not meant to imply that He did not know what Philip would say; but is an accommodation to men's way of speaking. For as the expression, *Who searcheth the hearts of men*, does not mean the searching of ignorance, but of absolute knowledge; so here, when it is said that our Lord proved Philip, we must understand that He knew him perfectly, but that He tried him, in order to confirm his faith. The Evangelist himself guards against the mistake which this imperfect mode of speaking might occasion, by adding, *For He Himself knew what He would do*.

ALCUIN. He asks him this question, not for His own information, but in order to shew His yet unformed disciple his dulness of mind, which he could not perceive of himself.

THEOPHYLACT. Or to shew others it. He was not ignorant of His disciple's heart Himself.

AUGUSTINE. (de Con. Evang. l. ii. c. xlvi.) But if our Lord, according to John's account, on seeing the multitude, asked Philip, tempting him, whence they could buy food for them, it is difficult at first to see how it can be true, according to the other account, that the disciples first told our Lord, to send away the multitude; and that our Lord replied, *They need not depart; give ye them to eat*. (Matt. 25:16) We must understand then it was after saying this, that our Lord saw the multitude, and said to Philip what John had related, which has been omitted by the rest.

CHRYSOSTOM. (Hom. xlii. s. 1.) Or they are two different occasions altogether.

THEOPHYLACT. Thus tried by our Lord, Philip was found to be possessed with human notions, as appears from what follows, *Philip answered Him, Two hundred pennyworth of bread is not sufficient for them, that every one of them may take a little*.

ALCUIN. Wherein he shews his dulness: for, had he perfect ideas of his Creator, he would not be thus doubting His power.

AUGUSTINE. (de Con. Evan. 1. ii. c. xlvi.) The reply, which is attributed to Philip by John, Mark puts in the mouth of all the disciples, either meaning us to understand that Philip spoke for the rest, or else putting the plural number for the singular, which is often done.

THEOPHYLACT. Andrew is in the same perplexity that Philip is; only he has rather higher notions of our Lord: *There is a lad here which hath five burley loaves and two small fishes.*

CHRYSTOSTOM. (Hom. xlii. 2.) Probably He had some reason in his mind for this speech. He would know of Elijah's miracle, by which a hundred men were fed with twenty loaves. This was a great step; but here he stopped. He did not rise any higher. For his next words are, *But what are these among so many?* He thought that less could produce less in a miracle, and more more; a great mistake; inasmuch as it was as easy for Christ to feed the multitude from a few fishes as from many. He did not really want any material to work from, but only made use of created things for this purpose in order to shew that no part of the creation was severed from His wisdom.

THEOPHYLACT. This passage confounds the Manicheans, who say that bread and all such things were created by an evil Deity. The Son of the good God, Jesus Christ, multiplied the loaves. Therefore they could not have been naturally evil; a good God would never have multiplied what was evil.

AUGUSTINE. (de Con. Evang. ii. c. xlvi.) Andrew's suggestion about the five loaves and two fishes, is given as coming from the disciples in general, in the other Evangelists, and the plural number is used.

CHRYSTOSTOM. (Hom. xlii. 2.) And let those of us, who are given to pleasure, observe the plain and abstemious eating of those great and wonderful men ^b. He made the men sit down before the loaves appeared, to teach us that with Him, things that are not are as things that are; as Paul says, *Who calleth those things that be not, as though they were.* (Rom. 4:17.) The passage proceeds then: *And Jesus said, Make the men sit down.*

ALCUIN. *Sit down*, i. e. lie down, as the ancient custom was, which they could do, as *there was much grass in the place*.

THEOPHYLACT. i. e. green grass. It was the time of the Passover, which was kept the first month of the spring. *So the men sat down in number about five thousand*. The Evangelist only counts the *men*, following the direction in the law. Moses numbered the people from twenty years old and upwards, making no mention of the women; to signify that the manly and juvenile character is especially honourable in God's eyes. *And Jesus took the loaves; and when He had given thanks, He distributed^c to them that were sat down: and likewise of the fishes as much as they would*.

CHRYSOSTOM. (Hom. xlii. 2.) But why when He is going to heal the impotent, to raise the dead, to calm the sea, does He *not* pray, but here does give thanks? To teach us to give thanks to God, whenever we sit down to eat. And He prays more in lesser matters, in order to shew that He does not pray from any motive of need. For had prayer been really necessary to supply His wants, His praying would have been in proportion to the importance of each particular work. But acting, as He does, on His own authority, it is evident, He only prays out of condescension to us. And, as a great multitude was collected, it was an opportunity of impressing on them, that His coming was in accordance with God's will. Accordingly, when a miracle was private, He did not pray; when numbers were present, He did.

HILARY. (iii. de Trin. c. 18.) Five loaves are then set before the multitude, and broken. The broken portions pass through into the hands of those who break, that from which they are broken all the time not at all diminishing. And yet there they are, the bits taken from it, in the hands of the persons breaking^d. There is no catching by eye or touch the miraculous operation: that is, which was not, that is seen, which is not understood. It only remains for us to believe that God can do all things.

AUGUSTINE. (Tr. xxiv. s. 1.) He multiplied in His hands the five loaves, just as He produces harvest out of a few grains. There was a power in the hands of Christ; and those five loaves were, as it were, seeds, not indeed committed to the earth, but multiplied by Him who made the earth.

CHRYSTOSTOM. (Hom. xlii. 3.) Observe the difference between the servant and the lord. The Prophets received grace, as it were, by measure, and according to that measure performed their miracles: whereas Christ, working this by His own absolute power, produces a kind of superabundant result. *When they were filled, He said unto His disciples, Gather up the fragments that remain, that nothing be lost. Therefore they gathered them together, and filled twelve baskets with the fragments.* This was not done for needless ostentation, but to prevent men from thinking the whole a delusion; which was the reason why He made use of an existing material to work from. But why did He give the fragments to His disciples to carry away, and not to the multitude? Because the disciples were to be the teachers of the world, and therefore it was most important that the truth should be impressed upon them. Wherefore I admire not only the multitude of the loaves which were made, but the definite quantity of the fragments; neither more nor less than twelve baskets full, and corresponding to the number of the twelve Apostles.

THEOPHYLACT. We learn too from this miracle, not to be pusillanimous in the greatest straits of poverty.

BEDE. When the multitude saw the miracle our Lord had done, they marvelled; as they did not know yet that He was God. *Then those men*, the Evangelist adds, i. e. *carnal* men, whose understanding was carnal, *when they had perceived the miracle that Jesus did, said, This is of a truth that Prophet that should come into the world.*

ALCUIN. Their faith being as yet weak, they only call our Lord a Prophet, not knowing that He was God. But the miracle had produced considerable effect upon them, as it made them call our Lord *that Prophet*, singling Him out from the rest. They call Him a Prophet, because some of the Prophets had worked miracles; and properly, inasmuch as our Lord calls Himself a Prophet; *It cannot be that a prophet perish out of Jerusalem.* (Luke 13:33)

AUGUSTINE. (Tr. xxiv. s. 7.) Christ is a Prophet, and the Lord of Prophets; as He is an Angel, and the Lord of Angels. In that He came to announce something, He was an Angel; in that He foretold the future, He was a Prophet; in that He was the Word made flesh, He was Lord both of Angels and Prophets; for none can be a Prophet without the word of God.

CHRYSTOSTOM. Their expression, *that should come into the world*, shews that they expected the arrival of some great Prophet. And this is why they say, *This is of a truth that Prophet*: the article being put in the Greek, to shew that He was distinct from other Prophets.

AUGUSTINE. (Tr. xxiv. s. 1, 2.) But let us reflect a little here. Forasmuch as the Divine Substance is not visible to the eye, and the miracles of the divine government of the world, and ordering of the whole creation, are overlooked in consequence of their constancy; God has reserved to Himself acts, beside the established course and order of nature, to do at suitable times; in order that those who overlooked the daily course of nature, might be roused to wonder by the sight of what was different from, though not at all greater, than what they were used to. The government of the world is a greater miracle, than the satisfying the hunger of five thousand with five loaves; and yet no one wonders at this: the former excited wonder; not from any real superiority in it, but because it was uncommon. But it would be wrong to gather no more than this from Christ's miracles: for, the Lord who is on the mount ^e, and the Word of God which is on high, the same is no humble person to be lightly passed over, but we must look up to Him reverently.

ALCUIN. Mystically, the sea signifies this tumultuous world. In the fulness of time, when Christ had entered the sea of our mortality by His birth, trodden it by His death, passed over it by His resurrection ^f, then followed Him crowds of believers, both from the Jews and Gentiles.

BEDE. Our Lord went up to the mountain, when He ascended to heaven, which is signified by the mountain.

ALCUIN. His leaving the multitude below, and ascending the heights with His disciples, signifies, that lesser precepts are to be given to beginners, higher to the more matured. His refreshing the people shortly before the Passover signifies our refreshment by the bread of the divine word; and the body and blood, i. e. our spiritual passover, by which we pass over from vice to virtue. And the Lord's eyes are spiritual gifts, which he mercifully bestows on His Elect. He turns His eyes upon them, i. e. has compassionate respect unto them.

AUGUSTINE. (lib. lxxxiii. Quæst. q. 61. in princ.) The five barley loaves signify the old law; either because the law was given to men not as yet spiritual, but carnal, i. e. under the dominion of the five senses, (the multitude itself consisted of five thousand:) or because the Law itself was given by Moses in five books. And the loaves being of barley is also an allusion to the Law, which concealed the soul's vital nourishment, under carnal ceremonies. For in barley the corn itself is buried under the most tenacious husk. Or, it alludes to the people who were not yet freed from the husk of carnal appetite, which cling to their heart.

BEDE. (Hom. in Luc. c. vi.) Barley is the food of cattle and slaves: and the old law was given to slaves and cattle, i. e. to carnal men.

AUGUSTINE. (lib. lxxxiv. Quæst. qu. 61.) The two fishes again, that gave the pleasant taste to the bread, seem to signify the two authorities by which the people were governed, the Royal, viz. and the Priestly; both of which prefigure our Lord, who sustained both characters.

BEDE. Or, by the two fishes are meant the saying or writings of the Prophets, and the Psalmist. And whereas the number five refers to the five senses, a thousand stands for perfection. But those who strive to obtain the perfect government of their five senses, are called men, in consequence of their superior powers: they have no womanly weaknesses; but by a sober and chaste life, earn the sweet refreshment of heavenly wisdom.

AUGUSTINE. (Tr. xxiv. 5.) The boy who had these is perhaps the Jewish people, who, as it were, carried the loaves and fishes after a servile fashion, and did not eat them. That which they carried, while shut up, was only a burden to them; when opened became their food.

BEDE. (Aug. xxiv. 5) And well is it said, *But what are these among so many?* The Law was of little avail, till He took it into His hand, i. e. fulfilled it, and gave it a spiritual meaning. *The Law made nothing perfect.* (Heb. 7:19)

AUGUSTINE. (Tr. xxiv. s. 5.) By the act of breaking He multiplied the five loaves. The five books of Moses, when expounded by breaking, i. e. unfolding them, made many books.

AUGUSTINE. (lib. lxxxiii. Quæst. qu. 61.) Our Lord by breaking, as it were, what was hard in the Law, and opening what was shut, that time when He opened the Scriptures to the disciples after the resurrection, brought the Law out in its full meaning.

AUGUSTINE. (Tr. xxiv. s. 5.) Our Lord's question proved the ignorance of His disciples, i. e. the people's ignorance of the Law. They lay on the grass, i. e. were carnally minded, rested in carnal things, *for all flesh is grass*. (Isa. 40:6) Men are filled with the loaves, when what they hear with the ear, they fulfil in practice.

AUGUSTINE. (Tr. xxiv. s. 6.) And what are the fragments, but the parts which the people could not eat? An intimation, that those deeper truths, which the multitude cannot take in, should be entrusted to those who are capable of receiving them, and afterwards teaching them to others; as were the Apostles. For which reason twelve baskets were filled with them.

ALCUIN. Baskets are used for servile work. The baskets here are the Apostles and their followers, who, though despised in this present life, are within filled with the riches of spiritual sacraments. The Apostles too are represented as baskets, because, that through them, the doctrine of the Trinity was to be preached in the four parts of the world. His not making new loaves, but multiplying what there were, means that He did not reject the Old Testament, but only developed and explained it.

6:15–21

15. When Jesus therefore perceived that they would come and take him by force, to make him a king, he departed again into a mountain himself alone.

16. And when even was now come, his disciples went down unto the sea,

17. And entered into a ship, and went over the sea toward Capernaum. And it was now dark, and Jesus was not come to them.

18. And the sea arose by reason of a great wind that blew.

19. So when they had rowed about five and twenty or thirty furlongs, they see Jesus walking on the sea, and drawing nigh unto the ship: and they were afraid.

20. But he saith unto them, It is I; be not afraid.

21. Then they willingly received him into the ship: and immediately the ship was at the land whither they went.

BEDE. The multitude concluding, from so great a miracle, that He was merciful and powerful, wished to make Him a king. For men like having a merciful king to rule over them, and a powerful one to protect them. Our Lord knowing this, retired to the mountain: *When Jesus therefore perceived that they would come and take Him by force to make Him a king, He departed again into a mountain Himself alone.* From this we gather, that our Lord went down from the mountain before, where He was sitting with His disciples, when He saw the multitude coming, and had fed them on the plain below. For how could He go up to the mountain again, unless He had come down from it.

AUGUSTINE. (de Con. Ev. ii. c. xlvii.) This is not at all inconsistent with what we read, that *He went up into a mountain apart to pray:* (Mat. 14:23) the object of escape being quite compatible with that of prayer. Indeed our Lord teaches us here, that whenever escape is necessary, there is great necessity for prayer.

AUGUSTINE. (Tr. xxv. 2.) Yet He who feared to be made a king, was a king; not made king by men, (for He ever reigneth with the Father, in that He is the Son of God,) but making men kings: which kingdom of His the Prophets had foretold. Christ by being made man, made the believers in Him Christians, i. e. members of His kingdom, incorporated and purchased by His Word. And this kingdom will be made manifest, after the judgment; when the brightness of His saints shall be revealed. The disciples however, and the multitude who believed on Him, thought that He had come to reign now; and so would have taken Him by force, to make Him a king, wishing to anticipate His time, which He kept secret.

CHRYSTOSTOM. (Hom. xlii. 3.) See what the belly can do. They care no more for the violation of the Sabbath; all their zeal for God is fled, now that their bellies are filled: Christ has become a Prophet, and they wish to enthrone Him as king. But Christ makes His escape; to teach us to despise the dignities of the world. He dismisses His disciples, and goes up into the mountain.—(Hom. xliii. 1). These, when their Master had left them, went down in the evening to the sea; as we read; *And when even was now come, His disciples went down unto the sea.* They waited till evening, thinking He would come to them; and then, as He did not come, delayed no longer searching for Him, but in the ardour of love, *entered into a ship, and went over the sea toward Capernaum.* They went to Capernaum thinking they should find Him there.

AUGUSTINE. (Tr. xxv. s. 5.) The Evangelist now returns to explain why they went, and relate what happened to them while they were crossing the lake: *And it was dark*, he says, *and Jesus was not come to them.*

CHRYSTOSTOM. (Hom. xlii. 1.) The mention of the time is not accidental, but meant to shew the strength of their love. They did not make excuses, and say, It is evening now, and night is coming on, but in the warmth of their love went into the ship. And now many things alarm them: the time, *And it was now dark*; and the weather, as we read next, *And the sea arose by reason of a great wind that blew*; their distance from land, *So when they had rowed about five and twenty or thirty furlongs.*

BEDE. (in v. cap. Joan.) The way of speaking we use, when we are in doubt; about five and twenty, we say, or thirty.

CHRYSTOSTOM. (Hom. xliii. 1.) And at last He appears quite unexpectedly: *They see Jesus walking upon the sea, drawing nigh.* He reappears after His retirement, teaching them what it is to be forsaken, and stirring them to greater love; His reappearance manifesting His power. They were disturbed, *were afraid*, it is said. Our Lord comforts them: *But He saith unto them, It is I, be not afraid.*

BEDE. (in Matt. c. xiv.) He does not say, I am Jesus, but only *I am*. He trusts to their easily recognising a voice, which was so familiar to them, or,

as is more probable, He shews that He was the same who said to Moses, *I am that I am* (Exod. 3:14)

CHRYSTOSTOM. (Hom. xliii. s. 1.) He appeared to them in this way, to shew His power; for He immediately calmed the tempest: *Then they wished to receive Him into the ship; and immediately the ship was at the land, whither they went.* So great was the calm, He did not even enter the ship, in order to work a greater miracle, and to shew his Divinity more clearly ^g.

THEOPHYLACT. Observe the three miracles here; the first, His walking on the sea; the second, His stilling the waves; the third, His putting them immediately on shore, which they were some distance off, when our Lord appeared.

CHRYSTOSTOM. (Hom. xliii. 1.) Jesus does not shew Himself to the crowd walking on the sea, such a miracle being too much for them to hear. Nor even to the disciples did He shew Himself long, but disappeared immediately.

AUGUSTINE. Mark's¹ account does not contradict this. He says indeed that our Lord told the disciples first to enter the ship, and go before Him over the sea, while He dismissed the crowds, and that when the crowd was dismissed, He went up alone into the mountain to pray: while John places His going up alone in the mountain first, and then says, *And when even was now come, His disciples went down unto the sea.* But it is easy to see that John relates that as done *afterwards* by the disciples, which our Lord had ordered *before* His departure to the mountain.

CHRYSTOSTOM. (Hom. xliii. 1.) Or take another explanation. This miracle seems to me to be a different one, from the one given in Matthew: for there they do not receive Him into the ship immediately, whereas here they do ^h: and there the storm lasts for some time, whereas here as soon as He speaks, there is a calm. He often repeats the same miracle in order to impress it on men's minds.

AUGUSTINE. (Tr. xxv. s. 3. et seq.) There is a mystical meaning in our Lord's feeding the multitude, and ascending the mountain: for thus was it prophesied of Him, *So shall the congregation of the people come about*

Thee: for their sake therefore lift up Thyself again: (Ps. 7) i. e. that the congregation of the people may come about Thee, lift up Thyself again. But why is it fled; for they could not have detained Him against His will? This fleeing has a meaning; viz. that His flight is above our comprehension; just as, when you do not understand a thing, you say, It escapes me. He fled alone unto the mountain, because He is ascended from above all heavens. But on His ascension aloft a storm came upon the disciples in the ship, i. e. the Church, and it became dark, the light, i. e. Jesus, having gone. As the end of the world draws nigh, error increases, iniquity abounds. Light again is love, according to John, *He that hateth his brother is in darkness.* (1 John 2:9) The waves and storms and winds then that agitate the ship, are the clamours of the evil speaking, and love waxing cold. Howbeit the wind, and storm, and waves, and darkness were not able to stop, and sink the vessel; *For he that endureth to the end, the same shall be saved.* (Matt. 10:22) As the number five has reference to the Law, the books of Moses being five, the number five and twenty, being made up of five pieces, has the same meaning. And this law was imperfect, before the Gospel came. Now the number of perfection is six, so therefore five is multiplied by six, which makes thirty: i. e. the law is fulfilled by the Gospel. To those then who fulfil the law Jesus comes treading on the waves, i. e. trampling under foot all the swellings of the world, all the loftiness of men: and yet such tribulations remain, that even they who believe on Jesus, fear lest they should be lost.

THEOPHYLACT. When either men or devils try to terrify us, let us hear Christ saying, *It is I, be not afraid,* i. e. I am ever near you, God unchangeable, immoveable; let not any false fears destroy your faith in Me. Observe too our Lord did not come when the danger was beginning, but when it was ending. He suffers us to remain in the midst of dangers and tribulations, that we may be proved thereby, and flee for succour to Him Who is able to give us deliverance when we least expect it. When man's understanding can no longer help him, then the Divine deliverance comes. If we are willing also to receive Christ into the ship, i. e. to live in our hearts, we shall find ourselves immediately in the place, where we wish to be, i. e. heaven.

BEDE. This ship, however, does not carry an idle crew; they are all stout rowers; i. e. in the Church not the idle and effeminate, but the strenuous and

persevering in good works, attain to the harbour of everlasting salvation.

6:22–27

22. The day following, when the people which stood on the other side of the sea saw that there was none other boat there, save that one whereinto his disciples were entered, and that Jesus went not with his disciples into the boat, but that his disciples were gone away alone;

23. (Howbeit there came other boats from Tiberias nigh unto the place where they did eat bread, after that the Lord had given thanks:)

24. When the people therefore saw that Jesus was not there, neither his disciples, they also took shipping, and came to Capernaum, seeking for Jesus.

25. And when they had found him on the other side of the sea, they said unto him, Rabbi, when camest thou hither?

26. Jesus answered them and said, Verily, verily, I say unto you, Ye seek me, not because ye saw the miracles, but because ye did eat of the loaves, and were filled.

27. Labour not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of man shall give unto you: for him hath God the Father sealed.

CHRYSTOSTOM. (Hom. xliii. 2.) Our Lord, though He did not actually shew Himself to the multitude walking on the sea, yet gave them the opportunity of inferring what had taken place; *The day following, the people which stood on the other side of the sea saw that there was none other boat there, save that one whereinto His disciples were entered, and that Jesus went not with His disciples into the boat, but that His disciples were gone away alone.* What was this but to suspect that He had walked across the sea, on His going away? For He could not have gone over in a ship, as there was only one there, that in which His disciples had entered; and He had not gone in with them.

AUGUSTINE. (Tr. xxv. 8.) Knowledge of the miracle was conveyed to them indirectly. Other ships had come to the place where they had eaten bread; in these they went after Him; *Howbeit there came other boats from Tiberias, nigh unto the place where they did eat bread, after that the Lord had given thanks. When the people therefore saw that Jesus was not there, neither His disciples, they also look shipping, and came to Capernaum, seeking for Jesus.*

CHRYSOSTOM. (Hom. xliii. 1.) Yet after so great a miracle, they did not ask Him how He had passed over, or shew any concern about it: as appears from what follows; *And when they had found Him on the other side of the sea, they said unto Him, Rabbi, when earnest Thou hither?* Except we say that this *when* meant *how*. And observe their lightness of mind. After saying, *This is that Prophet*, and wishing to take Him by force to make Him king, when they find Him, nothing of the kind is thought of.

AUGUSTINE. (Tr. xxv. 8.) So He Who had fled to the mountain, mixes and converses with the multitude. Only just now they would have kept Him, and made Him king. But after the sacrament of the miracle, He begins to discourse, and fills their souls with His word, whose bodies He had satisfied with bread.

ALCUIN. ⁱ He who set an example of declining praise, and earthly power, sets teachers also an example of deliverance in preaching.

CHRYSOSTOM. (Hom. xliv. 1.) Kindness and lenity are not always expedient. To the indolent or insensible disciple the spur must be applied; and this the Son of God does. For when the multitude comes with soft speeches, *Rabbi, when earnest Thou hither?* He shews them that He did not desire the honour that cometh from man, by the severity of His answer, which both exposes the motive on which they acted, and rebukes it. *Jesus answered them and said, Verily, verily, I say unto you, Ye seek Me, not because ye saw the miracles, but because ye did eat of the loaves, and were filled.*

AUGUSTINE. (Tr. xxv. 10.) As if He said, Ye seek Me to satisfy the flesh, not the spirit.

CHRYSTOSTOM. (Hom. xlv. 1.) After the rebuke, however, He proceeds to teach them: *Labour not for the meat which perisheth, but for that meat which endureth unto everlasting life*; meaning, Ye seek for temporal food, whereas I only fed your bodies, that ye might seek the more diligently for that food, which is not temporary, but contains eternal life.

ALCUIN. Bodily food only supports the flesh of the outward man, and must be taken not once for all, but daily; whereas spiritual food remaineth for ever, imparting perpetual fulness, and immortality.

AUGUSTINE. (Tr. xxv. 10.) Under the figure of food He alludes to Himself. Ye seek Me, He saith, for the sake of something else; seek Me for My own sake.

CHRYSTOSTOM. (Hom. xlv. 1.) But, inasmuch as some who wish to live in sloth, pervert this precept, *Labour not, &c.* it is well to notice what Paul says, *Let him that stole steal no more, but rather let him labour, working with his hands the thing which is good, that he may have to give to him that needeth.* (Ephes. 4:28) And he himself too, when he resided with Aquila and Priscilla at Corinth, worked with his hand. By saying, *Labour not for the meat which perisheth*, our Lord does not mean to tell us to be idle; but to work, and give alms. This is that meat which perisheth not; to labour for the meat which perisheth, is to be devoted to the interests of this life. Our Lord saw that the multitude had no thought of believing, and only wished to fill their bellies, without working; and this He justly called the meat which perisheth.

AUGUSTINE. (Tr. xxv. 10.) As He told the woman of Samaria above, *If thou knewest Who it is that saith to thee, Give me to drink, thou wouldest have asked of Him, and He would have given thee living water.* (c. 4) So He says here, *Which the Son of man shall give unto you.*

ALCUIN. When, through the hand of the priest, thou receivest the Body of Christ, think not of the priest which thou seest, but of the Priest thou dost not see. The priest is the dispenser of this food, not the author. The Son of man gives Himself to us, that we may abide in Him, and He in us. Do not conceive that Son of man to be the same as other sons of men: He stands alone in abundance of grace, separate and distinct from all the rest: for that

Son of man is the Son of God, as it follows, *For Him hath God the Father sealed*. To seal is to put a mark upon; so the meaning is, Do not despise Me because I am the Son of man, for I am the Son of man in such sort, as that the Father hath sealed Me, i. e. given Me something peculiar, to the end that I should not be confounded with the human race, but that the human race should be delivered by Me.

HILARY. (viii. de Trin. c. 44.) A seal throws out a perfect impression of the stamp, at the same time that it takes in that impression. This is not a perfect illustration of the Divine nativity: for sealing supposes matter, different kinds of matter, the impression of harder upon softer. Yet He who was God Only-Begotten, and the Son of man only by the Sacrament of our salvation, makes use of it to express the Father's fulness as stamped upon Himself. He wishes to shew the Jews He has the power of giving the eternal meat, because He contained in Himself the fulness of God.

CHRYSTOSTOM. (Hom. xlv. 1.) Or sealed, i. e. sent Him for this purpose, viz. to bring us food; or, sealed, was revealed the Gospel by means of His witness.

ALCUIN. To take the passage mystically: on the day following, i. e. after the ascension of Christ, the multitude standing in good works, not lying in worldly pleasures, expects Jesus to come to them. The one ship is the one Church: the other ships which come besides, are the conventicles of heretics, who seek their own, not the things of Jesus Christ. Wherefore He well says, *Ye seek Me, because ye did eat of the loaves*. (Phil. 2:21)

AUGUSTINE. (Tr. xxv. 10.) How many there are who seek Jesus, only to gain some temporary benefit. One man has a matter of business, in which he wants the assistance of the clergy; another is oppressed by a more powerful neighbour, and flies to the Church for refuge: Jesus is scarcely ever sought for Jesus' sake.

GREGORY. (xxiii. Moral. [c. xxv.].) In their persons too our Lord condemns all those within the holy Church, who, when brought near to God by sacred Orders, do not seek the recompense of righteousness, but the interests of this present life. To follow our Lord, when filled with bread, is to use Holy Church as a means of livelihood; and to seek our Lord not for

the miracle's sake, but for the loaves, is to aspire to a religious office, not with a view to increase of grace, but to add to our worldly means.

BEDE. They too seek Jesus, not for Jesus' sake, but for something else, who ask in their prayers not for eternal, but temporal blessings. The mystical meaning is, that the conventicles of heretics are without the company of Christ and His disciples. And other ships coming, is the sudden growth of heresies. By the crowd, which saw that Jesus was not there, or His disciples, are designated those who seeing the errors of heretics, leave them and turn to the true faith.

6:28–34

28. Then said they unto him, What shall we do, that we might work the works of God?

29. Jesus answered and said unto them, This is the work of God, that ye believe on him whom he hath sent.

30. They said therefore unto him, What sign shewest thou then, that we may see, and believe thee? what dost thou work?

31. Our fathers did eat manna in the desert; as it is written, He gave them bread from heaven to eat.

32. Then said Jesus unto them, Verily, verily, I say unto you, Moses gave you not that bread from heaven; but my Father giveth you the true bread from heaven.

33. For the bread of God is he which cometh down from heaven, and giveth life unto the world.

34. Then said they unto him, Lord, evermore give us this bread.

ALCUIN. They understood that the meat, which remaineth unto eternal life, was the work of God: and therefore they ask Him what to do to work the work of God, i. e. obtain the meat: *Then said they unto Him, What shall we do that we might work the works of God?*

BEDE. i. e. By keeping what commandments shall we be able to fulfil the law of God?

CHRYSOSTOM. (Hom. xlv. 1.) But they said this, not that they might learn, and do them, but to obtain from Him another exhibition of His bounty.

THEOPHYLACT. Christ, though He saw it would not avail, yet for the good of others afterwards, answered their question; and shewed them, or rather the whole world, what was the work of God: *Jesus answered and said unto them, This is the work of God, that ye believe on Him whom He hath sent.*

AUGUSTINE. (Tr. xxv. in Joan.) He does not say, That ye believe Him, but, *that ye believe on Him*. For the devils believed Him, and did not believe on Him; and we believe Paul, but do not believe on Paul. To believe on Him is believing to love, believing to honour Him, believing to go unto Him, and be made members incorporate of His Body. The faith, which God requires of us, is that which worketh by love. Faith indeed is distinguished from works by the Apostle, who says, *That man is justified by faith without the deeds of the law*. (Rom. 3:28) But the works indeed which appear good, without faith in Christ, are not really so, not being referred to that end, which makes them good. *For Christ is the end of the law for righteousness to every one that believeth* (Rom. 10:4). And therefore our Lord would not separate faith from works, but said that faith itself was the doing the work of God; He saith not, This is your work, but, *This is the work of God, that ye believe on Him*: in order that he that glorieth might glory in the Lord.

AUGUSTINE. (xxv. 12.) To eat then that meat which endureth unto everlasting life, is to *believe* on Him. Why dost thou make ready thy tooth and thy belly? Only believe, and thou hast eaten already. As He called on them to believe, they still asked for miracles whereby to believe; *They said therefore unto Him, What sign shewest Thou then, that we may see and believe Thee? What dost Thou work?*

CHRYSOSTOM. (Hom. xlv. 1.) Nothing can be more unreasonable than their asking for another miracle, as if none had been given already. And they do not even leave the choice of the miracle to our Lord; but would oblige Him to give them just that sign, which was given to their fathers: *Our fathers did eat manna in the desert.*

ALCUIN. And to exalt the miracle of the manna, they quote the Psalm, *As it is written, He gave them bread from heaven to eat.*

CHRYSTOSTOM. (Hom. xlv. 1.) Whereas many miracles were performed in Egypt, at the Red Sea, and in the desert, they remembered this one the best of any. Such is the force of appetite. They do not mention this miracle as the work either of God, or of Moses, in order to avoid raising Him on the one hand to an equality with God, or lowering Him on the other by a comparison with Moses; but they take a middle ground, only saying, *Our fathers did eat manna in the desert.*

AUGUSTINE. (Tr. xxv. s. 12.) Or thus; Our Lord sets Himself above Moses, who did not dare to say that He gave the meat which perisheth not. The multitude therefore remembering what Moses had done, and wishing for some greater miracle, say, as it were, Thou promisest the meat which perisheth not, and doest not works equal to those Moses did. He gave us not barley loaves, but manna from heaven.

CHRYSTOSTOM. (Hom. xxv. 1.) Our Lord might have replied, that He had done miracles greater than Moses: but it was not the time for such a declaration. One thing He desired, viz. to bring them to taste the spiritual meat: then *Jesus said unto them, Verily, verily, I say unto you, Moses gave you not that bread from heaven; but My Father giveth you the true bread from heaven.* Did not the manna come from heaven? True, but in what sense did it? The same in which the birds are called, the birds of heaven^k; and just as it is said in the Psalm, *The Lord thundered out of heaven.* (Ps. 17) He calls it the true bread, not because the miracle of the manna was false, but because it was the figure, not the reality. He does not say too, Moses gave it you not, but I: but He puts God for Moses, Himself for the manna.

AUGUSTINE. (Tr. xxv. 13.) As if He said, That manna was the type of this food, of which I just now spoke; and which all my miracles refer to. You like my miracles, you despise what is signified by them. This bread which God gives, and which this manna represented, is the Lord Jesus Christ, as we read next, *For the bread of God is He which cometh down from heaven, and giveth life unto the world.*

BEDE. Not to the physical world, but to men, its inhabitants.

THEOPHYLACT. He calls Himself the true bread, because the only-begotten Son of God, made man, was principally signified by the manna. For manna means literally, what is this? The Israelites were astonished at first on finding it, and asked one another what it was. And the Son of God, made man, is in an especial sense this mysterious manna, which we ask about, saying, What is this? How can the Son of God be the Son of man? How can one person consist of two natures?

ALCUIN. Who by the humanity, which was assumed, came down from heaven, and by the divinity, which assumed it, gives life to the world.

THEOPHYLACT. But this bread, being essentially life, (for He is the Son of the living Father,) in quickening all things, does but what is natural to Him to do. For as natural bread supports our weak flesh, so Christ, by the operations of the Spirit, gives life to the soul; and even incorruption to the body, (for at the resurrection the body will be made incorruptible.) Wherefore He says, that He *giveth life unto the world*.

CHRYSOSTOM. (Hom. xlv. 1.) Not only to the Jews, but to the whole world. The multitude, however, still attached a low meaning to His words: *Then said they unto Him, Lord, evermore give us this bread*. They say, *Give us this bread*, not, Ask Thy Father to give it us: whereas He had said that His Father gave this bread.

AUGUSTINE. (Tr. xxv. 13.) As the woman of Samaria, when our Lord told her, *Whosoever drinketh of this water shall never thirst*, thought He meant natural water, and said, *Sir, give me this water*, that she might never be in want of it again: in the same way these say, Give us this bread, which refreshes, supports, and fails not.

6:35–40

35. And Jesus said unto them, I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst.

36. But I said unto you, That ye also have seen me, and believe not.

37. All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out.

38. For I came down from heaven, not to do mine own will, but the will of him that sent me.

39. And this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day.

40. And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day.

CHRYSOSTOM. (Hom. xlv. 2.) Our Lord now proceeds to set forth mysteries; and first speaks of His Divinity: *And Jesus said unto them, I am the bread of life*. He does not say this of His body, for He speaks of that at the end; *The bread that I will give you is My flesh*. Here He is speaking of His Divinity. The *flesh* is bread, by virtue of the Word; this bread is heavenly bread, on account of the Spirit which dwelleth in it.

THEOPHYLACT. He does not say, *I am the bread* of nourishment, but of *life*, for, whereas all things brought death, Christ hath quickened us by Himself. But the life here, is not our common life, but that which is not cut short by death: *He that cometh to Me shall never hunger; and He that believeth on Me shall never thirst*.

AUGUSTINE. (Tr. xxv. 14.) *He that cometh to Me*, i. e. that believeth on Me, *shall never hunger*, has the same meaning as shall never thirst; both signifying that eternal society, where there is no want.

THEOPHYLACT. Or, *shall never hunger or thirst*, i. e. shall never be wearied¹ of hearing the word of God, and shall never thirst as to the understanding: as though He had not the water of baptism, and the sanctification of the Spirit.

AUGUSTINE. (Tr. xxv. 14.) Ye desire bread from heaven: but, though you have it before you, you eat it not. This is what I told you: *But I said unto*

you, that ye also have seen Me, and believe not.

ALCUIN. As if He said, I did not say what I did to you about the bread, because I thought you would eat it, but rather to convict you of unbelief. I say, that ye see Me, and believe not.

CHRYSOSTOM. (Hom. xlv. 2. c. 5.) Or, *I said to you*, refers to the testimony of the Scriptures, of which He said above, *They are they which testify of Me*; and again, *I am come in My Father's name, and ye receive Me not. That ye have seen Me*, is a silent allusion to His miracles.

AUGUSTINE. (Tr. xxv. 14.) But, because ye have seen Me, and believed not, I have not therefore lost the people of God: *All that the Father giveth Me, shall come unto Me; and him that cometh to Me, I will in no wise cast out.*

BEDE. *All*, He saith, absolutely, to shew the fulness of the number who should believe. These are they which the Father gives the Son, when, by His secret inspiration, He makes them believe in the Son.

ALCUIN. Whomsoever therefore the Father draweth to belief in Me, he, by faith, shall come to Me, that he may be joined to Me. *And those*, who in the steps of faith and good works, *shall come to Me, I will in no wise cast out*; i. e. in the secret habitation of a pure conscience, he shall dwell with Me, and at the last I will receive him to everlasting felicity.

AUGUSTINE. (Tr. xxv. 14.) That inner place, whence there is no casting out, is a great sanctuary, a secret chamber, where is neither weariness, or the bitterness of evil thoughts, or the cross of pain and temptation: of which it is said, *Enter thou into the joy of thy Lord.* (Mat. 25)

CHRYSOSTOM. (Hom. xlv. 2.) The expression, *that the Father giveth Me*, shews that it is no accident whether a man believes or not, and that belief is not the work of human cogitation, but requires a revelation from on high, and a mind devout enough to receive the revelation. Not that they are free from blame, whom the Father does not give, for they are deficient even in that which lies in their own power, the will to believe. This is a virtual rebuke to their unbelief, as it shews that whoever does not believe in Him,

transgresses the Father's will. Paul, however, says, that He gives them up to the Father: *When He shall have given up the kingdom to God, even the Father.* (1 Cor. 15:24) But as the Father, in giving, does not take from Himself, so neither does the Son when He gives up. The Son is said to give up to the Father, because we are brought to the Father by Him. And of the Father at the same time we read, *By Whom ye were called unto the fellowship of His Son.* (1 Cor. 1:9) Whoever then, our Lord says, cometh to Me, shall be saved, for to save such I took up flesh: *For I came down from heaven not to do Mine own will, but the will of Him that sent Me.* But what? Has thou one will, He another? No, certainly. Mark what He says afterwards; *And this is the will of Him that sent Me, that every one which seeth the Son, and believeth on Him, should have everlasting life.* And this is the Son's will too; *For the Son quickeneth whom He will.* (c. 5:21) He says then, I came to do nothing but what the Father wills, for I have no will distinct from My Father's: all things that the Father hath are Mine. But this not now: He reserves these higher truths for the end of His ministry.

AUGUSTINE. (Tr. xxv. 15.) This is the reason why He does not cast out those who come to Him. *For I came down from heaven not to do Mine own will, but the will of Him that sent Me.* The soul departed from God, because it was proud. Pride casts us out, humility restores us. When a physician in the treatment of a disease, cures certain outward symptoms, but not the cause which produces them, his cure is only temporary. So long as the cause remains, the disease may return. That the cause then of all diseases, i. e. pride, might be eradicated, the Son of God humbled Himself. Why art thou proud, O man? The Son of God humbled Himself for thee. It might shame thee, perhaps, to imitate a humble man; but imitate at least a humble God. And this is the proof of His humility: *I came not to do Mine own will, but the will of Him that sent Me.* Pride does its own will; humility the will of God.

HILARY. (iii. de Trin. c. 9.) Not that He does what He does not wish. He fulfils obediently His Father's will, wishing also Himself to fulfil that will.

AUGUSTINE. (Tr. xxv in Joan. 16.) For this very reason therefore, I will not cast out Him that cometh to Me; because I came not to do Mine own will. I came to teach humility, by being humble Myself. He that cometh to

Me, is made a member of Me, and necessarily humble, because He will not do His own will, but the will of God; and therefore is not cast out. He was cast out, as proud; he returns to Me humble, he is not sent away, except for pride again; he who keeps his humility, falleth not from the truth. And further, that He does not cast out such, because He came not to do His will, He shews when He says, *And this is the Father's will which hath sent Me, that of all which He hath given Me, I should lose nothing.* (Mat. 18:14) Every one of an humble mind is given to Him: *It is not the will of your Father, that one of these little ones should perish.* The swelling ones may perish; of the little ones none can; for *except ye be as a little child, ye shall not enter into the kingdom of heaven.* (Mat. 18:3, 5)

AUGUSTINE. (de Cor. et Gratia, c. ix.) They therefore who by God's unerring providence are foreknown, and predestined, called, justified, glorified, even before their new birth, or before they are born at all, are already the sons of God, and cannot possibly perish; these are they who truly come to Christ. By Him there is given also perseverance in good unto the end; which is given only to those who will not perish. Those who do not persevere will perish.

CHRYSOSTOM. (Hom. xlv. 3) *I should lose nothing*; He lets them know, he does not desire his own honour, but their salvation. After these declarations, *I will in no wise cast out*, and *I should lose nothing*, He adds, *But should raise it up at the last day.* In the general resurrection the wicked will be cast out, according to Matthew, *Take him, and cast him into outer darkness.* (Mat. 22:13) And, *Who is able to cast both soul and body into hell.* (Mat. 10:28) He often brings in mention of the resurrection for this purpose: viz. to warn men not to judge of God's providence from present events, but to carry on their ideas to another world.

AUGUSTINE. (Tr. xxv. 19.) See how the twofold resurrection is expressed here. He who cometh to Me, shall forthwith rise again; by becoming humble, and a member of Me. But then He proceeds; *But I will raise him up at the last day.* To explain the words, *All that the Father hath given Me*, and, *I should lose nothing*, He adds; *And this is the will of Him that hath sent Me, that every one which seeth the Son, and believeth on Him, may have everlasting life: and I will raise him up at the last day.* Above He said,

Whoso heareth My word, and believeth on Him that sent Me: (c. 5:24) now it is, Every one which seeth the Son, and believeth on Him. He does not say, believe on the Father, because it is the same thing to believe on the Father, and on the Son; for as the Father hath life in Himself, even so hath He given to the Son to have life in Himself; and again, That whoso seeth the Son and believeth on Him, should have everlasting life: i. e. by believing, by passing over to life, as at the first resurrection. But this is only the first resurrection, He alludes to the second when He says, And I will raise him up at the last day.

6:41–46

41. The Jews then murmured at him, because he said, I am the bread which came down from heaven.

42. And they said, Is not this Jesus, the son of Joseph, whose father and mother we know? how is it then that he saith, I came down from heaven?

43. Jesus therefore answered and said unto them, Murmur not among yourselves.

44. No man can come to me, except the Father which hath sent me draw him: and I will raise him up at the last day.

45. It is written in the prophets, And they shall be all taught of God. Every man therefore that hath heard, and hath learned of the Father, cometh unto me.

46. Not that any man hath seen the Father, save he which is of God, he hath seen the Father.

CHRYSTOSTOM. (Hom. xlvi. 1.) The Jews, so long as they thought to get food for their carnal eating, had no misgivings; but when this hope was taken away, then, we read, *the Jews murmured at Him because He said, I am the bread which came down from heaven.* This was only a pretence. The real cause of their complaint was that they were disappointed in their expectation of a bodily feast. As yet however they revered Him, for His miracle; and only expressed their discontent by murmurs. What these were

we read next: *And they said, Is not this Jesus, the Son of Joseph, whose father and mother we know? how is it then that He saith, I came down from heaven?*

AUGUSTINE. (Tr. xxvi. 1.) But they were far from being fit for that heavenly bread, and did not hunger for it. For they had not that hunger of the inner man.

CHRYSTOSTOM. (Hom. xlvi. 1.) It is evident that they did not yet know of His miraculous birth: for they call Him the Son of Joseph. Nor are they blamed for this. Our Lord does not reply, I am not the Son of Joseph: for the miracle of His birth would have overpowered them. And if the birth according to the flesh were above their belief, how much more that higher and ineffable birth.

AUGUSTINE. (Tr. xxvi.) He took man's flesh upon Him, but not after the manner of men; for, His Father being in heaven, He chose a mother upon earth, and was born of her without a father. The answer to the murmurers next follows: *Jesus therefore answered and said unto them, Murmur not among yourselves;* as if to say, I know why ye hunger not after this bread, and so cannot understand it, and do not seek it: *No man can come to Me except the Father who hath sent Me draw him.* This is the doctrine of grace: none cometh, except he be drawn. But whom the Father draws, and whom not, and why He draws one, and not another, presume not to decide, if thou wouldest avoid falling into error. Take the doctrine as it is given thee: and, if thou art not drawn, pray that thou mayest be.

CHRYSTOSTOM. (Hom. xlvi. 1.) But here the Manichees attack us, asserting that nothing is in our own power. Our Lord's words however do not destroy our free agency, but only shew that we need Divine assistance. For He is speaking not of one who comes without the concurrence of his own will, but one who has many hindrances in the way of his coming.

AUGUSTINE. (Tr. xxvi. 2. et sq.) Now if we are drawn to Christ without our own will, we believe without our own will; the will is not exercised, but compulsion is applied. But, though a man can enter the Church involuntarily, he cannot believe other than voluntarily; *for with the heart man believeth unto righteousness.* Therefore if he who is drawn, comes

without his will, he does not believe; if he does not believe, he does not come. For we do not come to Christ, by running, or walking, but by believing, not by the motion of the body, but the will of the mind. Thou art drawn by thy will. But what is it to be drawn by the will? *Delight thou in the Lord, and He will give thee thy heart's desire.* (Ps. 36) There is a certain craving of the heart, to which that heavenly bread is pleasant. If the Poet could say, "Trahit sua quemque voluptas," how much more strongly may we speak of a man being drawn to Christ, i. e. being delighted with truth, happiness, justice, eternal life, all which is Christ? Have the bodily senses their pleasures, and has not the soul hers? Give me one who loves, who longs, who burns, who sighs for the source of his being and his eternal home; and he will know what I mean. But why did He say, *Except my Father draw him?* If we are to be drawn, let us be drawn by Him to whom His love saith, *Draw me, we will run after Thee.* (Cant. 1:4) But let us see what is meant by it. The Father draws to the Son those who believe on the Son, as thinking that He has God for His Father. For the Father begat the Son equal to Himself; and whoso thinks and believes really and seriously that He on Whom He believes is equal to the Father, him the Father draws to the Son. Arius believed Him to be a creature; the Father drew not him. Thomas says, Christ is only a man. Because he so believes, the Father draws him not. He drew Peter who said, *Thou art the Christ, the Son of the living God;* (Mat. 16) to whom accordingly it was told, *For flesh and blood hath not revealed it unto thee, but My Father which is in heaven.* That revelation is the drawing. For if earthly objects, when put before us, draw us; how much more shall Christ, when revealed by the Father? For what doth the soul more long after than truth? But here men hunger, there they will be filled. Wherefore He adds, *And I will raise him up at the last day:* as if He said, He shall be filled with that, for which he now thirsts, at the resurrection of the dead; for I will raise him up.

AUGUSTINE. (de Qu. Nov. et Vet.) Or the Father draws to the Son, by the works which He did by Him.

CHRYSOSTOM. (Hom. xlvi. 1.) Great indeed is the Son's dignity; the Father draws men, and the Son raises them up. This is no division of works, but an equality of power. He then shews the way in which the Father draws. *It is written in the Prophets, And they shall all be taught of God.* You see

the excellence of faith; that it cannot be learnt from men, or by the teaching of man, but only from God Himself. The Master sits, dispensing His truth to all, pouring out His doctrine to all. But if all are to be taught of God, how is it that some believe not? Because all here only means the generality, or, all that have the will.

AUGUSTINE. (de Prædest. Sanctorum, c. viii.) Or thus; When a schoolmaster is the only one in a town, we say loosely, This man teaches all here to read; not that all learn of him, but that he teaches all who do learn. And in the same way we say that God teaches all men to come to Christ: not that all do come, but that no one comes in any other way.

AUGUSTINE. (super Joan. Tr. xxv. 7.) All the men of that kingdom shall be taught of God; they shall hear nothing from men: for, though in this world what they hear with the outward ear is from men, yet what they understand is given them from within; from within is light and revelation. I force certain sounds into your ears, but unless He is within to reveal their meaning, how, O ye Jews, can ye acknowledge Me, ye whom the Father hath not taught?

BEDE. He uses the plural, *In the Prophets*, because all the Prophets being filled with one and the same spirit, their prophecies, though different, all tended to the same end; and with whatever any one of them says, all the rest agree; as with the prophecy of Joel, *All shall be taught of God.* (Joel 2:23)

GLOSS. These words are not found in Joel, but something like them; *Be glad then ye children of Sion, and rejoice in the Lord your God, for He hath given you a Teacher.* (Quia dedit nobis lectorem justitiæ. Vulg.) And more expressly in Isaiah, *And all thy children shall be taught of the Lord.* (Isa. 54:13)

CHRYSTOSTOM. (Hom. xlvi. 1.) An important distinction. All men before learnt the things of God through men; now they learn them through the Only Son of God, and the Holy Spirit.

AUGUSTINE. (de Prædest. Sanctorum, c. viii. et seq.) All that are taught of God come to the Son, because they have heard and learnt from the Father of the Son: wherefore He proceeds, *Every man that hath heard, and hath*

learned of the Father, cometh to Me. But if every one that hath heard and learnt of the Father cometh, every one that hath not heard of the Father hath not learnt. For beyond the reach of the bodily senses is this school, in which the Father is heard, and men taught to come to the Son. Here we have not to do with the carnal ear, but the ear of the heart; for here is the Son Himself, the Word by which the Father teacheth, and together with Him the Holy Spirit: the operations of the three Persons being inseparable from each other. This is attributed however principally to the Father, because from Him proceeds the Son, and the Holy Spirit. Therefore the grace which the Divine bounty imparts in secret to men's hearts, is rejected by none from hardness of heart: seeing it is given in the first instance, in order to take away hard-heartedness. Why then does He not teach all to come to Christ? Because those whom He teaches, He teaches in mercy; and those whom He teaches not, He teaches not in judgment. But if we say, that those, whom He teaches not, wish to learn, we shall be answered, Why then is it said, *Wilt thou not turn again, and quicken us?* (Ps. 84:6) If God does not make willing minds out of unwilling, why prayeth the Church, according to our Lord's command, for her persecutors? For no one can say, I believed, and therefore He called me: rather the preventing mercy of God called him, that he might believe.

AUGUSTINE. (Tr. xxvi. 7. et seq.) Behold then how the Father draweth; not by laying a necessity on man, but by teaching the truth. To draw, belongeth to God: *Every one that hath heard, and hath learned of the Father, cometh to Me.* What then? Hath Christ taught nothing? Not so. What if men saw not the Father teaching, but saw the Son. So then the Father taught, the Son spoke. As I teach you by My word, so the Father teaches by His Word. But He Himself explains the matter, if we read on: *Not that any man hath seen the Father, save He which is of God, He hath seen the Father;* as if He said, Do not when I tell you, *Every man that hath heard and learnt of the Father,* say to yourselves, We have never seen the Father, and how then can we have learnt from Him? Hear Him then in Me. I know the Father, and am from Him, just as a word is from him who speaks it; i. e. not the mere passing sound, but that which remaineth with the speaker, and draweth the hearer.

CHRYSTOSTOM. (Hom. xlvi. s. 1.) We are all from God. That which belongs peculiarly and principally to the Son, He omits the mention of, as being unsuitable to the weakness of His hearers.

6:47–51

47. Verily, verily, I say unto you, He that believeth on me hath everlasting life.

48. I am that bread of life.

49. Your fathers did eat manna in the wilderness, and are dead.

50. This is the bread which cometh down from heaven, that a man may eat thereof, and not die.

51. I am the living bread which came down from heaven: if any man eat of this bread, he shall live for ever.

AUGUSTINE. (Tr. xxvi. s. 10.) Our Lord wishes to reveal what He is; *Verily, verily, I say unto you, He that believeth on Me, hath everlasting life.* As if He said; He that believeth on Me hath Me: but what is it to have Me? It is to have eternal life: for the Word which was in the beginning with God is life eternal, and the life was the light of men. Life underwent death, that life might kill death.

CHRYSTOSTOM. ([Nic.] Theoph.) The multitude being urgent for bodily food, and reminding Him of that which was given to their fathers, He tells them that the manna was only a type of that spiritual food which was now to be tasted in reality, *I am that bread of life.*

CHRYSTOSTOM. (Hom. xlv. 1.) He calls Himself the bread of life, because He constitutes one life, both present, and to come.

AUGUSTINE. (Tr. xxvi. 11.) And because they had taunted Him with the manna, He adds, *Your fathers did eat manna in the wilderness, and are dead.* Your fathers they are, for ye are like them; murmuring sons of murmuring fathers. For in nothing did that people offend God more, than by

their murmurs against Him. And therefore are they dead, because what they saw they believed, what they did not see they believed not, nor understood.

CHRYSTOM. (Hom. xlvi. 2.) The addition, *In the wilderness*, is not put in without meaning, but to remind them how short a time the manna lasted; only till the entrance into the land of promise. And because the bread which Christ gave seemed inferior to the manna, in that the latter had come down from heaven, while the former was of this world, He adds, *This is the bread which cometh down from heaven*.

AUGUSTINE. (Tr. xxvi. s. 12.) This was the bread the manna typified, this was the bread the altar typified. Both the one and the other were sacraments, differing in symbol, alike in the thing signified. Hear the Apostle, *They did all eat the same spiritual meat*. (1 Cor. 10)

CHRYSTOM. (Hom. xlvi. 2.) He then gives them a strong reason for believing that they were given for higher privileges than their fathers. Their fathers eat manna and were dead; whereas of this bread He says, that *a man may eat thereof, and not die*. The difference of the two is evident from the difference of their ends. By bread here is meant wholesome doctrine, and faith in Him, or His body: for these are the preservatives of the soul.

AUGUSTINE. (Tr. xxvi. 11.) But are we, who eat the bread that cometh down from heaven, relieved from death? From visible and carnal death, the death of the body, we are not: we shall die, even as they died. But from spiritual death which their fathers suffered, we are delivered. Moses and many acceptable of God, eat the manna, and died not, because they understood that visible food in a spiritual sense, spiritually tasted it, and were spiritually filled with it. And we too at this day receive the visible food; but the Sacrament is one thing, the virtue of the Sacrament another. Many a one receiveth from the Altar, and perisheth in receiving; *eating and drinking his own damnation*, (1 Cor. 11:29) as saith the Apostle. To eat then the heavenly bread spiritually, is to bring to the Altar an innocent mind. Sins, though they be daily, are not deadly. Before you go to the Altar, attend to the prayer you repeat: *Forgive us our debts, as we forgive our debtors*. (Matt. 6:12) If thou forgivest, thou art forgiven: approach confidently; it is bread, not poison. None then that eateth of this bread, shall die. But we

speak of the virtue of the Sacrament, not the visible Sacrament itself; of the inward, not of the outward eater.

ALCUIN. Therefore I say, He that eateth this bread, dieth not: *I am the living bread which came down from heaven.*

THEOPHYLACT. (in v. 83) By becoming incarnate, He was not then first man, and afterwards assumed Divinity, as Nestorius fables.

AUGUSTINE. (Tr. xxvi. 13.) The manna too came down from heaven; but the manna was shadow, this is substance.

ALCUIN. But men must be quickened by my life: *If any man eat of this bread, he shall live*, not only now by faith and righteousness, but *for ever*.

6:51

51.—And the bread that I will give is my flesh, which I will give for the life of the world.

AUGUSTINE. (Gloss. Nic.) Our Lord pronounces Himself to be bread, not only in respect of that Divinity, which feeds all things, but also in respect of that human nature, which was assumed by the Word of God: *And the bread*, He says, *that I will give is My flesh, which I will give for the life of the world.*

BEDE. This bread our Lord then gave, when He delivered to His disciple the mystery of His Body and Blood, and offered Himself to God the Father on the altar of the cross. *For the life of the world*, i. e. not for the elements, but for mankind, who are called the world.

THEOPHYLACT. *Which I shall give*: this shews His power; for it shews that He was not crucified as a servant, in subjection to the Father, but of his own accord; for though He is said to have been given up by the Father, yet He delivered Himself up also. And observe, the bread which is taken by us in the mysteries, is not only the sign of Christ's flesh, but is itself the very flesh of Christ; for He does not say, *The bread which I will give*, is the sign of My flesh, but, *is My flesh*. The bread is by a mystical benediction

conveyed in unutterable words, and by the indwelling of the Holy Ghost, transmuted into the flesh of Christ. But why see we not the flesh? Because, if the flesh were seen, it would revolt us to such a degree, that we should be unable to partake of it. And therefore in condescension to our infirmity, the mystical food is given to us under an appearance suitable to our minds. He gave His flesh for the life of the world, in that, by dying, He destroyed death. By the life of the world too, I understand the resurrection; our Lord's death having brought about the resurrection of the whole human race. It may mean too the sanctified, beatified, spiritual life; for though all have not attained to this life, yet our Lord gave Himself for the world, and, as far as lies in Him, the whole world is sanctified.

AUGUSTINE. (Tr. xxvi. 13.) But when does flesh receive the bread which He calls His flesh? The faithful know and receive the Body of Christ, if they labour to be the body of Christ. And they become the body of Christ, if they study to live by the Spirit of Christ: for that which lives by the Spirit of Christ, is the body of Christ. This bread the Apostle sets forth, where he says, *We being many are one body*. (1 Cor. 12:12) O sacrament of mercy, O sign of unity, O bond of love! Whoso wishes to live, let him draw nigh, believe, be incorporated, that he may be quickened.

6:52–54

52. The Jews therefore strove among themselves, saying, How can this man give us his flesh to eat?

53. Then Jesus said unto them, Verily, verily, I say unto you, Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you.

54. Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day.

AUGUSTINE. (Tr. xxvi. s. 14.) The Jews not understanding what was the bread of peace, *strove among themselves, saying, How can this man give us His flesh to eat?* Whereas they who eat the bread strive not among themselves, for God makes them to dwell together in unity.

BEDE. The Jews thought that our Lord would divide His flesh into pieces, and give it them to eat: and so mistaking Him, strove.

CHRYSTOSTOM. (Hom. xlvii. 1.) As they thought it impossible that He should do as He said, i. e. give them His flesh to eat, He shews them that it was not only possible, but necessary: *Then said Jesus unto them, Verily, verily, I say unto you, Except ye eat the flesh of the Son of man, and drink His blood, ye have no life in you.*

AUGUSTINE. (Tr. xxvi. 15.) As if He said, The sense in which that bread is eaten, and the mode of eating it, ye know not; but, *Except ye eat the flesh of the Son of man, and drink His blood, ye have no life in you.*

BEDE. And that this might not seem addressed to them alone, He declares universally, *Whoso eateth My flesh, and drinketh My blood, hath eternal life.*

AUGUSTINE. (Tr. xxvi. 15.) And that they might not understand him to speak of this life, and make that an occasion of striving, He adds, *Hath eternal life.* This then he hath not who eateth not that flesh, nor drinketh that blood. The temporal life men may have without Him, the eternal they cannot. This is not true of material food. If we do not take that indeed, we shall not live, neither do we live, if we take it: for either disease, or old age, or some accident kills us after all. Whereas this meat and drink, i. e. the Body and Blood of Christ, is such that he that taketh it not hath not life, and he that taketh it hath life, even life eternal.

THEOPHYLACT. (in v. 52) For it is not the flesh of man simply, but of God: and it makes man divine, by inebriating him, as it were, with divinity.

AUGUSTINE. (de Civ. Dei, xxi. c. 25.) There are some who promise men deliverance from eternal punishment, if they are washed in Baptism and partake of Christ's Body, whatever lives they live. The Apostle however contradicts them, where he says, *The works of the flesh are manifest, which are these; adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and such like; of the which I tell you before, as I have also told you in time past, that they which do such*

things shall not inherit the kingdom of God. (Gal. 5:19. et seq.) Let us examine what is meant here. He who is in the unity of His body, (i. e. one of the Christian members,) the Sacrament of which body the faithful receive when they communicate at the Altar; he is truly said to eat the body, and drink the blood of Christ. And heretics and schismatics, who are cut off from the unity of the body, may receive the same Sacrament; but it does not profit them, nay, rather is hurtful, as tending to make their judgment heavier, or their forgiveness later. Nor ought they to feel secure in their abandoned and damnable ways, who, by the iniquity of their lives, desert righteousness, i. e. Christ; either by fornication, or other sins of the like kind. Such are not to be said to eat the body of Christ; forasmuch as they are not to be counted among the members of Christ. For, not to mention other things, men cannot be members of Christ, and at the same time members of an harlot.

AUGUSTINE. (super Joan. c. xxvi. 15.) By this meat and drink then, He would have us understand the society of His body, and His members, which is the Church, in the predestined, and called, and justified, and glorified saints and believers. The Sacrament whereof, i. e. of the unity of the body and blood of Christ, is administered, in some places daily, in others on such and such days from the Lord's Table: and from the Lord's Table it is received by some to their salvation, by others to their condemnation. But the thing itself of which this is the Sacrament, is for our salvation to every one who partakes of it, for condemnation to none. To prevent us supposing that those who, by virtue of that meat and drink, were promised eternal life, would not die in the body, He adds, *And I will, raise him up at the last day;* i. e. to that eternal life, a spiritual rest, which the spirits of the Saints enter into. But neither shall the body be defrauded of eternal life, but shall be endowed with it at the resurrection of the dead in the last day.

6:55–59

55. For my flesh is meat indeed, and my blood is drink indeed.

56. He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him.

57. As the living Father hath sent me, and I live by the Father: so he that eateth me, even he shall live by me.

58. This is that bread which came down from heaven: not as your fathers did eat manna, and are dead: he that eateth of this bread shall live for ever.

59. These things said he in the synagogue, as he taught in Capernaum.

BEDE. He had said above, *Whoso eateth My flesh and drinketh My blood, hath eternal life*: and now to shew the great difference between bodily meat and drink, and the spiritual mystery of His body and blood, He adds, *For My flesh is meat indeed, and My blood is drink indeed*.

CHRYSTOSTOM. (Hom. xlvii. 1.) i. e. this is no enigma, or parable, but ye must really eat the body of Christ; or He means to say that the true meat was He who saved the soul.

AUGUSTINE. (Tr. xxvi. 17.) Or thus: Whereas men desire meat and drink to satisfy hunger and thirst, this effect is only really produced by that meat and drink, which makes the receivers of it immortal and incorruptible; i. e. the society of Saints, where is peace and unity, full and perfect. On which account our Lord has chosen for the types of His body and blood, things which become one out of many. Bread is a quantity of grains united into one mass, wine a quantity of grapes squeezed together. Then He explains what it is to eat His body and drink His blood: *He that eateth My flesh, and drinketh My blood, dwelleth in Me, and I in him*. So then to partake of that meat and that drink, is to dwell in Christ and Christ in thee. He that dwelleth not in Christ, and in whom Christ dwelleth not, neither eateth His flesh, nor drinketh His blood: but rather eateth and drinketh the sacrament of it to his own damnation.

CHRYSTOSTOM. (Hom. xlvii. 1.) Or, having given a promise of eternal life to those that eat Him, He says this to confirm it: *He that eateth My flesh, and drinketh My blood, dwelleth in Me, and I in him*.

AUGUSTINE. (de Verb. Dom.) As for those, as indeed there are many, who either eat that flesh and drink that blood hypocritically, or, who having eaten, become apostates, do they dwell in Christ, and Christ in them? Nay,

but there is a certain mode of eating that flesh, and drinking that blood, in the which he that eateth and drinketh, dwelleth in Christ, and Christ in him.

AUGUSTINE. (de Civ. Dei, l. xxi. c. 25) That is to say, such an one eateth the body and drinketh the blood of Christ not in the sacramental sense, but in reality.

CHRYSTOSTOM. (Hom. xlvi.) And because I live, it is manifest that he will live also: *As the living Father hath sent Me, and I live by the Father, even so he that eateth Me, even he shall live by Me.* (Aug. de Verb. Dom. [Nic.]). As if He said, As the Father liveth, so do I live; adding, lest you should think Him unbegotten, *By the Father*, meaning that He has His source in the Father. *He that eateth Me, even he shall live by Me*; the life here meant is not life simply, but the justified life: for even unbelievers live, who never eat of that flesh at all. Nor is it of the general resurrection He speaks, (for all will rise again,) but of the resurrection to glory, and reward.

AUGUSTINE. (Tr. xxvi. s. 19.) He saith not, As I eat the Father, and live by the Father, so he that eateth Me, even he shall live by Me. For the Son does not grow better by partaking of the Father, as we do by partaking of the Son, i. e. of His one body and blood, which this eating and drinking signifies. So that His saying, *I live by the Father*, because He is from Him, must not be understood as detracting from His equality. Nor do the words, *Even he that eateth Me, the same shall live by Me*, give us the equality that He has. He does not equalize, but only mediates between God and man. If, however, we understand the words, *I live by the Father*, in the sense of those below, *My Father is greater than I*, (c. 14:28) then it is as if He said, That I live by the Father, i. e. refer my life to Him, as my superior, my¹ humiliation in my incarnation is the cause; but He who lives by Me, lives by Me by virtue of partaking of My flesh.

HILARY. (vii. de Trin. c. 14.) Of the truth then of the body and blood of Christ, no room for doubting remains: for, by the declaration of our Lord Himself, and by the teaching of our own faith, the flesh is really flesh, and the blood really blood. This then is our principle of life. While we are in the flesh, Christ dwelleth in us by His flesh. (c. 14:19) And we shall live by Him, according as He liveth. If then we live naturally by partaking of Him according to the flesh, He also liveth naturally by the indwelling of the

Father according to the Spirit. His birth did not give Him an alien or different nature from the Father.

AUGUSTINE. (Tr. xxvi. c. 20.) That we who cannot obtain eternal life of ourselves, might live by the eating that bread, He descended from heaven: *This is the bread which cometh down from heaven.*

HILARY. (de Trin. x. c. 18.) He calls Himself the bread, because He is the origin of His own body. And lest it should be thought that the virtue and nature of the Word had given way to the flesh, He calls the bread His flesh, that, inasmuch as the bread came down from heaven, it might be seen that His body was not of human conception, but a heavenly body. To say that the bread is His own, is to declare that the Word assumed His body Himself.

THEOPHYLACT. For we do not eat God simply, God being impalpable and incorporeal; nor again, the flesh of man simply, which would not profit us. But God having taken flesh into union with Himself, that flesh is quickening. Not that it has changed its own for the Divine nature; but, just as heated iron remains iron, with the action of the heat in it; so our Lord's flesh is quickening, as being the flesh of the Word of God.

BEDE. And to shew the wide interval between the shadow and the light, the type and the reality, He adds, *Not as your fathers did eat manna, and are dead: he that eateth of this bread shall live for ever.*

AUGUSTINE. (Tr. xxvi. 20.) The death here meant is death eternal. For even those who eat Christ are subject to natural death; but they live for ever, because Christ is everlasting life.

CHRYSOSTOM. (Hom. xlvii. 1.) For if it was possible without harvest or fruit of the earth, or any such thing, to preserve the lives of the Israelites of old for forty years, much more will He be able to do this with that spiritual food, of which the manna is the type. He knew how precious a thing life was in men's eyes, and therefore repeats His promise of life often; just as the Old Testament had done; (Exod. 20:12) only that it only offered length of life, He life without end. (Deut. 22:7) This promise was an abolition of that sentence of death, which sin had brought upon us. *These things said He in the synagogue, as He taught in Capernaum;* (1 Kings 3:14) where many

displays of His power took place. (Ps. 21:4; 91:16) He taught in the synagogue and in the temple, (Prov. 3:2) with the view of attracting the multitude, and as a sign that He was not acting in opposition to the Father.

BEDE. Mystically, Capernaum, which means beautiful town, stands for the world: the synagogue, for the Jewish people. The meaning is, that our Lord hath, by the mystery of the incarnation, manifested Himself to the world, and also taught the Jewish people His doctrines.

6:60–71

60. Many therefore of his disciples, when they had heard this, said, This is an hard saying; who can hear it?

61. When Jesus knew in himself that his disciples murmured at it, he said unto them, Doth this offend you?

62. What and if ye shall see the Son of man ascend up where he was before?

63. It is the spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life.

64. But there are some of you that believe not. For Jesus knew from the beginning who they were that believed not, and who should betray him.

65. And he said, Therefore said I unto you, that no man can come unto me, except it were given unto him of my Father.

66. From that time many of his disciples went back, and walked no more with him.

67. Then said Jesus unto the twelve, Will ye also go away?

68. Then Simon Peter answered him, Lord, to whom shall we go? thou hast the words of eternal life.

69. And we believe and are sure that thou art that Christ, the Son of the living God.

70. Jesus answered them, Have not I chosen you twelve, and one of you is a devil?

71. He spake of Judas Iscariot the son of Simon: for he it was that should betray him, being one of the twelve.

AUGUSTINE. (Tr. xxvii. 2.) Such is our Lord's discourse. The people did not perceive that it had a deep meaning, or, that grace went along with it: but receiving the matter in their own way, and taking His words in a human sense, understood Him as if He spoke of cutting of the flesh of the Word into pieces, for distribution to those who believed on Him: *Many therefore, not of His enemies, but even of His disciples, when they heard this, said, This is an hard saying, who can hear it?*

CHRYSTOSTOM. (Hom. xlvii. 2.) i. e. difficult to receive, too much for their weakness. They thought He spoke above Himself, and more loftily than He had a right to do; and so said they, *Who can bear it?* which was answering in fact for themselves, that they could not.

AUGUSTINE. (Tr. xxvii. 2.) And if His disciples thought that saying hard, what would His enemies think? Yet it was necessary to declare a thing, which would be unintelligible to men. God's mysteries should draw men's attention, not enmity.

THEOPHYLACT. When you hear, however, of His disciples murmuring, understand not those really such, but rather some who, as far as their air and behaviour went, seemed to be receiving instruction from Him. For among His disciples were some of the people, who were called such, because they stayed some time with His disciples.

AUGUSTINE. (Tr. xxvii. 3.) They spoke, however, so as not to be heard by Him. But He, who knew what was in them, heard within Himself: *When Jesus knew within Himself that His disciples murmured at it, He said unto them, Doth this offend you?*

ALCUIN. i. e. that I said, you should eat My flesh, and drink My blood.

CHRYSOSTOM. (Hom. xlvii. 2.) The revelation however of these hidden things was a mark of His Divinity: hence the meaning of what follows; *And if ye shall see the Son of man ascend up where He was before*; supply, What will ye say? He said the same to Nathanael, *Because I said to thee, I saw thee under the fig tree, believest thou? Thou shalt see greater things than these*. He does not add difficulty to difficulty, but to convince them by the number and greatness of His doctrines. For if He had merely said that He came down from heaven, without adding any thing further, he would have offended His hearers more; but by saying that His flesh is the life of the world, and that as He was sent by the living Father, so He liveth by the Father; and at last by adding that He came down from heaven, He removed all doubt. Nor does He mean to scandalize His disciples, but rather to remove their scandal. For so long as they thought Him the Son of Joseph, they could not receive His doctrines; but if they once believed that He had come down from heaven, and would ascend thither, they would be much more willing and able to admit them.

AUGUSTINE. Or, these words are an answer to their mistake. They supposed that He was going to distribute His body in bits: whereas He tells them now, that He should ascend to heaven whole and entire: *What and if ye shall see the Son of man ascend up where He was before?* ye will then see that He does not distribute His body in the way ye think. Again; Christ became the Son of man, of the Virgin Mary here upon earth, and took flesh upon Him: He says then, *What and if ye shall see the Son of man ascend up where He was before?* to let us know that Christ, God and man, is one person, not two; and the object of one faith, not a quaternity, but a Trinity. He was the Son of man in heaven, as He was Son of God upon earth; the Son of God upon earth by assumption of the flesh, the Son of man in heaven, by the unity of the person.

THEOPHYLACT. Do not suppose from this that the body of Christ came down from heaven, as the heretics Marcion and Apollinarius say; but only that the Son of God and the Son of man are one and the same.

CHRYSOSTOM. (Hom. xlvii. 3.) He tries to remove their difficulties in another way, as follows, *It is the spirit that quickeneth, the flesh profiteth*

nothing: that is to say, You ought to understand My words in a spiritual sense: he who understands them carnally is profited nothing. To interpret carnally is to take a proposition in its bare literal meaning, and allow no other. But we should not judge of mysteries in this way; but examine them with the inward eye; i. e. understand them spiritually. It was carnal to doubt how our Lord could give His flesh to eat. What then? Is it not real flesh? Yea, verily. In saying then that *the flesh profiteth nothing*, He does not speak of His own flesh, but that of the carnal hearer of His word.

AUGUSTINE. (Tract. xxvii. s. 5.) Or thus, *the flesh profiteth nothing*. They had understood by His flesh, as it were, of a carcase, that was to be cut up, and sold in the shambles, not of a body animated by the spirit. Join the spirit to the flesh, and it profiteth much: for if the flesh profited not, the Word would not have become flesh, and dwelt among us. The Spirit hath done much for our salvation, by means of the flesh.

AUGUSTINE. For the flesh does not cleanse of itself, but by the Word who assumed it: which Word, being the principle of life in all things, having taken up soul and body, cleanseth the souls and bodies of those that believe. *It is the spirit*, then, *that quickeneth: the flesh profiteth nothing*; i. e. the flesh as they understood it. I do not, He seems to say, give My body to be eaten in this sense. He ought not to think of the flesh carnally: *The words that I speak unto you, they are spirit, and they are life*.

CHRYSOSTOM. (Hom. xlvii. 2.) i. e. are spiritual, have nothing carnal in them, produce no effects of the natural sort; not being under the dominion of that law of necessity, and order of nature established on earth.

AUGUSTINE. (Tr. xxvii.) If then thou understandest them spiritually, they are life and spirit to thee: if carnally, even then they are life and spirit, but not to thee. Our Lord declares that in eating His body, and drinking His blood, we dwell in Him, and He in us. But what has the power to affect this, except love? *The love of God is shed abroad in our hearts by the Holy Spirit, which is given to us*. (Rom. 5:5)

CHRYSOSTOM. (Hom. xlvii. 2) Having spoken of His words being taken carnally, He adds, *But there are some of you that believe not. Some*, He

says, not including His disciples in the number. This insight shews His high nature.

AUGUSTINE. (Tr. xxvii. s. 7.) He says not, There are some among you who understand not; but gives the reason why they do not understand. The Prophet said, *Except ye believe, ye shall not understand* ^a. (Is. 7:9) For how can he who opposes be quickened? An adversary, though he avert not his face, yet closes his mind to the ray of light which should penetrate him. But let men believe, and open their eyes, and they will be enlightened.

CHRYSOSTOM. (Hom. xlvii. 2) To let you know that it was before these words, and not after, that the people murmured and were offended, the Evangelist adds, *For Jesus knew from the beginning, who they were that believed not, and who should betray Him*.

THEOPHYLACT. The Evangelist wishes to shew us, that He knew all things before the foundation of the world: which was a proof of His divinity.

AUGUSTINE. (Tr. xxvii. 7.) And after distinguishing those who believed from those who did not believe, our Lord gives the reason of the unbelief of the latter, *And He said, Therefore said I unto you, that no man can come unto Me, except it were given him of My Father*.

CHRYSOSTOM. (Hom. xlvi. 2.) As if He said, Men's unbelief does not disturb or astonish Me: I know to whom the Father hath given to come to Me. He mentions the Father, to shew first that He had no eye to His own glory; secondly, that God was His Father, and not Joseph.

AUGUSTINE. (Tr. xxvii. 7.) So then (our) faith is given to us: and no small gift it is. Wherefore rejoice if thou believest; but be not lifted up, for what hast thou which thou didst not receive? (1 Cor. 4:7.) And that this grace is given to some, and not to others, no one can doubt, without going against the plainest declarations of Scripture. As for the question, why it is not given to all, this cannot disquiet the believer, who knows that in consequence of the sin of one man, all are justly liable to condemnation; and that no blame could attach to God, even if none were pardoned; it being of His great mercy only that so many are. And why He pardons one rather

than another, rests with Him, whose judgments are unsearchable, and His ways past finding out.

And from that time many of the disciples went back, and walked no more with Him.

CHRYSOSTOM. (Hom. xlvii. 3.) He does not say, withdrew ^b, but *went back*, i. e. from being good hearers, from the belief which they once had.

AUGUSTINE. (Tr. xxvii. 8.) Being cut off from the body, their life was gone. They were no longer in the body; they were created among the unbelieving. There went back not a few, but many after Satan, not after Christ; as the Apostle says of some women, *For some had already turned aside after Satan*. (1 Tim. 5:15). Our Lord says to Peter, *Get thee behind Me*. He does not tell Peter to go after Satan.

CHRYSOSTOM. (Hom. xlvi. 2.) But it may be asked, what reason was there for speaking words to them which did not edify, but might rather have injured them? It was very useful and necessary; for this reason, they had been just now urgent in petitioning for bodily food, and reminding Him of that which had been given to their fathers. So He reminds them here of spiritual food; to shew that all those miracles were typical. They ought not then to have been offended, but should have enquired of Him further. The scandal was owing to their fatuity, not to the difficulty of the truths declared by our Lord.

AUGUSTINE. (Tr. xxvii. 8.) And perhaps this took place for our consolation; since it sometimes happens that a man says what is true, and what He says is not understood, and they which hear are offended and go. Then the man is sorry he spoke what was true; for he says to himself, I ought not to have spoken it; and yet our Lord was in the same case. He spoke the truth, and destroyed many. But He is not disturbed at it, because He knew from the beginning which would believe. We, if this happens to us, are disturbed. Let us desire consolation then from our Lord's example; and withal use caution in our speech.

BEDE. Our Lord knew well the intentions of the other disciples which stayed, as to staying or going; but yet He put the question to them, in order

to prove their faith, and hold it up to imitation: *Then said Jesus unto the twelve, Will ye also go away?*

CHRYSTOSTOM. (Hom. xlvii. 3.) This was the right way to retain them. Had He praised them, they would naturally, as men do, have thought that they were conferring a favour upon Christ, by not leaving Him: by shewing, as He did, that He did not need their company, He made them hold the more closely by Him. He does not say, however, Go away, as this would have been to cast them off, but asks whether they wished to go away; thus preventing their staying with Him from any feeling of shame or necessity: for to stay from necessity would be the same as going away. Peter, who loved his brethren, replies for the whole number, *Lord, to whom shall we go?*

AUGUSTINE. (Tr. xxvii. s. 9.) As if he said, Thou castest us from Thee: give us another to whom we shall go, if we leave Thee.

CHRYSTOSTOM. (Hom. xlvii. 3.) A speech of the greatest love: proving that Christ was more precious to them than father or mother. And that it might not seem to be said, from thinking that there was no one whose guidance they could look to, he adds, *Thou hast the words of eternal life*: which shewed that he remembered his Master's words, *I will raise Him up, and, hath eternal life*. The Jews said, *Is not this the Son of Joseph?* how differently Peter: *We believe and are sure, that Thou art that Christ, the Son of the living God*.

AUGUSTINE. (Tr. xxvii. s. 9.) For we believed, in order to know. Had we wished first to know, and then to believe, we could never have been able to believe. This we believe, and know, *that Thou art the Christ the Son of God*; i. e. that Thou art eternal life, and that in Thy flesh and blood Thou givest what Thou art Thyself.

CHRYSTOSTOM. (Hom. xlvii. 3.) Peter however having said, *We believe*, our Lord excepts Judas from the number of those who believed: *Jesus answered them, Have not I chosen you twelve, and one of you is a devil?* i. e. Do not suppose that, because you have followed Me, I shall not reprove the wicked among you. It is worth enquiring, why the disciples say nothing here, whereas afterwards they ask in fear, *Lord, is it I?* (Matt. 26:22) But

Peter had not yet been told, *Get thee behind Me, Satan*; (Mat. 16:23) and therefore had as yet no fear of this sort. Our Lord however does not say here, *One of you* shall betray Me, but, *is a devil*: so that they did not know what the speech meant, and thought that it was only a case of wickedness in general, that He was reproving. The Gentiles on the subject of election blame Christ foolishly. His election does not impose any necessity upon the person with respect to the future, but leaves it in the power of His will to be saved or perish.

BEDE. Or we must say, that He elected the eleven for one purpose, the twelfth for another: the eleven to fill the place of Apostles, and persevere in it unto the end; the twelfth to the service of betraying Him, which was the means of saving the human race.

AUGUSTINE. (Tr. xxvii. s. 10.) He was elected to be an involuntary and unconscious instrument of producing the greatest good. For as the wicked turn the good works of God to an evil use, so reversely God turns the evil works of man to good. What can be worse than what Judas did? Yet our Lord made a good use of his wickedness; allowing Himself to be betrayed, that He might redeem us. In, *Have I not chosen you twelve*, twelve seems to be a sacred number used in the case of those, who were to spread the doctrine of the Trinity through the four quarters of the world. Nor was the virtue of that number impaired, by one perishing; inasmuch as another was substituted in his room.

GREGORY. (Moral. 1. xiii. c. xxxiv.) *One of you is a devil*: the body ^b is here named after its head.

CHRYSTOSTOM. (Hom. xlvii. 4.) Mark the wisdom of Christ: He neither, by exposing him, makes him shameless and contentious; nor again emboldens him, by allowing him to think himself concealed.

CHAP. 7

7:1–8

1. After these things Jesus walked in Galilee: for he would not walk in Jewry, because the Jews sought to kill him.

2. Now the Jews' feast of tabernacles was at hand.

3. His brethren therefore said unto him, Depart hence, and go into Judæa, that thy disciples also may see the works that thou doest.

4. For there is no man that doeth any thing in secret, and he himself seeketh to be known openly. If thou do these things, shew thyself to the world.

5. For neither did his brethren believe in him.

6. Then Jesus said unto them, My time is not yet come: but your time is always ready.

7. The world cannot hate you: but me it hateth, because I testify of it, that the works thereof are evil.

8. Go ye up unto this feast: I go not up yet unto this feast; for my time is not yet fully come.

AUGUSTINE. (Tr. xxviii. 2.) As the believer in Christ would have in time to come to hide himself from persecution, that no guilt might attach to such concealment, the Head began with doing Himself, what He sanctioned in the member; *After these things Jesus walked in Galilee: for he would not walk in Jewry, because the Jews sought to kill Him.*

BEDE. The connexion of this passage admits of much taking place in the interval previously. Judæa and Galilee are divisions of the province of Palestine. Judæa has its name from the tribe of Judah; but it embraces not only the territories of Judah, but of Benjamin, all of which were called Judæa, because Judah was the royal tribe. Galilee has its name, from the milky, i. e. white, colour of its inhabitants; Galilee being Greek for milk.

AUGUSTINE. (Tr. xxviii. 2.) It is not meant that our Lord *could* not walk among the Jews, and escape being killed; for He had this power, whenever He chose to shew it: but He set the example of so doing, as an accommodation to our weakness. He had not lost His power, but He indulged our frailty.

CHRYSOSTOM. (Hom. xlvi. 1.) That is to say, He displayed the attribute both of divinity and humanity. He fled from His persecutors as man, He remained and appeared amongst them as God; being really both.

THEOPHYLACT. He withdrew too now to Galilee, because the hour of His passion was not yet come; and He thought it useless to stay in the midst of His enemies, when the effect would only have been to irritate them the more. The time at which this happened is then given; *Now the Jews' feast of tabernacles was at hand.*

AUGUSTINE. (Tr. xxviii. 3.) What the feast of tabernacles is, we read in the Scriptures. They used to make tents on the festival, like those in which they lived during their journey in the desert, after their departure from Egypt. They celebrated this feast in commemoration of the good things the Lord had done for them; though they were the very people who were about to slay the Lord. It is called the day of the feast ^a, though it lasted many days.

CHRYSOSTOM. (Hom. xlvi. 1.) It appears here, that a considerable time had passed since the last events. For when our Lord sat upon the mount, it was near the feast of the Passover, and now it is the feast of tabernacles: so that in the five intermediate months the Evangelist has related nothing but the miracle of the loaves, and the conversation with those who ate of them. As our Lord was unceasingly working miracles, and holding disputes with people, the Evangelists could not relate all; but only aimed at giving those,

in which complaint or opposition had followed on the part of the Jews, as was the case here.

THEOPHYLACT. His brethren saw that He was not preparing to go to the feast: *His brethren therefore said unto him, Depart hence, and go into Judæa.*

BEDE. Meaning to say, Thou doest miracles, and only a few see them: go to the royal city, where the rulers are, that they may see Thy miracles, and so Thou obtain praise. And as our Lord had not brought all His disciples with Him, but left many behind in Judæa, they add, *That Thy disciples also may see the works that Thou doest.*

THEOPHYLACT. i. e. the multitudes that follow Thee. They do not mean the twelve, but the others that had communication with Him.

AUGUSTINE. (Tr. xxviii. 3.) When you hear of our Lord's brethren, you must understand the kindred of Mary, not her offspring after our Lord's birth. For as the body of our Lord once only lay in the sepulchre, and neither before, nor after that once; so could not the womb of Mary have possibly conceived any other mortal offspring. Our Lord's works did not escape His disciples, but they escaped His brethren; hence their suggestion, *That Thy disciples may see the works that Thou doest.* They speak according to the wisdom of the flesh, to the Word that was made flesh, and add, *For there is no man that doeth any thing in secret, and he himself seeketh to be known openly. If Thou do these things, shew Thyself to the world;* as if to say, Thou doest miracles, do them in the eyes of the world, that the world may honour Thee. Their admonitions aim at procuring glory for Him; and this very thing, viz. aiming at human glory, proved that they did not believe in Him, as we next read, *For neither did His brethren believe on Him.* They were Christ's kindred, but they were on that very account above believing in Him.

CHRYSOSTOM. (Hom. xlvi. 1, 2.) It is striking to observe the great sincerity of the Evangelists; that they are not ashamed to mention things which appear to be to our Lord's disadvantage, but take particular care to tell us of them. It is a considerable reflexion on our Lord, that His brethren do not believe on Him. The beginning of their speech has a friendly

appearance about it: but there is much bitterness in it, thus charging Him with the motives of fear and vain glory; *No man*, say they, *doeth any thing in secret*: this was reproaching Him tacitly with fear; and was an insinuation too that His miracles had not been real and solid ones. In what follows, *And he himself seeketh to be known openly*, they taunt Him with the love of glory. Christ however answers them mildly, teaching us not to take the advice of people ever so inferior to ourselves angrily; *Then Jesus said unto them, My time is not yet come: but your time is alway ready*.

BEDE. This is no contradiction to what the Apostle says, *But when the fulness of time was come, God sent forth His Son*. (Gal. 4:4) Our Lord referring here to the time not of His nativity, but of His glorification.

AUGUSTINE. (Tr. xxviii. 5.) They gave Him advice to pursue glory, and not allow Himself to remain in concealment and obscurity; appealing altogether to worldly and secular motives. But our Lord was laying down another road to that very exaltation, viz. humility: *My time*, He says, i. e. the time of My glory, when I shall come to judge on high, *is not yet come; but your time*, i. e. the glory of the world, *is always ready*. And let us, who are the Lord's body, when insulted by the lovers of this world, say, Your time is ready: ours is not yet come. Our country is a lofty one, the way to it is low. Whoso rejecteth the way, why seeketh he the country?

CHRYSOSTOM. (Hom. xlviii. 2.) Or there seems to be another meaning concealed in the words; perhaps they intended to betray Him to the Jews; and therefore He says, *My time is not yet come*, i. e. the time of My cross and death: *but your time is always ready*; for though you are always with the Jews, they will not kill you, because you are of the same mind with them: *The world cannot hate you; but Me it hateth, because I testify of it, that the works thereof are evil*: as if He said, How can the world hate them who have the same wishes and aims with itself? It hateth Me, because I reprove it. I seek not then glory from men; inasmuch as I hesitate not to reprove them, though I know that I am hated in consequence, and that My life is aimed at. Here we see that the hatred of the Jews was owing to His reproofs, not to His breaking the sabbath.

THEOPHYLACT. Our Lord brings two arguments in answer to their two charges. To the charge of fear He answers, that He reproveth the deeds of the

world, i. e. of those who love worldly things; which He would not do, if He were under the influence of fear; and He replies to the charge of vain glory, by sending them to the feast, *Go ye up unto this feast*. Had He been possessed at all with the desire for glory, He would have kept them with Him: for the vain glorious like to have many followers.

CHRYSOSTOM. (Hom. xlvi. 2.) This is to shew too, that, while He does not wish to humour them, He still allows them to observe the Jewish ordinances.

AUGUSTINE. (Tr. xxviii. 5. 8.) Or He seems to say, *Go ye up to this feast*, and seek for human glory, and enlarge your carnal pleasures, and forget heavenly things.

I go not up unto this feast;

CHRYSOSTOM. (Hom. xlvi. 2.) i. e. not with you, *for My time is not yet full come*. It was at the next passover that He was to be crucified.

AUGUSTINE. (Tract. xxviii. 8.) Or My time, i. e. the time of My glory, is not yet come. That will be My feast day; not a day which passeth and is gone, like holidays here: but one which remaineth for ever. Then will be festivity; joy without end, eternity without stain, sunshine without a cloud.

7:9–13

9. When he had said these words unto them, he abode still in Galilee.

10. But when his brethren were gone up, then went he also up unto the feast, not openly, but as it were in secret.

11. Then the Jews sought him at the feast, and said, Where is he?

12. And there was much murmuring among the people concerning him: for some said, He is a good man: others said, Nay; but he deceiveth the people.

13. Howbeit no man spake openly of him for fear of the Jews.

THEOPHYLACT. Our Lord at first declares that He will not go up to the feast, (*I go not up with you,*) in order not to expose Himself to the rage of the Jews; and therefore we read, that, *When He had said these words unto them, He abode still in Galilee.* Afterwards, however, He goes up; *But when His brethren were gone up, then went He also up unto the feast.*

AUGUSTINE. (Tract. xxviii. 8.) He went up, however, not to get temporary glory, but to teach wholesome doctrine, and remind men of the eternal feast.

CHRYSOSTOM. (Hom. xlvi. s. 2.) He goes up, not to suffer, but to teach. And He goes up secretly; because, though He could have gone openly, and kept the violence and impetuosity of the Jews in check, as He had often done before; yet to do this every time, would have disclosed His divinity; and he wished to establish the fact of His incarnation, and to teach us the way of life. And He went up privately too, to shew us what we ought to do, who cannot check our persecutors. It is not said, however, in secret, but, *as it were in secret*; to shew that it was done as a kind of economy. For had He done all things as God, how should we of this world know what to do, when we fell into danger?

ALCUIN. Or, He went up in secret, because He did not seek the favour of men, and took no pleasure in pomp, and being followed about with crowds.

BEDE. (non occ.) The mystical meaning is, that to all those carnal persons who seek human glory, the Lord remains in Galilee; the meaning of which name is, “passing over;” applying to those his members who pass from vice to virtue, and make progress in the latter. And our Lord Himself delayed to go up, signifying that Christ’s members seek not temporal but eternal glory. And He went up secretly, because all ^b glory is from within: that is, (Ps. 45:14.) *from a pure heart and good conscience, and faith unfeigned.* (1 Tim. 1:5)

AUGUSTINE. (Tract. xxviii. 9.) Or the meaning is, that all the ceremonial of the ancient people was the figure of what was to be; such as the feast of tabernacles. Which figure is now unveiled to us. Our Lord went up in secret, to represent the figurative system. He concealed Himself at the feast itself, because the feast itself signified, that the members of Christ were in a strange country. For he dwells in the tents, who regards himself as a

stranger in the world. The word scenopegia here means the feast of tabernacles.

CHRYSTOSTOM. (Hom. xlix. 1.) *Then the Jews sought Him at the feast, and said, Where is He?* out of hatred and enmity; for they would not call Him by His name. There was not much reverence or religion in this observance of the feast, when they wanted to make it an opportunity of seizing Christ.

AUGUSTINE. (Tract. xxviii. s. 11.) *And there was much murmuring in the people concerning Him.* A murmuring arising from disagreement. *For some said, He is a good man: others said, Nay; but He seduceth the people.* Whoever had any spark of grace, said, *He is a good man*; the rest, *Nay, hut He seduceth the people*. That such was said of Him, Who was God, is a consolation to any Christian, of whom the same may be said. If to seduce be to decide, Christ was not a seducer, nor can any Christian be. But if by seducing be meant bringing a person by persuasion out of one way of thinking into another, then we must enquire from what, and to what. If from good to evil, the seducer is an evil man; if from evil to good, a good one. And would that we were all called, and really were, such seducers.

CHRYSTOSTOM. (Hom. xlix. 1.) The former, I think, was the opinion of the multitude, the one, viz. who pronounced Him a good man; the latter the opinion of the priests and rulers; as is shewn by their saying, *He deceiveth the people*, not, He deceiveth us.

AUGUSTINE. (Tract. xxviii. 12.) *Howbeit no man spake openly of Him, for fear of the Jews*; none, that is, of those who said, *He is a good man*. They who said, *He deceiveth the people*, proclaimed their opinion openly enough; while the former only dared whisper theirs.

CHRYSTOSTOM. (Hom. xlix. 1.) Observe, the corruption is in the rulers: the common people are sound in their judgment, but have not liberty of speech, as is generally their case.

7:14–18

14. Now about the midst of the feast Jesus went up into the temple, and taught.

15. And the Jews marvelled, saying, How knoweth this man letters, having never learned?

16. Jesus answered them, and said, My doctrine is not mine, but his that sent me.

17. If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself.

18. He that speaketh of himself seeketh his own glory: but he that seeketh his glory that sent him, the same is true, and no unrighteousness is in him.

CHRYSOSTOM. (Hom. xlix. 1. Aug.) Our Lord delays His visit, in order to excite men's attention, and goes up not the first day, but about the middle of the feast: *Now about the midst of the feast Jesus went up into the temple, and taught.* Those who had been searching for Him, when they saw Him thus suddenly appear, would be more attentive to His teaching, both favourers and enemies; the one to admire and profit by it; the other to find an opportunity of laying hands on Him.

THEOPHYLACT. At the commencement of the feast, men would be attending more to the preachings of the festival itself; and afterwards would be better disposed to hear Christ.

AUGUSTINE. (Tract. xxviii. s. 8.) The feast seems, as far as we can judge, to have lasted several days. And therefore it is said, "about the middle of the feast day: " i. e. when as many days of that feast had passed, as were to come. So that His assertion, *I go not up yet to this feast day*, (i. e. to the first or second day, as you would wish me,) was strictly fulfilled. For He went up afterwards, about the middle of the feast.

AUGUSTINE. (de Quæst. Nov. et Vet. Test. 2. 78) In going there too, He went up, not to the feast day, but to the light. They had gone to enjoy the pleasures of the festival, but Christ's feast day was that on which by His Passion He redeemed the world.

AUGUSTINE. (super Joan. Tract. xxix. 2.) He who had before concealed Himself, taught and spoke openly, and was not laid hold on. The one was intended for an example to us, the other to testify His power.

CHRYSOSTOM. (Hom. xlix. 1.) What His teaching is, the Evangelist does not say; but that it was very wonderful is shewn by its effect even upon those who had accused Him of deceiving the people, who turned round and began to admire Him: *And the Jews marvelled, saying, How knoweth this Man letters, having never learned?* See how perverse they are even in their admiration. It is not His doctrine they admire, but another thing altogether.

AUGUSTINE. (Tract. xxix. 2.) All, it would appear, admired, but all were not converted. Whence then the admiration? Many knew where He was born, and how He had been educated; but had never seen Him learning letters. Yet now they heard Him disputing on the law, and bringing forward its testimonies. No one could do this, who had not read the law; no one could read who had not learnt letters; and this raised their wonder.

CHRYSOSTOM. (Hom. xlix. 1.) Their wonder might have led them to infer, that our Lord became possessed of this learning in some divine way, and not by any human process. But they would not acknowledge this, and contented themselves with wondering. So our Lord repeated it to them: *Jesus answered them and said, My doctrine is not Mine, but His that sent Me.*

AUGUSTINE. (Tract. xxix. s. 3.) *Mine is not mine*, appears a contradiction; why did He not say, This doctrine is not Mine? Because the doctrine of the Father being the Word of the Father, and Christ Himself being that Word, Christ Himself is the doctrine of the Father. And therefore He calls the doctrine both His own, and the Father's. A word must be a word of some one's. What is so much Thine as Thou, and what is so much not Thine as Thou, if what Thou art, Thou art of another. His saying then, *My doctrine is not Mine own*, seems briefly to express the truth, that He is not from Himself; it refutes the Sabellian heresy, which dares to assert that the Son is the same as the Father, there being only two names for one thing.

CHRYSOSTOM. (Hom. xlix. 2.) Or He calls it His own, inasmuch as He taught it; not His own, inasmuch as the doctrine was of the Father. If all

things however which the Father hath are His, the doctrine for this very reason is His; i. e. because it is the Father's. Rather that He says, *Is not Mine own*, shews very strongly, that His doctrine and the Father's are one: as if He said, I differ nothing from Him; but so act, that it may be thought I say and do nothing else than doth the Father.

AUGUSTINE. (de Trin. i. c. xi.) Or thus: In one sense He calls it His, in another sense not His; according to the form of the Godhead His, according to the form of the servant not His.

AUGUSTINE. (Tract. xxix. s. 6.) Should any one however not understand this, let him hear the advice which immediately follows from our Lord: *If any man will do His will, he shall know of the doctrine, whether it be of God, or whether I speak of Myself*. What meaneth this, *If any man will do His will*? To do His will is to believe on Him, as He Himself says, *This is the work of God, that ye believe on Him whom He hath sent*. (c. 6:29) And who does not know, that to work the work of God, is to do His will? To know is to understand. Do not then seek to understand in order to believe, but believe in order to understand, for, *Except ye believe, ye shall not understand*. (Is. 7:9. Vulg.)

CHRYSOSTOM. (Hom. xlix. 1.) This is as much as to say, Put away the anger, envy, and hatred which you have towards Me, and there will be nothing to prevent your knowing, that the words which I speak are from God. Then He brings in an irresistible argument taken from human experience: *He that speaketh of himself, seeketh his own glory*: as if to say, He who aims at establishing some doctrine of his own, does so for no purpose, but to get glory. But I seek the glory of Him that sent me, and wish to teach you for His, i. e. another's, sake: and then it follows, *But he that seeketh His glory that sent Him, the same is true, and there is no unrighteousness in Him*.

THEOPHYLACT. As if He said, I speak the truth, because My doctrine containeth the truth: there is no unrighteousness in Me, because I usurp not another's glory.

AUGUSTINE. (Tract. xxix. s. 8.) He who seeketh his own glory is Antichrist. But our Lord set us an example of humility, in that being found

in fashion as a man, He sought His Father's glory, not His own. Thou, when thou doest good, takest glory to thyself, when thou doest evil, upbraidest God.

CHRYSTOSTOM. (Hom. xlix. 2.) Observe, the reason why He spake so humbly of Himself, is to let men know, that He does not aim at glory, or power; and to accommodate Himself to their weakness, and to teach them moderation, and a humble, as distinguished from an assuming, way of speaking of themselves.

7:19–24

19. did not Moses give you the law, and yet none of you keepeth the law? Why go ye about to kill me?

20. The people answered and said, Thou hast a devil: who goeth about to kill thee?

21. Jesus answered and said unto them, I have done one work, and ye all marvel.

22. Moses therefore gave unto you circumcision: (not because it is of Moses, but of the fathers:) and ye on the sabbath day circumcise a man.

23. If a man on the sabbath day receive circumcision, that the law of Moses should not be broken; are ye angry at me, because I have made a man every whit whole on the sabbath day?

24. Judge not according to the appearance, but judge righteous judgment.

CHRYSTOSTOM. (Hom. xlix. 2.) The Jews brought two charges against Christ; one, that He broke the sabbath; the other, that He said God was His Father, making Himself equal with God. The latter He confirmed first by shewing, that He did nothing in opposition to God, but that both taught the same. Then turning to the charge of breaking the sabbath, He says, *did not Moses give you a law, and none of you keepeth the law?* as much as to say, The law says, Thou shalt not kill, whereas ye kill. And then, *Why go ye about to kill Me?* As if to say, If I broke a law to heal a man, it was a

transgression, but a beneficial one; whereas ye transgress for an evil end; so you have no right to judge Me for breaking the law. He rebukes them then for two things; first, because they went about to kill Him; secondly, because they were going about to kill another, when they had not even any right to judge Him.

AUGUSTINE. (Tr. xxx. 2.) Or He means to say, that if they kept the law, they would see Him pointed to in every part of it, and would not seek to kill Him, when He came. The people return an answer quite away from the subject, and only shewing their angry feelings: *The people answered and said, Thou hast a devil: who goeth about to kill Thee?* He who cast out devils, was told that He had a devil. Our Lord however, in no way disturbed, but retaining all the serenity of truth, returned not evil for evil, or railing for railing.

BEDE. Wherein He left us an example to take it patiently, whenever wrong censures are passed upon us, and not answer them by asserting the truth, though able to do so, but rather by some wholesome advice to the persons; as doth our Lord: *Jesus answered and said unto them, I have done one work, and ye all marvel.*

AUGUSTINE. (Tr. xxx. s. 3.) As if He said, What if ye saw all My works? For all that they saw going on in the world was of His working, but they saw not Him Who made all things. But He did one thing, made a man whole on the sabbath day, and they were in commotion: as if, when any one of them recovered from a disease on the sabbath, he who made him whole were any other than He, who had offended them by making one man whole on the sabbath.

CHRYSOSTOM. (Hom. xlix. 3.) *Ye marvel*, i. e. are disturbed, are in commotion. Observe how well He argues with them from the law. He wishes to prove that this work was not a violation of the law; and shews accordingly that there are many things more important than the law for the observance of the sabbath, by the observance of which that law is not broken but fulfilled. *Moses therefore*, He says, *gave unto you circumcision, not because it is of Moses, but of the fathers, and ye on the sabbath day circumcise a man.*

AUGUSTINE. (Tr. xxx. s. 4.) As if He said, Ye have done well to receive circumcision from Moses, *not because it is of Moses, but of the fathers*; for Abraham first received circumcision from the Lord. *And ye circumcise on the sabbath*. Moses has convicted you: ye received a law to circumcise on the eighth day; and ye received a law to rest on the seventh day. If the eighth day after a child is born happen to be the sabbath, ye circumcise the child; because circumcision appertaineth to, is a kind of sign of, salvation; and men ought not to rest from the work of salvation on the sabbath.

ALCUIN. Circumcision was given for three reasons; first, as a sign of Abraham's great faith; secondly, to distinguish the Jews from other nations; thirdly, that the receiving of it on the organ of virility, might admonish us to observe chastity both of body and mind. And circumcision then possessed the same virtue that baptism does now; only that the gate was not yet open. Our Lord concludes: *If a man on the sabbath day receive circumcision, that the law of Moses should not be broken; are ye angry at Me because I have made a man every whit whole on the sabbath day?*

CHRYSTOSTOM. (Hom. xlix. 3.) Which is as much as to tell them, The breaking of the sabbath in circumcision is a keeping of the law; and in the same way I by healing on the sabbath have kept the law. Ye, who are not the legislators, enforce the law beyond its proper bounds; whereas Moses made the law give way to the observance of a commandment, which did not come from the law, but from the fathers. His saying, *I have made a man every whit whole on the sabbath day*, implies that circumcision was a partial recovering.

AUGUSTINE. (Tr. xxx. 5.) Circumcision also was perhaps a type of our Lord Himself. For what is circumcision but a robbing of the flesh, to signify the robbing the heart of its carnal lusts. And therefore it was not without reason that it was applied to that member by which the mortal creature is propagated: *for by one man sin entered into the world*. (Rom. 5:12) And therefore every one is born with the foreskin, because every one is born with the fault of his propagation. (vite propagenis) And God does not change us either from the corruption of our birth, or from that we have contracted ourselves by a bad life, except by Christ: and therefore they circumcised with knives of stone, to prefigure Christ, who is the stone; and

on the eighth day, because our Lord's resurrection took place on the day after the seventh day; which resurrection circumcises us, i. e. destroys our carnal appetites. Regard this, saith our Lord, as a type of My good work in making a man every whit whole on the sabbath day: for he was healed, that he might be whole in body, and he believed, that he might be whole in mind. Ye are forbidden indeed to do servile work on the sabbath; but is it a servile work to heal on the sabbath? Ye eat and drink on the sabbath, because it is necessary for your health: which shews that works of healing are by no means to be omitted on the sabbath.

CHRYSTOSTOM. (Hom. xlix. 3.) He does not say, however, I have done a greater work than circumcision; but only states the matter of fact, and leaves the judgment to them, saying, *Judge not according to the appearance, but Judge righteous judgment*: as if to say, Do not, because Moses has a greater name with you than I, decide by degree of personal eminence; but decide by the nature of the thing itself, for this is to judge righteously. No one however has blamed Moses for making the sabbath give place to the commandment of circumcision, which was not derived from the law, but from another source. Moses then commands the law to be broken to give effect to a commandment not of the law: and he is more worthy of credit than you.

AUGUSTINE. (Tr. xxx. s. 7.) What our Lord here tells us to avoid, in judging by the person, is very difficult in this world not to do. His admonition to the Jews is an admonition to us as well; for every sentence which our Lord uttered, was written for us, and is preserved to us, and is read for our profit. Our Lord is above; but our Lord, as the truth, is here as well. The body with which He rose can be only in one place, but His truth is diffused every where. Who then is he who judges not by the person? He who loves all alike. For it is not the paying men different degrees of honour according to their situation, that will make us chargeable with accepting persons. There may be a case to decide between father and son: we should not put the son on an equality with the father in point of honour; but, in respect of truth, if he have the better cause, we should give him the preference; and so give to each their due, that justice do not destroy desert ^d.

25. Then said some of them of Jerusalem, Is not this he, whom they seek to kill?

26. But, lo, he speaketh boldly, and they say nothing unto him. Do the rulers know indeed that this is the very Christ?

27. Howbeit we know this man whence he is: but when Christ cometh, no man knoweth whence he is.

28. Then cried Jesus in the temple as he taught, saying, Ye both know me, and ye know whence I am: and I am not come of myself, but he that sent me is true, whom ye know not.

29. But I know him: for I am from him, and he hath sent me.

30. Then they sought to take him: but no man laid hands on him, because his hour was not yet come.

AUGUSTINE. (Tr. xxxi. 1.) It was said above that, our Lord went up to the feast secretly, not because He feared being taken (for He had power to prevent it,) but to shew figuratively, that even in the very feast which the Jews celebrated, He was hid, and that it was His mystery. Now however the power appears, which was thought timidity: He spoke publicly at the feast, in so much that the multitude marvelled: *They said some of them at Jerusalem, Is not this He, whom they seek to kill? but, lo, He speaketh boldly, and they say nothing to Him.* They knew the fierceness with which He had been sought for; they marvelled at the power by which he was not taken.

CHRYSOSTOM. (Hom. 1. 1.) The Evangelist adds, *from Jerusalem*: for there had been the greatest display of miracles, and there the people were in the worst state, seeing the strongest proofs of His divinity, and yet willing to give up all to the judgment of their corrupt rulers. Was it not a great miracle, that those who raged for His life, now that they had Him in their grasp, became on a sudden quiet?

AUGUSTINE. (Tr. xxxi. 1.) So, not fully understanding Christ's power, they supposed that it was owing to the knowledge of the rulers that He was

spared: *Do the rulers know indeed that this is the very Christ?*

CHRYSTOSTOM. (Hom. l. 1.) But they do not follow the opinion of the rulers, but put forth another most perverse and absurd one; *Howbeit we know this Man, whence He is; but when Christ cometh, no man knoweth whence He is.*

AUGUSTINE. (Tr. xxxi. s. 2.) This notion did not arise without foundation. We find indeed that the Scriptures said of Christ, *He shall be called a Nazarene*, (Matt. 2:23) and thus predicted whence He would come. And the Jews again told Herod, when he enquired, that Christ would be born in Bethlehem of Judah, and adduced the testimony of the Prophet. How then did this notion of the Jews arise, that, when Christ came, no one would know whence He was? From this reason, viz. that the Scriptures asserted both. As man, they foretold whence Christ would be; as God, He was hid from the profane, but revealed Himself to the godly. This notion they had taken from Isaiah, *Who shall declare His generation?* (Isa. 53) Our Lord replies, that they both knew Him, and knew Him not: *Then cried Jesus in the temple as He taught, saying, Ye both know Me, and know whence I am:* that is to say, Ye both know whence I am, and do not know whence I am: ye know whence I am, that I am Jesus of Nazareth, whose parents ye know. The birth from the Virgin was the only part of the matter unknown to them: with this exception, they knew all that pertained to Jesus as man. So He well says, *Ye both know Me, and know whence I am:* i. e. according to the flesh, and the likeness of man. But in respect of His divinity, He says, *I am not come of Myself, but He that sent Me is true.*

CHRYSTOSTOM. (Hom. l. 1.) By which He discloses what was in their minds. I am not, He seems to say, of the number of those who have come without reason, but He is true that sent Me; and if He is true, He hath sent Me in truth; and therefore He who is sent must needs speak the truth. He then convicts them from their own assertions. For whereas they had said, *When Christ cometh, no man knoweth whence He is*, He shews that Christ did come from one whom they knew not, i. e. the Father. Wherefore He adds, *Whom ye know not.*

HILARY. (de Trin. ult. med.) Every man, ever born in the flesh, is in a certain sense from God. How then could He say that they were ignorant

who He was, and whence He was ^a? Because our Lord is here referring to His own peculiar birth from God, which they were ignorant of, because they did not know that He was the Son of God. His very saying then that they did not know whence He was, was telling them whence He was. If they did not know whence He was, He could not be from nothing; for then there would be no *whence* to be ignorant of. He must therefore be from God. And then not knowing *whence* He is, was the reason that they did not know *who* He is. He does not know the Son who does not know His birth from the Father.

CHRYSTOSTOM. (Hom. 1. 1.) Or the ignorance, He here speaks of, is the ignorance of a bad life; as Paul saith, *They profess that they know God, but in works they deny Him.* (Tit. 1:16) Our Lord's reproof is twofold: He first published what they were speaking secretly, crying out, in order to put them to shame.

AUGUSTINE. (Tr. xxxi. 4.) Lastly, to shew whence they could get to know Him (who had sent Him), He adds, *I know Him*: so if you would know Him, enquire of Me. *No one knoweth the Father, save the Son, and he to whom the Son will reveal Him. And if I should say, I know Him not, I should be a liar like unto you.* (c. 8:55)

CHRYSTOSTOM. (Hom. 1. 1.) Which is impossible: for He that sent Me is true, and therefore He that is sent must be true likewise. He every where attributes the knowledge of the Father to Himself, as being from the Father: thus here, *But I know Him, for I am from Him.*

HILARY. (vi. de Trin. ultra med.) I ask however, does the being from Him express a work of creation, or a birth by generation? If a work of creation, then every thing which is created is from Him. And how then does not all creation know the Father, if the Son knows Him, because He is from Him? But if the knowledge of the Father is peculiar to Him, as being from Him, then the being from Him is peculiar to Him also; i. e. the being the true Son of God by nature. So you have then a peculiar knowledge springing from a peculiar generation. To prevent however any heresy applying the being from Him, to the time of His advent, He adds, *And He hath sent Me*: thus preserving the order of the Gospel sacrament; first announcing Himself born, and then sent.

AUGUSTINE. (Tr. xxxi. 4.) *I am from Him*, He says, i. e. as the Son from the Father: but that you see Me in the flesh is because *He hath sent Me*. Wherein understand not a difference of nature, but the authority of a father.

CHRYSTOSTOM. (Hom. 1. 2.) His saying however, *Whom ye know not*, irritated the Jews, who professed to have knowledge; and *they sought to take Him, but no man laid hands on Him*. Mark the invisible check which is kept upon their fury: though the Evangelist does not mention it, but preserves purposely a humble and human way of speaking, in order to impress us with Christ's humanity; and therefore only adds, *Because His hour was not yet come*.

AUGUSTINE. (Tract. xxxi. s. 5.) That is, because He was not so pleased; for our Lord was not born subject to fate. Thou must not believe this even of thyself, much less of Him by Whom thou wert made. And if thine hour is in His will, is not His hour in His own will? His home then here does not mean the time that He was obliged to die, but the time that He deigned to be put to death.

7:31–36

31. And many of the people believed on him, and said, When Christ cometh, will he do more miracles than these which this man hath done?

32. The Pharisees heard that the people murmured such things concerning him; and the Pharisees and the chief priests sent officers to take him.

33. Then said Jesus unto them, Yet a little while am I with you, and then I go unto him that sent me.

34. Ye shall seek me, and shall not find me: and where I am, thither ye cannot come.

35. Then said the Jews among themselves, Whither will he go, that we shall not find him? will he go unto the dispersed among the Gentiles, and teach the Gentiles?

36. What manner of saying is this that he said, Ye shall seek me, and shall not find me: and where I am, thither ye cannot come?

AUGUSTINE. (Tract. xxxi. 7.) *And many of the people believed on Him.* Our Lord brought the poor and humble to be saved. The common people, who soon saw their own infirmities, received His medicine without hesitation.

CHRYSOSTOM. (Hom. 1. 2.) Neither had these however a sound faith; but took up a low way of speaking, after the manner of the multitude: *When Christ cometh, will He do more miracles than this Man hath done?* Their saying, *When Christ cometh*, shews that they were not steady in believing that He was the Christ: or rather, that they did not believe He was the Christ at all; for it is the same as if they said, that Christ, when He came, would be a superior person, and do more miracles. Minds of the grosser sort are influenced not by doctrine, but by miracles.

AUGUSTINE. (Tract. xxxi. 7.) Or they mean, If there are not to be two Christs, this is He. The rulers however, possessed with madness, not only refused to acknowledge the physician, but even wished to kill Him: *The Pharisees heard that the people murmured such things concerning Him, and the Pharisees and chief priests sent officers to take Him.*

CHRYSOSTOM. He had discoursed often before, but they had never so treated Him. The praises of the multitude however now irritated them; though the transgression of the sabbath still continued to be the reason put forward. Nevertheless, they were afraid of taking this step themselves, and sent officers instead.

AUGUSTINE. (Tract. xxxi. s. 8.) Not being able to take Him against His will, they sent men to hear Him teach. Teach what? *Then said Jesus unto them, Yet a little while I am with you.*

CHRYSOSTOM. (Hom. 1. 2.) He speaks with the greatest humility: as if to say, Why do ye make such haste to kill Me? Only wait a little time.

AUGUSTINE. (Tract. xxxi. 8.) That which ye wish to do now, ye shall do sometime, but not now: because it is not My will. For I wish to fulfil My

mission in due course, and so to come to My passion.

CHRYSTOSTOM. (Hom. 1. 2.) In this way He astonished the bolder part of the multitude, and made the earnest among them more eager to hear Him; so little time being now left, during which they could have the benefit of His teaching. He does not say, I am here, simply; but, *I am with you*; meaning, Though you persecute Me, I will not cease fulfilling my part towards you, teaching you the way to salvation, and admonishing you. What follows, *And I go unto Him that sent Me*, was enough to excite some fear.

THEOPHYLACT. As if He were going to complain of them to the Father: for if they reviled Him who was sent, no doubt they did an injury to Him that sent.

BEDE. *I go to Him that sent Me*: i. e. I return to My Father, at whose command I became incarnate. He is speaking of that departure, from which He has never returned.

CHRYSTOSTOM. (Hom. 1. 2.) That they wanted His presence, appears from His saying, *Ye seek Me, and shall not find Me*. But when did the Jews seek Him? Luke relates that the women lamented over Him: and it is probable that many others did the same. And especially, when the city was taken, would they call Christ and His miracles to remembrance, and desire His presence.

AUGUSTINE. (Tract. xxxi. 9.) Here He foretels His resurrection: for the search for Him was to take place after His resurrection, when men were conscience-stricken. They would not acknowledge Him, when present; afterward they sought Him, when they saw the multitude believing on Him; and many pricked in their hearts said, *What shall we do?* They perceived that Christ's death was owing to their sin, and believed in Christ's pardon to sinners; and so despaired of salvation, until they drank of that blood which they shed.

CHRYSTOSTOM. (Hom. xlix. 3.) Then lest any should think that His death would take place in the common way, He adds, *And where I am, thither ye*

cannot come. If He continued in death, they would be able to go to Him: for we all are going thitherwards.

AUGUSTINE. (Tract. xxxi. 9.) He does not say, *Where I shall be*, but *Where I am*. For Christ was always there in that place whither He was about to return: He returned in such a way, as that He did not forsake us. Visibly and according to the flesh, He was upon earth; according to His invisible majesty, He was in heaven and earth. Nor again is it, *Ye will not be able*, but, *Ye are not able to come*: for they were not such at the time, as to be able. That this is not meant to drive men to despair, is shewn by His saying the very same thing to His disciples; *Whither I go, ye cannot come*; and by His explanation last of all to Peter, *Whither I go, ye cannot follow Me now, but ye shall follow Me afterwards*.

CHRYSOSTOM. (Hom. 1. 32.) He wants them to think seriously how little time longer He should be with them, and what regret they will feel when He is gone, and they are not able to find Him. *I go unto Him that sent Me*; this shews that no injury was done Him by their plots, and that His passion was voluntary. The words had some effect upon the Jews, who asked each other, where they were to go, which was like persons desiring to be quit of Him: *Then said the Jews among themselves, Whither will He go, that we shall not find Him? Will He go to the dispersed among the Gentiles, and teach the Gentiles?* In the fulness of their self-satisfaction, they call them Gentiles, as a term of reproach; the Gentiles being dispersed every where; a reproach which they themselves underwent afterwards. Of old all the nation was united together: but now that the Jews were mixed with the Gentiles in every part of the world, our Lord would not have said, *Whither I go, ye cannot come*, in the sense of going to the Gentiles.

AUGUSTINE. (Tract. xxxi. 10.) *Whither I go*, i. e. to the bosom of the Father. This they did not at all understand: and yet even their mistake is an unwitting prophecy of our salvation; i. e. that our Lord would go to the Gentiles, not in His own person, but by His feet, i. e. His members. He sent to us those whom He had made His members, and so made us His members.

CHRYSOSTOM. (Hom. 1. 3.) They did not mean, that our Lord was going to the Gentiles for their hurt, but to teach them. Their anger had subsided, and

they believed what He had said. Else they would not have thought of asking each other, *What manner of saying is this that He said, Ye shall seek Me, and shall not find Me: and whither I am, ye cannot come.*

7:37–39

37. In the last day, that great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me, and drink.

38. He that believeth on me, as the Scripture hath said, out of his belly shall flow rivers of living water.

39. (But this spake he of the Spirit, which they that believe on him should receive: for the Holy Ghost was not yet given; because that Jesus was not yet glorified.)

CHRYSTOSTOM. (Hom. l. 1.) The feast being over, and the people about to return home, our Lord gives them provisions for the way: *In the last day, that great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto Me, and drink.*

AUGUSTINE. (Tract. xxxii. 1.) The feast was then going on, which is called scenopegia, i. e. building of tents.

CHRYSTOSTOM. Which lasted seven days. The first and last days were the most important; *In the last day, that great day of the feast*, says the Evangelist. Those between were given chiefly to amusements. He did not then make the offer on the first day, or the second, or the third, lest amidst the excitements that were going on, people should let it slip from their minds, He *cried out*, on account of the great multitude of people present.

THEOPHYLACT. To make Himself audible, inspire confidence in others, and shew an absence of all fear in Himself.

CHRYSTOSTOM. (Hom. li. 1.) *If any thirsteth*: as if to say, I use no compulsion or violence: but if any have the desire strong enough, let him come.

AUGUSTINE. (Tract. xxxii. 2.) For there is an inner thirst, because there is an inner man: and the inner man of a certainty loves more than the outer. So then if we thirst, let us go not on our feet, but on our affections, not by change of place, but by love.

CHRYSOSTOM. (Hom. li. 1.) He is speaking of spiritual drink, as His next words shew: *He that believeth on Me, as the Scripture hath said, out of his belly shall flow rivers of living water.* But where does the Scripture say this? No where. What then? We should read, *He that believeth in Me, as saith the Scripture,* putting the stop here; and then, *out of his belly shall flow rivers of living water:* the meaning being, that that was a right kind of belief, which was formed on the evidence of Scripture, not of miracles. *Search the Scriptures,* He had said before.

JEROME. (Hierom. in prolog. Gen.) Or this testimony is taken from the Proverbs, where it is said, *Let thy fountains be dispersed abroad, and rivers of waters in the streets.* (Prov. 5:16)

AUGUSTINE. (Tract. xxxii. 4.) The belly of the inner man, is the heart's conscience. Let him drink from that water, and his conscience is quickened and purified; he drinks in the whole fountain, nay, becomes the very fountain itself. But what is that fountain, and what is that river, which flows from the belly of the inner man? The love of his neighbour. If any one, who drinks of the water, thinks that it is meant to satisfy himself alone, out of his belly there doth not flow living water. But if he does good to his neighbour, the stream is not dried up, but flows.

GREGORY. (super Ezech. Hom. x.) When sacred preaching floweth from the soul of the faithful, rivers of living water, as it were, run down from the bellies of believers. For what are the entrails of the belly but the inner part of the mind; i. e. a right intention, a holy desire, humility towards God, mercy toward man.

CHRYSOSTOM. (Hom. li. 1.) He says, *rivers*, not river, to shew the copious and overflowing power of grace: and *living water*, i. e. always moving; for when the grace of the Spirit has entered into and settled in the mind, it flows freer than any fountain, and neither fails, nor empties, nor stagnates. The wisdom of Stephen, the tongue of Peter, the strength of Paul, are

evidences of this. Nothing hindered them; but, like impetuous torrents, they went on, carrying every thing along with them.

AUGUSTINE. (Tract. xxxii 5.) What kind of drink it was, to which our Lord invited them, the Evangelist next explains; *But this He spake of the Spirit, which they that believe on Him should receive*. Whom does the Spirit mean, but the Holy Spirit? For every man has within him his own spirit.

ALCUIN. He promised the Holy Spirit to the Apostles before the Ascension; He gave it to them in fiery tongues, after the Ascension. The Evangelist's words, *Which they that believe on Him should receive*, refer to this.

AUGUSTINE. (Tract. xxxii. 6.) The Spirit of God was, i. e. was with God, before now; but was not yet given to those who believed on Jesus; for our Lord had determined not to give them the Spirit, till He was risen again: *The Holy Ghost was not yet given, because that Jesus was not yet glorified*.

CHRYSOSTOM. (Hom. li. 1.) The Apostles indeed cast out devils by the Spirit before, but only by the power which they had from Christ. For when He sent them, it is not said, He gave them the Holy Spirit, but, *He gave unto them power*. With respect to the Prophets, however, all agree that the Holy Spirit was given to them: but this grace had been withdrawn from the world.

AUGUSTINE. (iv. de Trin. c. xx.) Yet we read of John the Baptist, *He shall be filled with the Holy Ghost even from his mother's womb*. (Luke 1:15) And Zacharias was filled with the Holy Ghost, and prophesied. Mary was filled with the Holy Ghost, and prophesied of our Lord. And so were Simeon and Anna, that they might acknowledge the greatness of the infant Christ. We are to understand then that the giving of the Holy Spirit was to be certain, after Christ's exaltation, in a way in which it never was before. It was to have a peculiarity at His coming, which it had not before. For we nowhere read of men under the influence of the Holy Spirit, speaking with tongues which they had never known, as then took place, when it was necessary to evidence His coming by sensible miracles.

AUGUSTINE. If the Holy Spirit then is received now, why is there no one who speaks the tongues of all nations? Because now the Church herself speaks the tongues of all nations. Whoso is not in her, neither doth he now receive the Holy Spirit. But if only thou lovest unity, whoever hath any thing in her, hath it for thee. Put away envy, and that which I have is thine. Envy separateth, love unites: have it, and thou hast all things: whereas without it nothing that thou canst have, will profit thee. *The love of God is shed abroad in our hearts by the Holy Spirit which is given to us.* (Rom. 5:9) But why did our Lord give the Holy Spirit after His resurrection? That the flame of love might mount upwards to our own resurrection: separating us from the world, and devoting us wholly to God. He who said, *He that believeth in Me, out of his belly shall flow rivers of living water*, hath promised life eternal, free from all fear, and change, and death. Such then being the gifts which He promised to those in whom the Holy Spirit kindled the flame of love, He would not give that Spirit till He was glorified: in order that in His own person He might shew us that life, which we hope to attain to in the resurrection.

AUGUSTINE. (cont. Faust. l. xxxii. c. 17.) If this then is the cause why the Holy Spirit was not yet given; viz. because Jesus was not yet glorified; doubtless, the glorification of Jesus when it took place, was the cause immediately of its being given. The Cataphryges, however, said that they first received the promised Paraclete, and thus strayed from the Catholic faith. The Manichæans too apply all the promises made respecting the Holy Spirit to Manichæus, as if there were no Holy Spirit given before.

CHRYSOSTOM. (Hom. li. 2.) Or thus; By the glory of Christ, He means the cross. For, whereas we were enemies, and gifts are not made to enemies, but to friends, it was necessary that the victim should be first offered up, and the enmity of the flesh removed; that, being made friends of God, we might be capable of receiving the gift.

7:40–53

40. Many of the people therefore, when they heard this saying, said, Of a truth this is the Prophet.

41. Others said, This is the Christ. But some said, Shall Christ come out of Galilee?

42. Hath not the Scripture said, That Christ cometh of the seed of David, and out of the town of Bethlehem, where David was?

43. So there was a division among the people because of him.

44. And some of them would have taken him; but no man laid hands on him.

45. Then came the officers to the chief priests and Pharisees; and they said unto them, Why have ye not brought him?

46. The officers answered, Never man spake like this man.

47. Then answered them the Pharisees, Are ye also deceived?

48. Have any of the rulers or of the Pharisees believed on him?

49. But this people who knoweth not the law are cursed.

50. Nicodemus saith unto them, (he that came to Jesus by night, being one of them,)

51. Doth our law judge any man, before it hear him, and know what he doeth?

52. They answered and said unto him, Art thou also of Galilee? Search, and look: for out of Galilee ariseth no prophet.

53. And every man went unto his own house.

AUGUSTINE. (Tract. xxxiii. 1.) Our Lord having invited those, who believed in Him, to drink of the Holy Spirit, a dissension arose among the multitude: *Many of the people therefore, when they heard this saying, said, Of a truth this is the Prophet.*

THEOPHYLACT. The one, that is, who was expected. *Others*, i. e. the people said, *This is the Christ*.

ALCUIN. These had now begun to drink in that spiritual thirst¹, and had laid aside the unbelieving thirst. But others still remained dried up in their unbelief: *But some said, Shall Christ come out of Galilee? Hath not the Scripture said, That Christ cometh of the seed of David, and out of the town of Bethlehem, where David was?* They knew what were the predictions of the Prophets respecting Christ, but knew not that they all were fulfilled in Him. They knew that He had been brought up at Nazareth, but the place of His birth they did not know; and did not believe that it answered to the prophecies.

CHRYSOSTOM. (Hom. li. 2.) But be it so, they knew not His birth-place: were they ignorant also of His extraction? that He was of the house and family of David? Why did they ask, *Hath not the Scripture said, that Christ cometh of the seed of David?* They wished to conceal His extraction, and therefore put forward where He had been educated. For this reason, they do not go to Christ and ask, How say the Scriptures that Christ must come from Bethlehem, whereas Thou comest from Galilee? purposely and of malice prepense they do not do this. And because they were thus inattentive, and indifferent about knowing the truth, Christ did not answer them: though He had lauded Nathanael, when he said, *Can any good thing come out of Nazareth?* and called Him an Israelite indeed, as being a lover of truth, and well learned in the ancient Scriptures.

So there was a division among the people concerning Him.

THEOPHYLACT. Not among the rulers; for they were resolved one way, viz. not to acknowledge Him as Christ. The more moderate of them only used malicious words, in order to oppose Christ's path to glory; but the more malignant wished to lay hands on Him: *And some of them would have taken Him.*

CHRYSOSTOM. (Hom. li. 2.) The Evangelist says this to shew, that they had no concern for, and no anxiety to learn, the truth.

But no man laid hands on Him.

ALCUIN. That is, because He Who had the power to control their designs, did not permit it.

CHRYSTOSTOM. (Hom. li. 2.) This were sufficient to have raised some compunction in them; but no, such malignity believes nothing; it looks only to one thing, blood.

AUGUSTINE. (Tract. xxxiii. 1.) They however who were sent to take Him, returned guiltless of the offence, and full of admiration: *Then came the officers to the chief priests and Pharisees; and they said unto them, Why have ye not brought Him?*

ALCUIN. They who wished to take and stone Him, reprove the officers for not bringing Him.

CHRYSTOSTOM. (Hom. lii. 1.) The Pharisees and Scribes profited nothing by seeing the miracles, and reading the Scriptures; but their officers, who had done neither, were captivated with once hearing Him; and they who went to take hold of Him, were themselves taken hold of by the miracle. Nor did they say, We could not because of the multitude: but made themselves proclaimers of Christ's wisdom: *The officers answered, Never man spake like this Man.*

AUGUSTINE. (Tract. xxxiii. 1.) He spoke thus, because He was both God and man.

CHRYSTOSTOM. (Hom. lii. 1.) Not only is their wisdom to be admired, for not wanting miracles, but being convinced by His teaching only, (for they do not say, Never man did such miracles as this Man, but, *Never man spake like this Man,*) but also their boldness, in saying this to the Pharisees, who were such enemies of Christ. They had not heard a long discourse, but minds unprepossessed against Him did not require one.

AUGUSTINE. (Tract. xxxiii. 1.) The Pharisees however rejected their testimony: *Then answered them the Pharisees, Are ye also led away?* As if to say, We see that you are charmed by His discourse.

ALCUIN. And so they were led away; and laudably too, for they had left the evil of unbelief, and were gone over to the faith.

CHRYSOSTOM. (Hom. lii. 1.) They make use of the most foolish argument against them: *Have any of the rulers or of the Pharisees believed on Him? but this people who knoweth not the law are cursed?* This then was their ground of accusation, that the people believed, but they themselves did not.

AUGUSTINE. (Tract. xxxiii. 1.) They who knew not the law, believed on Him who had given the law, and they who taught the law condemned Him; thus fulfilling our Lord's words, *I am come, that they which see not might see, and that they which see might be made blind.* (c. 19:39)

CHRYSOSTOM. (Hom. lii. 1.) How then are they cursed, who are convinced by the law? Rather are ye cursed, who have not observed the law.

THEOPHYLACT. The Pharisees answer the officers courteously and gently; because they are afraid of their forthwith separating from them, and joining Christ.

CHRYSOSTOM. (Hom. lii. 1.) As they said that none of the rulers believed on Him, the Evangelist contradicts them: *Nicodemus saith unto them, (he that came to Jesus by night, being one of them.)*

AUGUSTINE. (Tract. xxxiii. 1.) He was not unbelieving, but fearful; and therefore came by night to the light, wishing to be enlightened, but afraid of being known to go. He replies, *Doth our law judge any man before it hear him, and know what he doeth?* He thought that, if they would only hear Him patiently, they would be overcome, as the officers had been. But they preferred obstinately condemning Him, to knowing the truth.

AUGUSTINE. He calls the law of God, *our law*; because it was given to men.

CHRYSOSTOM. (Hom. lii. 1, 2.) Nicodemus shews that they knew the law, and did not act according to the law. They, instead of disproving this, take to rude and angry contradiction: *They answered and said unto him, Art thou also of Galilee?*

AUGUSTINE. (Tract. xxxiii. 2.) i. e. led away by a Galilean. Our Lord was called a Galilean, because His parents were of the town of Nazareth; I mean by parents, Mary.

CHRYSOSTOM. (Hom. lii. 2.) Then, by way of insult, they direct Him to the Scriptures, as if He were ignorant of them; *Search and look, for out of Galilee ariseth no prophet*: as if to say, Go, learn what the Scriptures say.

ALCUIN. They knew the place where He had resided, but never thought of enquiring where He was born; and therefore they not only denied that He was the Messiah, but even that He was a prophet.

AUGUSTINE. (Tract. xxxiii. 2.) No prophet indeed ariseth out of Galilee, but the Lord of prophets arose thence.

And every man went unto his own house.

ALCUIN. Having effected nothing, devoid of faith, and therefore incapable of being benefited, they returned to their home of unbelief and ungodliness.

CHAP. 8

8:1–11

1. Jesus went unto the mount of Olives.

2. And early in the morning he came again into the temple, and all the people came unto him; and he sat down, and taught them.

3. And the Scribes and Pharisees brought unto him a woman taken in adultery; and when they had set her in the midst,

4. They say unto him, Master, this woman was taken in adultery, in the very act.

5. Now Moses in the law commanded us, that such should be stoned: but what sayest thou?

6. This they said, tempting him, that they might have to accuse him. But Jesus stooped down, and with his finger wrote on the ground, as though he heard them not.

7. So when they continued asking him, he lifted up himself, and said unto them, He that is without sin among you, let him first cast a stone at her.

8. And again He stooped down, and wrote on the ground.

9. And they which heard it, being convicted by their own conscience, went out one by one, beginning at the eldest, even unto the last: and Jesus was left alone, and the woman standing in the midst.

10. When Jesus had lifted up himself, and saw none but the woman, he said unto her, Woman, where are those thine accusers? hath no man condemned thee?

11. She said, No man, Lord. And Jesus said unto her, Neither do I condemn thee: go, and sin no more.

ALCUIN. Our Lord at the time of His passion used to spend the day in Jerusalem, preaching in the temple, and performing miracles, and return in the evening to Bethany, where He lodged with the sisters of Lazarus. Thus on the last day of the feast, having, according to His wont, preached the whole day in the temple, in the evening He *went to the mount of Olives*.

AUGUSTINE. (Tract. xxxiii. 3.) And where ought Christ to teach, except on the mount of Olives; on the mount of ointment, on the mount of chrism. For the name Christ is from chrism, chrism being the Greek word for unction. He has anointed us, for wrestling with the devil.

ALCUIN. The anointing with oil is a relief to the limbs, when wearied and in pain. The mount of Olives also denotes the height of our Lord's pity, olive in the Greek signifying pity. The qualities of oil are such as to fit in to this mystical meaning. For it floats above all other liquids: and the Psalmist

says, *Thy mercy is over all Thy works. And early in the morning, He came again into the temple:* (Ps. 144) i. e. to denote the giving and unfolding of His mercy, i. e. the now dawning light of the New Testament in the faithful, that is, in His temple. His returning *early in the morning*, signifies the new rise of grace.

BEDE. And next it is signified, that after He began to dwell by grace in His temple, i. e. in the Church, men from all nations would believe in Him: *And all the people came to Him, and He sat down and taught them.*

ALCUIN. The sitting down, represents the humility of His incarnation. And the people came to Him, when He sat down, i. e. after taking up human nature, and thereby becoming visible, many began to hear and believe on Him, only knowing Him as their friend and neighbour. But while these kind and simple persons are full of admiration at our Lord's discourse, the Scribes and Pharisees put questions to Him, not for the sake of instruction, but only to entangle the truth in their nets: *And the Scribes and Pharisees brought unto Him a woman taken in adultery; and when they had set her in the midst, they say unto Him, Master, this woman was taken in adultery, in the very act.*

AUGUSTINE. (Tract. xxxiii. s. 4.) They had remarked upon Him already, as being over lenient. Of Him indeed it had been prophesied, *Ride on because of the word of truth, of meekness, and of righteousness.* (Ps. 44) So as a teacher He exhibited truth, as a deliverer meekness, as a judge righteousness. When He spoke, His truth was acknowledged; when against His enemies He used no violence, His meekness was praised. So they raised the scandal on the score of justice. For they said among themselves, If He decide to let her go, He will not do justice; for the law cannot command what is unjust: *Now Moses in the law commanded us, that such should be stoned:* but to maintain His meekness, which has made Him already so acceptable to the people, He must decide to let her go. Wherefore they demand His opinion: *And what sayest Thou?* hoping to find an occasion to accuse Him, as a transgressor of the law: *And this they said tempting Him, that they might have to accuse Him.* But our Lord in His answer both maintained His justice, and departed not from meekness. *Jesus stooped down, and with His finger wrote on the ground.*

AUGUSTINE. (de Con. Evang. lib. ii. c. 10.) As if to signify that such persons were to be written in earth, not in heaven, where He told His disciples they should rejoice they were written. Or His bowing His head (to write on the ground), is an expression of humility; the writing on the ground signifying that His law was written on the earth which bore fruit, not on the barren stone, as before.

ALCUIN. The ground denotes the human heart, which yieldeth the fruit either of good or of bad actions: the finger jointed and flexible, discretion. He instructs us then, when we see any faults in our neighbours, not immediately and rashly to condemn them, but after searching our own hearts to begin with, to examine them attentively with the finger of discretion.

BEDE. His writing with His finger on the ground perhaps shewed, that it was He who had written the law on stone.

So when they continued asking Him, He lifted Himself up.

AUGUSTINE. (Tract. xxxiii. 5.) He did not say, Stone her not, lest He should seem to speak contrary to the law. But God forbid that He should say, Stone her; for He came not to destroy that which He found, but to seek that which was lost. What then did He answer? *He that is without sin among you, let him first cast a stone at her.* This is the voice of justice. Let the sinner be punished, but not by sinners; the law carried into effect, but not by transgressors of the law.

GREGORY. For he who judges not himself first, cannot know how to judge correctly in the case of another. For though He know what the offence is, from being told, yet He cannot judge of another's deserts, who supposing himself innocent, will not apply the rule of justice to himself.

AUGUSTINE. (Tract. xxxiii. 5.) Having with the weapon of justice smitten them, He deigned not even to look on the fallen, but averted His eyes: *And again He stooped down, and wrote on the ground.*

ALCUIN. This is like our Lord; while His eyes are fixed, and He seems attending to something else, He gives the bystanders an opportunity of

retiring: a tacit admonition to us to consider always both before we condemn a brother for a sin, and after we have punished him, whether we are not guilty ourselves of the same fault, or others as bad.

AUGUSTINE. (Tract. xxxiii. s. 5.) Thus smitten then with the voice of justice, as with a weapon, they examine themselves, find themselves guilty, and one by one retire: *And they which heard it, went out one by one, beginning at the eldest* ^a.

GLOSS. The more guilty of them, perhaps, or those who were more conscious of their faults.

AUGUSTINE. (Tract. xxxiii. 5, 6.) There were left however two, the pitiable¹ and the pitiful, *And Jesus was left alone, and the woman standing in the midst*: the woman, you may suppose, in great alarm, expecting punishment from one in whom no sin could be found. But He who had repelled her adversaries with the word of justice, lifted on her the eyes of mercy, and asked; *When Jesus had lifted Himself up, and saw none but the woman, He said unto her, Woman, where are these thine accusers? hath no man condemned thee? She said, No man, Lord.* We heard above the voice of justice; let us hear now that of mercy: *Jesus said unto her, Neither do I condemn thee*; I, who thou fearedst would condemn thee, because thou foundest no fault in me. What then, Lord? Dost Thou favour sin? No, surely. Listen to what follows, *Go, and sin no more.* So then our Lord condemned sin, but not the sinner. For did He favour sin, He would have said, *Go, and live as thou wilt: depend on my deliverance: howsoever great thy sins be, it matters not: I will deliver thee from hell, and its tormentors.* But He did not say this. Let those attend, who love the Lord's mercy, and fear His truth. Truly, *Gracious and righteous is the Lord.* (Ps. 35:7)

8:12

12. Then spake Jesus again unto them, saying, I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life.

ALCUIN. Having absolved the woman from her sin, lest some should doubt, seeing that He was really man, His power to forgive sins, He deigns

to give further disclosure of His divine nature; *Then spake Jesus again unto them, saying, I am the Light of the world.*

BEDE. Where it is to be observed, He does not say, *I am* the light of Angels, or of heaven, but *the Light of the world*, i. e. of mankind who live in darkness, as we read, *To give light to them that sit in darkness, and in the shadow of death.* (Luke 1:79)

CHRYSOSTOM. (Hom. lii. 2.) As they had brought Galilee as an objection against Him, and doubted His being one of the Prophets, as if that was all He claimed to be, He wished to shew that He was not one of the Prophets, but the Lord of the whole earth: *Then spake Jesus again unto them, saying, I am the Light of the world:* not of Galilee, or of Palestine, or of Judæa.

AUGUSTINE. (Tract. xxxiv. 2.) The Manichæans suppose the sun of the natural world to be our Lord Christ; but the Catholic Church reprobates such a notion; for our Lord Christ was not made the sun, but the sun was made by Him: inasmuch as *all things were made by Him.* (c. 1:3) And for our sake did He come to be under the sun, being the light which made the sun: He hid Himself under the cloud of the flesh, not to obscure, but to temper His light. Speaking then through the cloud of the flesh, the Light unfailing, the Light of wisdom says to men, *I am the Light of the world.*

THEOPHYLACT. You may bring these words against Nestorius: for our Lord does not say, In Me is the light of the world, but, *I am the Light of the world:* He who appeared man, was both the Son of God, and the Light of the world; not, as Nestorius fondly holds, the Son of God dwelling in a mere man.

AUGUSTINE. (Tract. xxxiv. s. 5.) He withdraws you however from the eyes of the flesh, to those of the heart, in that He adds, *He that followeth Me shall not walk in darkness, but shall have the light of life.* He thinks it not enough to say, *shall have light*, but adds, *of life.* These words of our Lord agree with those of the Psalm, *In Thy light shall we see light; for with Thee is the well of life.* (Ps. 35) For bodily uses, light is one thing, and a well another; and a well ministers to the mouth, light to the eyes. With God the light and the well are the same. He who shines upon thee, that thou mayest see Him, the Same flows unto thee, that thou mayest drink Him. What He

promises is put in the future tense; what we ought to do in the present. *He that followeth Me*, He says, *shall have*; i. e. by faith now, in sight hereafter. The visible sun accompanieth thee, only if thou goest westward, whither it goeth also; and even if thou follow it, it will forsake thee, at its setting. Thy God is every where wholly; He will not fall from thee, if thou fall not from Him. Darkness is to be feared, not that of the eyes, but that of the mind; and if of the eyes, of the inner not the outer eyes; not those by which white and black, but those by which just and unjust, are discerned.

CHRYSOSTOM. (Hom. lii. 2.) *Walketh not in darkness*, i. e. spiritually abideth not in error. Here He tacitly praises Nicodemus and the officers, and censures those who had plotted against Him; as being in darkness and error, and unable to come to the light.

8:13–18

13. The Pharisees therefore said unto him, Thou bearest record of thyself; thy record is not true.

14. Jesus answered and said unto them, Though I bear record of myself, yet my record is true: for I know whence I came, and whither I go; but ye cannot tell whence I come, and whither I go.

15. Ye judge after the flesh; I judge no man.

16. And yet if I judge, my judgment is true: for I am not alone, but I and the Father that sent me.

17. It is also written in your law, that the testimony of two men is true.

18. I am one that bear witness of myself, and the Father that sent me beareth witness of me.

CHRYSOSTOM. (Hom. lii. 2.) Our Lord having said, *I am the Light of the world*; and, *he that followeth Me, walketh not in darkness*, the Jews wish to overthrow what He has said: *The Pharisees therefore said unto Him, Thou bearest record of Thyself, Thy record is not true.*

ALCUIN. As if our Lord Himself were the only (one that bore) witness to Himself; whereas the truth was that He had, before His incarnation, sent many witnesses to prophesy of His Sacraments.

CHRYSTOSTOM. (Hom. lii. 2.) Our Lord however overthrew their argument: *Jesus answered and said, Though I bear record of Myself, yet My record is true.* This is an accommodation to those who thought Him no more than a mere man. He adds the reason, *For I know whence I come, and whither I go;* i. e. I am God, from God, and the Son of God: though this He does not say expressly, from His habit of mingling lofty and lowly words together. Now God is surely a competent witness to Himself.

AUGUSTINE. (Tract. xxxv. 6.) The witness of light is true, whether the light shew itself, or other things. The Prophet spake the truth, but whence had he it, but by drawing from the fount of truth? Jesus then is a competent witness to Himself. (s. 5). *For I know whence I come, and whither I go:* this has reference to the Father; for the Son gave glory to the Father who sent Him. How greatly then should man glorify the Creator, who made Him. He did not separate from His Father, however, when He came, or desert us when He returned: unlike that sun which in going to the west, leaves the east. And as that sun throws its light on the faces both of him who sees, and him who sees not; only the one sees with the light, the other sees not: so the Wisdom of God, the Word, is every where present, even to the minds of unbelievers; but they have not the eyes of the understanding, wherewith to see. To distinguish then between believers and enemies among the Jews, as between light and darkness, He adds, *But ye cannot tell whence I come, and whither I go.* (Tract. xxxvi. 3). These Jews saw the man, and did not believe in the God, and therefore our Lord says, *Ye judge after the flesh,* i. e. in saying, *Thou bearest record of Thyself, Thy record is not true.*

THEOPHYLACT. As if to say: Ye judge untruly, according to the flesh, thinking, because I am in the flesh, that I am flesh only, and not God.

AUGUSTINE. (Tract. xxxvi. 3. in Joan.) Understanding Me not as God, and seeing Me as man, ye think Me arrogant in bearing witness of Myself. For any man who bears high testimony to himself, is thought proud and arrogant. But men are frail, and may either speak the truth, or lie: the Light cannot lie.

CHRYSTOM. (Hom. l. 2.) As to live according to the flesh is to live amiss; so to judge according to the flesh, is to judge unjustly. They might say, however, If we judge wrongly, why dost Thou not convict us, why dost Thou not condemn us? So He adds, *I judge no man*.

AUGUSTINE. (Tract. xxxvi. s. 4.) Which may be understood in two ways; *I judge no man*, i. e. not now: as He says elsewhere, *God sent not His Son into the world to condemn the world, but that the world through Him might be saved*: not that He abandons, but only defers, His justice. Or having said, *Ye judge according to the flesh*, He says immediately, *I judge no man*, to let you know that Christ does not judge according to the flesh, as men judged Him. For that Christ is a judge appears from the next words, *And yet if I judge, My judgment is true*.

CHRYSTOM. (Hom. lii. 2.) As if to say: In saying, *I judge no man*, I meant that I did not anticipate judgment. If I judged justly, I should condemn you, but now is not the time for judging. He alludes however to the future judgment, in what follows; *For I am not alone, but I and the Father that sent Me*; which means that He will not condemn them alone, but He and the Father together. This is intended too to quiet suspicion, as men did not think the Son worthy to be believed, unless He had the testimony of the Father also.

AUGUSTINE. (Tract. xxxvi. 7.) But if the Father is with Thee, how did He send Thee? O Lord, Thy mission is Thy incarnation. Christ was here according to the flesh without withdrawing from the Father, because the Father and the Son are every where. Blush, thou Sabellian; our Lord doth not say, I am the Father, and I the self-same person am the Son; but, *I am not alone, because the Father is with Me*. Make a distinction then of persons, and distinction of intelligences: acknowledge that the Father is the Father, the Son the Son: but beware of saying, that the Father is greater, the Son less. Theirs is one substance, one coeternity, perfect equality. Therefore, He says, My judgment is true, because I am the Son of God. But that thou mayest understand how that the Father is with Me, it is not for the Son ever to leave the Father. I have taken up the form of a servant; but I have not lost the form of God. He had spoken of judgment: now He speaks

of witness: *It is also written in your law, that the testimony of two men is true.*

AUGUSTINE. Is this made a bad use of by the Manichæans, that our Lord does not say, in the law of God, but, *in your law*? Who does not recognise here a manner of speaking customary in Scripture? *In your law*, i. e. the law given to you. The Apostle speaks of *his* Gospel in the same way, though he testifies to having received it not from men, but by the revelation of Jesus Christ.

AUGUSTINE. (Tract. xxxvi. 10.) There is much difficulty, and a great mystery seems to be contained, in God's words, *In the mouth of two or three witnesses, let every word be established.* (Deut. 10) It is possible that two may speak false. The chaste Susannah was arraigned by two false witnesses: the whole people spake against Christ falsely. How then must we understand the word, *By the mouth of two or three witnesses shall every word be established*: except as an intimation of the mystery of the Trinity, in which is perpetual stability of truth? Receive then our testimony, lest ye feel our judgment. I delay My judgment: I delay not My testimony: *I am one that beareth witness of Myself, and the Father that sent Me beareth witness of Me.*

BEDE. In many places the Father bears witness of the Son; as, *This day have I begotten Thee*; (Ps. 2) also, *This is My beloved Son.* (Matt. 3:17)

CHRYSOSTOM. (Hom. lii. 3.) *It is written in your law, that the testimony of two men is true.* If this is to be taken literally, in what respect does our Lord differ from men? The rule has been laid down for men, on the ground that one man alone is not to be relied on: but how can this be applicable to God? These words are quoted then with another meaning. When two men bear witness, both to an indifferent matter, their witness is true: this constitutes the testimony of two men. But if one of them bear witness to himself, then they are no longer two witnesses. Thus our Lord means to shew that He is consubstantial with the Father, and does not need another witness, i. e. besides the Father's. *I and the Father that sent Me.* Again, on human principles, when a man bears witness, his honesty is supposed; he is not borne witness to; and a man is admitted as a fair and competent witness in an indifferent matter, but not in one relating to himself, unless he is

supported by other testimony. But here it is quite otherwise. Our Lord, though giving testimony in His own case, and though saying that He is borne witness to by another, pronounces Himself worthy of belief; thus shewing His all-sufficiency. He says He deserves to be believed.

ALCUIN. Or it is as if He said, If your law admits the testimony of two men who may be deceived, and testify to more than is true; on what grounds can you reject Mine and My Father's testimony, the highest and most sure of all?

8:19–20

19. Then said they unto him, Where is thy Father? Jesus answered, Ye neither know me, nor my Father: if ye had known me, ye should have known my Father also.

20. These words spake Jesus in the treasury, as he taught in the temple: and no man laid hands on him; for his hour was not yet come.

AUGUSTINE. (Tract. xxxvii. 1.) Those who had heard our Lord say, *Ye judge after the flesh*, shewed that they did so; for they understood what He said of His Father in a carnal sense: *Then said they unto Him, Where is Thy Father?* meaning, We have heard Thee say, *I am not alone, but I and the Father that sent Me*. We see Thee alone; prove to us then that Thy Father is with Thee.

THEOPHYLACT. Some remark that this is said in contumely and contempt; to insinuate either that He is born of fornication, and knows not who His Father is; or as a slur on the low situation of His father, i. e. Joseph; as if to say, Thy father is an obscure, ignoble person; why dost Thou so often mention him? So because they asked the question, to tempt Him, not to get at the truth, *Jesus answered, Ye neither know Me, nor My Father*.

AUGUSTINE. (Tract. xxxvii. 2.) As if He said, *Ye ask where is Thy Father?* As if ye knew Me already, and I were nothing else but what ye see. But ye know Me not, and therefore I tell you nothing of My Father. Ye think Me indeed a mere man, and therefore among men look for My Father. But, forasmuch as I am different altogether, according to My seen and unseen

natures, and speak of My Father in the hidden sense according to My hidden nature; it is plain that ye must first know Me, and then ye will know My Father; *If ye had known Me, ye would have known My Father also.*

CHRYSTOSTOM. (Hom. lii. 3.) He tells them, it is of no avail for them to say they know the Father, if they do not know the Son.

ORIGEN. (tom. xix. l. in Joan. in princ.) *Ye neither know Me, nor My Father:* this seems inconsistent with what was said above, *Ye both know Me, and know whence I am.* But the latter is spoken in reply to some from Jerusalem, who asked, *Do the rulers know indeed that this is the very Christ?* *Ye neither know Me* is addressed to the Pharisees. To the former persons from Jerusalem however He said, *He that sent Me, is true, Whom ye know not.* You will ask then, How is that true, *If ye know Me, ye would know My Father also?* when they of Jerusalem, to whom He said, *Ye know Me*, did not know the Father. To this we must reply, that our Saviour sometimes speaks of Himself as man, and some-times as God. *Ye both know Me*, He says as man: *ye neither know Me*, as God.

AUGUSTINE. (Tract. xxxvii. 7.) What does this mean: *If ye knew Me, ye would know My Father also*, but, *I and My Father are one*? It is a common expression, when you see one man very like another, If you have seen him, you have seen the other. You say this, because they are so like. And thus our Lord says, *If ye had known Me, ye had known My Father also*; not that the Father is the Son, but that the Son is like the Father.

THEOPHYLACT. Let the Arian blush: for if, as he says, the Son be a creature, how does it follow that he who knows the creature, knows God? For not even by knowing the substance of Angels, does one know the Divine Substance? Forasmuch therefore as he who knows the Son, knows the Father, it is certain that the Son is consubstantial with the Father.

AUGUSTINE. (Tract. xxxviii. s. 3.) This word perhaps ° is used only by way of rebuke, though it seems to express doubt. As used by men indeed it is the expression of doubt, but He who knew all things could only mean by that doubt to rebuke unbelief. Nay, even we sometimes say perhaps, when they are certain of a thing, e. g. when you are angry with your slave, and say, Do not you heed me? Consider, perhaps I am your master. So our

Lord's doubt is a reproof to the unbelievers, when He says, *Ye should have known perhaps My Father also.*

ORIGEN. (tom. xix. l. in Joan. in princ.) It is proper to observe, that the followers of other sects think this text proves clearly, that the God, whom the Jews worshipped, was not the Father of Christ. For if, say they, our Saviour said this to the Pharisees, who worshipped God as the Governor of the world, it is evident that the Father of Jesus, whom the Pharisees knew not, was a different person from the Creator. But they do not observe that this is a usual manner of speaking in Scripture. Though a man may know the existence of God, and have learned from the Father that He only must be worshipped, yet if his life is not good, he is said not to have the knowledge of God. Thus the sons of Eli, on account of their wickedness, are said not to have known God. And thus again the Pharisees did not know the Father; because they did not live according to their Creator's command. And there is another thing meant too by knowing God, different from merely believing in Him. It is said, *Be still then, and know that I am God.* (Ps. 45:10) And this, it is certain, was written for a people that believed in the Creator. But to know by believing, and believe simply, are different things. To the Pharisees, to whom He says, *Ye neither know Me, nor My Father*, He could with right have said, *Ye do not even believe in My Father*; for he who denies the Son, has not the Father, either by faith or knowledge. But Scripture gives us another sense of knowing a thing, viz. being joined to that thing. Adam knew his wife, when he was joined to her. And if he who is joined to a woman knows that woman, he who is joined to the Lord is one spirit, and knows the Lord. And in this sense the Pharisees neither knew the Father, nor the Son. But may not a man know God, and yet not know the Father? Yes; these are two different conceptions. And therefore among an infinite number of prayers offered up in the Law, we do not find any one addressed to God the Father. They only pray to Him as God and Lord; in order not to anticipate the grace shed by Jesus over the whole world, calling all men to the Sonship, according to the Psalm, *I will declare Thy name unto my brethren.*

These words spake Jesus in the treasury, as He taught in the temple.

ALCUIN. Treasury (Gazophylacium): Gaza is the Persian for wealth: phylattein is to keep. It was a place in the temple, where the money was kept.

CHRYSOSTOM. (Hom. iii. 1.) He spake in the temple magisterially, and now He was speaking to those who railed at and accused Him, for making Himself equal to the Father.

AUGUSTINE. (Tract. xxxvii. 8.) Great however is His confidence and fearlessness: it not being possible that He should undergo any suffering, but that which He voluntarily undertook. Wherefore it follows, *And no man laid hands on Him, for His hour was not yet come*. Some, when they hear this, think Christ to have been under the control of fate. But if fate comes from the verb fari, to speak, as some derive it, how can the Word of God be under the control of fate? Where are the fates? In the heavens, you say, in the courses and revolutions of the stars. How then can fate have power over Him, by Whom the heavens and stars were made; when even thy will, if thou exert it aright, transcends the stars? Dost thou think that because the flesh of Christ was placed beneath the heavens, that therefore His power was subjected to the heavens? *His hour then had not yet come*; i. e. the hour, not on which he should be obliged to die, but on which He should deign to be put to death.

ORIGEN. (tom. xix. in Joan.) Whenever it is added, Jesus spoke these words in such a place, you will, if you attend, discover a meaning in the addition. The treasury (γαζοφυλακίῳ) was a place for keeping the money, which was given for the honour of God, and the support of the poor. The coins are the divine words, stamped with the likeness of the great King. In this sense then let every one contribute to the edification of the Church, carrying into that spiritual treasury all that he can collect, to the honour of God, and the common good. But while all were thus contributing to the treasury of the temple, it was especially the office of Jews to contribute his gifts, which were the words of eternal life. While Jesus therefore was speaking in the treasury, no one laid hands on Him; His discourse being stronger than those who wished to take Him; for there is no weakness in that which the Word of God utters.

BEDE. Or thus; Christ speaks in the treasury; i. e. He had spoken in parables to the Jews; but now that He unfolded heavenly things to His disciples, His treasury began to be opened, which was the meaning of the treasury being joined to the temple; all that the Law and the Prophets had foretold in figure, appertained to our Lord.

8:21–24

21. Then said Jesus again unto them, I go my way, and ye shall seek me, and shall die in your sins: whither I go, ye cannot come.

22. Then said the Jews, Will he kill himself? because he saith, Whither I go, ye cannot come.

23. And he said unto them, Ye are from beneath; I am from above: ye are of this world, I am not of this world.

24. I said therefore unto you, that ye shall die in your sins: for if ye believe not that I am he, ye shall die in your sins.

AUGUSTINE. (Tract. xxxviii. 2.) In accordance with what was just, He said that *no man laid hands on Him, because His hour was not yet come*; He now speaks to the Jews of His passion, as a free, and not a compulsory sacrifice on His part: *Then said Jesus again unto them, I go My way*. Death to our Lord was a return to the place whence He had come.

BEDE. The connexion of these words is such, that they might have been spoken at one place and one time, or at another place and another time: as either nothing at all, or some things, or many may have intervened.

ORIGEN. (tom. xix. in Joan. s. 3.) But some one will object: If this was spoken to men who persisted in unbelief, how is it He says, *Ye shall seek Me*? For to seek Jesus is to seek truth and wisdom. You will answer that it was said of His persecutors, that they sought to take Him. There are different ways of seeking Jesus. All do not seek Him for their health and profit: and only they who seek Him aright, find peace. And they are said to seek Him aright, who seek the Word which was in the beginning with God, in order that He may lead them to the Father.

AUGUSTINE. (Tract. xxxviii. 2.) *Ye shall seek Me*, then, He says, not from compassionate regret, but from hatred: for after He had departed from the eyes of men, He was sought for both by those who hated, and those who loved Him: the one wanting to persecute, the other to have His presence. And that ye may not think that ye shall seek Me in a good sense, I tell you, *Ye shall die in your sin*. (ἁμαρτία plural in our Transl.) This is to seek Christ amiss, to die in one's sin: this is to hate Him, from Whom alone cometh salvation. He pronounces sentence on them prophetically, that they shall die in their sins.

BEDE. Note: *sin* is in the singular number, *your* in the plural; to express one and the same wickedness in all.

ORIGEN. (tom. xix. in Joan. s. 3.) But I ask, as it is said below that many believed on Him, whether He speaks to all present, when He says, *Ye shall die in your sins*? No: He speaks to those only, whom He knew would not believe, and would therefore die in their sins, not being able to follow Him. *Whither I go*, He says, *ye cannot come*; i. e. there where truth and wisdom are, for with them Jesus dwells. They cannot, He says, because they will not: for had they wished, He could not reasonably have said, *Ye shall die in your sin*.

AUGUSTINE. (Tract. xxviii. s. 2.) This He tells His disciples in another place; without saying to them, however, *Ye shall die in your sin*, He only says, *Whither I go, ye cannot follow Me now*; not preventing, but only delaying their coming.

ORIGEN. (tom. xix. 3.) The Word, while still present, yet threatens to depart. So long as we preserve the seeds of truth implanted in our minds, the Word of God does not depart from us. But if we fall into wickedness, then He says to us, *I go away*; and when we seek Him, we shall not find Him, but shall die in our sin, die caught in our sin. But we should not pass over without notice the expression itself: *Ye shall die in your sins*. If *ye shall die* be understood in the ordinary sense, it is manifest that sinners die in their sins, the righteous in their righteousness. But if we understand it of death in the sense of sin; then the meaning is, that not their bodies, but their souls were sick unto death. The Physician seeing them thus grievously sick, says, *Ye shall die in your sins*. And this is evidently the meaning of the

words, *Whither I go ye cannot come*. For when a man dies in his sin, he cannot go where Jesus goes: no dead man can follow Jesus: *The dead praise not Thee, O Lord*. (Ps. 113)

AUGUSTINE. (Tract. xxviii.) They take these words, as they generally do, in a carnal sense, and ask, *Will He kill Himself, because He saith, Whither I go, ye cannot come?* A foolish question. For why? Could they not go where He went, if He killed Himself? Were they never to die themselves? *Whither I go*, then, He says; meaning not His departure at death, but where He went after death.

THEOPHYLACT. He shews here that He will rise again in glory, and sit at the right hand of God.

ORIGEN. (tom. xix. in Joan. s. 4.) May they not however have a higher meaning in saying this? For they had opportunities of knowing many things from their apocryphal books or from tradition. As then there was a prophetic tradition, that Christ was to be born at Bethlehem, so there may have been a tradition also respecting His death, viz. that He would depart from this life in the way which He declares, *No man taketh it from Me, but I lay it down of Myself*. (c. 10:18) So then the question, *Will He kill Himself*, is not to be taken in its obvious sense, but as referring to some Jewish tradition about Christ. For His saying, *I go My way*, shews that He had power over His own death, and departure from the body; so that these were voluntary on His part. But I think that they bring forward this tradition which had come down to them, on the death of Christ, contemptuously, and not with any view to give Him glory. *Will He kill Himself?* say they: whereas, they ought to have used a loftier way of speaking, and have said, Will His soul wait His pleasure, to depart from His body? Our Lord answers, *Ye are from beneath*, i. e. ye love earth; your hearts are not raised upwards. He speaks to them as earthly men, for their thoughts were earthly.

CHRYSOSTOM. (Hom. liii. 1.) As if to say, No wonder that ye think as ye do, seeing ye are carnal, and understand nothing spiritually. *I am from above*.

AUGUSTINE. (Tract. xxxviii. 4.) From whom above? From the Father Himself, Who is above all. *Ye are of this world, I am not of this world*. How

could He be of the world, by Whom the world was made?

BEDE. And Who was before the world, whereas they were of the world, having been created after the world had begun to exist.

CHRYSOSTOM. (Hom. liii. 1.) Or He says, *I am not of this world*, with reference to worldly and vain thoughts.

THEOPHYLACT. I affect nothing worldly, nothing earthly: I could never come to such madness as to kill Myself. Apollinarius, however, falsely infers from these words, that our Lord's body was not of this world, but came down from heaven. did the Apostles then, to whom our Lord says below, *Ye are not of this world*, (c. 15:19) derive all of them their bodies from heaven? In saying then, *I am not of this world*, He must be understood to mean, I am not of the number of you, who mind earthly things.

ORIGEN. (tom. xix. in Joan. s. 5.) *Beneath*, and, *of this world*, are different things. *Beneath*, refers to a particular place; this material world embraces different tracts^d, which all are beneath, as compared with things immaterial and invisible, but, as compared with one another, some beneath, some above. Where the treasure of each is, there is his heart also. If a man then lay up treasure upon earth, he is beneath: if any man lay up treasure in heaven, he is above; yea, ascends above all hearers, attains to a most blissful end. And again, the love of this world makes a man of this world: whereas he who loveth not the world, neither the things that are in the world, is not of the world. Yet is there beyond this world of sense, another world, in which are things invisible, the beauty of which shall the pure in heart behold, yea, the First-born of every creature may be called the world, insomuch as He is absolute wisdom, and in wisdom all things were made. In Him therefore was the whole world, differing from the material world, in so far as the^l scheme divested of the matter, differs from the subject matter itself. The soul of Christ then says, *I am not of this world*; i. e. because it has not its conversation in this world.

AUGUSTINE. (Tract. xxxviii. 6.) Our Lord expresses His meaning in the words, *Ye are of this world*, i. e. ye are sinners. All of us are born in sin; all have added by our actions to the sin in which we were born. The misery of the Jews then was, not that they had sin, but that they would die in their sin:

I said therefore unto you, that ye shall die in your sin. Amongst the multitude, however, who heard our Lord, there were some who were about to believe; whereas this most severe sentence had gone forth against all: *Ye shall die in your sin;* to the destruction of all hope even in those who should hereafter believe. So His next words recall the latter to hope: *For if ye believe not that I am He, ye shall die in your sin:* therefore if ye believe that I am He, ye shall not die in your sin.

CHRYSOSTOM. (Hom. liii. 1.) For if He came in order to take away sin, and a man cannot put that off, except by washing, and cannot be baptized except he believe; it follows, that he who believes not must pass out of this life, with the old man, i. e. sin, within him: not only because he believes not, but because he departs hence, with his former sins upon him.

AUGUSTINE. (Tract. xxxviii. 8.) His saying, *If ye believe not that I am,* without adding any thing, proves a great deal. For thus it was that God spoke to Moses, *I am that I am.* But how do I understand, *I am that I am,* (Exod. 3) and, *If ye believe not that I am?* In this way. All excellence, of whatever kind, if it be mutable, cannot be said really to be, for there is no real *to be*, where there is a *not to be*. Analyze the idea of mutability, and you will find, *was*, and *will be*; contemplate God, and you will find, *is*, without possibility of a past. In order to be, thou must leave him behind thee. So then, *If ye believe not that I am,* means in fact, If ye believe not that I am God; this being the condition, on which we shall not die in our sins. God be thanked that He says, *If ye believe not,* not, If ye understand not; for who could understand this?

ORIGEN. (tom. xix. in Joan.) It is manifest, that he, who dies in his sins, though he say that he believes in Christ, does not really believe. For he who believes in His justice does not do injustice; he who believes in His wisdom, does not act or speak foolishly; in like manner with respect to the other attributes of Christ, you will find that he who does not believe in Christ, dies in his sins: inasmuch as he comes to be the very contrary of what is seen in Christ.

25. Then said they unto him, Who art thou? And Jesus saith unto them, Even the same that I said unto you from the beginning.

26. I have many things to say and to judge of you: but he that sent me is true; and I speak to the world those things which I have heard of him.

27. They understood not that he spake to them of the Father.

AUGUSTINE. (Tract. xxxviii. s. 11.) Our Lord having said, *If ye believe not that I am, ye shall die in your sins*; they enquire of Him, as if wishing to know in whom they are to believe, that they might not die in their sin: *Then said they unto Him, Who art Thou?* For when Thou saidst, *If ye believe not that I am*, Thou didst not add, who Thou art. But our Lord knew that these were some who would believe, and therefore after being asked, *Who art Thou?* that such might know what they should believe Him to be, *Jesus saith unto them, The beginning, who also speak to you*; not as if to say, *I am the beginning*, but, Believe Me to be the beginning; as is evident from the Greek, where beginning is feminine. Believe Me then to be the beginning, but ye die in your sins: for the beginning cannot be changed; it remains fixed in itself, and is the source of change to all things. (Tract. xxxix. 1, 2). But it is absurd to call the Son the beginning, and not the Father also. And yet there are not two beginnings, even as these are not two Gods. The Holy Spirit is the Spirit of the Father and the Son; not being either the Father, or the Son. Yet Father, Son, and Holy Spirit are one God, one Light, one beginning. (Tract. xxxviii. 11). He adds, *Who also speak to you*, i. e. Who humbled Myself for your sakes, and condescended to those words. Therefore believe Me to be the beginning; because that ye may believe this, not only am I the beginning, but I also speak with you, that ye may believe that I am. For if the Beginning had remained with the Father in its original nature, and not taken upon it the form of a servant, how could men have believed in it? Would their weakly minds have taken in the spiritual Word, without the medium of sensible sound?

BEDE. In some copies we find, *Who also speak to you*; but it is more consistent to read *for* (quia), not, *who* (qui): in which case the meaning is: Believe Me to be the beginning, for for your sakes have I condescended to these words.

CHRYSTOSTOM. (Hom. liii. 1.) See here the madness of the Jews; asking after so long time, and after all His miracles and teaching, *Who art Thou?* What is Christ's answer? From the beginning I speak with you; as if to say, Ye do not deserve to hear any thing from Me, much less this thing, Who I am. For ye speak always, to tempt Me. But I could, if I would, confound and punish you: *I have many things to say, and to judge of you.*

AUGUSTINE. (Tract. xxxix.) Above He said, *I judge no man*; but, *I judge not*, is one thing, *I have to judge*, another. *I judge not*, He says, with reference to the present time. But the other, *I have many things to say, and to judge of you*, refers to a future judgment. And I shall be true in My judgment, because I am truth, the Son of the true One. *He that sent Me is true*. My Father is true, not by partaking of, but begetting truth. Shall we say that truth is greater than one who is true? If we say this, we shall begin to call the Son greater than the Father.

CHRYSTOSTOM. (Hom. liii. 1.) He says this, that they may not think that He allows them to talk against Him with impunity, from inability to punish them; or that He is not alive to their contemptuous designs.

THEOPHYLACT. Or having said, *I have many things to say, and to judge of you*, thus reserving His judgment for a future time, He adds, But He that sent Me is true: as if to say, Though ye are unbelievers, My Father is true, Who hath appointed a day of retribution for you.

CHRYSTOSTOM. (Hom. liii. 1.) Or thus: As My Father hath sent Me not to judge the world, but to save the world, and My Father is true, I accordingly judge no man now; but speak thus for your salvation, not your condemnation: *And I speak to the world those things that I have heard of Him.*

ALCUIN. And to hear from the Father is the same as to be from the Father; He has the hearing from the same sense that He has the being.

AUGUSTINE. (Tract. xxxix. s. 6.) The coequal Son gives glory to the Father: as if to say, I give glory to Him whose Son I am: how proudly thou detractest from Him, whose servant Thou art.

ALCUIN. They did not understand however what He meant by saying, *He is true that sent Me: they understand not that He spake to them of the Father*. For they had not the eyes of their mind yet opened, to understand the equality of the Father with the Son.

8:28–30

28. Then said Jesus unto them, When ye have lifted up the Son of man, then shall ye know that I am he, and that I do nothing of myself; but as my Father hath taught me, I speak these things.

29. And he that sent me is with me: the Father hath not left me alone; for I do always those things that please him.

30. As he spake these words, many believed on him.

AUGUSTINE. (Tract. xl. 2.) When our Lord said, He is true that sent Me, the Jews did not understand that He spake to them of the Father. But He saw some there, who, He knew, would believe on Him after His passion. *Then said Jesus unto them, When ye have lifted up the Son of man, then ye shall know that I am.* (Exod. 3:14) Recollect the words, *I am that I am*, and ye will know why I say, *I am*. I pass over your knowledge, in order that I may fulfil My passion. In your appointed time ye will know who I am; when ye have lifted up the Son of man. He means the lifting up of the cross; for He was lifted up on the cross, when He hung thereon. This was to be accomplished by the hands of those who should afterwards believe, whom He is now speaking to; with what intent, but that no one, however great his wickedness and consciousness of guilt might despair, seeing even the murderers of our Lord forgiven.

CHRYSTOSTOM. (Hom. liii. 1, 2.) Or the connection is this: When His miracles and teaching had failed to convert men, He spoke of the cross; *When ye have lifted up the Son of man, then ye shall know that I am He*: as if to say, Ye think that ye have killed Me; but I say that ye shall then, by the evidence of miracles, of My resurrection, and your captivity, know most especially, that I am Christ the Son of God, and that I do not act in opposition to God; *But that as My Father hath taught Me*, I speak these things. Here He shews the likeness of His substance to the Father's; and that

He says nothing beyond the Paternal intelligence. If I were contrary to God, I should not have moved His anger so much against those who did not hear Me.

AUGUSTINE. (Tr. xl. s. 3. et seq.) Or thus: Having said, *Then shall ye know that I am*, and in this, *I am*, implied the whole Trinity: lest the Sabellian error should creep in, He immediately adds, *And I do nothing of Myself*; as if to say, I am not of Myself; the Son is God from the Father. Let not what follows, *as the Father hath taught Me, I speak these things*, suggest a carnal thought to any of you. Do not place as it were two men before your eyes, a Father speaking to his son, as you do when you speak to your sons. For what words could be spoken to the only Word? If the Father speaks in your hearts without sound, how does He speak to the Son? The Father speaks to the Son incorporeally, because He begat the Son incorporeally: nor did He teach Him, as having begotten Him untaught; rather the teaching Him, was the begetting Him knowing. For if the nature of truth be simple, to be, in the Son, is the same as to know. As then the Father gave the Son existence by begetting, so He gave Him knowledge also.

CHRYSOSTOM. (Hom. liii. 2.) He gives now a humbler turn to the discourse: *And He that sent Me*. That this might not be thought however to imply inferiority, He says, *Is with Me*. The former is His dispensation, the latter His divinity.

AUGUSTINE. (Tr xl. 6.) And though both are together, yet one is sent, the other sends. For the mission is the incarnation; and the incarnation is of the Son only, not of the Father. He says then, *He that sent Me*, meaning, By whose Fatherly authority I am made incarnate. The Father however, though He sent the Son, did not withdraw from Him, as He proceeds to say: *The Father hath not left Me alone*. For it could not be that where He sent the Son, there the Father was not; He who says, *I fill heaven and earth*. (Jer. 33) And He adds the reason why He did not leave Him: *For I do always those things that please Him*; always, i. e. not from any particular beginning, but without beginning and without end. For the generation from the Father hath no beginning in time.

CHRYSTOSTOM. (Hom. liii. 2.) Or, He means it as an answer to those who were constantly saying that He was not from God, and that because He did not keep the sabbath; *I do always*, He says, *do those things that please Him*; shewing that the breaking the sabbath even was pleasing to Him. He takes care in every way to shew that He does nothing contrary to the Father. And as this was speaking more after a human fashion, the Evangelist adds, *As He spake these words, many believed on Him*; as if to say, Do not be disturbed at hearing so humble a speech from Christ; for those who had heard the greatest doctrines from Him, and were not persuaded, were persuaded by these words of humility. These then believed on Him, yet not as they ought; but only out of joy, and approbation of His humble way of speaking. And this the Evangelist shews in his subsequent narration, which relates their unjust proceedings towards Him.

8:31–36

31. Then said Jesus to those Jews which believed on him, If ye continue in my word, then are ye my disciples indeed;

32. And ye shall know the truth, and the truth shall make you free.

33. They answered him, We be Abraham's seed, and were never in bondage to any man: how sayest thou, Ye shall be made free?

34. Jesus answered them, Verily, verily, I say unto you, Whosoever committeth sin is the servant of sin.

35. And the servant abideth not in the house for ever: but the Son abideth ever.

36. If the Son therefore shall make you free, ye shall be free indeed.

CHRYSTOSTOM. (Aug. [Chrys. Nic.] Hom. liv. 1.) Our Lord wished to try the faith of those who believed, that it might not be only a superficial belief: *Then said Jesus to those Jews which believed on Him, If ye continue in My word, then are ye My disciples indeed*. His saying, *if ye continue*, made it manifest what was in their hearts. He knew that some believed, and would not continue. And He makes them a magnificent promise, viz. that they

shall become His disciples indeed; which words are a tacit rebuke to some who had believed and afterwards withdrawn.

AUGUSTINE. (de Verb. Dom. s. xlvii) We have all one Master, and are fellow disciples under Him. Nor because we speak with authority, are we therefore masters; but He is the Master of all, Who dwells in the hearts of all. It is a small thing for the disciple to come to Him in the first instance: he must continue in Him: if we continue not in Him, we shall fall. A little sentence this, but a great work; *if ye continue*. For what is it to continue in God's word, but to yield to no temptations? Without labour, the reward would be gratis; if with, then a great reward indeed.

And ye shall know the truth.

AUGUSTINE. (Tr. xli. 1.) As if to say: Whereas ye have now belief, by continuing, ye shall have sight. (xl. 9.). For it was not their knowledge which made them believe, but rather their belief which gave them knowledge. Faith is to believe that which you see not: truth to see that which you believe? By continuing then to believe a thing, you come at last to see the thing; i. e. to the contemplation of the very truth as it is; not conveyed in words, but revealed by light. The truth is unchangeable; it is the bread of the soul, refreshing others, without diminution to itself; changing him who eats into itself, itself not changed. This truth is the Word of God, which put on flesh for our sakes, and lay hid; not meaning to bury itself, but only to defer its manifestation, till its suffering in the body, for the ransoming of the body of sin, had taken place.

CHRYSOSTOM. (Hom. liv. 1.) Or, *ye shall know the truth*, i. e. Me: for I am the truth. The Jewish was a typical dispensation; the reality ye can only know from Me.

AUGUSTINE. (de Verb. Dom. Serm. xlviii. ἐλευθερώσεις) Some one might say perhaps, And what does it profit me to know the truth? So our Lord adds, *And the truth shall free you*; as if to say, If the truth doth not delight you, liberty will. To be freed is to be made free, as to be healed is to be made whole. This is plainer in the Greek; in the Latin we use the word free chiefly in the sense of escape of danger, relief from care, and the like.

THEOPHYLACT. As He said to the unbelievers alone, *Ye shall die in your sin*, so now to them who continue in the faith He proclaims absolution.

AUGUSTINE. (iv. de Trin. c. 18.) From what shall the truth free us, but from death, corruption, mutability, itself being immortal, uncorrupt, immutable? Absolute immutability is in itself eternity.

CHRYSOSTOM. (Hom. liv. 1.) Men who really believed could have borne to be rebuked. But these men began immediately to shew anger. Indeed if they had been disturbed at His former saying, they had much more reason to be so now. For they might argue; If He says we shall know the truth, He must mean that we do not know it now: so then the law is a lie, our knowledge a delusion. But their thoughts took no such direction: their grief is wholly worldly; they know of no other servitude, but that of this world: *They answered Him, We be Abraham's seed, and were never in bondage to any man. How sayest Thou then, we shall be made free?* As if to say, They of Abraham's stock are free, and ought not to be called slaves: we have never been in bondage to any one.

AUGUSTINE. (Tr. xli. 2.) Or it was not those who believed, but the unbelieving multitude that made this answer. But how could they say with truth, taking only secular bondage into account, that *we have never been in bondage to any man*? Was not Joseph sold? were not the holy prophets carried into captivity? Ungrateful people! Why does God remind you so continually of His having taken you out of the house of bondage if you never were in bondage? Why do you who are now talking, pay tribute to the Romans, if you never were in bondage?

CHRYSOSTOM. (Hom. liv. 1.) Christ then, who speaks for their good, not to gratify their vainglory, explains His meaning to have been that they were the servants not of men, but of sin, the hardest kind of servitude, from which God only can rescue: *Jesus answered them, Verily, verily, I say unto you, Whosoever committeth sin is the servant of sin.*

AUGUSTINE. (Tr. xli. 3.) This asseveration is important: it is, if one may say so, His oath. *Amen* means true, but is not translated. Neither the Greek nor the Latin Translator have dared to translate it. It is a Hebrew word; and men have abstained from translating it, in order to throw a reverential veil

over so mysterious a word: not that they wished to lock it up, but only to prevent it from becoming despised by being exposed. How important the word is, you may see from its being repeated. *Verily I say unto you*, says Verity itself; which could not be, even though it said not verily. Our Lord however has recourse to this mode of enforcing His words, in order to rouse men from their state of sleep and indifference. *Whosoever*, He saith, *committeth sin*, whether Jew or Greek, rich or poor, king or beggar, *is the servant of sin*.

GREGORY. (iv. Mor. c. 42. in Nov. Ex. 21) Because whoever yields to wrong desires, puts his hitherto free soul under the yoke of the evil one, and takes him for his master. But we oppose this master, when we straggle against the wickedness which has laid hold upon us, when we strongly resist habit, when we pierce sin with repentance, and wash away the spots of filth with tears.

GREGORY. (xxv. Moral. c. 20. not in Nov. Ex. 14) And the more freely men follow their perverse desires, the more closely are they in bondage to them.

AUGUSTINE. O miserable bondage! The slave of a human master when wearied with the hardness of his tasks, sometimes takes refuge in flight. But whither does the slave of sin flee? He takes it along with him, wherever he goes; for his sin is within him. The pleasure passes away, but the sin does not pass away: its delight goes, its sting remains behind. He alone can free from sin, who came without sin, and was made a sacrifice for sin. And thus it follows: *The servant abideth not in the house for ever*. The Church is the house: the servant is the sinner; and many sinners enter into the Church. So He does not say, *The servant is*, not in the house; but, *The servant abideth not in the house for ever*. If a time then is to come, when there shall be no servant in the house; who will there be there? Who will boast that he is pure from sin? Christ's are fearful words. But He adds, *The Son abideth for ever*. So then Christ will live alone in His house. Or does not the word Son, imply both the body and the head? Christ purposely alarms us first, and then gives us hope. He alarms us, that we may not love sin; He gives us hope, that we may not despair of the absolution of our sin. Our hope then is this, that we shall be freed by Him who is free. He hath paid the price for us, not in

money, but in His own blood: *If the Son therefore shall make you free, ye shall be free indeed.*

AUGUSTINE. (de Verb. Dom. Ser. xlvii) Not from the barbarians, but from the devil; not from the captivity of the body, but from the wickedness of the soul.

AUGUSTINE. (super Joan. Tr. xl. 10. et seq.) The first stage of freedom is, the abstaining from sin. But that is only incipient, it is not perfect freedom: for the flesh still lusteth against the spirit, so that ye do not do the things that ye would. Full and perfect freedom will only be, when the contest is over, and the last enemy, death, is destroyed.

CHRYSTOSTOM. (Hom. liv. 1, 2.) Or thus: Having said that *whosoever committeth sin, is the servant of sin*, He anticipates the answer that their sacrifices saved them, by saying, *The servant abideth not in the house for ever, but the Son abideth ever. The house*, He says, meaning the Father's house on high; in which, to draw a comparison from the world, He Himself had all the power, just as a man has all the power in his own house. *Abideth not*, means, has not the power of giving; which the Son, who is the master of the house, has. The priests of the old law had not the power of remitting sins by the sacraments of the law; for all were sinners. Even the priests, who, as the Apostle says, were obliged to offer up sacrifices for themselves. But the Son has this power; and therefore our Lord concludes: *If the Son shall make you free, ye shall be free indeed*; implying that that earthly freedom, of which men boasted so much, was not true freedom.

AUGUSTINE. (Tr. xli. 8.) Do not then abuse your freedom, for the purpose of sinning freely; but use it in order not to sin at all. Your will will be free, if it be merciful: you will be free, if you become the servant of righteousness.

8:37–41

37. I know that ye are Abraham's seed; but ye seek to kill me, because my word hath no place in you.

38. I speak that which I have seen with my Father: and ye do that which ye have seen with your father.

39. They answered and said unto him, Abraham is our father. Jesus saith unto them, If ye were Abraham's children, ye would do the works of Abraham.

40. But now ye seek to kill me, a man that hath told you the truth, which I have heard of God: this did not Abraham.

41. Ye do the deeds of your father.

AUGUSTINE. (Tr. xlii. 1.) The Jews had asserted they were free, because they were Abraham's seed. Our Lord replies, *I know that ye are Abraham's seed*; as if to say, I know that ye are the sons of Abraham, but according to the flesh, not spiritually and by faith. So He adds, *But ye seek to kill Me*.

CHRYSTOSTOM. (Hom. liv. 2.) He says this, that they might not attempt to answer, that they had no sin. He reminds them of a present sin; a sin which they had been meditating for some time past, and which was actually at this moment in their thoughts: putting out of the question their general course of life. He thus removes them by degrees out of their relationship to Abraham, teaching them not to pride themselves so much upon it: for that, as bondage and freedom were the consequences of works, so was relationship. And that they might not say, We do so justly, He adds the reason why they did so; *Because My word hath no place in you*.

AUGUSTINE. (Tr. xlii. 1.) That is, hath not place in your heart^e, because your heart does not take it in. The word of God to the believing, is like the hook to the fish; it takes when it is taken: and that not to the injury of those who are caught by it. They are caught for their salvation, not for their destruction.

CHRYSTOSTOM. (Hom. liv. 2.) He does not say, Ye do not take in My word, but *My word has not room in you*; shewing the depth of His doctrines. But they might say; What if thou speakest of thyself? So He adds, *I speak that which I have seen of My Father*; for I have not only the Father's substance, but His truth.

AUGUSTINE. (Tr. xlii. 11.) Our Lord by His Father wishes us to understand God: as if to say, I have seen the truth, I speak the truth, because I am the truth. If our Lord then speaks the truth which He saw with the Father, it is Himself that He saw, Himself that He speaks; He being Himself the truth of the Father.

ORIGEN. (tom. xx. in Joan. s. 7.) This is proof that our Saviour was witness to what was done with the Father: whereas men, to whom the revelation is made, were not witnesses.

THEOPHYLACT. But when you hear, *I speak that which I have seen*, do not think it means bodily vision, but innate knowledge, sure, and approved. For as the eyes when they see an object, see it wholly and correctly; so I speak with certainty what I know from My Father.

And ye do that which ye have seen with your father.

ORIGEN. (tom. xx. 13.) As yet He has not named their father; He mentioned Abraham indeed a little above, but now He is going to mention another father, viz. the devil: whose sons they were, in so far as they were wicked, not as being men. Our Lord is reproaching them for their evil deeds.

CHRYSOSTOM. Another reading has, *And^l do ye do that which ye have seen with your father*; as if to say, As I both in word and deed declare unto you the Father, so do ye by your works shew forth Abraham.

ORIGEN. (tom. xx. 7.) Also another reading has; *And do ye do what ye have heard from the Father*. All that was written in the Law and the Prophets they had heard from the Father. He who takes this reading, may use it to prove against them who hold otherwise, that the God who gave the Law and the Prophets, was none other than Christ's Father. ^d And we use it too as an answer to those who maintain two original natures in men, and explain the words, *My word hath no place in you*, (c. 8) to mean that these were by nature incapable of receiving the word. How could those be of an incapable nature, who had *heard from the Father* ^e? And how again could they be of a blessed nature, who sought to kill our Saviour, and would not receive His words. *They answered and said unto Him, Abraham is our*

father. This answer of the Jews is a great falling off from our Lord's meaning. He had referred to God, but they take Father in the sense of the father of their nature, Abraham.

AUGUSTINE. (Tr. xlii. s. 3.) As if to say, What art thou going to say against Abraham? They seem to be inviting Him to say something in disparagement of Abraham; and so to give them an opportunity of executing their purpose.

ORIGEN. (tom. xx. 9.) Our Saviour denies that Abraham is their father: *Jesus saith unto them, If ye were Abraham's children, ye would do the works of Abraham.*

AUGUSTINE. (Tr. xlii. 4.) And yet He says above, *I know that ye are Abraham's seed*. So He does not deny their origin, but condemns their deeds. Their flesh was from him; their life was not.

ORIGEN. (tom. xx. 2. et sq.) Or we may explain the difficulty thus. Above it is in the Greek, *I know that ye are Abraham's seed*. So let us examine whether there is not a difference between a bodily seed and a child. It is evident that a seed contains in itself all the proportions of him whose seed it is, as yet however dormant, and waiting to be developed; when the seed first has changed and moulded the material it meets with in the woman, derived nourishment from thence and gone through a process in the womb, it becomes a child, the likeness of its begetter. So then a child is formed from the seed: but the seed is not necessarily a child. Now with reference to those who are from their works judged to be the seed of Abraham, may we not conceive that they are so from certain seminal proportions implanted in their souls? All men are not the seed of Abraham, for all have not these proportions implanted in their souls. But he who is the seed of Abraham, has yet to become his child by likeness. And it is possible for him by negligence and indolence even to cease to be the seed. But those to whom these words were addressed, were not yet cut off from hope: and therefore Jesus acknowledged that they were as yet the seed of Abraham, and had still the power of becoming children of Abraham. So He says, *If ye are the children of Abraham, do the works of Abraham*. If as the seed of Abraham, they had attained to their proper sign and growth, they would have taken in our Lord's words. But not having grown to be children, they

cared not; but wish to kill the Word, and as it were break it in pieces, since it was too great for them to take in. If any of you then be the seed of Abraham, and as yet do not take in the word of God, let him not seek to kill the word; but rather change himself into being a son of Abraham, and then he will be able to take in the Son of God. Some select one of the works of Abraham, viz. that in Genesis, *And Abraham believed God, and it was counted to him for righteousness.* (Gen. 15:6) But even granting to them that faith is a work, if this were so, why was it not, *Do the work of Abraham:* using the singular number, instead of the plural? The expression as it stands is, I think, equivalent to saying, Do all the works of Abraham: i. e. in the spiritual sense, interpreting Abraham's history allegorically. For it is not incumbent on one, who would be a son of Abraham, to marry his maidservants, or after his wife's death, to marry another in his old age.

But now ye seek to kill Me, a man that hath told you the truth.

CHRYSTOSTOM. (Hom. liv. 2.) This truth, that is, that He was equal to the Father: for it was this that moved the Jews to kill Him. To shew, however, that this doctrine is not opposed to the Father, He adds, *Which I have heard from God.*

ALCUIN. Because He Himself, Who is the truth, was begotten of God the Father, to hear, being in fact the same with to be from the Father.

ORIGEN. (tom. xx. 11.) *To kill Me*, He says, *a man*. I say nothing now of the Son of God, nothing of the Word, because the Word cannot die; I speak only of that which ye see. It is in your power to kill that which you see, and offend Him Whom ye see not.

This did not Abraham.

ALCUIN. As if to say, By this you prove that you are not the sons of Abraham; that you do works contrary to those of Abraham.

ORIGEN. (tom. xx. 12.) It might seem to some, that it were superfluous to say that Abraham did not this; for it were impossible that it should be; Christ was not born at that time. But we may remind them, that in Abraham's time there was a man born who spoke the truth, which he heard

from God, and that this man's life was not sought for by Abraham. Know too that the Saints were never without the spiritual advent of Christ. I understand then from this passage, that every one who, after regeneration, and other divine graces bestowed upon him, commits sin, does by this return to evil incur the guilt of crucifying the Son of God, which Abraham did not do.

Ye do the works of your father.

AUGUSTINE. (Tr. xlii. 6.) He does not say as yet who is their father.

CHRYSTOSTOM. (Hom. liv. 2.) Our Lord says this with a view to put down their vain boasting of their descent; and persuade them to vest their hopes of salvation no longer on the natural relationship, but on the adoption. For this it was which prevented them from coming to Christ; viz. their thinking that their relationship to Abraham was sufficient for their salvation.

8:41–43

41. Then said they to him, We be not born of fornication; we have one Father, even God.

42. Jesus said unto them, If God were your Father, ye would love me: for I proceeded forth and came from God; neither came I of myself, but he sent me.

43. Why do ye not understand my speech? even because ye cannot hear my word.

AUGUSTINE. (Tr. xlii. 7.) The Jews had begun to understand that our Lord was not speaking of sonship according to the flesh, but of manner of life. Scripture often speaks of spiritual fornication, with many gods, and of the soul being prostituted, as it were, by paying worship to false gods. This explains what follows: *Then said they to Him, We be not born of fornication; we have one Father, even God.*

THEOPHYLACT. As if their motive against Him was a desire to avenge God's honour.

ORIGEN. (tom. xx. 14.) Or their sonship to Abraham having been disproved, they reply by bitterly insinuating, that our Saviour was the offspring of adultery. But perhaps the tone of the answer is disputatious, more than any thing else. For whereas they have said shortly before, *We have Abraham for our father*, and had been told in reply, *If ye are Abraham's children, do the works of Abraham*; they declare in return that they have a greater Father than Abraham, i. e. God; and that they were not derived from fornication. For the devil, who has no power of creating any thing from himself, (*qui nihil facit ex se*) begets not from a spouse, but a harlot, i. e. matter, those who give themselves up to carnal things, that is, cleave to matter.

CHRYSTOSTOM. (Hom. liv. 3.) But what say ye? Have ye God for your Father, and do ye blame Christ for speaking thus? Yet true it was, that many of them were born of fornication, for people then used to form unlawful connexions. But this is not the thing our Lord has in view. He is bent on proving that they are not from God. *Jesus said unto them, If God were your Father, ye would love Me: for I proceeded forth and came from God.*

HILARY. (vi. de Trin. c. 30.) It was not that the Son of God condemned the assumption of so religious a name; that is, condemned them for professing to be the sons of God, and calling God their Father; but that He blamed the rash presumption of the Jews in claiming God for their Father, when they did not love the Son. *For I proceeded forth, and came from God.* To *proceed forth*, is not the same with to *come*. When our Lord says that those who called God their Father, ought to love Him, because He *came forth* from God, He means that His being born of God was the reason why He should be loved: the proceeding forth, having reference to His incorporeal birth. Their claim to be the sons of God, was to be made good by their loving Christ, Who was begotten from God. For a true worshipper of God the Father must love the Son, as being from God^f. And he only can love the Father, who believes that the Son is from Him.

AUGUSTINE. (Tr. xlii. 8.) This then is the eternal procession, the proceeding forth of the Word from God: from Him It proceeded as the Word of the Father, and came to us: *The Word was made flesh*. (c. 1:14) His

advent is His humanity: His staying, His divinity. Ye call God your Father; acknowledge Me at least to be a brother.

HILARY. (lib. v. *ibid.*) In what follows, He teaches that His origin is not in Himself; *Neither came I of Myself, but He sent Me.*

ORIGEN. (tom. xx. 15.) This was said, I think, in allusion to some who came without being sent by the Father, of whom it is said in Jeremiah, *I have not sent these prophets, yet they ran.* (Jer. 23:21) Some, however, use this passage¹ to prove the existence of two natures⁸. To these we may reply, Paul hated Jesus when he persecuted the Church of God, at the time, viz. that our Lord said, *Why persecutest thou Me?* Now if it is true, as is here said, *If God were your Father, ye would love Me;* (Acts 9:4) the converse is true, If ye do not love Me, God is not your Father. And Paul for some time did not love Jesus. There was a time when God was not Paul's father. Paul therefore was not by nature the son of God, but afterwards was made so. And when does God become any one's Father, except when he keeps His commandments?

CHRYSOSTOM. (Hom. liv. 3.) And because they were ever enquiring, *What is this which He saith, Whither I go ye cannot come?* He adds here, *Why do ye not understand My speech? even because ye cannot hear My word.*

AUGUSTINE. (Tr. xlii. 9.) And they could not hear, because they would not believe, and amend their lives.

ORIGEN. (tom. xx. 18. [Nic.]) First then, that virtue must be sought after, which hears the divine word; that by degrees we may be strong enough to embrace the whole teaching of Jesus. For so long as a man has not had his hearing restored by the Word, which says to the deaf ear, *Be opened:* (Mark 7:34) so long he cannot hear.

8:44–47

44. Ye are of your father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it.

45. And because I tell you the truth, ye believe me not.

46. Which of you convinceth me of sin? And if I say the truth, why do ye not believe me?

47. He that is of God heareth God's words: ye therefore hear them not, because ye are not of God.

CHRYSTOSTOM. (Hom. liv. 3.) Our Lord, having already cut off the Jews from relationship to Abraham, overthrows now this far greater claim, to call God their Father, *Ye are of your father the devil*.

AUGUSTINE. (Tr. xlii. 10.) Here we must guard against the heresy of the Manichæans, who hold a certain original nature of evil, and a nation of darkness with princes at their head, whence the devil derives his existence. And thence they say our flesh is produced; and in this way interpret our Lord's speech, *Ye are of your father the devil*: viz. to mean that they were by nature evil, drawing their origin from the opposite seed of darkness.

ORIGEN. (tom. xx.) And this seems to be the same mistake, as if one said, that an eye which saw right was different in kind from an eye which saw wrong. For just as in these there is no difference of kind, only one of them for some reason sees wrong; so, in the other case, whether a man receives a doctrine, or whether he does not, he is of the same nature.

AUGUSTINE. (Tr. xlii. 11.) The Jews then were children of the devil by imitation, not by birth: *And the lusts of your father ye will do*, our Lord says. Ye are his children then, because ye have such lusts, not because ye are born of him: for *ye seek to kill Me, a man that hath told you the truth*: and he envied man, and killed him: *he was a murderer from the beginning*; i. e. of the first man on whom a murder could be committed: man could not be slain, before man was created. The devil did not go, girt with a sword, against man: he sowed an evil word, and slew him. Do not suppose therefore that you are not guilty of murder, when you suggest evil thoughts to your brother. The very reason why ye rage against the flesh, is that ye cannot assault the soul.

ORIGEN. (tom. xx. 21.) Consider too; it was not one man only that he killed, but the whole human race, inasmuch as in Adam all die; so that he is truly called a murderer from the beginning.

CHRYSTOSTOM. (Hom. liv. 3.) He does not say, his works, but *his lusts ye will do*, meaning that both the devil and the Jews were bent on murder, to satisfy their envy. *And stood not in the truth*. He shews whence sprang their continual objection to Him, that He was not from God.

AUGUSTINE. (xi. de Civ. Dei, c. 13.) But it will be objected perhaps, that if from the beginning of his existence, the devil stood not in the truth, he was never in a state of blessedness with the holy angels, refusing, as he did, to be subject to his Creator, and therefore false and deceitful; unwilling at the cost of pious subjection to hold that which by nature he was; and attempting in his pride and loftiness to simulate that which he was not. This opinion is not the same with that of the Manichæans, that the devil has his own peculiar nature, derived as it were from the opposite principle of evil. This foolish sect does not see that our Lord says not, *Was alien from the truth*, but *Stood not in the truth*, meaning, fell from the truth. And thus they interpret John, *The devil sinneth from the beginning*, (1 John 3:8) not seeing that if sin is natural, it is no sin. But what do the testimonies of the prophets reply? Isaiah, setting forth the devil under the figure of the prince of Babylon, says, *How art thou fallen from heaven, O Lucifer, son of the morning!* (Ezek. 28:13) Ezekiel says, *Thou hast been in Eden, the garden of God*. Which passages, as they cannot be interpreted in any other way, shew that we must take the word, *He stood not in the truth*, to mean, that he was in truth, but did not remain in it; and the other, that the devil sinneth from the beginning, to mean, that he was a sinner not from the beginning of his creation, but from the beginning of sin. For sin began in him, and he was the beginning of sin.

ORIGEN. (tom. xx. 22.) There is only one way of standing in the truth; many and various of not standing in it. Some try to stand in the truth, but their feet tremble and shake so, they cannot. Others are not come to that pass, but are in danger of it, as we read in the Psalms, *My feet were almost gone*: (Ps. 72) others fall from it. *Because the truth is not in him*, is the reason why the devil did not stand in the truth. He imagined vain things,

and deceived himself; wherein He was so far worse than others, in that, while others are deceived by him, he was the author of his own deception. But farther; does *the truth is not in him*, mean that he holds no true doctrine, and that every thing he thinks is false; or that he is not a member of Christ, who says, *I am the truth*? (c. 14:6) Now it is impossible that any rational being should think falsely on every subject and never be even ever so slightly right in opinion. The devil therefore may hold a true doctrine, by the mere law of his rational nature: and therefore his nature is not contrary to truth, i. e. does not consist of simple error and ignorance; otherwise he could never have known the truth.

AUGUSTINE. (xi. de Civ. Dei, c. xiv.) Or when our Lord says, *The truth is not in him*, He intends it as an index: as if we had asked Him, how it appeared that the devil stood not in the truth; and He said, *Because the truth is not in him*. For it would be in him, if he stood in it.

When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it.

AUGUSTINE. (Tr. xlii. s. 12, 13.) Some have thought from these words that the devil had a father, and asked who was the father of the devil. This is the error of the Manichæans. But our Lord calls the devil the father of a lie for this reason: Every one who lies is not the father of his own lie; for you may tell a lie, which you have received from another; in which case you have lied, but are not the father of the lie. But the lie wherewith, as with a serpent's bite, the devil slew man. had no source but himself: and therefore he is the father a lie, as God is the Father of the truth.

THEOPHYLACT. For he accused God to man, saying to Eve, But of envy He hath forbidden you the tree: and to God he accused man, as in Job, *Doth Job serve God for nought?* (Job 1:9)

ORIGEN. (tom. xx. 23.) Note however; this word, liar, is applied to man, as well as to the devil, who begat a lie, as we read in the Psalm, *All men are liars*. (Ps. 111) If a man is not a liar, he is not an ordinary man, but one of those, to whom it is said, *I have said, Ye are Gods*. (Ps. 81) When a man speaketh a lie, he speaketh of his own; but the Holy Spirit speaketh the

word of truth and wisdom; as he said below, *He shall receive of Mine, and shall shew it unto you.* (c. 16:15)

AUGUSTINE. (de Quæst. Nov. et Vet. Test. 2, 90) Or thus: The devil is not a singular, but a common name. In whomsoever the works of the devil are found, he is to be called the devil. It is the name of a work, not of a nature. Here then our Lord means by the father of the Jews, Cain; whom they wished to imitate, by killing the Saviour: for he it was who set the first example of murdering a brother. That he spoke a lie of his own, means that no one sins but by his own will. And inasmuch as Cain imitated the devil, and followed his works, the devil is said to be his father.

ALCUIN. Our Lord being the truth, and the Son of the true God, spoke the truth; but the Jews, being the sons of the devil, were averse to the truth; and this is why our Lord says, *Because I tell you the truth, ye believe not.*

ORIGEN. (tom. xx. 24.) But how is this said to the Jews who believed on Him? Consider: a man may believe in one sense, not believe in another; e. g. that our Lord was crucified by Pontius Pilate, but not that He was born of the Virgin Mary. In this same way, those whom He is speaking to, believed in Him as a worker of miracles, which they saw Him to be; but did not believe in His doctrines, which were too deep for them.

CHRYSOSTOM. (Hom. liv. s. 3.) Ye wish to kill Me then, because ye are enemies of the truth, not that ye have any fault to find in Me: for, *which of you convinceth Me of sin?*

THEOPHYLACT. As if to say: If ye are the sons of God, ye ought to hold sinners in hatred. If ye hate Me, when ye cannot convince Me of sin, it is evident that ye hate Me because of the truth: i. e. because I said I was the Son of God.

ORIGEN. (tom. xx. in Joan. s. 25.) A bold speech this; which none could have had the confidence to utter, but he Who did no sin; even our Lord.

GREGORY. (Hom. xviii. in Evang.) Observe here the condescension of God. He who by virtue of His Divinity could justify sinners, deigns to shew

from reason, that He is not a sinner. It follows: *He that is of God heareth God's words; ye therefore hear them not, because ye are not of God.*

AUGUSTINE. (Tr. xlii. 16.) Apply this not to their nature, but to their faults. They both are from God, and are not from God at the same time; their nature is from God, their fault is not from God. This was spoken too to those, who were not only faulty, by reason of sin, in the way in which all are: but who it was foreknown would never possess such faith as would free them from the bonds of sin.

GREGORY. (ut sup.) Let him then, who would understand God's words, ask himself whether he hears them with the ears of his heart. For there are some who do not deign to hear God's commands even with their bodily ears; and there are others who do this, but do not embrace them with their heart's desire; and there are others again who receive God's words readily, yea and are touched, even to tears: but who afterwards go back to their sins again; and therefore cannot be said to hear the word of God, because they neglect to practise it.

8:48–51

48. Then answered the Jews, and said unto him, Say we not well that thou art a Samaritan, and hast a devil?

49. Jesus answered, I have not a devil; but I honour my Father, and ye do dishonour me.

50. And I seek not mine own glory; there is one that seeketh and judgeth.

51. Verily, verily, I say unto you, If a man keep my saying, he shall never see death.

CHRYSOSTOM. (Hom. lv. 1.) Whenever our Lord said any thing of lofty meaning, the Jews in their insensibility set it down madness: *Then answered the Jews and said unto Him, Say we not well that Thou art a Samaritan, and hast a devil?*

ORIGEN. (tom. xx. 28.) But how, we may ask, when the Samaritans denied a future life, and the immortality of the soul, could they dare to call our Saviour, Who had preached so much on the resurrection and the judgment, a Samaritan? Perhaps they only mean a general rebuke to Him for teaching, what they did not approve of.

ALCUIN. The Samaritans were hated by the Jews; they lived in the land that formerly belonged to the ten tribes, who had been carried away.

ORIGEN. (tom. xx. 28.) It is not unlikely too, some may have thought that He held the Samaritan opinion of there being no future state really, and only put forth the doctrine of a resurrection and eternal life, in order gain to the favour of the Jews. They said that He had a devil, because His discourses were above human capacity, those, viz. in which He asserted that God was His Father, and that He had come down from heaven, and others of a like kind: or perhaps from a suspicion, which many had, that He cast out devils by Beelzebub, the prince of the devils.

THEOPHYLACT. Or they called Him a Samaritan, because He transgressed the Hebrew ordinances, as that of the sabbath: the Samaritans not being correct observers of the law. And they suspected Him of having a devil, because He could disclose what was in their thoughts. When it was that they called Him a Samaritan, the Evangelist no where says: a proof that the Evangelists left out many things.

GREGORY. (Hom. xviii. in Evang.) See; when God suffers a wrong, He does not reply reproachfully: *Jesus answered, I have not a devil*. An intimation this to us, that when reproached by our neighbours falsely, we should not retort upon them by bringing forward their evil deeds, however true such charges might be; lest the vehicle of a just rebuke turn into a weapon of rage.

CHRYSOSTOM. (Hom. lv. 1.) And observe, when He had to teach them, and pull down their pride, He used roughness; but now that He has to suffer rebuke, He treats them with the utmost mildness: a lesson to us to be severe in what concerns God, but careless of ourselves.

AUGUSTINE. (Tr. xliv. 1. 2.) And to imitate His patience first, if we would attain to His power. But though being reviled, He reviled not again, it was incumbent on Him to deny the charge. Two charges had been made against Him: *Thou art a Samaritan, and hast a devil*. In reply He does not say, *I am not a Samaritan*: for Samaritan means keeper; and He knew He was a keeper: He could not redeem us, without at the same time preserving us. Lastly, He is the Samaritan, who went up to the wounded, and had compassion on him.

ORIGEN. (tom. xx. s. 28.) Our Lord, even more than Paul, wished to become all things to all men, that He might gain some: and therefore He did not deny being a Samaritan. (s. 29.). *I have not a devil*, is what Jesus alone can say; as He alone can say, *The prince of this world cometh, and hath nothing in Me*. (c. 14:30). None of us are quite free from having a devil. For even lesser faults come from him.

AUGUSTINE. (Tr. xliii. 3.) Then after being so reviled, all that He says to vindicate His glory, is, *But I honour My Father*: as if to say, That you may not think Me arrogant, I tell you, I have One, Whom I honour.

THEOPHYLACT. He honoured the Father, by revenging Him, and not suffering murderers or liars to call themselves the true sons of God.

ORIGEN. (tom. xx. 29.) Christ alone honoured the Father perfectly. No one, who honours any thing which is not honoured by God, honours God.

GREGORY. (Hom. xliii. 3) As all who have zeal toward God are liable to meet with dishonour from wicked men, our Lord has Himself set us an example of patience under this trial; *And ye do dishonour Me*.

AUGUSTINE. (Tr. xliii. 3.) As if to say, I do my duty: ye do not do yours.

ORIGEN. (tom. xx. 29.) And this was not addressed to them only, but to all who by unrighteous deeds inflict injury upon Christ, who is righteousness; or by scoffing at wisdom wrong Him who is wisdom: and the like.

GREGORY. (ut sup.) How we are to take injuries, He shews us by His own example, when He adds, *I seek not Mine own glory, there is one that seeketh and judgeth.*

CHRYSOSTOM. (Hom. lv. 1.) As if to say, I have told you this ^h on account of the honour which I have for My Father; and for this ye dishonour Me. But I concern not myself for your reviling: ye are accountable to Him, for whose sake I undergo it.

ORIGEN. (tom. xx. s. 30.) God seeks Christ's glory, in every one of those who receive Him: which glory He finds in those who cultivate the seeds of virtue implanted in them. And those in whom He finds not His Son's glory, He punishes: *There is one that seeketh and judgeth.*

AUGUSTINE. (Tr. xliii. 4.) Meaning of course the Father. But how is it then that He says in another place, *The Father judgeth no man, but hath committed all judgment unto the Son.* (c. 5:22) Judgment is sometimes put for condemnation, whereas here it only stands for trial: as if to say, There is one, even My Father, who distinguishes My glory from yours; ye glory after this world, I not after this world. The Father distinguishes the glory of the Son, from that of all men: for that He has been made man, does not bring us to a comparison with Him. We men have sin: He was without sin, even when He was in the form of a servant; for, as the Word which was in the beginning, who can speak worthily of Him?

ORIGEN. (tom. xx. 31.[Nic.]) Or thus; If that is true which our Saviour says below, *All men are thine*, (c. 17:10) it is manifest that the judgment itself of the Son, is the Father's.

GREGORY. (Hom. xviii. in Evang.) As the perversity of the wicked increases, preaching so far from giving way, ought even to become more active. Thus our Lord, after He had been accused of having a devil, imparts the treasures of preaching in a still larger degree: *Verily, verily, I say unto you, If a man keep My saying, he shall never see death.*

AUGUSTINE. (Tr. xliii. 10, 11.) *See* is put for experience. But since, about to die Himself, He spoke with those about to die, what means this, *If a man keep My saying, he shall never see death?* What, but that He saw another

death from which He came to free us, death eternal, the death of the damned, which is shared with the devil and his angels! That is the true death: the other is a passage only.

ORIGEN. (tom. xx. s. 31.) We must understand Him, as it were, to say, If a man keep My light, he shall not see darkness for *ever*; *for ever* being taken as common to both clauses, as if the sentence were, *If a man keep My saying for ever, He shall not see death for ever*: meaning that a man does not see death, so long as he keeps Christ's word. But when a man, by becoming sluggish in the observance of His words, and negligent in the keeping of his own heart, ceases to keep them, he then sees death; he brings it upon himself. Thus taught then by our Saviour, to the prophet who asks, *What man is he that liveth, and shall not see death?* (Ps. 88) we are able to answer, He who keepeth Christ's word.

CHRYSTOSTOM. (Hom. lv. 1.) He says, *keep*, i. e. not by faith, but by purity of life. And at the same time too He means it as a tacit intimation that they can do nothing to Him. For if whoever keepeth His word, shall never die, much less is it possible that He Himself should die.

8:52–56

52. Then said the Jews unto him, Now we know that thou hast a devil. Abraham is dead, and the prophets; and thou sayest, If a man keep my saying, he shall never taste of death.

53. Art thou greater than our father Abraham, which is dead? and the prophets are dead; whom makest thou thyself?

54. Jesus answered, If I honour myself, my honour is nothing; it is my Father that honoureth me; of whom ye say, that he is your God:

55. Yet ye have not known him; but I know him: and if I should say, I know him not, I shall be a liar like unto you: but I know him, and keep his saying.

56. Your father Abraham rejoiced to see my day: and he saw it, and was glad.

GREGORY. (ut sup.) As it is necessary that the good should grow better by contumely, so are the reprobate made worse by kindness. On hearing our Lord's words, the Jews again blaspheme: *Then said the Jews unto Him, Now we know Thou hast a devil.*

ORIGEN. (tom. xx. 32, 33.) Those who believe the Holy Scriptures, understand that what men do contrary to right reason, is not done without the operation of devils. Thus the Jews thought that Jesus had spoken by the influence of the devil, when He said, *If a man keep My saying, he shall never see death.* And this idea they laboured under, because they did not know the power of God. For here He was speaking of that death of enmity to reason (ἐχθρὸν τῷ λόγῳ), by which sinners perish: whereas they understand Him of that death which is common to all; and therefore blame Him for so speaking, when it was certain that Abraham and the Prophets were dead: *Abraham is dead, and the Prophets; and Thou sayest, If a man keep My saying, he shall never taste of death. Shall never taste of death,* they say, instead of, *shall not see death*; though between tasting and seeing death there is a difference. Like careless hearers, they mistake what our Lord said. For as our Lord, in that He is the true bread, is good to taste; in that He is wisdom, is beautiful to behold; in like manner His adversary death is both to be tasted and seen. When then a man stands by Christ's help in the spiritual place pointed out to him, (ἐν τῷ δεικνυμένῳ νοητῷ τόπῳ) he shall not taste of death if he preserves that state: according to Matthew, *There he those standing HERE. which shall not taste of death.* (Matt. 16:28) But when a man hears Christ's words and keeps them, he shall not see death.

CHRYSTOSTOM. (Hom. lv. 1.) Again, they have recourse to the vainglorious argument of their descent: *Art Thou greater than our father Abraham, which is dead?* They might have said, Art Thou greater than God, whose words they are dead who heard? But they do not say this, because they thought Him inferior even to Abraham.

ORIGEN. (tom. xx. 33.) For they do not see that not Abraham only, but every one born of woman, is less than He who was born of a Virgin. Now were the Jews right in saying that Abraham was dead? for he heard the word of Christ, and kept it, as did also the Prophets, who, they say, were

dead. For they kept the word of the Son of God, when the word of the Lord came to Hosea, Isaiah, or Jeremiah; if any one else kept the word, surely those Prophets did. They utter a lie then when they say, *We know that Thou hast a devil*; and when they say, *Abraham is dead, and the Prophets*.

GREGORY. (ut sup.) For being given over to eternal death, which death they saw not, and thinking only, as they did, of the death of the body, their minds were darkened, even while the Truth Himself was speaking. They add: Whom makest Thou Thyself?

THEOPHYLACT. As if to say, Thou a person of no account, a carpenter's son of Galilee, to take glory to Thyself!

BEDE. *Whom makest Thou Thyself?* i. e. Of what merit, of what dignity wouldest Thou be accounted? Nevertheless, Abraham only died in the body; his soul lived. And the death of the soul which is to live for ever, is greater than the death of the body that must die some time.

ORIGEN. (tom. xx. 33.) This was the speech of persons spiritually blind. For Jesus did not make Himself what He was, but received it from the Father: *Jesus answered and said, If I honour Myself, My honour is nothing*.

CHRYSOSTOM. (Hom. liv. 1, 2. c. 5.) This is to answer their suspicions; as above, *If I bear witness of Myself, My witness is not true*.

BEDE. He shews in these words that the glory of this present life is nothing.

AUGUSTINE. (Tr. xliii. 14.) This is to answer those who said, *Whom makest Thou Thyself?* He refers His glory to the Father, from Whom is: *It is My Father that honoureth Me*. The Arians take occasion from those words to calumniate our faith, and say, Lo, the Father is greater, for He glorifieth the Son. Heretics, have ye not read that the Son also glorifieth the Father?

ALCUIN. The Father glorified the Son, at His baptism, on the mount, at the time of His passion, when a voice came to Him, in the midst of the crowd, when He raised Him up again after His passion, and placed Him at the right hand of His Majesty.

CHRYSTOSTOM. (Hom. lv. 2.) He adds, *Of whom ye say that He is your God*; meaning to tell them that they were not only ignorant of the Father, but even of God.

THEOPHYLACT. For had they known the Father really, they would have revered the Son. But they even despise God, who in the Law forbade murder, by their clamours against Christ. Wherefore He says, *Ye have not known Him*.

ALCUIN. As if to say, Ye call Him your God, after a carnal manner, serving Him for temporal rewards. Ye have not known Him, as He should be known; ye are not able to serve Him spiritually.

AUGUSTINE. (Tr. xliii. 15.) Some heretics say that the God proclaimed in the Old Testament is not the Father of Christ, but a kind of prince of bad angels. These He contradicts when He calls Him His Father, whom the Jews called their God, and knew not. For had they known Him, they would have received His Son. Of Himself however He adds, *But I know Him*. And here too, to men judging after the flesh, He might appear arrogant. But let not arrogance be so guarded against, as that truth be deserted. Therefore our Lord says, *And if I should say I know Him not, I should be a liar like unto you*.

CHRYSTOSTOM. (Hom. lv. 2.) As if to say, As ye, saying that ye know Him, lie; so were I a liar, did I say I knew Him not. It follows, however, (which is the greatest proof of all that He was sent from God,) *But I know Him*.

THEOPHYLACT. Having that knowledge by nature; for as I am, so is the Father also; I know Myself, and therefore I know Him. And He gives the proof that He knows Him: *And I keep His saying*, i. e. His commandments. Some understand, *I keep His saying*, to mean, I keep the nature of His substance unchanged; for the substance of the Father and the Son is the same, as their nature is the same; and therefore I know the Father. *And* here has the force of because: *I know Him* because *I keep His saying*.

AUGUSTINE. (Tr. xliii. 15.) He spoke the saying of the Father too, as being the Son; and He was Himself that Word of the Father, which He spoke to men.

CHRYSTOSTOM. (Hom. lv. 2.) In answer then to their question, *Art Thou greater than our father Abraham*, He shews them that He is greater than Abraham; *Your father Abraham rejoiced to see My day: he saw it, and was glad*; he must have rejoiced, because My day would benefit him, which is to acknowledge Me greater than himself.

THEOPHYLACT. As if to say, He regarded My day, as a day to be desired, and full of joy; not as if I was an unimportant or common person.

AUGUSTINE. (Tr. xliii. 16.) He did not fear, but *rejoiced to see*: he rejoiced in hope, believing, and so by faith *saw*. It admits of doubt whether He is speaking here of the temporal day of the Lord, that, viz. of His coming in the flesh, or of that day which knows neither rising or setting. I doubt not however that our father Abraham knew the whole: as he says to his servant whom he sent, *Put thy hand under my thigh, and swear to me by the God of heaven*. (Gen. 24:2) What did that oath signify, but that the God of heaven was to come in the flesh, out of the stock of Abraham.

GREGORY. (Hom. xv. in Evang.) Abraham saw the day of the Lord even then, when he entertained the three Angels, a figure of the Trinity.

CHRYSTOSTOM. (Hom. liv. 2.) They are aliens from Abraham if they grieve over what he rejoiced in. By this day perhaps He means the day of the cross, which Abraham prefigured by the offering up of Isaac and the ram: intimating hereby that He did not come to His passion unwillingly.

AUGUSTINE. (Tr. xliii. 16.) If they rejoiced to whom the Word appeared in the flesh, what was his joy, who beheld in spiritual vision the light ineffable, the abiding Word, the bright illumination of pious souls, the indefectible wisdom, still abiding with God the Father, and sometime to come in the flesh, but not to leave the Father's bosom.

8:57–59

57. Then said the Jews unto him. Thou art not yet fifty years old, and hast thou seen Abraham?

58. Jesus said unto them, Verily, verily, I say unto you, Before Abraham was, I am.

59. Then took they up stones to cast at him: but Jesus hid himself, and went out of the temple, going through the midst of them, and so passed by.

GREGORY. (Hom. xviii. in Evang.) The carnal minds of the Jews are intent on the flesh only; they think only of His age in the flesh: *Then said the Jews unto Him, Thou art not fifty years old, and hast Thou seen Abraham?* that is to say, Many ages have passed since Abraham died; and how then could he see thy day? For they took His words in a carnal sense.

THEOPHYLACT. Christ was then thirty-three years old. Why then do they not say, Thou art not yet forty years old, instead of *fifty*? A needless question this: they simply spoke as chance led them at the time. Some however say that they mentioned the fiftieth year on account of its sacred character, as being the year of jubilee, in which they redeemed their captives, and gave up the possessions they had bought.

GREGORY. (ut sup.) Our Saviour mildly draws them away from their carnal view, to the contemplation of His Divinity; *Jesus said unto them, Verily, verily, I say unto you, Before Abraham was, I am.* Before is a particle of past time, *am*, of present. Divinity has no past or future, but always the present; and therefore He does not say, Before Abraham was, I was: but, *Before Abraham was, I am:* (Exod. 3:14) as it is in Exodus, *I am that I am.* Before and after might be said of Abraham with reference to different periods of his life; *to be*, in the present, is said of the truth only.

AUGUSTINE. (Tr. xliii. 18.) Abraham being a creature, He did not say *before Abraham was*, but, *before Abraham was made*. Nor does He say, I am made; because that, *in the beginning WAS. the Word.*

GREGORY. (ut sup.) Their unbelieving minds, however, were unable to support these indications of eternity; and not understanding Him, sought to destroy Him: *Then they took up stones to cast at Him.*

AUGUSTINE. (Tr. xliii. 18.) Such hardness of heart, whither was it to run, but to its truest likeness, even the stones? But now that He had done all that

He could do as a teacher, and they in return wished to stone Him, since they could not bear correction, He leaves them: *Jesus hid Himself, and went out of the temple*. He did not hide Himself in a corner of the temple, as if He was afraid, or take refuge in a house, or run behind a wall, or a pillar; but by His heavenly power, making Himself invisible to His enemies, went through the midst of them: *Jesus hid Himself, and went out of the temple*.

GREGORY. Who, had He chosen to exert the power of His Divinity, could, without a word, by His mere nod, have seized them, with the very stones in their hands, and delivered them to immediate death. But He who came to suffer, was slow to execute judgment.

AUGUSTINE. (Tr. xliii. 18.) For His part was more to exhibit patience than exercise power.

ALCUIN. He fled, because His hour was not yet come; and because He had not chosen this kind of death.

AUGUSTINE. (Tr. xliii. 18.) So then, as a man, He flies from the stones; but woe to them, from whose stony hearts God flies.

BEDE. Mystically, a man throws a stone at Jesus, as often as he harbours an evil thought; and if he follows it up, so far as lies in him, he kills Jesus.

GREGORY. (ut sup.) What does our Lord mean by hiding Himself, but that the truth is hidden to them, who despise His words. The truth flies the company of an unhumiliated soul. His example shews us, that we should in all humility rather retreat from the wrath of the proud, when it rises, than resist it, even though we might be able,

CHAP. 9

9:1–7

1. And as Jesus passed by, he saw a man which was blind from his birth.
2. And his disciples asked him, saying, Master, who did sin, this man, or his parents, that he was born blind?
3. Jesus answered, Neither hath this man sinned, nor his parents: but that the works of God should be made manifest in him.
4. I must work the works of him that sent me, while it is day: the night cometh, when no man can work.
5. As long as I am in the world, I am the light of the world.
6. When he had thus spoken, he spat on the ground, and made clay of the spittle, and he anointed the eyes of the blind man with the clay,
7. And said unto him, Go, wash in the pool of Siloam, (which is by interpretation, Sent.) He went his way therefore, and washed, and came seeing.

CHRYSTOSTOM. (Hom. lvi. 1.) The Jews having rejected Christ's words, because of their depth, He went out of the temple, and healed the blind man; that His absence might appease their fury, and the miracle soften their hard hearts, and convince their unbelief. *And as Jesus passed by, He saw a man which was blind from his birth.* It is to be remarked here that, on going out of the temple, He betook Himself intently to this manifestation of His power. He first saw the blind man, not the blind man Him: and so intently did He fix His eye upon him, that His disciples were struck, and asked, *Rabbi, who did sin, this man or his parents, that he was born blind?*

BEDE. Mystically, our Lord, after being banished from the minds of the Jews, passed over to the Gentiles. (non occ.). The passage or journey here is His descent from heaven to earth, where He saw the blind man, i. e. looked with compassion on the human race.

AUGUSTINE. (Tr. xlv. 1, 2.) For the blind man here is the human race. Blindness came upon the first man by reason of sin: and from him we all derive it: i. e. man is blind from his birth.

AUGUSTINE. (Tr. xliv. 1, 2.) *Rabbi* is Master. They call Him Master, because they wished to learn: they put their question to our Lord, as to a Master.

THEOPHYLACT. This question does not seem a proper one. For the Apostles had not been taught the fond notion of the Gentiles, that the soul has sinned in a previous state of existence. It is difficult to account for their putting it.

CHRYSTOSTOM. (Hom. liv. 1. c. 5.) They were led to ask this question, by our Lord having said above, on healing the man sick of the palsy, *Lo, thou art made whole; sin no more*. Thinking from this that the man had been struck with the palsy for his sins, they ask our Lord of the blind man here, whether he *did sin, or his parents*; neither of which could have been the reason of his blindness; the former, because he had been blind from his birth; the latter, because the son does not suffer for the father.

Jesus answered, Neither hath this man sinned, nor his parents.

AUGUSTINE. (Tr. xliv. 3) Was he then born without original sin, or had he never added to it by actual sin? Both this man and his parents had sinned, but that sin was not the reason why he was born blind. Our Lord gives the reason; viz. *That the works of God should be made manifest in him*.

CHRYSTOSTOM. (Hom. lvi. 1, 2.) He is not to be understood as meaning that others *had* become blind, in consequence of their parents' sins: for one man cannot be punished for the sin of another. But had the man therefore suffered unjustly? Rather I should say that that blindness was a benefit to him: for by it he was brought to see with the inward eye. At any rate He who brought him into being out of nothing, had the power to make him in the event no loser by it. Some too say, that the *that* here, is expressive not of the cause, but of the event, as in the passage in Romans, *The law entered that sin might abound*; (Rom. 5:20) the effect in this case being, that our Lord by opening the closed eye, and healing other natural infirmities, demonstrated His own power.

GREGORY. (in Præf. Moral. c. 5.) One stroke falls on the sinner, for punishment only, not conversion; another for correction; another not for

correction of past sins, but prevention of future; another neither for correcting past, nor preventing future sins, but by the unexpected deliverance following the blow, to excite more ardent love of the Saviour's goodness.

CHRYSTOSTOM. (Hom. liv. 2.) *That the glory of God should be made manifest*, He saith of Himself, not of the Father; the Father's glory was manifest already. *I must work the works of Him that sent Me*: i. e. I must manifest Myself, and shew that I do the same that My Father doeth.

BEDE. For when the Son declared that He worked the works of the Father, He proved that His and His Father's works were the same: which are to heal the sick, to strengthen the weak, and enlighten man.

AUGUSTINE. (Tr. xlv. 4.) By His saying, *Who sent Me*, He gives all the glory to Him from Whom He is. The Father hath a Son Who is from Him, but hath none from whom He Himself is.

CHRYSTOSTOM. (Hom. lvi. 2.) *While it is day*, He adds; i. e. while men have the opportunity of believing in Me; while this life lasts; *The night cometh, when none can work*. Night here means that spoken of in Matthew, *Cast him into outer darkness*. (Mat. 22:13) Then will there be night, wherein none can work, but only receive for that which he has worked. While thou livest, do that which thou wilt do: for beyond it is neither faith, nor labour, nor repentance.

AUGUSTINE. (Tr. xlv. 5.) But if we work now, now is the day time, now is Christ present; as He says, *As long as I am in the world, I am the light of the world*. This then is the day. The natural day is completed by the circuit of the sun, and contains only a few hours: the day of Christ's presence will last to the end of the world: for He Himself has said, *Lo, I am with you always, even unto the end of the world*. (Mat. 28:20)

CHRYSTOSTOM. (Hom. lvi. 2.) He then confirms His words by deeds: *When He had thus spoken, He spat on the ground, and made clay of the spittle, and anointed the eyes of the blind man with the clay*. He who had brought greater substances into being out of nothing, could much more have given sight without the use of any material: but He wished to shew that He was

the Creator, Who in the beginning used clay for the formation of man. (Hom. lvii. 1). He makes the clay with spittle, and not with water, to make it evident that it was not the pool of Siloam, whither He was about to send him, but the virtue proceeding from His mouth, which restored the man's sight. And then, that the cure might not seem to be the effect of the clay, He ordered the man to wash: *And He said unto him, Go, wash in the pool of Siloam.* The Evangelist gives the meaning of Siloam, *which is by interpretation, Sent*, to intimate that it was Christ's power that cured him even there. As the Apostle says of the rock in the wilderness, that *that Rock was Christ*, (1 Cor. 10:14) so Siloam had a spiritual character: the sudden rise of its water being a silent figure of Christ's unexpected manifestation in the flesh. But why did He not tell him to wash immediately, instead of sending him to Siloam? That the obstinacy of the Jews might be overcome, when they saw him going there with the clay on his eyes. Besides which, it proved that He was not averse to the Law, and the Old Testament. And there was no fear of the glory of the case being given to Siloam: as many had washed their eyes there, and received no such benefit. And to shew the faith of the blind man, who made no opposition, never argued with himself, that it was the quality of clay rather to darken, than give light, that He had often washed in Siloam, and had never been benefited; that if our Lord had the power, He might have cured him by His word; but simply obeyed: *he went his way therefore, and washed, and came seeing.* (Hom. lvi. 2). Thus our Lord manifested His glory: and no small glory it was, to be proved the Creator of the world, as He was proved to be by this miracle. For on the principle that the greater contains the less, this act of creation included in it every other. Man is the most honourable of all creatures; the eye the most honourable member of man, directing the movements, and giving him sight. The eye is to the body, what the sun is to the universe; and therefore it is placed aloft, as it were, upon a royal eminence.

THEOPHYLACT. Some think that the clay was not laid upon the eyes, but made into eyes.

AUGUSTINE. (Tr. xlv. 2.) Our Lord spat upon the ground, and made clay of the spittle, because He was the Word made flesh. The man did not see immediately as he was anointed; i. e. was, as it were, only made a catechumen. But he was sent to the pool which is called Siloam, i. e. he was

baptized in Christ; and then he was enlightened. The Evangelist then explains to us the name of this pool: *which is by interpretation, Sent*: for, if He had not been sent, none of us would have been delivered from our sins.

GREGORY. (viii. Moral. c. xxx. [49].) Or thus: By His spittle understand the savour of inward contemplation. It runs down from the head into the mouth, and gives us the taste of revelation from the Divine splendour even in this life. The mixture of His spittle with clay is the mixture of supernatural grace, even the contemplation of Himself with our carnal knowledge, to the soul's enlightenment, and restoration of the human understanding from its original blindness.

9:8–17

8. The neighbours therefore, and they which before had seen him that he was blind, said, Is not this he that sat and begged?

9. Some said, This is he: others said, He is like him: but he said, I am he.

10. Therefore said they unto him, How were thine eyes opened?

11. He answered and said, A man that is called Jesus made clay, and anointed mine eyes, and said unto me, Go to the pool of Siloam, and wash: and I went and washed, and I received sight.

12. Then said they unto him, Where is he? He said, I know not.

13. They brought to the Pharisees him that aforetime was blind.

14. And it was the sabbath day when Jesus made the clay, and opened his eyes.

15. Then again the Pharisees also asked him how he had received his sight. He said unto them, He put clay upon mine eyes, and I washed, and do see.

16. Therefore said some of the Pharisees, This man is not of God, because he keepeth not the Sabbath day. Others said, How can a man that is a sinner do such miracles? And there was a division among them.

17. They say unto the blind man again, What sayest thou of him, that he hath opened thine eyes? He said, He is a prophet.

CHRYSTOSTOM. (Hom. lvii. s. 1.) The suddenness of the miracle made men incredulous: *The neighbours therefore, and they which had seen him that he was blind, said, Is not this he that sat and begged?* Wonderful clemency and condescension of God! Even the beggars He heals with so great considerateness: thus stopping the mouths of the Jews; in that He made not the great, illustrious, and noble, but the poorest and meanest, the objects of

His providence. Indeed He had come for the salvation of all. *Some said, This is he.* The blind man having been clearly recognised in the course of his long walk to the pool; the more so, as people's attention was drawn by the strangeness of the event; men could no longer say, *This is not he; Others said, Nay, but he is like him.*

AUGUSTINE. (Tr. xlv. 8.) His eyes being opened had altered his look. *But he said, I am he.* He spoke gratefully; a denial would have convicted Him of ingratitude.

CHRYSTOSTOM. (Hom. lvii. s. 2.) He was not ashamed of his former blindness, nor afraid of the fury of the people, nor averse to shew himself, and proclaim his Benefactor. *Therefore said they unto him, How were thine eyes opened? How they were, neither he nor any one knew: he only knew the fact; he could not explain it. He answered and said, A man that is called Jesus made clay, and anointed mine eyes.* Mark his exactness. He does not say how the clay was made; for he could not see that our Lord spat on the ground; he does not say what he does not know; but that He anointed him he could feel. *And said unto me, Go to the pool of Siloam, and wash.* This too he could declare from his own hearing; for he had heard our Lord converse with His disciples, and so knew His voice. Lastly, he shews how strictly he had obeyed our Lord. He adds, *And I went, and washed, and received sight.*

AUGUSTINE. (Tr. xlv. s. 8.) Lo, he is become a proclaimer of grace, an evangelist, and testifies to the Jews. That blind man testified, and the ungodly were vexed at the heart, because they had not in their heart what appeared upon his countenance. *Then said they unto him, Where is He?*

CHRYSTOSTOM. (Hom. lvii. 2.) This they said, because they were meditating His death, having already begun to conspire against Him. Christ did not appear in company with those whom He cured; having no desire for glory, or display. He always withdrew, after healing any one; in order that no suspicion might attach to the miracle. His withdrawal proved the absence of all connexion between Him and the healed; and therefore that the latter did not publish a false cure out of favour to Him. *He said, I know not.*

AUGUSTINE. (Tr. xlv. 8.) Here he is like one anointed, but unable yet to see: he preaches, and knows not what he preaches.

BEDE. Thus he represents the state of the catechumen, who believes in Jesus, but does not, strictly speaking, know Him, not being yet washed. It fell to the Pharisees to confirm or deny the miracle.

CHRYSTOSTOM. (Hom. lvii. 2.) The Jews, whom they asked, *Where is He?* were desirous of finding Him, in order to bring Him to the Pharisees; but, as they could not find Him, they bring the blind man. *They brought to the Pharisees him that aforetime was blind;* i. e. that they might examine him still more closely. The Evangelist adds, *And it was the sabbath day when Jesus made the clay, and opened his eyes;* in order to expose their real design, which was to accuse Him of a departure from the law, and thus detract from the miracle: as appears from what follows, *Then again the Pharisees also asked him how he had received his sight.* But mark the firmness of the blind man. To tell the truth to the multitude before, from whom he was in no danger, was not so great a matter: but it is remarkable, now that the danger is so much greater, to find him disavowing nothing, and not contradicting any thing that he said before: *He said unto them, He put clay upon mine eyes, and I washed, and do see.* He is more brief this time, as his interrogators were already informed of the matter: not mentioning the name of Jesus, nor His saying, *Go, and wash;* but simply, *He put clay upon mine eyes, and I washed, and do see;* the very contrary answer to what they wanted. They wanted a disavowal, and they receive a confirmation of the story.

Therefore said some of the Pharisees.

AUGUSTINE. (Tr. xlv. 9.) *Some*, not all: for some were already anointed. But they, who neither saw, nor were anointed, said, *This man is not of God, because he keepeth not the sabbath day.* Rather He kept it, in that He was without sin; for to observe the sabbath spiritually, is to have no sin. And this God admonishes us of, when He enjoins the sabbath, saying, *In it thou shall do no servile work.* (Exod. 20:10) What servile work is, our Lord tells us above, *Whosoever committeth sin, is the servant of sin.* (c. 8:34) They observed the sabbath carnally, transgressed it spiritually.

CHRYSTOSTOM. (Hom. lvii. 2.) Passing over the miracle in silence, they give all the prominence they can to the supposed transgression; not charging Him with healing on the sabbath, but with not keeping the sabbath. *Others said, How can a man that is a sinner do such miracles?* They were impressed by His miracles, but only in a weak and unsettled way. For whereas such might have shewn them, that the sabbath was not broken; they had not yet any idea that He was God, and therefore did not know that it was the Lord of the sabbath who had worked the miracle. Nor did any of them dare to say openly what his sentiments were, but spoke ambiguously; one, because he thought the fact itself improbable; another, from his love of station. It follows, *And there was a division among them.* That is, the people were divided first, and then the rulers.

AUGUSTINE. (Tr. xlv. 4, 5) It was Christ, who divided the day into light and darkness.

CHRYSTOSTOM. (Hom. lviii. 1.) Those who said, Can a man that is a sinner do such miracles? wishing to stop the others' mouths, make the object of our Lord's goodness again come forward; but without appearing to take part with Him themselves: *They say unto the blind man again, What sayest thou of Him, that He hath opened thine eyes?*

THEOPHYLACT. See with what good intent they put the question. They do not say, What sayest thou of Him that keepeth not the sabbath, but mention the miracle, *that He hath opened thine eyes*; meaning it would seem, to draw out the healed man himself; He hath benefited them, they seem to say, and thou oughtest to preach Him.

AUGUSTINE. (Tr. xlv. 9.) Or they sought how they could throw reproach upon the man, and cast him out of their synagogue. He declares however openly what he thinks: *He said, He is a Prophet.* Not being anointed yet in heart, he could not confess the Son of God; nevertheless, he is not wrong in what he says: for our Lord Himself says of Himself, *A prophet is not without honour, save in his own country.* (Luke 4:24)

18. But the Jews did not believe concerning him, that he had been blind, and received his sight, until they called the parents of him that had received his sight.

19. And they asked them, saying, Is this your son, who ye say was born blind? how then doth he now see?

20. His parents answered them and said, We know that this is our son, and that he was born blind:

21. But by what means he now seeth, we know not; or who hath opened his eyes, we know not: he is of age; ask him: he shall speak for himself.

22. These words spake his parents, because they feared the Jews: for the Jews had agreed already, that if any man did confess that he was Christ, he should be put out of the synagogue.

23. Therefore said his parents, He is of age; ask him.

CHRYSTOSTOM. (Hom. lviii. 1.) The Pharisees being unable, by intimidation, to deter the blind man from publicly proclaiming his Benefactor, try to nullify the miracle through the parents: *But the Jews did not believe concerning him, that he had been blind, and received his sight, until they had called the parents of him that had received his sight.*

AUGUSTINE. (Tr. xliv. s. 10.) i. e. had been blind, and now saw.

CHRYSTOSTOM. (Hom. lviii. 3.) But it is the nature of truth, to be strengthened by the very snares that are laid against it. A lie is its own antagonist, and by its attempts to injure the truth, sets it off to greater advantage: as is the case now. For the argument which might otherwise have been urged, that the neighbours knew nothing for certain, but spoke from a mere resemblance, is cut off by introduction of the parents, who could of course testify to their own son. Having brought these before the assembly, they interrogate them with great sharpness, saying, *Is this your son*, (they say not, who was born blind, but) *who ye say was born blind? Say*. Why what father is there, that would say such things of a son, if they were not true? Why not say at once, Whom ye made blind? They try two

ways of making them deny the miracle: by saying, *Who ye say was born blind*, and by adding, *How then doth he now see?*

THEOPHYLACT. Either, say they, it is not true that he now sees, or it is untrue that he was blind before: but it is evident that he now sees; therefore it is not true that he was born blind.

CHRYSTOSTOM. (Hom. lviii. 2.) Three things then being asked,—if he were their son, if he had been blind and how he saw,—they acknowledge two of them: *His parents answered them and said, We know that this is our son, and that he was born blind*. But the third they refuse to speak to: *But by what means he now seeth, we know not*. The enquiry in this way ends in confirming the truth of the miracle, by making it rest upon the incontrovertible evidence of the confession of the healed person himself; *He is of age, they say, ask him; he can speak for himself*.

AUGUSTINE. (Tr. xlv. 10.) As if to say, We might justly be compelled to speak for an infant, that could not speak for itself: but he, though blind from his birth, has been always able to speak.

CHRYSTOSTOM. (Hom. lvii. 2.) What sort of gratitude is this in the parents; concealing what they knew, from fear of the Jews? as we are next told; *These words spake his parents, because they feared the Jews*. And then the Evangelist mentions again what the intentions and dispositions of the Jews were: *For the Jews had agreed already, that if any man did confess that He was Christ, he should be put out of the synagogue*.

AUGUSTINE. (Tr. xlv. 10.) It was no disadvantage to be put out of the synagogue: whom they cast out, Christ took in.

Therefore said his parents, He is of age, ask him.

ALCUIN. The Evangelist shews that it was not from ignorance, but fear, that they gave this answer.

THEOPHYLACT. For they were fainthearted; not like their son, that intrepid witness to the truth, the eyes of whose understanding had been enlightened by God.

9:24–34

24. Then again called they the man that was blind, and said unto him, Give God the praise: we know that this man is a sinner.

25. He answered and said, Whether he be a sinner or no, I know not: one thing I know, that, whereas I was blind, now I see.

26. Then said they to him again, What did he to thee? how opened he thine eyes?

27. He answered them, I have told you already, and ye did not hear: wherefore would ye hear it again? will ye also be his disciples?

28. Then they reviled him, and said, Thou art his disciple; but we are Moses' disciples.

29. We know that God spake unto Moses: as for this fellow, we know not from whence he is.

30. The man answered and said unto them, Why herein is a marvellous thing, that ye know not from whence he is, and yet he hath opened mine eyes.

31. Now we know that God heareth not sinners: but if any man be a worshipper of God, and doeth his will, him he heareth.

32. Since the world began was it not heard that any man opened the eyes of one that was born blind.

33. If this man were not of God, he could do nothing.

34. They answered and said unto him, Thou wast altogether born in sins, and dost thou teach us? And they cast him out.

CHRYSOSTOM. (Hom. lviii. 2.) The parents having referred the Pharisees to the healed man himself, they summon him a second time: *Then again called they the man that was blind*. They do not openly say now, Deny that Christ has healed thee, but conceal their object under the pretence of

religion: *Give God the praise*, i. e. confess that this man has had nothing to do with the work.

AUGUSTINE. (Tr. xlv. s. 11.) Deny that thou hast received the benefit. This is not to give God the glory, but rather to blaspheme Him.

ALCUIN. They wished him to give glory to God, by calling Christ a sinner, as they did: *We know that this man is a sinner*.

CHRYSOSTOM. (Hom. lviii. 2.) Why then did ye not convict Him, when He said above, *Which of you convinceth Me of sin?* (c. 8:46)

ALCUIN. The man, that he might neither expose himself to calumny, nor at the same time conceal the truth, answers not that he knew Him to be righteous, but, *Whether He be a sinner or no, I know not*.

CHRYSOSTOM. (Hom. lviii. 2.) But how comes this, *whether He be a sinner, I know not*, from one who had said, *He is a Prophet?* did the blind fear? far from it: he only thought that our Lord's defence lay in the witness of the fact, more than in another's pleading. And he gives weight to his reply by the mention of the benefit he had received: *One thing I know, that, whereas I was blind, now I see*: as if to say, I say nothing as to whether He is a sinner; but only repeat what I know for certain. So being unable to overturn the fact itself of the miracle, they fall back upon former arguments, and enquire the manner of the cure: just as dogs in hunting pursue wherever the scent takes them: *Then said they to him again, What did He do to thee? How opened He thine eyes?* i. e. was it by any charm? For they do not say, *How didst thou see?* but, *How opened He thine eyes?* to give the man an opportunity of detracting from the operation. So long now as the matter wanted examining, the blind man answers gently and quietly; but, the victory being gained, he grows bolder: *He answered them, I have told you already, and ye did not hear: wherefore would ye hear it again?* i. e. Ye do not attend to what is said, and therefore I will no longer answer you vain questions, put for the sake of cavil, not to gain knowledge: *Will ye also be His disciples?*

AUGUSTINE. (Tr. xlv. s. 11.) *Will ye also?* i. e. I am already, do ye wish to be? I see now, but do not envy (*video, non invideo*). He says this in

indignation at the obstinacy of the Jews; not tolerating blindness, now that he is no longer blind himself.

CHRYSTOM. (Hom. lviii. 2.) As then truth is strength, so falsehood is weakness: truth elevates and ennobles whomever it takes up, however mean before: falsehood brings even the strong to weakness and contempt.

Then they reviled him, and said, Thou art His disciple.

AUGUSTINE. (Tr. xlv. 12.) A malediction only in the intention of the speakers, not in the words themselves. May such a malediction (ἐλοιδόρησαν, maledixerunt, Vulg.) be upon us, and upon our children! It follows: *But we are Moses' disciples. We know that God spake unto Moses.* But ye should have known, that our Lord was prophesied of by Moses, after hearing what He said, *Had ye believed Moses, ye would have believed Me, for he wrote of Me.* (c. 5:46) Do ye follow then a servant, and turn your back on the Lord? Even so, for it follows: *As for this fellow, we know not whence He is.*

CHRYSTOM. (Hom. lviii. s. 3.) Ye think sight less evidence than hearing; for what ye say, ye know, is what ye have heard from your fathers. But is not He more worthy of belief, who has certified that He comes from God, by miracles which ye have not heard only, but seen? So argues the blind man: *The man answered and said, Why herein is a marvellous thing, that ye know not whence He is, and yet He hath opened mine eyes.* He brings in the miracle every where, as evidence which they could not invalidate: and, inasmuch as they had said that a man that was a sinner could not do such miracles, he turns their own words against them; *Now we know that God heareth not sinners;* as if to say, I quite agree with you in this opinion.

AUGUSTINE. (Tr. xlv. s. 13.) As yet however He speaks as one but just anointed¹, for God hears sinners too. Else in vain would the publican cry, *God be merciful to me a sinner.* (Luke 18:13) By that confession he obtained² justification, as the blind man had his sight.

THEOPHYLACT. Or, that God heareth not sinners, means, that God does not enable sinners to work miracles. When sinners however implore pardon

for their offences, they are translated from the rank of sinners to that of penitents.

CHRYSOSTOM. (Hom. lviii. 3.) Observe then, when he said above, *Whether He be a sinner, I know not*, it was not that he spoke in doubt; for here he not only acquits him of all sin, but holds him up as one well pleasing to God: *But if any man be a worshipper of God, and doeth His will, him He heareth*. It is not enough to know God, we must do His will. Then he extols His deed: *Since the world began, was it not heard that any man opened the eyes of one that was born blind*: as if to say, If ye confess that God heareth not sinners; and this Man has worked a miracle, such an one, as no other man has; it is manifest that the virtue whereby He has wrought it, is more than human: *If this Man were not of God, He could do nothing*.

AUGUSTINE. (Tr. xlv. 13.) Freely, stedfastly, truly. For how could what our Lord did, be done by any other than God, or by disciples even, except when their Lord dwelt in them?

CHRYSOSTOM. (Hom. lviii. 3.) So then because speaking the truth he was in nothing confounded, when they should most have admired, they condemned him: *Thou wast altogether born in sins, and dost thou teach us?*

AUGUSTINE. (Tr. xlv. 14.) What meaneth *altogether*? That he was quite blind. Yet He who opened his eyes, also saves him altogether.

CHRYSOSTOM. (Hom. lviii. 3.) Or, *altogether*, that is to say, from thy birth thou art in sins. They reproach his blindness, and pronounce his sins to be the cause of it; most unreasonably. So long as they expected him to deny the miracle, they were willing to believe him, but now *they cast him out*.

AUGUSTINE. (Tr. xlv. 14.) It was they themselves who had made him teacher; themselves, who had asked him so many questions; and now they ungratefully cast him out for teaching.

BEDE. It is commonly the way with great persons to disdain learning any thing from their inferiors.

9:35–41

35. Jesus heard that they had cast him out; and when he had found him, he said unto him, Dost thou believe on the Son of God?

36. He answered and said, Who is he, Lord, that I might believe on him?

37. And Jesus said unto him, Thou hast both seen him, and it is he that talketh with thee.

38. And he said, Lord, I believe. And he worshipped him.

39. And Jesus said, For judgment I am come into this world, that they which see not might see; and that they which see might be made blind.

40. And some of the Pharisees which were with him heard these words, and said unto him, Are we blind also?

41. Jesus said unto them, If ye were blind, ye should have no sin: but now ye say, We see: therefore your sin remaineth.

CHRYSTOSTOM. (Hom. lix. 1.) Those who suffer for the truth's sake, and confession of Christ, come to greatest honour; as we see in the instance of the blind man. For the Jews cast him out of the temple, and the Lord of the temple found him; and received him as the judge doth the wrestler after his labours, and crowned him: *Jesus heard that they had cast him out; and when He had found him, He saith unto him, Dost thou believe on the Son of God?* The Evangelist makes it plain that Jesus came in order to say this to him. He asks him, however, not in ignorance, but wishing to reveal Himself to him, and to shew that He appreciated his faith; as if He said, The people have cast reproaches on Me, but I care not for them; one thing only I care for, that thou mayest believe. Better is he that doeth the will of God, than ten thousand of the wicked.

HILARY. (vi. de Trin. circa fin.) If any mere confession whatsoever of Christ were the perfection of faith, it would have been said, *Dost thou believe in Christ?* But inasmuch as all heretics would have had this name in their mouths, confessing Christ, and yet denying the Son, that which is true

of Christ alone, is required of our faith, viz. that we should believe in the Son of God. But what availeth it to believe on the Son of God as being a creature, when we are required to have faith in Christ, not as a creature of God, but as the Son of God.

CHRYSTOSTOM. (Hom. lix. 1.) But the blind man did not yet know Christ, for before he went to Christ he was blind, and after his cure, he was taken hold of by the Jews: *He answered and said, Who is He, Lord, that I might believe on Him?* The speech this of a longing and enquiring mind. He knows not who He is for whom he had contended so much; a proof to thee of his love of truth. The Lord however says not to him, I am He who healed thee; but uses a middle way of speaking, *Thou hast both seen Him.*

THEOPHYLACT. This He says to remind him of his cure, which had given him the power to see. And observe, He that speaks is born of Mary, and the Son is the Son of God, not two different Persons, according to the error of Nestorius: *And it is He that talketh with thee.*

AUGUSTINE. (Tr. xlv. 15.) First, He washes the face of his heart. Then, his heart's face being washed, and his conscience cleansed, he acknowledges Him as not only the Son of man, which he believed before, but as the Son of God, Who had taken flesh upon Him: *And he said, Lord, I believe. I believe*, is a small thing. Wouldest thou see what he believes of Him? *And falling down, he worshipped Him.* (Vulgate)

BEDE. An example to us, not to pray to God with uplifted neck, but prostrate upon earth, suppliantly to implore His mercy.

CHRYSTOSTOM. (Hom. lix. 1.) He adds the deed to the word, as a clear acknowledgment of His divine power. The Lord replies in a way to confirm His faith, and at the same time stirs up the minds of His followers: *And Jesus said, For judgment have I come into this world.*

AUGUSTINE. (Tr. xlv. 16, 17.) The day then was divided between light and darkness. So it is rightly added, *that they which see not, may see*; for He relieved men from darkness. But what is that which follows: *And that they which see might he made blind.* Hear what comes next. Some of the Pharisees were moved by these words: *And some of the Pharisees which*

were with Him heard these words, and said unto Him, *Are we blind also?* What had moved them were the words, *And that they which see might be made blind.* It follows; *Jesus saith unto them, If ye were blind, ye should have no sin;* i. e. If ye called yourselves blind, and ran to the physician. *But now ye say, We see; therefore your sin remaineth:* for in that saying, *We see,* ye seek not a physician, ye shall remain in your blindness. This then which He has just before said, *I came, that they that see not might see;* i. e. they who confess they cannot see, and seek a physician, in order that they may see: and that they which see not may be made blind; i. e. they which think they can see, and seek not a physician, may remain in their blindness. This act of division He calls judgment, saying, *For judgment have I come into this world:* not that judgment by which He will judge quick and dead at the end of the world.

CHRYSTOSTOM. (Hom. lix. 1.) Or, *for judgment,* He saith; i. e. for greater punishment, shewing that they who condemned Him, were the very ones who were condemned. Respecting what He says, *that they which see not might see, and that they which see might be made blind;* it is the same which St. Paul says, *The Gentiles which followed not after righteousness, have attained to righteousness, even the righteousness which is of faith. But Israel, which followed after the law of righteousness, hath not attained to the law of righteousness.* (Rom. 9:30, 31)

THEOPHYLACT. As if to say, Lo, he that saw not from his birth, now sees both in body and soul; whereas they who seem to see, have had their understanding darkened.

CHRYSTOSTOM. (Hom. lix. 1.) For there is a twofold vision, and a twofold blindness; viz. that of sense, and that of the understanding. But they were intent only on sensible things, and were ashamed only of sensible blindness: wherefore He shews them that it would be better for them to be blind, than seeing so: *If ye were blind, ye should have no sin;* your punishment would be easier; *But now ye say, We see.*

THEOPHYLACT. Overlooking the miracle wrought on the blind man, ye deserve no pardon; since even visible miracles make no impression on you.

CHRYSTOSTOM. (Hom. lix. 1, 2.) What then they thought their great praise, He shews would turn to their punishment; and at the same time consoles him who had been afflicted with bodily blindness from his birth. For it is not without reason that the Evangelist says, *And some of the Pharisees which were with him, heard these words*; but that he may remind us that those were the very persons who had first withstood Christ, and then wished to stone Him. For there were some who only followed in appearance, and were easily changed to the contrary side.

THEOPHYLACT. Or, if ye were blind, i. e. ignorant of the Scriptures, your offence would be by no means so heavy a one, as erring out of ignorance: but now, seeing ye call yourselves wise and understanding in the law, your own selves condemn you.

CHAP. 10

10:1–5

1. Verily, verily, I say unto you, He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber.

2. But he that entereth in by the door is the shepherd of the sheep.

3. To him the porter openeth; and the sheep hear his voice: and he calleth his own sheep by name, and leadeth them out.

4. And when he putteth forth his own sheep, he goeth before them, and the sheep follow him: for they know his voice.

5. And a stranger will they not follow, but will flee from him: for they know not the voice of strangers.

CHRYSTOSTOM. (Hom. lix. 2.) Our Lord having reproached the Jews with blindness, they might have said, We are not blind, but we avoid Thee as a deceiver. Our Lord therefore gives the marks which distinguish a robber

and deceiver from a true shepherd. First come those of the deceiver and robber: *Verily, verily, I say unto you, He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber.* There is an allusion here to Antichrist, and to certain false Christs who had been, and were to be. The Scriptures He calls *the door*. They admit us to the knowledge of God, they protect the sheep, they shut out the wolves, they bar the entrance to heretics. He that useth not the Scriptures, but climbeth up some other way, i. e. some self-chosen¹, some unlawful way, is a thief. Climbeth up, He says, not, enters, as if it were a thief getting over a wall, and running all risks. *Some other way*, may refer too to the commandments and traditions of men which the Scribes taught, to the neglect of the Law. When our Lord further on calls Himself the Door, we need not be surprised. According to the office which He bears, He is in one place the Shepherd, in another the Sheep. In that He introduces us to the Father, He is the Door; in that He takes care of us, He is the Shepherd.

AUGUSTINE. (Tr. xlv. 2. et sq.) Or thus: Many go under the name of good men according to the standard of the world, and observe in some sort the commandments of the Law, who yet are not Christians. And these generally boast of themselves, as the Pharisees did; *Are we blind also?* But inasmuch as all that they do they do foolishly, without knowing to what end it tends, our Lord saith of them, *Verily, verily, I say unto you, He that entereth not by the door into the sheepfold, but climbeth up some other way, the name is a thief and a robber.* Let the Pagans then, the Jews, the Heretics, say, “We lead a good life;” if they enter not by the door, what availeth it? A good life only profiteth, as leading to life eternal. Indeed those cannot be said to lead a good life, who are either blindly ignorant of, or wilfully despise, the end of good living. No one can hope for eternal life, who knows not Christ, who is the life, and by that door enters into the fold. Whoso wisheth to enter into the sheepfold, let him enter by the door; let him preach Christ; let him seek Christ’s glory, not his own. Christ is a lowly door, and he who enters by this door must be lowly, if he would enter with his head whole. He that doth not humble, but exalt himself, who wishes to climb up over the wall, is exalted that he may fall. Such men generally try to persuade others that they may live well, and not be Christians. Thus they climb up by some other way, that they may rob and kill. They are thieves, because they call that their own, which is not; robbers, because that which they have stolen, they kill.

CHRYSTOSTOM. (Hom. lix. 2.) You have seen His description of a robber, now see that of the Shepherd: *But he that entereth in by the door is the shepherd of the sheep.*

AUGUSTINE. (de Verb. Dom. Serm. xlix) He enters by the door, who enters by Christ, who imitates the suffering of Christ, who is acquainted with the humility of Christ, so as to feel and know, that if God became man for us, man should not think himself God, but man. He who being man wishes to appear God, does not imitate Him, who being God, became man. Thou art bid to think less of thyself than thou art, but to know what thou art.

To Him the porter openeth.

CHRYSTOSTOM. (Hom. xlix. 2.) The porter perhaps is Moses; for to him the oracles of God were committed.

THEOPHYLACT. Or, the Holy Spirit is the porter, by whom the Scriptures are unlocked, and reveal the truth to us.

AUGUSTINE. (Tr. xlvi. 2.) Or, the porter is our Lord Himself; for there is much less difference between a door and a porter, than between a door and a shepherd. And He has called Himself both the door and the shepherd. Why then not the door and the porter? He opens Himself, i. e. reveals¹ Himself. If thou seek another person for porter, take the Holy Spirit, of whom our Lord below saith, *He will guide you into all truth.* (c. 16:13) The door is Christ, the Truth; who openeth the door, but He that *will guide you into all Truth*? Whomsoever thou understand here, beware that thou esteem not the porter greater than the door; for in our houses the porter ranks above the door, not the door above the porter.

CHRYSTOSTOM. (Hom. lix. 3. c. 7, 48.) As they had called Him a deceiver, and appealed to their own unbelief as the proof of it; (*Which of the rulers believeth on Him?*) He shews here that it was because they refused to hear Him, that they were put out of His flock. *The sheep hear His voice.* The Shepherd enters by the lawful door; and they who follow Him are His sheep; they who do not, voluntarily put themselves out of His flock.

And He calleth His own sheep by name.

AUGUSTINE. (Tr. xlv. 12.) He knew the names of the predestinated; as He saith to His disciples, *Rejoice that your names are written in heaven.* (Luke 19:14)

And leadeth them out.

CHRYSOSTOM. (Hom. lix. 2.) He led out the sheep, when He sent them not out of the reach of, but into the midst of, the wolves. There seems to be a secret allusion to the blind man. He called him out of the midst of the Jews; and he heard His voice.

AUGUSTINE. (Tr. xlv. 14.) And who is He who leads them out, but the Same who loosens the chain of their sins, that they may follow Him with free unfettered step?

GLOSS. *And when He putteth forth His own sheep, He goeth before them,* He leadeth them out from the darkness of ignorance into light, while He goeth before in the pillar of cloud, and fire.

CHRYSOSTOM. (Hom. lix. 2.) Shepherds always go behind their sheep; but He, on the contrary, goes before, to shew that He would lead all to the truth.

AUGUSTINE. (Tr. xlv. c. 14.) And who is this that goeth before the sheep, but He who *being raised from the dead, dieth no more;* (Rom. 6:9.) and who said, *Father, I will also that they, whom Thou hast given Me, be with Me where I am?* (Infra 17:24)

And the sheep follow Him, for they know His voice. And a stranger will they not follow, but will flee from him; for they know not the voice of strangers.

CHRYSOSTOM. (Hom. xlix. 3.) The strangers are Theudas, and Judas, and the false apostles who came after Christ. That He might not appear one of this number, He gives many marks of difference between Him and them. First, Christ brought men to Him by teaching them out of the Scriptures; they drew men from the Scriptures. Secondly, the obedience of the sheep; for men believed on Him, not only during His life, but after death: their followers ceased, as soon as they were gone.

THEOPHYLACT. He alludes to Antichrist, who shall deceive for a time, but lose all his followers when he dies.

AUGUSTINE. (Tr. xlv. 10. ct seq.) But here is a difficulty. Sometimes they who are not sheep hear Christ's voice; for Judas heard, who was a wolf. And sometimes the sheep hear Him not; for they who crucified Christ heard not; yet some of them were His sheep. You will say, While they did not hear, they were not sheep; the voice, when they heard it, changed them from wolves to sheep. Still I am disturbed by the Lord's rebuke to the shepherds in Ezekiel, *Neither have ye brought again that which strayed*. (Ezek. 34:4) He calls it a stray sheep, but yet a sheep all the while; though, if it strayed, it could not have heard the voice of the Shepherd, but the voice of a stranger. What I say then is this; *The Lord knoweth them that are His*. (2 Tim. 2:19) He knoweth the foreknown, he knoweth the predestinated. They are the sheep: for a time they know not themselves, but the Shepherd knows them; for many sheep are without the fold, many wolves within. He speaks then of the predestinated. And now the difficulty is solved. The sheep do hear the Shepherd's voice, and they only. When is that? It is when that voice saith, *He that endureth to the end shall be saved*. (Mat. 10:32) This speech His own hear, the alien hear not.

10:6

6. This parable spake Jesus unto them: but they understood not what things they were which he spake unto them.

AUGUSTINE. (ut sup.) Our Lord feedeth by plain words, exerciseth by obscure. For when two persons, one godly, the other ungodly, hear the words of the Gospel, and they happen to be such that neither can understand them; one says, What He saith is true and good, but we do not understand it: the other says, It is not worth attending to. The former, in faith, knocks, yea, and, if he continue to knock, it shall be opened unto him. The latter shall hear the words in Isaiah, *If ye will not believe, surely ye shall not be established*¹. (Isa. 7:9)

10:7–10

7. Then said Jesus unto them again, Verily, verily, I say unto you, I am the door of the sheep.

8. All that ever came before me are thieves and robbers: but the sheep did not hear them.

9. I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture.

10. The thief cometh not, but for to steal, and to kill, and to destroy: I am come that they might have life, and that they might have it more abundantly.

CHRYSTOSTOM. (Hom. lix. 3.) Our Lord, to waken the attention of the Jews, unfolds the meaning of what He has said; *Then said Jesus unto them again, Verily, verily, I say unto you, I am the door of the sheep.*

AUGUSTINE. (Tr. xlv. 8.) Lo, the very door which He had shut up, He openeth; He is the Door: let us enter, and let us enter with joy.

All that ever came before Me are thieves and robbers.

CHRYSTOSTOM. (Hom. lix. 3.) He saith not this of the Prophets, as the heretics think, but of Theudas, and Judas, and other agitators. So he adds in praise of the sheep, *The sheep heard them not*; but he no where praises those who disobeyed the prophets, but condemns them severely.

AUGUSTINE. (Tr. xlv. 8.) Understand, All that ever came at variance with Me. The Prophets were not at variance² with Him. They came with Him, who came with the Word of God, who spake the truth. He, the Word, the Truth, sent heralds before Him, but the hearts of those whom He sent were His own. They came with Him, inasmuch as He is always, though He assumed the flesh in time: *In the beginning was the Word*. His humble advent in the flesh was preceded by just men, who believed on Him as about to come, as we believe on Him come. The times are different, the faith is the same. Our faith knitteth together both those who believed that He was about to come, and those who believe that He has come. All that ever came at variance with Him were thieves and robbers; i. e. they came to

steal and to kill; *but the sheep did not hear them*. They had not Christ's voice; but were wanderers, dreamers, deceivers. Why He is the Door, He next explains, *I am the Door; by Me if any man enter in he shall be saved*.

ALCUIN. As if to say, The sheep hear not them, but Me they hear; for I am the Door, and whoever entereth by Me not falsely but in sincerity, shall by perseverance be saved.

THEOPHYLACT. The door admits the sheep into the pasture; *And shall go in and out, and find pasture*. What is this pasture, but the happiness to come, the rest to which our Lord brings us?

AUGUSTINE. (Tr. xlv. c. 15.) What is this, *shall go in and out*? To enter into the Church by Christ the Door, is a very good thing, but to go out of the Church is not. Going in must refer to inward cogitation; going out to outward action; as in the Psalm, *Man goeth forth to his work*. (Ps. 104:24)

THEOPHYLACT. Or, to *go in* is to watch over the inner man; to *go out*, (Colos. 3) to mortify the outward man, i. e. our members which are upon the earth. He that doth this shall find pasture in the life to come.

CHRYSOSTOM. (Hom. lix. 3.) Or, He refers to the Apostles who went in and out boldly; for they became the masters of the world, none could turn them out of their kingdom, and they found pasture.

AUGUSTINE. (Tr. xlv. 15.) But He Himself explains it more satisfactorily to me in what follows: *The thief cometh not, but for to steal, and for to kill: I am come that they might have life, and that they might have it more abundantly*. By going in they have life; i. e. by faith, which worketh by love; by which faith they go into the fold. *The just liveth¹ by faith*. And by going out they will *have it more abundantly*: (Heb. 10:38) i. e. when true believers die, they have life more abundantly, even a life which never ends. Though in this fold there is not wanting pasture, then they will find pasture, such as will satisfy them. *To-day shalt thou be with Me in paradise*. (Luke 23:43)

GREGORY. (super Ezek. Hom. xiii.) *Shall go in*, i. e. to faith: *shall go out*, i. e. to sight: *and find pasture*, i. e. in eternal fulness.

ALCUIN. *The thief cometh not but for to steal, and to kill.* As if He said, And well may the sheep not hear the voice of the thief; for he cometh not but for to steal: he usurpeth another's office, forming his followers not on Christ's precepts, but on his own. And therefore it follows, *and to kill*, i. e. by drawing them from the faith; *and to destroy*, i. e. by their eternal damnation.

CHRYSOSTOM. (Hom. lix. 1.) *The thief cometh not but for to steal, and to kill, and to destroy*; this was literally fulfilled in the case of those movers of sedition ^a, whose followers were nearly all destroyed; deprived by the thief even of this present life. But came, He saith, for the salvation of the sheep; *That they might have life, and that they might have it more abundantly*, in the kingdom of heaven. This is the third mark of difference between Himself, and the false prophets.

THEOPHYLACT. Mystically, the thief is the devil, steals by wicked thoughts, kills by the assent of the mind to them, and destroys by acts.

10:11–13

11. I am the good shepherd: the good shepherd giveth his life for the sheep.

12. But he that is an hireling, and not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and fleeth: and the wolf catcheth them, and scattereth the sheep.

13. The hireling fleeth, because he is an hireling, and careth not for the sheep.

AUGUSTINE. (Tr. xlvi. 1.) Our Lord has acquainted us with two things which were obscure before; first, that He is the Door; and now again, that He is the Shepherd: *I am the good Shepherd*. (c. xlvii. 1, 3). Above He said that the shepherd entered by the door. If He is the Door, how doth He enter by Himself? Just as He knows the Father by Himself, and we by Him; so He enters into the fold by Himself, and we by Him. We enter by the door, because we preach Christ; Christ preaches Himself. A light shews both other things, and itself too. (Tr. xlvi. 5). There is but one Shepherd. For

though the rulers of the Church, those who are her sons, and not hirelings, are shepherds, they are all members of that one Shepherd. (Tr. xlvii. 3). His office of Shepherd He hath permitted His members to bear. Peter is a shepherd, and all the other Apostles: all good Bishops are shepherds. But none of us calleth himself the door. He could not have added *good*, if there were not bad shepherds as well. They are thieves and robbers; or at least mercenaries.

GREGORY. (Hom. xiv. in Evang.) And He adds what that goodness (forma bonitatis) is, for our imitation: *The good Shepherd giveth His life for the sheep*. He did what He bade, He set the example of what He commanded: He laid down His life for the sheep, that He might convert His body and blood in our Sacrament, and feed with His flesh the sheep He had redeemed. A path is shewn us wherein to walk, despising death; a stamp is applied to us, and we must submit to the impression. Our first duty is to spend our outward possessions upon the sheep; our last, if it be necessary, is to sacrifice our life for the same sheep. Whoso doth not give his substance to the sheep, how can he lay down his life for them?

AUGUSTINE. (Tr. xlvii.) Christ was not the only one who did this. And yet if they who did it are members of Him, one and the same Christ did it always. He was able to do it without them; they were not without Him.

AUGUSTINE. (de Verb. Dom. Serm. 1) All these however were good shepherds, not because they shed their blood, but because they did it for the sheep. For they shed it not in pride, but in love. Should any among the heretics suffer trouble in consequence of their errors and iniquities, they forthwith boast of their martyrdom; that they may be the better able to steal under so fair a cloak: for they are in reality wolves. But not all who give their bodies to be burned, are to be thought to shed their blood for the sheep; rather against the sheep; for the Apostle saith, *Though I give my body to be burned, and have not charity, it profiteth me nothing*. (1 Cor. 13:3) And how hath he even the smallest charity, who does not love connexion (convictus) with Christians? to command which, our Lord did not mention many shepherds, but one, *I am the good Shepherd*.

CHRYSOSTOM. (Hom. lx. 5.) Our Lord shews here that He did not undergo His passion unwillingly; but for the salvation of the world. He then gives

the difference between the shepherd and the hireling: *But he that is an hireling, and not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and fleeth.*

GREGORY. (Hom. in Evang. xiv.) Some there are who love earthly possessions more than the sheep, and do not deserve the name of a shepherd. He who feeds the Lord's flock for the sake of temporal hire, and not for love, is an hireling, not a shepherd. An hireling is he who holds the place of shepherd, but seeketh not the gain of souls, who panteth after the good things of earth, and rejoices in the pride of station.

AUGUSTINE. (de Verb. Dom. Serm. xlix) He seeketh therefore in the Church, not God, but something else. If he sought God he would be chaste; for the soul hath but one lawful husband, God. Whoever seeketh from God any thing beside God, seeketh unchastely.

GREGORY. (Hom. in Evang. xiv.) But whether a man be a shepherd or an hireling, cannot be told for certain, except in a time of trial. In tranquil times, the hireling generally stands watch like the shepherd. But when the wolf comes, then every one shews with what spirit he stood watch over the flock.

AUGUSTINE. (de Verb. Dom. Serm. xlix.) The wolf is the devil, and they that follow him; according to' Matthew, *Which come to you in sheeps' clothing, but inwardly they are ravening wolves.* (Matt. 7:15)

AUGUSTINE. (Tr. xlvi. 8.) Lo, the wolf hath seized a sheep by the throat, the devil hath enticed a man into adultery. The sinner must be excommunicated. But if he is excommunicated, he will be an enemy, he will plot, he will do as much harm as he can. Wherefore thou art silent, thou dost not censure, thou hast seen the wolf coming, and fled. Thy body has stood, thy mind has fled. For as joy is relaxation, sorrow contraction, desire a reaching forward of the mind; so fear is the flight of the mind.

GREGORY. (Hom. in Evang. xiv.) The wolf too cometh upon the sheep, whenever any spoiler and unjust person oppresses the humble believers. And he who seems to be shepherd, but leaves the sheep and flees, is he who dares not to resist his violence, from fear of danger to himself. He flees not

by changing place, but by withholding consolation from his flock. The hireling is inflamed with no zeal against this injustice. He only looks to outward comforts, and overlooks the internal suffering of his flock. *The hireling fleeth, because he is an hireling, and careth not for the sheep.* The only reason that the hireling fleeth, is *because he is an hireling*; as if to say, He cannot stand at the approach of danger, who doth not love the sheep that he is set over, but seeketh earthly gain. Such an one dares not face danger, for fear he should lose what he so much loves.

AUGUSTINE. (Tr. xlvi. 7.) But if the Apostles were shepherds, not hirelings, why did they flee in persecution? And why did our Lord say, *When they persecute you in this city, flee ye into another?* (Mat. 10:23) Let us knock, then will come one, who will explain.

AUGUSTINE. (ad Honor. Ep. clxxx.) A servant of Christ, and minister of His Word and Sacraments, may flee from city to city, when he is specially aimed at by the persecutors, apart from his brethren; so that his flight does not leave the Church destitute. But when all, i. e. Bishops, Clerics, and Laics, are in danger in common, let not those who need assistance be deserted by those who should give it. Let all flee together if they can, to some place of security; but, if any are obliged to stay, let them not be forsaken by those who are bound to minister to their spiritual wants. Then, under pressing persecution, may Christ's ministers flee from the place where they are, when none of Christ's people remain to be ministered to, or when that ministry may be fulfilled by others who have not the same cause for flight. But when the people stay, and the ministers flee, and the ministry ceases, what is this but a damnable flight of hirelings, who care not for the sheep?

AUGUSTINE. (Tr. xlvi. 1.) On the good side are the door, the porter, the shepherd, and the sheep; on the bad, the thieves, the robbers, the hirelings, the wolf.

AUGUSTINE. (de Verb. Dom. s. xlix) We must love the shepherd, beware of the wolf, tolerate the hireling. For the hireling is useful so long as he sees not the wolf, the thief, and the robber. When he sees them, he flees.

AUGUSTINE. (Tr. xlv. 5.) Indeed he would not be an hireling, did he not receive wages from the hirer. (c. 6). Sons wait patiently for the eternal inheritance of their father; the hireling looks eagerly for the temporal wages from his hirer; and yet the tongues of both speak abroad the glory of Christ. The hireling hurteth, in that he doeth wrong, not in that he speaketh right: the grape bunch hangeth amid thorns; pluck the grape, avoid the thorn. Many that seek temporal advantages in the Church, preach Christ, and through them Christ's voice is heard; and the sheep follow not the hireling, but the voice of the Shepherd heard through the hireling.

10:14–21

14. I am the good shepherd, and know my sheep, and am known of mine.

15. As the Father knoweth me, even so know I the Father: and I lay down my life for the sheep.

16. And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd.

17. Therefore doth my Father love me, because I lay down my life, that I might take it again.

18. No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again. This commandment have I received of my Father.

19. There was a division therefore again among the Jews for these sayings.

20. And many of them said, He hath a devil, and is mad; why hear ye him?

21. Others said, These are not the words of him that hath a devil. Can a devil open the eyes of the blind?

CHRYSTOSTOM. (Hom. lx. 1.) Two evil persons have been mentioned, one that kills, and robs the sheep, another that doth not hinder: the one standing for those movers of seditions; the other for the rulers of the Jews, who did not take care of the sheep committed to them. Christ distinguishes Himself from both; from the one who came to do hurt by saying, *I am come that they might have life*; from those who overlook the rapine of the wolves, by saying that He giveth His life for the sheep. Wherefore He saith again, as He said before, *I am the good Shepherd*. And as He had said above that the sheep heard the voice of the Shepherd and followed Him, that no one might have occasion to ask, What sayest Thou then of those that believe not? He adds, *And I know My sheep, and am known of Mine*. (Rom. 11:12) As Paul too saith, *God hath not cast away His people, whom He foreknew*.

GREGORY. (Hom. in Evang. xiv.) As if He said, I love My sheep, and they love and follow Me. For he who loves not the truth, is as yet very far from knowing it.

THEOPHYLACT. Hence the difference of the hireling and the Shepherd. The hireling does not know his sheep, because he sees them so little. The Shepherd knows His sheep, because He is so attractive to them.

CHRYSTOSTOM. (Hom. lx. 1.) Then that thou mayest not attribute to the Shepherd and the sheep the same measure of knowledge, He adds, *As the Father knoweth Me, even so know I the Father*: i. e. I know Him as certainly as He knoweth Me. This then is a case of like knowledge, the other is not; as He saith, *No man knoweth who the Son is, but the Father*. (Luke 10:23)

GREGORY. (Hom. in Evang. xiv.) *And I lay down My life for My sheep*. As if to say, This is why I know My Father, and am known by the Father, because I lay down My life for My sheep; i. e. by My love for My sheep, I shew how much I love My Father.

CHRYSTOSTOM. (Hom. lx. 1.) He gives it too as a proof of His authority. In the same way the Apostle maintains his own commission in opposition to the false Apostles, by enumerating his dangers and sufferings.

THEOPHYLACT. For the deceivers did not expose their lives for the sheep, but, like hirelings, deserted their followers. Our Lord, on the other hand, protected His disciples: *Let these go their way.* (infr. 18:8)

GREGORY. (Hom. xiv.) But as He came to redeem not only the Jews, but the Gentiles, He adds, *And other sheep I have, which are not of this fold.*

AUGUSTINE. (de Verb. Dom. s. 1) The sheep hitherto spoken of are those of the stock of Israel according to the flesh. But there were others of the stock of Israel, according to faith, Gentiles, who were as yet out of the fold; predestinated, but not yet gathered together. *They are not of this fold,* because they are not of the race of Israel, but they will be of this fold: *Them also I must bring.*

CHRYSOSTOM. (Hom. lx. 2.) What wonder that these should hear My voice, and follow Me, when others are waiting to do the same. Both these flocks are dispersed, and without shepherds; for it follows, *And they shall hear My voice.* And then He foretells their future union: *And there shall be one fold and one Shepherd.*

GREGORY. (Hom. Evang. xiv.) Of two flocks He maketh one fold, uniting the Jews and Gentiles in His faith.

THEOPHYLACT. For there is one sign of baptism for all, and one Shepherd, even the Word of God. Let the Manichean mark; there is but one fold and one Shepherd set forth both in the Old and New Testaments.

AUGUSTINE. (Tr. xlvii. 4.) What does He mean then when He says, *I am not sent but unto the lost sheep of the house of Israel?* Only, that whereas He manifested Himself personally to the Jews, He did not go Himself to the Gentiles, but sent others.

CHRYSOSTOM. (Hom. lx.) The word *must* here (*I must bring*) does not signify necessity, but only that the thing would take place. *Therefore doth My Father love Me, because I lay down My life, that I might take it again.* They had called Him an alien from His Father.

AUGUSTINE. (Tr. xlvii. 7.) i. e. Because I die, to rise again. There is great force in, *I lay down*. Let not the Jews, He says, boast; rage they may, but if I should not choose to lay down My life, what will they do by raging?

THEOPHYLACT. The Father does not bestow His love on the Son as a reward for the death He suffered in our behalf; but He loves Him, as beholding in the Begotten His own essence, whence proceeded such love for mankind.

CHRYSTOSTOM. (Hom. lx. 2.) Or He says, in condescension to our weakness, Though there were nothing else which made Me love you, this would, that ye are so loved by My Father, that, by dying for you, I shall win His love. Not that He was not loved by the Father before, or that we are the cause of such love. For the same purpose He shews that He does not come to His Passion unwillingly: *No man taketh it from Me, but I lay it down of Myself*.

AUGUSTINE. (iv. de Trin. c. xiii.) Wherein He shewed that His natural death was not the consequence of sin in Him, but of His own simple will, which was the why, the when, and the how: *I have power to lay it down*.

CHRYSTOSTOM. (Hom. lx. 2.) As they had often plotted to kill Him, He tells them their efforts will be useless, unless He is willing. I have such power over My own life, that no one can take it from Me, against My will. This is not true of men. We have not the power of laying down our own lives, except we put ourselves to death. Our Lord alone has this power. And this being true, it is true also that He can take it again when He pleases: *And I have power to take it again*: which words declare beyond a doubt a resurrection. That they might not think His death a sign that God had forsaken Him, He adds, *This commandment have I received from My Father*; i. e. to lay down My life, and take it again. By which we must not understand that He first waited to hear this commandment, and had to learn His work; He only shows that that work which He voluntarily undertook, was not against the Father's will.

THEOPHYLACT. He only means His perfect agreement with His Father.

ALCUIN. For the Word doth not receive a command by word, but containeth in Himself all the Father's commandments. When the Son is said to receive what He possesseth of Himself, His power is not lessened, but only His generation declared. The Father gave the Son every thing in begetting Him. He begat Him perfect.

THEOPHYLACT. After declaring Himself the Master of His own life and death, which was a lofty assumption, He makes a more humble confession; thus wonderfully uniting both characters; shewing that He was neither inferior to or a slave of the Father on the one hand, nor an antagonist on the other; but of the same power and will.

AUGUSTINE. (Tr. xlvii.) How doth our Lord lay down His own life? Christ is the Word, and man, i. e. in soul and body. Doth the Word lay down His life, and take it again; or doth the human soul, or doth the flesh? If it was the Word of God that laid down His soul¹ and took it again, that soul was at one time separated from the Word. But, though death separated the soul and body, death could not separate the Word and the soul. It is still more absurd to say that the soul laid down itself; if it could not be separated from the Word, how could it be from itself? The flesh therefore layeth down its life and taketh it again, not by its own power, but by the power of the Word which dwelleth in it. This refutes the Apollinarians, who say that Christ had not a human, rational soul.

ALCUIN. But the light shined in darkness, and the darkness comprehended it not. *There was a division among the Jews for these sayings. And many of them said, He hath a devil, and is mad.*

CHRYSTOSTOM. (Hom. lx. 3.) Because He spoke as one greater than man, they said He had a devil. But that He had not a devil, others proved from His works: *Others said, These are not the words of Him that hath a devil. Can a devil open the eyes of the blind?* As if to say, Not even the words themselves are those of one that hath a devil; but if the words do not convince you, be persuaded by the works. Our Lord having already given proof who He was by His works, was silent. They were unworthy of an answer. Indeed, as they disagreed amongst themselves, an answer was unnecessary. Their opposition only brought out, for our imitation, our Lord's gentleness, and long suffering.

ALCUIN. We have heard of the patience of God, and of salvation preached amid revilings. They obstinately preferred tempting Him to obeying Him.

10:22–30

22. And it was at Jerusalem the feast of the dedication, and it was winter.

23. And Jesus walked in the temple in Solomon's porch.

24. Then came the Jews round about him, and said unto him, How long dost thou make us to doubt? If thou be the Christ, tell us plainly,

25. Jesus answered them, I told you, and ye believed not: the works that I do in my Father's name, they bear witness of me.

26. But ye believe not, because ye are not of my sheep, as I said unto you.

27. My sheep hear my voice, and I know them, and they follow me.

28. And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand.

29. My Father, which gave them me, is greater than all; and no man is able to pluck them out of my Father's hand.

30. I and my Father are one.

AUGUSTINE. (Tract. xlvi. 2.) *And it was at Jerusalem the feast of the dedication.* Encænïa is the feast of the dedication of the temple; from the Greek word καινὸν, signifying new. The dedication of any thing new was called encænïa.

CHRYSOSTOM. (Hom. lxi. 1.) It was the feast of the dedication of the temple, after the return from the Babylonish captivity.

ALCUIN. Or, it was in memory of the dedication under Judas Maccabeus. The first dedication was that of Solomon in the autumn; the second that of

Zorobabel, and the priest Jesus in the spring. This was in winter time.

BEDE. Judas Maccabeus instituted an annual commemoration of this dedication.

THEOPHYLACT. The Evangelist mentions the time of winter, to shew that it was near His passion. He suffered in the following spring; for which reason He took up His abode at Jerusalem.

GREGORY. (i. Mor. e. 11.) Or because the season of cold was in keeping with the cold malicious hearts of the Jews.

CHRYSOSTOM. (Hom. lxi. 1.) Christ was present with much zeal at this feast, and thenceforth stayed^l in Judæa; His passion being now at hand. *And Jesus walked in the temple in Solomon's porch.*

ALCUIN. It is called Solomon's porch, because Solomon went to pray there. The porches of a temple are usually named after the temple. If the Son of God walked in a temple where the flesh of brute animals was offered up, how much more will He delight to visit our house of prayer, in which His own flesh and blood are consecrated?

THEOPHYLACT. Be thou also careful, in the winter time, i. e. while yet in this stormy wicked world, to celebrate the dedication of thy spiritual temple, by ever renewing thyself, ever rising upward in heart. Then will Jesus be present with thee in Solomon's porch, and give thee safety under His covering. (τῇ σκέπῃ αὐτοῦ) But in another life no man will be able to dedicate Himself.

AUGUSTINE. (Tract. xlvi. 3.) The Jews cold in love, burning in their malevolence, approached Him not to honour, but persecute. *Then came the Jews round about Him, and said unto Him, How long dost Thou make us to doubt? If Thou be the Christ, tell us plainly.* They did not want to know the truth, but only to find ground of accusation.

CHRYSOSTOM. (Hom. lxi.) Being able to find no fault with His works, they tried to catch Him in His words. And mark their perversity. When He instructs by His discourse, they say, *What sign shewest Thou?* When He

demonstrates by His works, they say, *If Thou be the Christ, tell us plainly*. Either way they are determined to oppose Him. There is great malice in that speech, *Tell us plainly*. He had spoken plainly¹, when up at the feasts, and had hid nothing. They preface however with flattery: *How long dost Thou make us² to doubt?* as if they were anxious to know the truth, but really only meaning to provoke Him to say something that they might lay hold of.

ALCUIN. They accuse Him of keeping their minds in suspense and uncertainty, who had come to save their souls ^a.

AUGUSTINE. (Tract. xlviii.) They wanted our Lord to say, *I am the Christ*. Perhaps, as they had human notions of the Messiah, having failed to discern His divinity in the Prophets, they wanted Christ to confess Himself the Messiah, of the seed of David; that they might accuse Him of aspiring to the regal power.

ALCUIN. And thus they intended to give Him into the hands of the Proconsul for punishment, as an usurper against the emperor. Our Lord so managed His reply as to stop the mouths of His calumniators, open those of the believers; and to those who enquired of Him as a man, reveal the mysteries of His divinity: *Jesus answered them, I told you, and ye believed not; the works that I do in My Father's name, they bear witness of Me*.

CHRYSOSTOM. (Hom. lxi. 2.) He reproves their malice, for pretending that a single word would convince them, whom so many words had not. If you do not believe My works, He says, how will you believe My words? And He adds why they do not believe: *But ye believe not, because ye are not of My sheep*.

AUGUSTINE. (Tract. xlviii. c. 4.) He saw that they were persons predestinated to eternal death, and not those for whom He had bought eternal life, at the price of His blood. The sheep believe, and follow the Shepherd.

THEOPHYLACT. After He had said, *Ye are not of My sheep*, He exhorts them to become such: *My sheep hear My voice*.

ALCUIN. i. e. Obey My precepts from the heart. *And I know them, and they follow Me*, here by walking in gentleness and innocence, hereafter by entering the joys of eternal life: *And I give unto them eternal life*.

AUGUSTINE. (Tract. xlviii. 5, 6.) This is the *pasture* of which He spoke before: *And shall find pasture*. Eternal life is called a goodly pasture: the grass thereof withereth not, all is spread with verdure. But these cavillers thought only of this present life. *And they shall not perish eternally*; (οὐ μὴ ἀπόλλυνται εἰς τὸν αἰῶνα) as if to say, Ye shall perish eternally, *because ye are not of My sheep*.

THEOPHYLACT. But how then did Judas perish? Because he did not continue to the end. Christ speaks of them who persevere. If any sheep is separated from the flock, and wanders from the Shepherd, it incurs danger immediately.

AUGUSTINE. (Tract. xlviii. 6.) And He adds why they do not perish: *Neither shall any man pluck them out of My hand*. (2 Tim. 2:19) Of those sheep of which it is said, *The Lord knoweth them that are His*, the wolf robbeth none, the thief taketh none, the robber killeth none. Christ is confident of their safety; and He knows what He gave up for them.

HILARY. (de Trin. vii. c. 22.) This is the speech of conscious power. Yet to shew, that though of the Divine nature He hath His nativity from God, He adds, *My Father which gave Me them is greater than all*. He does not conceal His birth from the Father, but proclaims it. For that which He received from the Father, He received in that He was born from Him. He received it in the birth itself, not after it; though He was born when He received it.

AUGUSTINE. (Tract. xlviii.) The Son, born from ever lasting of the Father, God from God, has not equality with the Father by growth, but by birth. This is that greater than all which the Father gave Him ^b; viz. to be His Word, to be His Only-Begotten Son, to be the brightness of His light. Wherefore no man taketh His sheep out of His hand, any more than from His Father's hand: *And no man is able to pluck them out of My Father's hand*. If by hand we understand power, the power of the Father and the Son is one, even as Their divinity is one. If we understand the Son, the Son is

the hand of the Father, not in a bodily sense, as if God the Father had limbs, but as being He by Whom all things were made. Men often call other men hands, when they make use of them for any purpose. And sometimes a man's work is itself called his hand, because made by his hand; as when a man is said to know his own hand, when he recognises his own handwriting. In this place, however, *hand* signifies power. If we take it for Son, we shall be in danger of imagining that if the Father has a hand, and that hand is His Son, the Son must have a Son too.

HILARY. (vii. de Trin. c. 22.) The hand of the Son is spoken of as the hand of the Father, to let thee see, by a bodily representation, that both have the same nature, that the nature and virtue of the Father is in the Son also.

CHRYSOSTOM. (Hom. lxi.) Then that thou mayest not suppose that the Father's power protects the sheep, while He is Himself too weak to do so, He adds, *I and My Father are one*.

AUGUSTINE. (Tract. xxxvi. non occ.) Mark both those words, *one* and *are*, and thou wilt be delivered from Scylla and Charybdis. In that He says, *one* the Arian, in *we are* the Sabellian, is answered. There are both Father and Son. And if *one*, then there is no difference of persons between them.

AUGUSTINE. (vii. de Trin. c. 2.) *We are one*. What He is, that am I, in respect of essence, not of relation.

HILARY. (viii. de Trin. c. 5.) The heretics, since they cannot gainsay these words, endeavour by an impious lie to explain them away. They maintain that this unity is unanimity only; a unity of will, not of nature; i. e. that the two are one, not in that they *are* the same, but in that they will the same. But they are one, not by any economy merely, but by the nativity of the Son's nature, since there is no falling off of the Father's divinity in begetting Him. They are one whilst the sheep that are not plucked out of the Son's hand, are not plucked out of the Father's hand: whilst in Him working, the Father worketh; whilst He is in the Father, and the Father in Him. This unity, not creation but nativity, not will but power, not unanimity but nature accomplisheth. But we deny not therefore the unanimity of the Father and Son; for the heretics, because we refuse to admit concord in the place of unity, accuse us of making a disagreement between the Father and

Son. We deny not unanimity, but we place it on the ground of unity. The Father and Son are one in respect of nature, honour, and virtue: and the same nature cannot will different things.

10:31–38

31. Then the Jews took up stones again to stone him.

32. Jesus answered them, Many good works have I shewed you from my Father; for which of those works do ye stone me?

33. The Jews answered him, saying, For a good work we stone thee not; but for blasphemy; and because that thou, being a man, makest thyself God.

34. Jesus answered them, Is it not written in your law, I said, Ye are gods?

35. If he called them gods, unto whom the word of God came, and the scripture cannot be broken;

36. Say ye of him, whom the Father hath sanctified, and sent into the world, Thou blasphemest; because I said, I am the Son of God?

37. If I do not the works of my Father, believe me not.

38. But if I do, though ye believe not me, believe the works: that ye may know, and believe, that the Father is in me, and I in him.

AUGUSTINE. (Tract. xlviii. 8.) At this speech, *I and My Father are one*, the Jews could not restrain their rage, but ran to take up stones, after their hardhearted way: *Then the Jews took up stones again to stone Him.*

HILARY. (vii. de Trin. c. 23.) The heretics now, as unbelieving and rebellious against our Lord in heaven, shew their impious hatred by the stones, i. e. the words they cast at Him; as if they would drag Him down again from His throne to the cross.

THEOPHYLACT. Our Lord remonstrates with them; *Many good works have I shewed you from My Father*, shewing that they had no just reason for their anger.

ALCUIN. Healing of the sick, teaching, miracles. He shewed them of the Father, because He sought His Father's glory in all of them. *For which of these works do ye stone Me?* They confess, though reluctantly, the benefit they have received from Him, but charge Him at the same time with blasphemy, for asserting His equality with the Father; *For a good work we stone Thee not, but for blasphemy; and because that Thou, being a man, makest Thyself God.*

AUGUSTINE. (Tract. xlvi. 8.) This is their answer to the speech, *I and My Father are one*. Lo, the Jews understood what the Arians understand not. For they are angry for this very reason, that they could not conceive but that by saying, *I and My Father are one*, He meant the equality of the Father and the Son.

HILARY. (vii. de Trin. c. 23.) The Jew saith, *Thou being a man*, the Arian, Thou being a creature: but both say, *Thou makest Thyself God*. The Arian supposes a God of a new and different substance, a God of another kind, or not a God at all. He saith, Thou art not Son by birth, Thou art not God of truth; Thou art a superior creature.

CHRYSOSTOM. (Hom. lxi. 2.) Our Lord did not correct the Jews, as if they misunderstood His speech, but confirmed and defended it, in the very sense in which they had taken it. *Jesus answered them, Is it not written in your law,*

AUGUSTINE. (Tract. xlvi.) i. e. the Law given to you, *I have said, Ye are Gods?* (Ps. 82:6) God saith this by the Prophet in the Psalm. Our Lord calls all those Scriptures the Law generally, though elsewhere He spiritually distinguishes the Law from the Prophets. *On these two commandments hang all the Law and the Prophets.* (Matt. 22:40) In another place He makes a threefold division of the Scriptures; *All things must be fulfilled which were written in the Law of Moses, and in the Prophets, and in the Psalms concerning Me.* (Luke 24:44) Now He calls the Psalms the Law, and thus argues from them; *If he called them gods unto whom the word of*

God came, and the scripture cannot be broken, say ye of Him whom the Father hath sanctified, and sent into the world, Thou blasphemest, because I said, I am the Son of God?

HILARY. (vii. de Trin. c. 24.) Before proving that He and His Father are one, He answers the absurd and foolish charge brought against Him, that He being man made Himself God. When the Law applied this title to holy men, and the indelible word of God sanctioned this use of the incommunicable name, it could not be a crime in Him, even though He were man, to make Himself God. The Law called those who were mere men, gods; and if any man could bear the name religiously, and without arrogance, surely that man could, who was sanctified by the Father, in a sense in which none else is sanctified to the Sonship; as the blessed Paul saith, *Declared^l to be the Son of God with power, according to the Spirit of holiness*. (Rom. 1:4) For all this reply refers to Himself as man; the Son of God being also the Son of man.

AUGUSTINE. (Tract. xlviii.) Or *sanctified*, i. e. in begetting, gave Him holiness, begat Him holy. If men to whom the word of God came were called gods, much more the Word of God Himself is God. If men by partaking of the word of God were made gods, much more is the Word of which they partake, God.

THEOPHYLACT. Or, *sanctified*, i. e. set apart to be sacrificed for the world: a proof that He was God in a higher sense than the rest. To save the world is a divine work, not that of a man made divine by grace.

CHRYSOSTOM. (Hom. lxi.) Or, we must consider this a speech of humility, made to conciliate men. After it he leads them to higher things; *If I do not the works of My Father, believe Me not*; which is as much as to say, that He is not inferior to the Father. As they could not see His substance, He directs them to His works, as being like and equal to the Father's. For the equality of their works, proved the equality of their power.

HILARY. (vii. de Trin. 26.) What place hath adoption, or the mere conception of a name then, that we should not believe Him to be the Son of God by nature, when He tells us to believe Him to be the Son of God, because the Father's nature shewed itself in Him by His works? A creature

is not equal and like to God: no other nature has power comparable to the divine. He declares that He is carrying on not His own work, but the Father's, lest in the greatness of the works, the nativity of His nature be forgotten. And as under the sacrament¹ of the assumption of a human body in the womb of Mary, the Son of God was not discerned, this must be gathered from His work; *But if I do, though ye believe not Me, believe the works*. Why doth the sacrament of a human birth hinder the understanding of the divine, when the divine birth accomplishes all its work by aid of the human? Then He tells them what they should gather from His works; *That ye may know and believe, that the Father is in Me, and I in Him*. The same declaration again, *I am the Son of God: I and the Father are one*.

AUGUSTINE. (Tract. xlviii. 10.) The Son doth not say, *The Father is in Me, and I in Him*, in the sense in which men who think and act aright may say the like; meaning that they partake of God's grace, and are enlightened by His Spirit. The Only-begotten Son of God is in the Father, and the Father in Him, as an equal in an equal.

10:39–42

39. Therefore they sought again to take him: but he escaped out of their hand,

40. And went away again beyond Jordan into the place where John at first baptized; and there he abode.

41. And many resorted unto him, and said, John did no miracle: but all things that John spake of this man were true.

42. And many believed on him there.

BEDE. The Jews still persist in their madness; *Therefore they sought again to take Him*.

AUGUSTINE. (Tract. xlviii. 11.) To lay hold of Him, not by faith and the understanding, but with bloodthirsty violence. Do thou so lay hold of Him, that thou mayest have sure hold; they would fain have laid hold on Him, but they could not: for it follows, *But He escaped out of their hand*. They did

lay hold of Him with the hand of faith. It was no great matter for the Word to rescue His flesh from the hands of flesh.

CHRYSTOM. (Hom. lxi. 3.) Christ, after discoursing on some high truth, commonly retires immediately, to give time to the fury of people to abate, during His absence. Thus He did now: *He went away again beyond Jordan, into the place where John at first baptized.* He went there that He might recall to people's minds, what had gone on there; John's preaching and testimony to Himself.

BEDE. (non occ.) He was followed there by many: *And many resorted unto Him, and said, John did no miracle.*

AUGUSTINE. (Tract. xlvi. c. 12.) did not cast out devils, did not give sight to the blind, did not raise the dead.

CHRYSTOM. (Hom. lxi. 3.) Mark their reasoning, *John did no miracle*, but this Man did; wherefore He is the superior. But lest the absence of miracles should lessen the weight of John's testimony, they add, *But all things that John spake of this Man were true.* Though he did no miracle, yet every thing he said of Christ was true, whence they conclude, if John was to be believed, much more this Man, who has the evidence of miracles. Thus it follows, *And many believed on Him.*

AUGUSTINE. (Tract. xlvi. c. 12.) These laid hold of Him while abiding, not, like the Jews, when departing. Let us approach by the candle to the day. John is the candle, and gave testimony to the day.

THEOPHYLACT. We may observe that our Lord often brings out the people into solitary places, thus ridding them of the society of the unbelieving, for their furtherance in the faith: just as He led the people into the wilderness, when He gave them the old Law. Mystically, Christ departs from Jerusalem, i. e. from the Jewish people; and goes to a place where are springs of water, i. e. to the Gentile Church, that hath the waters of baptism. And many resort unto Him, passing over the Jordan, i. e. through baptism.

CHAP. 11

11:1–5

1. Now a certain man was sick, named Lazarus, of Bethany, the town of Mary and her sister Martha.

2. (It was that Mary which anointed the Lord with ointment, and wiped his feet with her hair, whose brother Lazarus was sick.)

3. Therefore his sisters sent unto him, saying, Lord, behold, he whom thou lovest is sick.

4. When Jesus heard that, he said, This sickness is not unto death, but for the glory of God, that the Son of God might be glorified thereby.

5. Now Jesus loved Martha, and her sister, and Lazarus.

BEDE. (non occ.) After our Lord had departed to the other side of Jordan, it happened that Lazarus fell sick: *A certain man was sick, named Lazarus, of Bethany*. In some copies the copulative conjunction precedes, to mark the connection with the words preceding. (ἤν δέ τις, *now a certain man*.) *Lazarus* signifies *helped*. Of all the dead which our Lord raised, he was most helped, for he had lain dead four days, when our Lord raised him to life.

AUGUSTINE. (Tr. xlix. 1.) The resurrection of Lazarus is more spoken of than any of our Lord's miracles. But if we bear in mind who He was who wrought this miracle, we shall feel not so much of wonder, as of delight. He who made the man, raised the man; and it is a greater thing to create a man, than to revive him. Lazarus was sick at Bethany, *the town of Mary and her sister Martha*. The place was near Jerusalem.

ALCUIN. And as there were many women of this name, He distinguishes her by her well-known act: *It was that Mary which anointed the Lord with ointment, and wiped His feet with her hair, whose brother Lazarus was sick*.

CHRYSTOSTOM. (Greg. Hom. lxii. 1.) First we are to observe that this was not the harlot mentioned in Luke, but an honest woman, who treated our Lord with marked reverence.

AUGUSTINE. (de Con. Ev. ii. lxxix.) John here confirms the passage in Luke (Luke 7:38), where this is said to have taken place in the house of one Simon a Pharisee: Mary had done this act therefore on a former occasion. That she did it again at Bethany is not mentioned in the narrative of Luke, but is in the other three Gospels.

AUGUSTINE. (de Verb. Dom. s. lii) A cruel sickness had seized Lazarus; a wasting fever was eating away the body of the wretched man day by day: his two sisters sat sorrowful at his bedside, grieving for the sick youth continually. They sent to Jesus: *Therefore his sisters sent unto Him, saying, Lord, behold he whom Thou lovest is sick.*

AUGUSTINE. (Tr. xlix. 5.) They did not say, Come and heal; they dared not say, Speak the word there, and it shall be done here; but only, *Behold, he whom Thou lovest is sick.* As if to say, It is enough that Thou know it, Thou art not one to love and then to desert whom Thou lovest.

CHRYSTOSTOM. (Hom. lxii. 1.) They hope to excite Christ's pity by these words, Whom as yet they thought to be a man only. Like the centurion and nobleman, they sent, not went, to Christ; partly from their great faith in Him, for they knew Him intimately, partly because their sorrow kept them at home.

THEOPHYLACT. And because they were women, and it did not become them to leave their home if they could help it. Great devotion and faith is expressed in these words, *Behold, he whom Thou lovest is sick.* Such was their idea of our Lord's power, that they were surprised, that one, whom He loved, could be seized with sickness.

AUGUSTINE. (Tr. xlix. 6.) *When Jesus heard that, He said, This sickness is not unto death.* For this death itself was not unto death, but to give occasion for a miracle; whereby men might be brought to believe in Christ, and so escape real death. It was *for the glory of God*, wherein observe that our Lord calls Himself God by implication, thus confounding those heretics

who say that the Son of God is not God. For the glory of what God? Hear what follows, *That the Son of God might be glorified thereby*, i. e. by that sickness.

CHRYSTOM. (Hom. lxii. 1.) *That* here signifies not the cause, but the event. The sickness sprang from natural causes, but He turned it to the glory of God.

Now Jesus loved Martha, and her sister, and Lazarus.

AUGUSTINE. (Tr. xlix. 7.) He is sick, they sorrowful, all beloved. Wherefore they had hope, for they were beloved by Him Who is the Comforter of the sorrowful, and the Healer of the sick.

CHRYSTOM. (Hom. lxii non occ. v. lxii. 3.) Wherein the Evangelist instructs us not to be sad, if sickness ever falls upon good men, and friends of God.

11:6–10

6. When he had heard therefore that he was sick, he abode two days still in the same place where he was.

7. Then after that saith he to his disciples, Let us go into Judæa again.

8. His disciples say unto him, Master, the Jews of late sought to stone thee; and goest thou thither again?

9. Jesus answered, Are there not twelve hours in the day? If any man walk in the day, he stumbleth not, because he seeth the light of this world.

10. But if a man walk in the night, he stumbleth, because there is no light in him.

ALCUIN. Our Lord heard of the sickness of Lazarus, but suffered four days to pass before He cured it; that the recovery might be a more wonderful one. *When He had heard therefore that he was sick, He abode two days still in the place where He was.*

CHRYSTOSTOM. (Hom. lxii. 1.) To give time for his death and burial, that they might say, *he stinketh*, and none doubt that it was death, and not a trance, from which he was raised.

Then after that saith He to His disciples, Let us go into Judæa again.

AUGUSTINE. (Tr. xlix. 7.) Where He had just escaped being stoned; for this was the cause of His leaving. He left indeed as man: He left in weakness, but He returns in power.

CHRYSTOSTOM. (Hom. lxii. 1.) He had not as yet told His disciples where He was going; but now He tells them, in order to prepare them beforehand, for they are in great alarm, when they hear of it: *His disciples say unto Him, Master, the Jews sought to stone Thee, and goest Thou thither again?* They feared both for Him, and for themselves; for they were not yet confirmed in faith.

AUGUSTINE. (Tr. xlix. 8.) When men presumed to give advice to God, disciples to their Master, our Lord rebuked them: *Jesus answered, Are there not twelve hours in the day?* He shewed Himself to be the day, by appointing twelve disciples: i. e. reckoning Matthias in the place of Judas, and passing over the latter altogether. The hours are lightened by the day; that by the preaching of the hours, the world may believe on the day. Follow Me then, saith our Lord, if ye wish not to stumble: *If any man walk in the day, he stumbleth not, because he seeth the light of this world: But if a man walk in the night he stumbleth, because there is no light in him.*

CHRYSTOSTOM. (Hom. lxii. 1.) As if to say, The upright need fear no evil: the wicked only have cause to fear. We have done nothing worthy of death, and therefore are in no danger. Or, If any one seeth this world's light, he is safe; much more he who is with Me.

THEOPHYLACT. Some understand the day to be the time preceding the Passion, the night to be the Passion. In this sense, *while it is day*, would mean, before My Passion; Ye will not stumble before My Passion, because the Jews will not persecute you; but when the night, i. e. My Passion, cometh, then shall ye be beset with darkness and difficulties.

11:11–16

11. These things said he: and after that he saith unto them, Our friend Lazarus sleepeth; but I go that I may awake him out of sleep.

12. Then said his disciples, Lord, if he sleep, he shall do well.

13. Howbeit Jesus spake of his death: but they thought that he had spoken of taking of rest in sleep.

14. Then said Jesus unto them plainly, Lazarus is dead.

15. And I am glad for your sakes I was not there, to the intent ye may believe; nevertheless let us go unto him.

16. Then said Thomas, which is called Didymus, unto his fellowdisciples, Let us also go, that we may die with him.

CHRYSTOSTOM. (Hom. lxii. 1.) After He has comforted His disciples in one way, He comforts them in another, by telling them that they were not going to Jerusalem, but to Bethany: *These things saith He: and after that He saith unto them, Our friend Lazarus sleepeth; but I go that I may awake him out of sleep:* as if to say, I am not going to dispute again with the Jews, but to awaken our friend. *Our friend*, He says, to shew how strongly they were bound to go.

AUGUSTINE. (Tr. xlix. c. 9.) It was really true that He was sleeping. To our Lord, he was sleeping; to men who could not raise him again, he was dead. Our Lord awoke him with as much ease from his grave, as thou awakest a sleeper from his bed. He calls him then asleep, with reference to His own power, as the Apostle saith, *But I would not have you to be ignorant, concerning them which are asleep.* (1 Thess. 4:13) *Asleep*, He says, because He is speaking of their resurrection which was to be. But as it matters to those who sleep and wake again daily, what they see in their sleep, some having pleasant dreams, others painful ones, so it is in death; every one sleeps and rises again with his own account. ^a

CHRYSTOSTOM. (Hom. lxii. 1.) The disciples however wished to prevent Him going to Judæa: *Then said His disciples, Lord, if he sleep, he shall do well.* Sleep is a good sign in sickness. And therefore if he sleep, say they, what need to go and awake him.

AUGUSTINE. (Tr. xlix. 11.) The disciples replied, as they understood Him: *Howbeit Jesus spake of his death; but they thought that He had spoken of taking rest in sleep.*

CHRYSTOSTOM. (Hom. lxii. 2.) But if any one say, that the disciples could not but have known that our Lord meant Lazarus's death, when He said, *that I may awake him;* because it would have been absurd to have gone such a distance merely to awake Lazarus out of sleep; we answer, that our Lord's words were a kind of enigma to the disciples, here as elsewhere often.

AUGUSTINE. (Tr. xlix. 11.) He then declares His meaning openly: *Then said Jesus unto them plainly, Lazarus is dead.*

CHRYSTOSTOM. (Hom. lxii. 2.) But He does not add here, *I go that I may awake him.* He did not wish to anticipate the miracle by talking of it; a hint to us to shun vain glory, and abstain from empty promises.

AUGUSTINE. (Tr. xlix. 11.) He had been sent for to restore Lazarus from sickness, not from death. But how could the death be hid from Him, into whose hands the soul of the dead had flown?

And I am glad for your sakes that I was not there, that ye might believe; i. e. seeing My marvellous power of knowing a thing I have neither seen nor heard. The disciples already believed in Him in consequence of His miracles; so that their faith had not now to begin, but only to increase. *That ye might believe,* means, believe more deeply, more firmly.

THEOPHYLACT. Some have understood this place thus. I rejoice, He says, for your sakes; for if I had been there, I should have only cured a sick man; which is but an inferior sign of power. But since in My absence he has died, ye will now see that I can raise even the dead putrefying body; and your faith will be strengthened.

CHRYSTOSTOM. (Hom. lxii. 2.) The disciples all dreaded the Jews; and especially Thomas; *Then said Thomas, which is called Didymus, unto his fellow-disciples, Let us also go, that we may die with him.* But he who was now the most weak and unbelieving of all the disciples, afterwards became stronger than any. And he who dared not go to Bethany, afterwards went over the whole earth, in the midst of those who wished his death, with a spirit indomitable.

BEDE. The disciples, checked by our Lord's answer to them, dared no longer oppose; and Thomas, more forward than the rest, says, *Let us also go that we may die with him.* What an appearance of firmness! He speaks as if he could really do what he said; unmindful, like Peter, of his frailty.

11:17–27

17. Then when Jesus came, he found that he had lain in the grave four days already.

18. Now Bethany was nigh unto Jerusalem, about fifteen furlongs off:

19. And many of the Jews came to Martha and Mary, to comfort them concerning their brother.

20. Then Martha, as soon as she heard that Jesus was coming, went and met him: but Mary sat still in the house.

21. Then said Martha unto Jesus, Lord, if thou hadst been here, my brother had not died.

22. But I know, that even now, whatsoever thou wilt ask of God, God will give it thee.

23. Jesus saith unto her, Thy brother shall rise again.

24. Martha saith unto him, I know that he shall rise again in the resurrection at the last day.

25. Jesus said unto her, I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live:

26. And whosoever liveth and believeth in me shall never die. Believest thou this?

27. She saith unto him, Yea, Lord: I believe that thou art the Christ, the Son of God, which should come into the world.

ALCUIN. Our Lord delayed His coming for four days, that the resurrection of Lazarus might be the more glorious: *Then when Jesus came, He found that He had lain in the grave four days already.*

CHRYSTOSTOM. (Hom. lxii. 2.) Our Lord had stayed two days, and the messenger had come the day before; the very day on which Lazarus died. This brings us to the fourth day.

AUGUSTINE. (Tract. xlix. 12.) Of the four days many things may be said. They refer to one thing, but one thing viewed in different ways. There is one day of death which the law of our birth brings upon us. Men transgress the natural law, and this is another day of death. The written law is given to men by the hands of Moses, and that is despised—a third day of death. The Gospel comes, and men transgress it—a fourth day of death. But Christ doth not disdain to awaken even these.

ALCUIN. The first sin was elation of heart, the second assent, the third act, the fourth habit.

Now Bethany was nigh unto Jerusalem, about fifteen furlongs off.

CHRYSTOSTOM. (Hom. lxii. 2.) Two miles. This is mentioned to account for so many coming from Jerusalem: *And many of the Jews came to Martha and Mary, to comfort them concerning their brother.* But how could the Jews be consoling the beloved of Christ, when they had resolved that whoever confessed Christ should be put out of the synagogue? Perhaps the extreme affliction of the sisters excited their sympathy; or they wished to shew respect for their rank. Or perhaps they who came were of the better

sort; as we find many of them believed. Their presence is mentioned to do away with all doubt of the real death of Lazarus.

BEDE. Our Lord had not yet entered the town, when Martha met Him: *Then Martha, as soon as she heard that Jesus was coming, went and met Him: but Mary sat still in the house.*

CHRYSOSTOM. (Hom. lxii. 2.) Martha does not take her sister with her, because she wants to speak with Christ alone, and tell Him what has happened. When her hopes had been raised by Him, then *she went her way, and called Mary.*

THEOPHYLACT. At first she does not tell her sister, for fear, if she came, the Jews present might accompany her. And she did not wish them to know of our Lord's coming.

Then saith Martha unto Jesus, Lord, if Thou hadst been here, my brother had not died.

CHRYSOSTOM. (Hom. lxii. 3.) She believed in Christ, but she believed not as she ought. She did not speak as if He were God: *If Thou hadst been here, my brother had not died.*

THEOPHYLACT. She did not know that He could have restored her brother as well absent as present.

CHRYSOSTOM. (Hom. lxii. 3.) Nor did she know that He wrought His miracles by His own independent power: *But I know that even now, whatsoever Thou will ask of God, God will give it Thee.* She only thinks Him some very gifted man.

AUGUSTINE. (Tr. xlix. 13.) She does not say to Him, Bring my brother to life again; for how could she know that it would be good for him to come to life again; she says, I know that Thou canst do so, if Thou wilt; but what Thou wilt do is for Thy judgment, not for my presumption to determine.

CHRYSOSTOM. (Hom. lxii. 3.) But our Lord taught her the truths which she did not know: *Jesus saith unto her, Thy brother shall rise again.*

Observe, He does not say, I will ask God, that he may rise again, nor on the other hand does He say, I want no help, I do all things of Myself; a declaration which would have been too much for the woman; but something between the two, *He shall rise again*.

AUGUSTINE. (Tr. xlix. 14.) *Shall rise again*, is ambiguous: for He does not say, now. And therefore it follows: *Martha saith unto Him, I know that he shall rise again in the resurrection at the last day*: of that resurrection I am certain; of this I am doubtful.

CHRYSTOSTOM. (Hom. lxii.) She had often heard Christ speak of the resurrection. Jesus now declares His power more plainly: *Jesus said unto her, I am the resurrection and the life*. He needed therefore none to help Him; for if He did, how could He be the resurrection. And if He is the life, He is not confined by place, but is every where, and can heal every where.

ALCUIN. I am the resurrection, because I am the life; as through Me he will rise at the general resurrection, through Me he may rise now.

CHRYSTOSTOM. (Hom. lxii.) To Martha's, *Whatsoever Thou shall ask*, He replies, *He that believeth in Me, though he were dead, yet shall he live*: shewing her that He is the Giver of all good, and that we must ask of Him. Thus He leads her to the knowledge of high truths; and whereas she had been enquiring only about the resurrection of Lazarus, tells her of a resurrection in which both she and all present would share.

AUGUSTINE. (Tr. xlix. 15.) *He that believeth in Me, though he were dead*: i. e. though his flesh die, his soul shall live till the flesh rise again, never to die more. For faith is the life of the soul.

And whosoever liveth, in the flesh, and believeth in Me, though he die for a time in the flesh, shall not die eternally.

ALCUIN. Because He hath attained to the life of the Spirit, and to an immortal resurrection. Our Lord, from Whom nothing was hid, knew that she believed, but sought from her a confession unto salvation: *Believest thou this? She saith unto Him, Yea, Lord, I believe that Thou art the Christ the Son of God, which should come into the world*.

CHRYSTOSTOM. (Hom. lxii. 3.) She seems not to have understood His words; i. e. she saw that He meant something great, but did not see what that was. She is asked one thing, and answers another.

AUGUSTINE. (Tr. xlix. 15.) When I believed that Thou wert the Son of God, I believed that Thou wert the resurrection, that Thou wert life ^b; and that he that believeth in Thee, though he were dead, shall live.

11:28–32

28. And when she had so said, she went her way, and called Mary her sister secretly, saying, The Master is come, and calleth for thee.

29. And as soon as she heard that, she arose quickly, and came unto him.

30. Now Jesus was not yet come into the town, but was in that place where Martha met him.

31. The Jews then which were with her in the house, and comforted her, when they saw Mary, that she rose up hastily and went out, followed her, saying, She goeth unto the grave to weep there.

32. Then when Mary was come where Jesus was, and saw him, she fell down at his feet, saying unto him, Lord, if thou hadst been here, my brother had not died.

CHRYSTOSTOM. (Hom. lxii. 3.) Christ's words had the effect of stopping Martha's grief. In her devotion to her Master she had no time to think of her afflictions: *And when she had so said, she went her way, and called Mary her sister secretly.*

AUGUSTINE. (Tr. xlix. 16.) Silently¹, i. e. speaking in a low voice. For she did speak, *saying, The Master is come, and calleth for thee.*

CHRYSTOSTOM. (Hom. lxii.) She calls her sister secretly, in order not to let the Jews know that Christ was coming. (non occ.). For had they known, they would have gone, and not been witnesses of the miracle.

AUGUSTINE. (Tr. xlix. 16.) We may observe that the Evangelist has not said, where, or when, or how, the Lord called Mary, but for brevity's sake has left it to be gathered from Martha's words.

THEOPHYLACT. Perhaps she thought the presence of Christ in itself a call, as if it were inexcusable, when Christ came, that she should not go out to meet Him.

CHRYSTOSTOM. (Hom. lxiii. 1.) While the rest sat around her in her sorrow, she did not wait for the Master to come to her, but, not letting her grief detain her, rose immediately to meet Him; *As soon as she heard that, she arose quickly, and came unto Him.*

AUGUSTINE. (Tr. xlix. non occ.) So we see, if she had known of His arrival before, she would not have let Martha go without her.

Now Jesus was not yet come into the town, but was in that place where Martha met Him.

CHRYSTOSTOM. (Hom. lxiii. 1.) He went slowly, that He might not seem to catch at an occasion of working a miracle, but to have it forced upon Him by others asking. *Mary, it is said, arose quickly, and thus anticipated His coming. The Jews accompanied her: The Jews then which were with her in the house, and comforted her, when they saw Mary that she arose up hastily and went out, followed her, saying, She goeth unto the grave to weep there.*

AUGUSTINE. (Tr. xlix. 16.) The Evangelist mentions this to shew how it was that so many were present at Lazarus' resurrection, and witness of that great miracle.

Then when Mary was come where Jesus was, and saw Him, she fell down at His feet.

CHRYSTOSTOM. (Hom. lxiii. 1.) She is more fervent than her sister. Forgetful of the crowd around her, and of the Jews, some of whom were enemies to Christ, she threw herself at her Master's feet. In His presence all earthly things were nought to her; she thought of nothing but giving Him honour.

THEOPHYLACT. But her faith seems as yet imperfect: *Lord, if Thou hadst been here, my brother had not died.*

ALCUIN. As if to say, Lord, while Thou wert with us, no disease, no sickness dared to shew itself, amongst those with whom the Life deigned to take up His abode.

AUGUSTINE. (de Verb. Dom. s. lii) O faithless assembly! Whilst Thou art yet in the world, Lazarus Thy friend dieth! If the friend dies, what will the enemy suppose? Is it a small thing that they will not serve Thee upon earth? lo, hell hath taken Thy beloved.

BEDE. Mary did not say so much as Martha, she could not bring out what she wanted for weeping, as is usual with persons overwhelmed with sorrow.

11:33–41

33. When Jesus therefore saw her weeping, and the Jews also weeping which came with her, he groaned in the spirit, and was troubled,

34. And said, Where have ye laid him? They said unto him, Lord, come and see.

35. Jesus wept.

36. Then said the Jews, Behold how he loved him!

37. And some of them said, Could not this man, which opened the eyes of the blind, have caused that even this man should not have died?

38. Jesus therefore again groaning in himself cometh to the grave. It was a cave, and a stone lay upon it.

39. Jesus said, Take ye away the stone. Martha, the sister of him that was dead, saith unto him, Lord, by this time he stinketh: for he hath been dead four days.

40. Jesus saith unto her, Said I not unto thee, that, if thou wouldest believe, thou shouldest see the glory of God?

41. Then they took away the stone from the place where the dead was laid.

CHRYSOSTOM. (Hom. lxiii. 1.) Christ did not answer Mary, as He had her sister, on account of the people present. In condescension to them He humbled Himself, and let His human nature be seen, in order to gain them as witnesses to the miracle: *When Jesus therefore saw her weeping, and the Jews also weeping which came with her, He groaned in His spirit, and was troubled.*

AUGUSTINE. (Tr. xlix.) For who but Himself could trouble Him? Christ was troubled, because it pleased Him to be troubled; He hungered, because it pleased Him to hunger. It was in His own power to be affected in this or that way, or not. The Word took up soul and flesh, and whole man, and fitted it to Himself in unity of person. And thus according to the nod and will of that higher nature in Him, in which the sovereign power resides, He becomes weak and troubled.

THEOPHYLACT. To prove His human nature He sometimes gives it free vent, while at other times He commands, and restrains it by the power of the Holy Ghost. Our Lord allows His nature to be affected in these ways, both to prove that He is very Man, not Man in appearance only; and also to teach us by His own example the due measures of joy and grief. For the absence altogether of sympathy and sorrow is brutal, the excess of them is womanly.

AUGUSTINE. (de Ver. Dom. s. lii) *And said, Where have ye laid him?* He knew where, but He asked to try the faith of the people.

CHRYSOSTOM. (Hom. lxiii. 1.) He did not wish to thrust the miracle upon them, but to make them ask for it, and thus do away with all suspicions.

AUGUSTINE. (lib. 83. Quæst. qu. lxv.) The question has an allusion too to our hidden calling. That predestination by which we are called, is hidden; and the sign of its being so is our Lord asking the question: He being as it

were in ignorance, so long as we are ignorant ourselves. Or because our Lord elsewhere shews that He knows not sinners, saying, *I know you not*, (Matt. 7:23) because in keeping His commandments there is no sin.

They said unto Him, Lord, come and see.

CHRYSOSTOM. (Hom. lxiii. 1.) He had not yet raised any one from the dead; and seemed as if He came to weep, not to raise to life. Wherefore they say to Him, *Come and see*.

AUGUSTINE. (Tr. xlix. 20.) The Lord sees when He pities, as we read, *Look upon my adversity and misery, and forgive me all my sin*. (Ps. 25:18.)

Jesus wept.

ALCUIN. Because He was the fountain of pity. He wept in His human nature for him whom He was able to raise again by His divine.

AUGUSTINE. (Tr. xlix. non occ.) Wherefore did Christ weep, but to teach men to weep?

BEDE. It is customary to mourn over the death of friends; and thus the Jews explained our Lord's weeping: *Then said the Jews, Behold how He loved him*.

AUGUSTINE. (Tr. xlix. 21.) *Loved him*. Our Lord *came not to call the righteous but sinners to repentance. And some of them said, Could not this Man which opened the eyes of the blind, have caused that even this man should not have died?* He was about to do more than this, to raise him from death.

CHRYSOSTOM. (Hom. lxiii. 1.) It was His enemies who said this. The very works, which should have evidenced His power, they turn against Him, as if He had not really done them. This is the way that they speak of the miracle of opening the eyes of the man that was born blind. They even prejudge Christ before He has come to the grave, and have not the patience to wait for the issue of the matter. *Jesus therefore again groaning in Himself, cometh to the grave*. That He wept, and He groaned, are mentioned to shew

us the reality of His human nature. John who enters into higher statements as to His nature than any of the other Evangelists, also descends lower than any in describing His bodily affections.

AUGUSTINE. (Tr. xlix.) And do thou too groan in thyself, if thou wouldest rise to new life. To every man is this said, who is weighed down by any vicious habit. *It was a cave, and a stone lay upon it.* The dead under the stone is the guilty under the Law. For the Law, which was given to the Jews, was graven on stone. And all the guilty are under the Law, for the Law was not made for a righteous man.

BEDE. A cave is a hollow in a rock. It is called a monument, because it reminds us of the dead.

Jesus said, Take ye away the stone.

CHRYSOSTOM. (Hom. lxiii. 2.) But why did He not raise him without taking away the stone? Could not He who moved a dead body by His voice, much more have moved a stone? He purposely did not do so, in order that the miracle might take place in the sight of all; to give no room for saying, as they had said in the case of the blind man, This is not he. Now they might go into the grave, and feel and see that this was the man.

AUGUSTINE. (Tr. xlix. c. 22.) *Take ye away the stone;* mystically, Take away the burden of the law, proclaim grace.

AUGUSTINE. (lib. 83. Quæst. qu. 61.) Perhaps those are signified who wished to impose the rite of circumcision on the Gentile converts; or men in the Church of corrupt life, who offend believers.

AUGUSTINE. (de Ver. Dom. serm. lii) Mary and Martha, the sisters of Lazarus, though they had often seen Christ raise the dead, did not fully believe that He could raise their brother; *Martha, the sister of him that was dead, saith unto Him, Lord, by this time he stinketh, for he hath been dead four days.*

THEOPHYLACT. Martha said this from weakness of faith, thinking it impossible that Christ could raise her brother, so long after death.

BEDE. (non occ. [Nic.]) Or, these are not words of despair, but of wonder.

CHRYSOSTOM. (Hom. lxiii. 2.) Thus every thing tends to stop the mouths of the unbelieving. Their hands take away the stone, their ears hear Christ's voice, their eyes see Lazarus come forth, they perceive the smell of the dead body.

THEOPHYLACT. Christ reminds Martha of what He had told her before, which she had forgotten: *Jesus saith unto her, Said I not unto thee, that, if thou wouldest believe, thou shouldest see the glory of God?*

CHRYSOSTOM. (Hom. lxiii.) She did not remember what He said above, *He that believeth in Me, though he were dead, yet shall he live*. To the disciples He had said, *That the Son of God might be glorified thereby*; here it is the glory of the Father He speaks of. The difference is made to suit the different hearers. Our Lord could not rebuke her before such a number, but only says, *Thou shalt see the glory of God*.

AUGUSTINE. (Tr. xlix.) Herein is the glory of God, that he that stinketh and hath been dead four days, is brought to life again.

Then they took away the stone.

ORIGEN. (tom. in Joan. xxviii.) The delay in taking away the stone was caused by the sister of the dead, who said, *By this time he stinketh, for he hath been dead four days*. If she had not said this, it would not be said, *Jesus said, Take away the stone*. Some delay had arisen; it is best to let nothing come between the commands of Jesus and doing them.

11:41–46

41. And Jesus lifted up his eyes, and said, Father, I thank thee that thou hast heard me.

42. And I knew that thou hearest me always: but because of the people which stand by I said it, that they may believe that thou hast sent me.

43. And when he thus had spoken, he cried with a loud voice, Lazarus, come forth.

44. And he that was dead came forth, bound hand and foot with graveclothes: and his face was bound about with a napkin. Jesus saith unto them, Loose him, and let him go.

45. Then many of the Jews which came to Mary, and had seen the things which Jesus did, believed on him.

46. But some of them went their ways to the Pharisees, and told them what things Jesus had done.

ALCUIN. Christ, as man, being inferior to the Father, prays to Him for Lazarus's resurrection; and declares that He is heard: *And Jesus lifted up His eyes, and said, Father, I thank Thee that Thou hast heard Me.*

ORIGEN. (tom. xxviii.) *He lifted up His eyes*; mystically, He lifted up the human mind by prayer to the Father above. We should pray after Christ's pattern, Lift up the eyes of our heart, and raise them above present things in memory, in thought, in intention. If to them who pray worthily after this fashion is given the promise in Isaiah, *Thou shalt cry, and He shall say, Here I am*; (Isa. 58:9) what answer, think we, our Lord and Saviour would receive? He was about to pray for the resurrection of Lazarus. He was heard by the Father before He prayed; His request was granted before made. And therefore He begins with giving thanks; *I thank Thee, Father, that Thou hast heard Me.*

CHRYSOSTOM. (Hom. lxiv. 2.) i. e. There is no difference of will between Me and Thee. *Thou hast heard Me*, does not shew any lack of power in Him, or that He is inferior to the Father. It is a phrase that is used between friends and equals. That the prayer is not really necessary for Him, appears from the words that follow, *And I knew that Thou heardest Me always*: as if He said, I need not prayer to persuade Thee; for Ours is one will. He hides His meaning on account of the weak faith of His hearers. For God regards not so much His own dignity, as our salvation; and therefore seldom speaks loftily of Himself, and, even when He does, speaks in an obscure way; whereas humble expressions abound in His discourses.

HILARY. (lib. x. de Trin.) He did not therefore need to pray: He prayed for our sakes, that we might know Him to be the Son: *But because of the people which stand by I said it, that they may believe that Thou hast sent Me.* His prayer did not benefit Himself, but benefited our faith. He did not want help, but we want instruction.

CHRYSOSTOM. (Hom. lxiv. 2.) He did not say, *That they may believe* that I am inferior to Thee, in that I cannot do this without prayer, but, *that Thou hast sent Me.* He saith not, *hast sent Me* weak, acknowledging subjection, doing nothing of Myself, but *hast sent Me* in such sense, as that man may see that I am from God, not contrary to God; and that I do this miracle in accordance with His will.

AUGUSTINE. (de Verb. Dom. Serm. lii) Christ went to the grave in which Lazarus slept, as if He were not dead, but alive and able to hear, for He forthwith called him out of his grave: *And when He had thus spoken, He cried with a loud voice, Lazarus, come forth.* He calls him by name, that He may not bring out all the dead.

CHRYSOSTOM. (Hom. lxiv. 2.) He does not say, Arise, but, *Come forth*, speaking to the dead as if he were alive. For which reason also He does not say, Come forth in My Father's name, or, Father, raise him, but throwing off the whole appearance of one praying, proceeds to shew His power by acts. This is His general way. His words shew humility, His acts power.

THEOPHYLACT. The voice which roused Lazarus, is the symbol of that trumpet which will sound at the general resurrection. (He spoke loud, to contradict the Gentile fable, that the soul remained in the tomb. The soul of Lazarus is called to as if it were absent, and a loud voice were necessary to summon it.) And as the general resurrection is to take place in the twinkling of an eye, so did this single one: *And he that was dead came forth, bound hand and foot with grave clothes, and his face was bound about with a napkin.* Now is accomplished what was said above, *The hour is coming, when the dead shall hear the voice of the Son of God, and they that hear shall live.* (5:25)

ORIGEN. (t. xxviii.) His cry and loud voice it was which awoke him, as Christ had said, *I go to awake him.* The resurrection of Lazarus is the work

of the Father also, in that He heard the prayer of the Son. It is the joint work of Father and Son, one praying, the other hearing; *for as the Father raiseth up the dead and quickeneth them, even so the Son quickeneth whom He will.* (5:21)

CHRYSTOSTOM. (Hom. lxiv.) He came forth bound, that none might suspect that he was a mere phantom. Besides, that this very fact, viz. of coming forth bound, was itself a miracle, as great as the resurrection. *Jesus saith unto them, Loose him*, that by going near and touching him they might be certain he was the very person. *And let him go.* His humility is shewn here; He does not take Lazarus about with Him for the sake of display.

ORIGEN. (t. xxviii. 10.) Our Lord had said above, *Because of the people that stand by I said it, that they may believe that Thou hast sent Me.* It would have been ignorance of the future, if He had said this, and none believed, after all. Therefore it follows: *Then many of the Jews which came to Mary, and had seen the things which Jesus did, believed on Him. But some of them went their way to the Pharisees, and told them what things Jesus had done.* It is doubtful from these words, whether those who went to the Pharisees, were of those many who believed, and meant to conciliate the opponents of Christ; or whether they were of the unbelieving party, and wished to inflame the envy of the Pharisees against Him. The latter seems to me the true supposition; especially as the Evangelist describes those who believed as the larger party. *Many believed*; whereas it is only a few who go to the Pharisees: *Some of them went to the Pharisees, and told them what things Jesus had done.*

AUGUSTINE. (lib. lxxxiii. Quæst. q. 65.) Although according to the Gospel history, we hold that Lazarus was really raised to life, yet I doubt not that his resurrection is an allegory as well. We do not, because we allegorize facts, lose our belief in them as facts.

AUGUSTINE. (Tr. super Joan. xlix. 3.) Every one that sinneth, dies; but God, of His great mercy, raises the soul to life again, and does not suffer it to die eternally. The three miraculous resurrections in the Gospels, I understand to testify the resurrection of the soul.

GREGORY. (iv. Moral. c. xxix.) The maiden is restored to life in the house, the young man outside the gate, Lazarus in his grave. She that lies dead in the house, is the sinner lying in sin: he that is carried out by the gate is the openly and notoriously wicked.

AUGUSTINE. (Tr. xlix. 3.) Or, it is death within; when the evil thought has not come out into action. But if thou actually do the evil thing, thou hast as it were carried the dead outside the gate.

GREGORY. (v. Moral.) And one there is who lies dead in his grave, with a load of earth upon him; i. e. who is weighed down by habits of sin. But the Divine grace has regard even unto such, and enlightens them.

AUGUSTINE. (lib. lxxxii. Quæst. q. lxxv.) Or we may take Lazarus in the grave as the soul laden with earthly sins.

AUGUSTINE. (in Joan. Tr. xlix.) And yet our Lord loved Lazarus. For had He not loved sinners, He would never have come down from heaven to save them. Well is it said of one of sinful habits, that *He stinketh*. He hath a bad report¹ already, as it were the foulest odour.

AUGUSTINE. (lib. lxxxiii. Quæst. q. 65.) Well may she say, He hath been dead four days. For the earth is the last of the elements. It signifies the pit of earthly sins, i. e. carnal lusts.

AUGUSTINE. (Tract. in Joan. xlix. 19.) The Lord groaned, wept, cried with a loud voice. It is hard for Him to arise, who is bowed down with the weight of evil habits. Christ troubleth Himself, to signify to thee that thou shouldest be troubled, when thou art pressed and weighed down with such a mass of sin. Faith groaneth, he that is displeased with himself groaneth, and accuseth his own evil deeds; that so the habit of sin may yield to the violence of repentance. When thou sayest, I have done such a thing, and God has spared me; I have heard the Gospel, and despised it; what shall I do? then Christ groaneth, because faith groaneth; and in the voice of thy groaning appeareth the hope of thy rising again.

GREGORY. (xxii. Moral.) Lazarus is bid to *come forth*, i. e. to come forth and condemn himself with his own mouth, without excuse or reservation:

that so he that lies buried in a guilty conscience, may come forth out of himself by confession.

AUGUSTINE. (lib. lxxxiii. Quæst. q. 65.) That Lazarus came forth from the grave, signifies the soul's deliverance from carnal sins. That he came bound up in grave clothes means, that even we who are delivered from carnal things, and serve with the mind the law of God, yet cannot, so long as we are in the body, be free from the besetments of the flesh. That his face was bound about with a napkin means, that we do not attain to full knowledge in this life. And when our Lord says, *Loose him, and let him go*, we learn that in another world all veils will be removed, and that we shall see face to face.

AUGUSTINE. (Tr. xlix.) Or thus: When thou despisest, thou liest dead; when thou confessest, thou comest forth. For what is to come forth, but to go out, as it were, of thy hiding place, and shew thyself? But thou canst not make this confession, except God move thee to it, by crying with a loud voice, i. e. calling thee with great grace. But even after the dead man has come forth, he remains bound for some time, i. e. is as yet only a penitent. Then our Lord says to His ministers, *Loose him, and let him go*, i. e. remit his sins: *Whatsoever ye shall bind on earth shall be bound in heaven, and whatsoever ye shall loose on earth shall be loosed in heaven.* (Matt. 18:18)

ALCUIN. Christ awakes, because His power it is which quickens us inwardly: the disciples loose, because by the ministry of the priesthood, they who are quickened are absolved.

BEDE. By those who went and told the Pharisees, are meant those who seeing the good works of God's servants, hate them on that very account, persecute, and calumniate them.

11:47–53

47. Then gathered the chief priests and the Pharisees a council, and said, What do we? for this man doeth many miracles.

48. If we let him thus alone, all men will believe on him: and the Romans shall come and take away both our place and nation.

49. And one of them, named Caiaphas, being the high priest that same year, said unto them, Ye know nothing at all,

50. Nor consider that it is expedient for us, that one man should die for the people, and that the whole nation perish not.

51. And this spake he not of himself: but being high priest that year, he prophesied that Jesus should die for that nation;

52. And not for that nation only, but that also he should gather together in one the children of God that were scattered abroad.

53. Then from that day forth they took counsel together for to put him to death.

THEOPHYLACT. Such a miracle as this should have drawn forth wonder and praise. But they make it a reason of plotting against His life: *Then gathered the chief priests and Pharisees a council, and said, What do we?*

AUGUSTINE. (Tr. xlix. c. 26.) But they had no thought of believing. The miserable men only consulted how they might hurt and kill Him, not how themselves might be saved from death. *What do we? for this Man doeth many miracles.*

CHRYSOSTOM. (Hom. lxiv. c. 3.) Him of whose divinity they had received such certain proofs, they call only a man.

ORIGEN. (t. xxviii. c. 11.) This speech is an evidence of their audacity and blindness: of their audacity, because they testified that He had done many miracles, and yet thought that they could contend successfully against Him, and that He would have no power of withstanding their plots; of their blindness, because they did not reflect that He who had wrought such miracles could easily escape out of their hands; unless indeed they denied that these miracles were done by Divine power. They resolved then not to let Him go; thinking that they should thus place an impediment in the way of those who wished to believe in Him, and also prevent the Romans from taking away their place and nation. *If we let Him thus alone, all men will*

believe on Him, and the Romans shall come and take away both our place and nation.

CHRYSTOSTOM. (Hom. lxiv. 3.) They say this to alarm the people; as if they were incurring the suspicion of setting up an usurper. If, say they, the Romans in crowds follow Him, they will suspect us of setting up a tyranny, and will destroy our state. But this was wholly a fiction of their own. For what was the fact? Did He take armed men about with Him, did He go with horsemen in His train? Did He not rather choose desert places to go to? However, that they might not be suspected of consulting only their own interests, they declare the whole state is in danger.

AUGUSTINE. (Tr. xlix. 26.) Or, they were afraid that, if all believed in Christ, none would remain to defend the city of God and the temple against the Romans: since they thought that Christ's teaching was directed against the temple, and their laws. They were afraid of losing temporal things, and thought not of eternal life; and thus they lost both. For the Romans, after our Lord had suffered and was glorified, did come and take away their place and nation, reducing the one by siege, and dispersing the other.

ORIGEN. (t. xxviii.) Mystically: It was fit that the Gentiles should occupy the *place* of them of the circumcision; because by their fall salvation came to the Gentiles. (non occ.). The Romans represent the Gentiles, being the rulers of the Gentile world. Their *nation* again was taken away, because they who had been the people of God, were made not a people.

CHRYSTOSTOM. (Hom. lxiv.) When they hesitated, and asked, *What do we?* one of them gave most cruel and shameless advice, viz. *Caiaphas, who was^l High Priest that same year.*

AUGUSTINE. (Tr. xlix.) How is it that he is called the High Priest of that year, when God appointed one hereditary High Priest? This was owing to the ambition and contention of parties amongst the Jews themselves, which had ended in the appointment of several High Priests, who took the office in turn, year by year. And sometimes even there seems to have been more than one in office.

ALCUIN. Of this Caiaphas Josephus relates, that he bought the priesthood for a year, for a certain sum.

ORIGEN. (t. xxx. c. 12.) ^a The character of Caiaphas is shewn by his being called *the High Priest of that same year*; the year, viz. in which our Saviour suffered. *Being the High Priest that same year, he said unto them, Ye know nothing at all, nor consider that it is expedient for us that one man should die for the people, and that the whole nation perish not.* (non occ.). i. e. Ye sit still, and give no attention. Attend to me. So insignificant a thing as the life of one man may surely be made a sacrifice for the safety of the state.

THEOPHYLACT. He said this with a bad intention, yet the Holy Spirit used his mouth as the vehicle of a prophecy: *And this spake he not of himself: but being high priest that year, he prophesied that Jesus should die for that nation.*

ORIGEN. (tom. xxviii. c. 12.) Not every one that prophesieth is a prophet; as not every one that does a just action is just, he, for example, that does one for vainglory. Caiaphas prophesied without being a prophet, as did Balaam. Perhaps some will deny that Caiaphas prophesied by the Holy Spirit, on the ground that evil spirits may bear witness to Christ, as the one in Luke, who says, *I know Thee who Thou art, the Holy One of God*; (Luke 4:34) the intention of Caiaphas too being not to induce his hearers to believe on Him, but to excite them to kill Him. (c. 14.). *It is expedient for us.* Is this part of his prophecy true or false? If it is true, then those who contended against Jesus in the council, since Jesus died for the people, and they participate in the advantage of His death, are saved. This you say is absurd; and thence argue that the prophecy is false, and, if false, not dictated by the Holy Spirit, since the Holy Spirit does not lie. On the other side it is argued, for the truth of the prophecy, that these words only meant that *He by the grace of God should taste death for all men*; (Heb. 2:9) that *He is the Saviour of all men, specially of them that believe.* (1 Tim. 4:10) And in the same way the former part of the speech, *Ye know nothing at all*, is made out to be an assertion of the truth. They knew nothing of Jesus, who did not know that He was truth, wisdom, justice, and peace. And again, *That one MAN. should die for the people.* It was as *man* that He died for the

people: in so far as He is the image of the invisible God, He was incapable of death. And He died *for the people*, in that He took upon Himself, made away with, blotted out the sins of the whole world. (c. 15.). *And this spake he not of himself*. Hence we see, what men say sometimes proceeds from themselves, sometimes from the influence of some power upon them. In the latter case though they may not be taken quite out of themselves, and in a certain sense go along with their own words, yet they do not go along with the meaning of them. Thus Caiaphas says nothing of himself; and therefore does not interpret his own prophecy, because he does not understand it. Thus Paul too speaks of some *teachers of the law, who understand neither what they say, nor whereof they affirm*. (1 Tim. 1:7)

AUGUSTINE. (Tr. xlix. 27.) We learn hence that even bad men may foretell things to come by the spirit of prophecy, which power the Evangelist ascribes to a divine sacrament, he being Pontifex, i. e. High Priest.

CHRYSOSTOM. (Hom. lxxv. 1.) See the great virtue of the Holy Spirit, in drawing forth a prophecy from a wicked man. And see too the virtue of the pontifical office, which made him, though an unworthy High Priest, unconsciously prophesy. Divine grace only used his mouth; it touched not his corrupt heart.

AUGUSTINE. (Tr. xlix. 27.) Caiaphas prophesied of the Jewish nation alone; in which nation were the sheep, of which our Lord says, *I am not sent but unto the lost sheep of the house of Israel*. (Matt. 15:34) But the Evangelist knew that there were other sheep, not of this fold, which were to be brought in, and therefore adds, *And not for that nation only, but also that He should gather together in one the children of God that were scattered abroad*; i. e. those who were predestined to be so: for as yet there were neither sheep, nor children of God.

GREGORY. (vi. Moral.) His persecutors accomplished this wicked purpose, and put Him to death, thinking to extinguish the devotion of His followers; but faith grew from the very thing which these cruel and unbelieving men thought would destroy it. That which human cruelty had executed against Him, He turned to the purposes of His mercy.

ORIGEN. (tom. xxviii. c. 17.) Inflamed by the speech of Caiaphas, they determined on killing our Lord: *Then from that day forth they took counsel together to put Him to death.* Was this then the work of the Holy Spirit, as well as the former, or was it another spirit which did both first speak by the mouth of a wicked man, and then excite others like him to kill Christ? Answer: It is not necessary that both should be the work of the same spirit. As some turn the Scriptures themselves, which were given for our good, to the support of bad doctrines; so this true prophecy respecting our Saviour was understood in a wrong sense, as if it were a call to put Him to death.

CHRYSTOSTOM. (Hom. lxxv. 1.) They sought before to kill Him; now their resolution was confirmed.

11:54–57

54. Jesus therefore walked no more openly among the Jews; but went thence unto a country near to the wilderness, into a city called Ephraim, and there continued with his disciples.

55. And the Jews' passover was nigh at hand: and many went out of the country up to Jerusalem before the passover, to purify themselves.

56. Then sought they for Jesus, and spake among themselves, as they stood in the temple, What think ye, that he will not come to the feast?

57. Now both the chief priests and the Pharisees had given a commandment, that, if any man knew where he were, he should shew it, that they might take him.

ORIGEN. (t. xxviii. 18.) After this resolution of the Chief Priests and Pharisees, Jesus was more cautious in shewing Himself among the Jews, and retired to remote parts, and avoided populous places: *Jesus therefore walked no more openly among the Jews; but went thence into a country near to the wilderness, into a city called Ephraim.*

AUGUSTINE. (Tr. xlix. 28.) Not that His power had failed Him; for, had He pleased, He might still have walked openly among the Jews, and they done nothing to Him. But He wished to shew the disciples, by His own

example, that believers did not sin by retiring out of the sight of their persecutors, and hiding themselves from the fury of the wicked, rather than inflame that fury by their presence.

ORIGEN. (t. xxviii. 18.) It is praiseworthy, when struggles are at hand, not to avoid confession, or refuse to suffer death for the truth's sake. And it is no less praiseworthy now to avoid giving occasion for such trial. Which we should take care to do, not only on account of the uncertainty of the event of a trial in our own case, but also not to be the occasion of increasing the impiety and guilt of others. For he who is the cause of sin in another, shall be punished. If we do not avoid our persecutor, when we have the opportunity, we make ourselves responsible for his offence. But our Lord not only retired Himself, but to remove all occasion of offence from His persecutors, took His disciples with Him: *And there stayed with His disciples.*

CHRYSTOSTOM. (Hom. lxxv. 2.) How must it have troubled the disciples to see Him save Himself by merely human means? While all were rejoicing and keeping the feast, they remained hid, and in danger. Yet they continued with Him; as we read in Luke, *Ye are they which have continued with Me in My temptations.* (Luke 22:28)

ORIGEN. (t. xxviii. c. 19.) Mystically, Jesus *walked openly among the Jews*, when the Word of God used to come to them by the Prophets. But this Word ceased, i. e. Jesus *went thence*. (Is. 54:1) And He went to that town near the wilderness, whereof Isaiah says, *More are the children of the desolate, than the children of the married wife*. Ephraim signifies fertility. Ephraim was the younger brother of Manasses: Manasses stands for the elder people forgotten; the word Manasses meaning forgotten. When the elder people were forgotten and passed over, there came an abundant harvest from the Gentiles. Our Lord left the Jews, and went forth into a country—the whole world—near the wilderness, the deserted Church¹, to Ephraim, the fruitful city; and there continues with His disciples up to this day.

AUGUSTINE. (Tr. l. 2.) He who came from heaven to suffer, wished to draw near the place of His Passion, His hour being now at hand: *And the Jews' passover was nigh at hand*. That passover they had resolved to

celebrate by shedding our Lord's blood; the blood which consecrated the Passover, the blood of the Lamb. The Law obliged every one to go up to the feast: *And many went out of the country up to Jerusalem before the passover to purify them.* But ours is the true Passover; the Jewish one was a shadow. The Jews held their passover in the dark, we in the light: their posts were stained with the blood of a slain animal, our foreheads are signed with the blood of Christ.

THEOPHYLACT. They went up before the passover, to be purified. For whoever had sinned willingly or unwillingly could not keep the passover, unless they were first purified by washings, fastings, and shaving of the head, and also offering certain stated oblations. While engaged in these purifications, they were plotting our Lord's death: *Then sought they for Jesus, and spake among themselves, as they stood in the temple, What think ye, that He will not come to the feast?*

CHRYSOSTOM. (Hom. lxxv.) They lay in wait for Him at the passover, and made the feast time the time of His death.

ORIGEN. (t. xxviii.) Wherefore the Evangelist does not call it the Lord's passover, but the *Jews' passover*. For then it was that they plotted our Lord's death.

ALCUIN. They sought Jesus with bad intent. We seek Him, standing in God's temple, mutually encouraging one another, and praying Him to come to our feast, and sanctify us by His presence.

THEOPHYLACT. If the common people only had done these things, the Passion would have seemed owing to men's ignorance; but the Pharisees it is, who order Him to be taken: *Now both the chief priests and the Pharisees had given a commandment, that, if any man knew where He were, he should shew it, that they might take Him.*

ORIGEN. (tom. xxviii.) Observe, they did not know where He was; they knew that He had gone away. Mystically, they did not know where He was, because, in the place of the divine commandments, they taught the doctrines and commandments of men.

AUGUSTINE. (Tr. l. 4.) Let us at least shew the Jews where He is; O that they would hear, that they would come to the Church, and take hold of Him for themselves!

CHAP. 12

12:1–11

1. Then Jesus six days before the passover came to Bethany, where Lazarus was which had been dead, whom he raised from the dead.

2. There they made him a supper: and Martha served: but Lazarus was one of them that sat at the table with him.

3. Then took Mary a pound of ointment of spikenard, very costly, and anointed the feet of Jesus, and wiped his feet with her hair: and the house was filled with the odour of the ointment.

4. Then saith one of his disciples, Judas Iscariot, Simon's son, which should betray him,

5. Why was not this ointment sold for three hundred pence, and given to the poor?

6. This he said, not that he cared for the poor; but because he was a thief, and had the bag, and bare what was put therein.

7. Then said Jesus, Let her alone: against the day of my burying hath she kept this.

8. For the poor always ye have with you; but me ye have not always.

9. Much people of the Jews therefore knew that he was there: and they came not for Jesus' sake only, but that they might see Lazarus also, whom he had raised from the dead.

10. But the chief priests consulted that they might put Lazarus also to death:

11. Because that by reason of him many of the Jews went away, and believed on Jesus.

ALCUIN. As the time approached in which our Lord had resolved to suffer, He approached the place which He had chosen for the scene of His suffering: *Then Jesus six days before the passover came to Bethany*. First, He went to Bethany, then to Jerusalem; to Jerusalem to suffer, to Bethany to keep alive the recollection of the recent resurrection of Lazarus; *Where Lazarus was, which had been dead, whom He raised from the dead*.

THEOPHYLACT. On the tenth day of the month they took the lamb which was to be sacrificed on the passover, and from that time began the preparation for the feast. Or rather the ninth day of the month, i. e. six days before the passover, was the commencement of the feast. They feasted abundantly on that day. Thus we find Jesus partook of a banquet at Bethany: *There they made Him a supper, and Martha served*. That Martha served, shews that the entertainment was in her house. See the fidelity of the woman: she does not leave the task of serving to the domestics, but takes it upon herself. The Evangelist adds, in order, it would seem, to settle Lazarus' resurrection beyond dispute, *But Lazarus was one of them that sat at the table with Him*.

AUGUSTINE. (Tr. l. 5.) He lived, talked, feasted; the truth was established, the unbelief of the Jews confounded.

CHRYSTOSTOM. (Hom. lxxv.) Mary did not take part in serving the guests generally, but gave all her attention to our Lord, treating Him not as mere man, but as God: *Then took Mary a pound of spikenard, very costly, and anointed the feet of Jesus, and wiped His feet with her hair*.

AUGUSTINE. (Tr. l. 6.) The word *pistici* seems to be the name of some place, from which this precious ointment came.

ALCUIN. Or *pistici* means genuine, non-adulterated. She is the woman that was a sinner, who came to our Lord in Simon's house with the box of

ointment.

AUGUSTINE. (de Con. Evang. ii. lxxix.) That she did this on another occasion in Bethany is not mentioned in Luke's Gospel, but is in the other three. Matthew and Mark say that the ointment was poured on the head, John says, on the feet. Why not suppose that it was poured both on the head, and on the feet? (c. lxxviii.). Matthew and Mark introduce the supper and the ointment out of place in the order of time. (Mat 26:6. Mark 14:3.) When they are some way farther on in their narration ^a, they go back to the sixth day before the passover.

And the house was filled with the odour of the ointment.

AUGUSTINE. (Tr. 1.) Remember the Apostle's words: *To the one we are the savour of death unto death; and to the other the savour of life unto life.* (2 cor. 11:16)

AUGUSTINE. (de Con. Evang. ii. lxxix. [156].) *Then saith one of His disciples, Judas Iscariot, Simon's son, which should betray Him, Why was not this ointment sold for three hundred pence, and given to the poor?* In the other Gospels it is the disciples who murmured at the waste of the ointment. I think myself that Judas is put for the whole body of disciples; the singular for the plural. But at any rate we may supply for ourselves, that the other disciples said it, or thought it, or were persuaded by this very speech of Judas. The only difference is, that Matthew and Mark expressly mention the concurrence of the others, whereas John only mentions Judas, whose habit of thieving He takes occasion to notice: *This he said, not that he cared for the poor, but because he was a thief, and had the bag, and bare what was put therein.*

ALCUIN. He carried it as a servant, he took it out as a thief.

AUGUSTINE. (Tr. 1. 10.) Judas did not perish at the time when he received money from the Jews to betray our Lord. He was already a thief, already lost, and followed our Lord in body, not in heart; wherein we are taught the duty of tolerating wicked men, lest we divide the body of Christ. He who robs the Church of any thing may be compared to the lost Judas. Tolerate the wicked, thou that art good, that thou mayest receive the reward of the

good, and not fall into the punishment of the wicked. Follow the example of our Lord's conversation upon earth. Wherefore had He bags, to Whom the Angels ministered, except because His Church should afterwards have bags? Why did He admit thieves, but to shew that His Church should tolerate thieves, while it suffered from them. It is not surprising that Judas, who was accustomed to steal money from the bags, should betray our Lord for money.

CHRYSOSTOM. (Hom. lxv. 2.) But why was a thief entrusted with the bags of the poor? Perhaps it was to give him no excuse of wanting money, for of this he had enough in the bag for all his desires.

THEOPHYLACT. Some suppose that Judas had the keeping of the money, as being the lowest kind of service. For that the ministry of money matters ranks below the ministry of doctrine, we know from what the Apostle says in the Acts, *It is not reason that we should leave the word of God, and serve tables.* (Acts 6:2)

CHRYSOSTOM. (Hom. lxv. 2.) Christ, with great forbearance, does not rebuke Judas for his thieving, in order to deprive him of all excuse for betraying Him.

ALCUIN. *Then said Jesus, Let her alone: against the day of My burying hath she kept this:* meaning that He was about to die, and that this ointment was suitable for His burial. So to Mary who was not able to be present, though much wishing, at the anointing of the dead body, was it given to do Him this office in His lifetime.

CHRYSOSTOM. (Hom. lxv. 2.) Again, as if to remind His betrayer, He alludes to His burial; *For the poor ye have always with you, but Me ye have not always:* as if He said, I am a burden, a trouble to thee; but wait a little, and I shall be gone.

AUGUSTINE. (Tr. l. 13.) He was speaking of His bodily presence; for in respect of His majesty, providence, ineffable and invisible grace, those words are fulfilled, *Lo, I am with you alway, even unto the end of the world.* (Mat. 28:20) (c. 12.). Or thus: In the person of Judas are represented the wicked in the Church; for if thou art a good man, thou hast Christ now by

faith, and the Sacrament, and thou shalt have Him always, for when thou hast departed hence, thou shalt go to Him who said to the thief, *To-day shalt thou be with Me in paradise.* (Luke 23:43) But if thou art wicked, thou seemest to have Christ, because thou art baptized with the baptism of Christ, because thou approachest to the altar of Christ: but by reason of thy wicked life, thou shalt not have Him alway. It is not thou hast, but *ye have*, the whole body of wicked men being addressed in Judas. (c. 14). *Much people of the Jews therefore knew that He was there, and they came not for Jesus' sake only, but that they might see Lazarus also, whom He had raised from the dead.* Curiosity brought them, not love.

THEOPHYLACT. They wished to see with their own eyes him who had been raised from the dead, and thought that Lazarus might bring back a report of the regions below.

AUGUSTINE. (Tr. 1. 14.) When the news of this great miracle had spread every where, and was supported by such clear evidence, that they could neither suppress or deny the fact, then, *The chief priests consulted that they might put Lazarus to death.* O blind rage! as if the Lord could raise the dead, and not raise the slain. Lo, the Lord hath done both. He raised Lazarus, and He raised Himself.

CHRYSTOSTOM. (Hom. lxvi. 1.) No other miracle of Christ excited such rage as this. It was so public, and so wonderful, to see a man walking and talking after he had been dead four days. And the fact was so undeniable. In the case of some other miracles they had charged Him with breaking the sabbath, and so diverted people's minds: but here there was nothing to find fault with, and therefore they vent their anger upon Lazarus. They would have done the same to the blind man, had they not had the charge to make of breaking the sabbath. Then again the latter was a poor man, and they cast him out of the temple; but Lazarus was a man of rank, as is plain from the number who came to comfort his sisters. It vexed them to see all leaving the feast, which was now coming on, and going to Bethany.

ALCUIN. Mystically, that He came to Bethany six days before the passover, means, that He who made all things in six days, who created man on the sixth, in the sixth age of the world, the sixth day, the sixth hour, came to redeem mankind. The Lord's Supper is the faith of the Church, working

by love. Martha serveth, whenever a believing soul devotes itself to the worship of the Lord. Lazarus is one of them that sit at table, when those who have been raised from the death of sin, rejoice together with the righteous, who have been ever such, in the presence of truth, and are fed with the gifts of heavenly grace. The banquet is given in Bethany, which means, house of obedience, i. e. in the Church: for the Church is the house of obedience.

AUGUSTINE. (Tr. li. 6.) The ointment with which Mary anointed the feet of Jesus was justice. It was therefore a *pound*. It was ointment of spikenard (pistici) too, very precious. Πίστις is Greek for faith. Dost thou seek to do justice? *The just liveth by faith*. (Heb. 10:38) Anoint the feet of Jesus by good living, follow the Lord's footsteps: if thou hast a superfluity, give to the poor, and thou hast wiped the Lord's feet; for the hair is a superfluous part of the body.

ALCUIN. And observe, on the first occasion of her anointing, she anointed His feet only, but now she anoints both His feet and head. The former denotes the beginnings of penitence, the latter the righteousness of souls perfected. By the head of our Lord the loftiness of His Divine nature, by His feet the lowliness of His incarnation are signified; or by the head, Christ Himself, by the feet, the poor who are His members.

AUGUSTINE. (Tr. li. 7.) The house was filled with the odour; the world was filled with the good fame.

12:12–19

12. On the next day much people that were come to the feast, when they heard that Jesus was coming to Jerusalem,

13. Took branches of palm trees, and went forth to meet him, and cried, Hosanna: Blessed is the King of Israel that cometh in the name of the Lord.

14. And Jesus, when he had found a young ass, sat thereon; as it is written,

15. Fear not, daughter of Sion: behold, thy King cometh, sitting on an ass's colt.

16. These things understood not his disciples at the first: but when Jesus was glorified, then remembered they that these things were written of him, and that they had done these things unto him.

17. The people therefore that was with him when he called Lazarus out of his grave, and raised him from the dead, bare record.

18. For this cause the people also met him, for that they heard that he had done this miracle.

19. The Pharisees therefore said among themselves, Perceive ye how ye prevail nothing? behold, the world is gone after him.

CHRYSOSTOM. (Hom. lxiv.) The Law enjoined, that on the tenth day of the first month a lamb or a kid should be shut up in the house, and be kept to the fourteenth day of the same month, on the evening of which day it was sacrificed. In accordance with this law, the Elect Lamb, the Lamb without spot, when He went up to Jerusalem to be immolated for the sanctification of the people, went up five days before, i. e. on the tenth day.

AUGUSTINE. (Tr. li. 1.) See how great was the fruit of His preaching, and how large a flock of the lost sheep of the house of Israel heard the voice of their Shepherd: *On the next day much people that were come to the feast, when they heard that Jesus was coming to Jerusalem, took branches of palm trees.* The branches of palms are songs of praise, for the victory which our Lord was about to obtain by His death over death, and His triumph over the devil, the prince of death, by the trophy of the cross.

CHRYSOSTOM. (Hom. lxvi. 1.) They shewed now at last that they thought Him greater than a prophet: *And went forth to meet Him, and cried, Hosanna! Blessed is the King of Israel, that cometh in the name of the Lord.*

AUGUSTINE. (Tr. li. 2.) Hosanna is a simple exclamation, rather indicating some excitement of the mind, than having any particular meaning; like many interjections that we have in Latin.

BEDE. It is a compound of two words; *Hosi* is shortened into *save*; *Anna* a mere exclamation, complete. *Blessed is He that cometh in the name of the Lord*. The name of the Lord here is the name of God the Father; though we may understand it as His own name; inasmuch as He also is the Lord. But the former sense agrees better with the text above, *I am come in My Father's name*. (5:43) He does not lose His divinity, when He teaches us humility.

CHRYSOSTOM. (Hom. lxvi. 1.) This is what more than any thing made men believe in Christ, viz. the assurance, that He was not opposed to God, that He came from the Father. The words shew us the divinity of Christ. *Hosanna* is, *Save us*; and salvation in Scripture is attributed to God alone. And *cometh*, it is said, not is brought: the former befits a lord, the latter a servant. *In the name of the Lord*, goes to prove the same thing. He does not come in the name of a servant, but in the name of the Lord.

AUGUSTINE. (Tr. li. 4.) It were a small thing to the King eternal to be made a human king. Christ was not the King of Israel, to exact tribute, and command armies, but to direct souls, and bring them to the kingdom of heaven. For Christ then to be King of Israel, was a condescension, not an elevation, a sign of His pity, not an increase of His power. For He who was called on earth the King of the Jews, is in heaven the King of Angels.

THEOPHYLACT. The Jews, when they called Him King of Israel, dreamed of an earthly king. They expected a king to arise, of more than human greatness, who would deliver them from the government of the Romans. But how did our Lord come? The next words tell us; *And Jesus when He had found a young ass, sat thereon*.

AUGUSTINE. (Tr. li. 5.) John relates the matter briefly, the other Evangelists are more full. The ass, we read in them, was the foal of an ass on which no man had sat: i. e. the Gentile world, who had not received our Lord. The other ass, which was brought, (not the foal, for there were two,) is the believing Jew.

CHRYSOSTOM. (Hom. lxvi. 1.) He did this prophetically, to figure the unclean Gentiles being brought into subjection to the Gospel; and also as a fulfilment of prophecy.

AUGUSTINE. (Tr. li.) This act of our Lord's is pointed to in the Prophets, though the malignant rulers of the Jews did not see in it any fulfilment of prophecy: *As it is written, Fear not, daughter of Sion, behold thy King cometh sitting on an ass's colt.* Yea, in that nation though reprobate, though blind, there remained still the daughter of Sion; even Jerusalem. To her it is said, Fear not, acknowledge Him whom thou praisest, and tremble not when He suffers. That blood it is which shall wipe away thy sins, and redeem thy life.

CHRYSTOSTOM. (Hom. lxvi. 1.) Or thus: Whereas they had had wicked kings, who had subjected them to wars, He saith to them, Trust Me, I am not such as they, but gentle and mild: which He shewed by the manner of His entrance. For He did not enter at the head of an army, but simply riding on an ass. And observe the philosophy (φιλοσοφίαν) of the Evangelist, who is not ashamed of confessing his ignorance at the time of what these things meant: *These things understood not the disciple at the first, but when Jesus was glorified.*

AUGUSTINE. (Tr. li.) i. e. When He shewed the power of His resurrection, *then they remembered that these things were written of Him, and that they had done these things unto Him, i. e. those things that were written of Him.*

CHRYSTOSTOM. (Hom. lvi. 1.) Our Lord had not then revealed these things to them. Indeed it would have been a scandal to them had they known Him to be King at the time of His sufferings. Nor would they have understood the nature of His kingdom, but have mistaken it for a temporal one.

THEOPHYLACT. (non occ.) See then the consequences of our Lord's passion ^a. It was not to no purpose that He had reserved His greatest miracle for the last. For the resurrection of Lazarus it was that made the crowd believe in Him. *The people therefore that was with Him when He called Lazarus out of his grave, and raised him from the dead, bare record. For this cause the people also met Him, for that they heard that He had done this miracle.* Hence the spite and plotting of the Pharisees: *The Pharisees therefore said among themselves, Perceive ye how ye prevail nothing? behold the world is gone after Him.*

AUGUSTINE. (Tr. li. 7.) The crowd was disturbed by the crowd. (Turba turbavit turbam) But why grudgeth that blind crowd, that the world should go after Him, by Whom the world was made?

CHRYSTOSTOM. (Hom. lxvi. 2.) The world means here the crowd. This seems to be the speech of that part who were sound in their faith, but dared not profess it. They try to deter the rest by exposing the insuperable difficulties they would have to contend with.

THEOPHYLACT. As if they said, The more you attack Him, the more will His power and reputation increase. What use then of these attempts?

12:20–26

20. And there were certain Greeks among them that came up to worship at the feast.

21. The same came therefore to Philip, which was of Bethsaida of Galilee, and desired him, saying, Sir, we would see Jesus.

22. Philip cometh and telleth Andrew: and again Andrew and Philip tell Jesus.

23. And Jesus answered them, saying, The hour is come, that the Son of man should be glorified.

24. Verily, verily, I say unto you, Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit.

25. He that loveth his life shall lose it, and he that hateth his life in this world shall keep it unto life eternal.

26. If any man serve me, let him follow me; and where I am, there shall also my servant be: if any man serve me, him will my Father honour.

BEDE. The temple at Jerusalem was so famous, that on the feast days, not only the people near, but many Gentiles from distant countries came to worship in it; as that eunuch of Candace, Queen of the Ethiopians,

mentioned in the Acts. The Gentiles who were at Jerusalem now, had come up for this purpose: *And there were certain Gentiles among them who came to worship at the feast.*

CHRYSTOSTOM. (Hom. lxvi. 2.) The time being now near, when they would be made proselytes. They hear Christ talked of, and wish to see Him: *The same came therefore to Philip, which was of Bethsaida of Galilee, and desired him, saying, Sir, we would see Jesus.*

AUGUSTINE. (Tr. li. 8.) Lo! the Jews wish to kill Him, the Gentiles to see Him. But they also were of the Jews who cried, *Blessed is He that cometh in the name of the Lord.* So behold them of the circumcision, and them of the uncircumcision, once so wide apart, coming together like two walls, and meeting in one faith of Christ by the kiss of peace.

Philip cometh and telleth Andrew.

CHRYSTOSTOM. (Hom. lxvii. 2.) As being the elder disciple. He had heard our Saviour say, *Go not into the way of the Gentiles;* (Matt. 10:5) and therefore he communicates with his fellow-disciple, and they refer the matter to their Lord: *And again Andrew and Philip tell Jesus.*

AUGUSTINE. (Tr. li. 8.) Listen we to the voice of the corner stone: *And Jesus answered them, saying, The hour is come, that the Son of man should be glorified.* Did He think Himself glorified, because the Gentiles wished to see? No. But He saw that after His passion and resurrection, the Gentiles in all lands would believe on Him; and took occasion from this request of some Gentiles to see Him, to announce the approaching fulness of the Gentiles, for that the hour of His being glorified was now at hand, and that after He was glorified in the heavens, the Gentiles would believe; according to the passage in the Psalm, *Set up Thyself, O God, above the heavens, and Thy glory above all the earth.* (Ps. 56, and 107) But it was necessary that His exaltation and glory should be preceded by His humiliation and passion; wherefore He says, *Verily, verily, I say unto you, Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit.* That corn was He; to be mortified in the unbelief of the Jews, to be multiplied in the faith of the Gentiles.

BEDE. He Himself, of the seed of the Patriarchs, was sown in the field of this world, that by dying, He might rise again with increase. He died alone; He rose again with many.

CHRYSOSTOM. (Hom. lxvi. 2.) He illustrates His discourse by an example from nature. A grain of corn produces fruit, after it has died. How much more then must the Son of God? The Gentiles were to be called after the Jews had finally offended; i. e. after His crucifixion. Now then that the Gentiles of their own accord offered their faith, He saw that His crucifixion could not be far off. And to console the sorrow of His disciples, which He foresaw would arise, He tells them that to bear patiently not only His death, but their own too, is the only way to good: *He that loveth his life shall lose it.*

AUGUSTINE. (Tr. li. 10.) This may be understood in two ways: 1. If thou lovest it, lose it: if thou wouldest preserve thy life in Christ, fear not death for Christ. 2. Do not love thy life here, lest thou lose it hereafter. The latter seems to be the more evangelical (evangelicus) sense; for it follows, *And he that hateth his life in this world, shall keep it unto life eternal.*

CHRYSOSTOM. (Hom. lxvii. 1.) He loveth his life in this world, who indulges its inordinate desires; he hateth it, who resists them. It is not, who doth not yield to, but, *who hateth*. For as we cannot bear to hear the voice or see the face of them whom we hate; so when the soul invites us to things contrary to God, we should turn her away from them with all our might.

THEOPHYLACT. It were harsh to say that a man should hate his soul; so He adds, *in this world*: i. e. for a particular time, not for ever. And we shall gain in the end by so doing: shall keep it unto life eternal.

AUGUSTINE. (Tr. li. 10.) But think not for an instant, that by hating thy soul, is meant that thou mayest kill thyself. For wicked and perverse men have sometimes so mistaken it, and have burnt and strangled themselves, thrown themselves from precipices, and in other ways put an end to themselves. This did not Christ teach; nay, when the devil tempted Him to cast Himself down, He said, *Get thee hence, Satan* ^b. But when no other choice is given thee; when the persecutor threatens death, and thou must

either disobey God's law, or depart out of this life, then hate thy life in this world, that thou mayest keep it unto life eternal.

CHRYSOSTOM. (Hom. lxvii. 1.) This present life is sweet to them who are given up to it. But he who looks heavenwards, and sees what good things are there, soon despises this life. When the better life appears, the worse is despised. This is Christ's meaning, when He says, *If any man serve Me, let him follow Me*, i. e. imitate Me, both in My death, and life. For he who serves, should follow him whom he serves.

AUGUSTINE. (Tr. li.) But what is it to *serve* Christ? The very words explain. They serve Christ who seek not their own things, but the things of Jesus Christ, i. e. who *follow* Him, walk in His, not their own, ways, do all good works for Christ's sake, not only works of mercy to men's bodies, but all others, till at length they fulfil that great work of love, and lay down their lives for the brethren. But what fruit, what reward? you ask. The next words tell you: *And where I am, there shall also My servant be*. Love Him for His own sake, and think it a rich reward for thy service, to be with Him.

CHRYSOSTOM. (Hom. lxvii.) So then death will be followed by resurrection. *Where I am*, He says; for Christ was in heaven before His resurrection. Thither let us ascend in heart and in mind.

If any man serve Me, him will My Father honour. This must be understood as an explanation of the preceding. *There also shall My servant be*. For what greater honour can an adopted son receive than to be where the Only Son is?

CHRYSOSTOM. (Hom. lxvii.) He says, *My Father will honour him*, not, I will honour him; because they had not yet proper notions of His nature, and thought Him inferior to the Father.

12:27–33

27. Now is my soul troubled; and what shall I say? Father, save me from this hour: but for this cause came I unto this hour.

28. Father, glorify thy name. Then came there a voice from heaven, saying, I have both glorified it, and will glorify it again.

29. The people therefore, that stood by, and heard it, said that it thundered: others said, An angel spake to him.

30. Jesus answered and said, This voice came not because of me, but for your sakes.

31. Now is the judgment of this world: now shall the prince of this world be cast out.

32. And I, if I be lifted up from the earth, will draw all men unto me.

33. This he said, signifying what death he should die.

CHRYSTOSTOM. (Hom. lxvi.) To our Lord's exhortation to His disciples to endurance, they might have replied that it was easy for Him, Who was out of the reach of human pain, to talk philosophically about death, and to recommend others to bear what He is in no danger of having to bear Himself. So He lets them see that He is Himself in an agony, but that He does not intend to decline death, merely for the sake of relieving Himself: *Now is My soul troubled*.

AUGUSTINE. (Tr. lii. 2.) I hear Him say, *He that hateth his life in this world, shall keep it unto life eternal*; and I am ravished, I despise the world; the whole of this life, however long, is but a vapour in My sight; all temporal things are vile, in comparison with eternal. And again I hear Him say, *Now is My soul troubled*. Thou biddest my soul follow Thee; but I see Thy soul troubled. What foundation shall I seek, if the Rock gives way? Lord, I acknowledge Thy mercy. Thou of Thy love wast of Thine own will troubled, to console those who are troubled through the infirmity of nature;

that the members of Thy body perish not in despair. The Head took upon Himself the affections of His members. He was not troubled by any thing, but, as was said above, *He troubled Himself*. (c. 11:33)

CHRYSTOSTOM. (Hom. lxvii.) As He draws near to the Cross, His human nature appears, a nature that did not wish to die, but cleaved to this present life. He shews that He is not quite without human feelings. For the desire of this present life is not necessarily wrong, any more than hunger. Christ had a body free from sin, but not from natural infirmities. But these attach solely to the dispensation of His humanity, not to His divinity.

AUGUSTINE. (Tr. lii) Lastly, let the man who would follow Him, hear at what hour he should follow. A fearful hour has perhaps come: a choice is offered, either to do wrong, or suffer: the weak soul is troubled. Hear our Lord. *What shall I say?*

BEDE. i. e. What but something to confirm My followers? *Father, save Me from this hour.*

AUGUSTINE. (Tr. lii. 3.) He teaches thee Whom thou shouldest call on, whose will prefer to thine own. Let Him not seem to fall from His greatness, because He wishes thee to rise from thy meanness. He took upon Him man's infirmity, that He might teach the afflicted to say, *Not what I will, but what Thou wilt*. Wherefore He adds, *But for this cause came I unto this hour. Father, glorify Thy name*: i. e. in My passion and resurrection.

CHRYSTOSTOM. (Hom. lxvii. 2.) As if He said, I cannot say why I should ask to be saved from it; *For for this cause came I unto this hour*. However ye may be troubled and dejected at the thought of dying, do not run away from death. I am troubled, yet I ask not to be spared. I do not say, Save Me from this hour, but the contrary, *Glorify Thy name*. To die for the truth was to glorify God, as the event shewed; for after His crucifixion the whole world was to be converted to the knowledge and worship of God, both the Father and the Son. But this He is silent about.

Then came there a voice from heaven, saying, I have both glorified it, and will glorify it again.

GREGORY. (Moral. xxviii.) When God speaks audibly, as He does here, but no visible appearance is seen, He speaks through the medium of a rational creature: i. e. by the voice of an Angel.

AUGUSTINE. (Tr. lii. 4.) *I have glorified it*, i. e. before I made the world; *and will glorify it again*, i. e. when Thou shalt rise from the dead. Or, *I have glorified it*, when Thou wast born of a Virgin, didst work miracles, wast made manifest by the Holy Ghost descending in the shape of a dove; *and will glorify it again*, when Thou shalt rise from the dead, and, as God, be exalted above the heavens, and Thy glory above all the earth.

The people therefore that stood by and heard it, said that it thundered.

CHRYSOSTOM. (Hom. lxvii. 2.) The voice though loud and distinct, soon passed off from their gross, carnal, and sluggish minds; only the sound remaining. Others perceived an articulate voice, but did not catch what it said: *Others said, An Angel spake to Him.*

Jesus answered and said, This voice came not because of Me, but for your sakes.

AUGUSTINE. (Tr. lii. 5.) i. e. It did not come to tell Him what He knew already, but them what they ought to know. And as that voice did not come for His sake, but for theirs, so His soul was not troubled for His sake, but for theirs.

CHRYSOSTOM. (Hom. lxvii. 2.) The voice of the Father proved what they were so fond of denying, that He was from God. For He must be from God, if He was glorified by God. It was not that He needed encouragement of such a voice Himself, but He condescended to receive it for the sake of those who were by. *Now is the judgment of this world*: this fits on to the preceding, as shewing the mode of His being glorified.

AUGUSTINE. (Tr. lii. 6.) The judgment at the end of the world will be of eternal rewards and punishments. But there is another judgment, not of condemnation, but of selection, which is the one meant here; the selection of His own redeemed, and their deliverance from the power of the devil: *Now shall the prince of this world be cast out*. The devil is not called the

prince of this world, in the sense of being lord over heaven and earth; God forbid. The *world* here stands for the wicked dispersed over all the world. In this sense the devil is the prince of the world, i. e. of all the wicked men who live in the world. The *world* also sometimes stands for the good dispersed throughout the world: *God was in Christ reconciling the world unto Himself.* (2 Cor. 5:19) These are they from whose hearts the prince of this world shall be cast out. Our Lord foresaw that after His passion and glorifying, great nations all over the world would be converted, in whom the devil was then, but from whose hearts, on their truly renouncing him¹, he would be cast out. But was he not cast out of the hearts of righteous men of old? Why is it, *Now shall be cast out?* Because that which once took place in a very few persons, was now to take place in whole nations. What then, does the devil not tempt at all the minds of believers? Yea, he never ceases to tempt them. But it is one thing to reign within, another to lay siege from without.

CHRYSTOSTOM. (Hom. lxvii. 2.) What kind of judgment it is by which the devil is cast out, I will explain by an example. A man demands payment from his debtors, beats them, and sends them to prison. He treats with the same insolence one who owes him nothing. The latter will take vengeance both for himself and the others too. This Christ does. He revenges what He has suffered at the devil's hands, and with Himself He revenges us too. But that none may say, How will he be cast out, if he overcome thee? He adds, *And I, if I be lifted up from the earth, will draw all men unto Me.* How can He be overcome, who draws others unto Him? This is more than saying, I shall rise again. Had He said this, it would not have proved that He would draw all things unto Him; but, *I shall draw*, includes the resurrection, and this besides.

AUGUSTINE. (Tr. lii. 11.) What is this *all* that He draweth, but that from which the devil is cast out? He does not say, All men, but, *All things*; for all men have not faith. He does not mean then all mankind, but the whole of a man, i. e. spirit, soul, and body; by which respectively we understand, and live, and are visible. Or, if *all* means all men, it means those who are predestined to salvation: or all kinds of men, all varieties of character, excepting in the article of sin.

CHRYSTOM. (Hom. lxvii. 3.) Why then did He say above, that the Father drew men? (c. 6:46.) Because the Father draws, by the Son who draws. *I shall draw*, He says, as if men were in the grasp of some tyrant, from which they could not extricate themselves.

AUGUSTINE. (Tr. lii. 11.) *If I be lifted up from the earth*, He says, i. e. when I shall be lifted up. He does not doubt that the work will be accomplished which He came to do. By His being lifted up, He means His passion on the cross, as the Evangelist adds: *This He said, signifying by what death He should die*.

12:34–36

34. The people answered him, We have heard out of the law that Christ abideth for ever: and how sayest thou, The Son of man must be lifted up? who is this Son of man?

35. Then Jesus said unto them, Yet a little while is the light with you. Walk while ye have the light, lest darkness come upon you: for he that walketh in darkness knoweth not whither he goeth.

36. While ye have light, believe in the light, that ye may be the children of light. These things spake Jesus, and departed, and did hide himself from them.

AUGUSTINE. (Tr. lii. 12.) The Jews when they understood that our Lord spoke of His own death, asked how that could be: *The people answered Him, We have heard out of the law that Christ abideth for ever: and how sayest Thou, The Son of man must be lifted up? Who is this Son of man?* Though our Lord did not call Himself the Son of man here, they remembered that He often called Himself so; as He had just before: *The hour is come, that the Son of man should be glorified*. They remember this, and ask, If Christ abideth for ever, how will He be lifted up from the earth; i. e. how will He die upon the cross?

CHRYSTOM. (Hom. lxviii. 1.) Hence we see, that they understood many of the things that He spake in parables. As He had talked about death a little time before, they saw now what was meant by His being lifted up.

AUGUSTINE. (Tr. lii. 12.) Or they interpreted the word by their own intended act. It was not wisdom imparted, but conscience disturbed, which disclosed its meaning to them.

CHRYSTOSTOM. (Hom. lxviii. 1.) And see how maliciously they put the question. They do not say, *We have heard out of the law, that Christ doth not suffer*; for in many places of Scripture His passion and resurrection are spoken of together, but, *abideth for ever*. And yet His immortality was not inconsistent with the fact of His suffering. They thought this proved however that He was not Christ. Then they ask, *Who is this Son of man?* another malicious question; as if to say, Do not charge us with putting this question out of hatred to Thee; for we simply ask for information. Christ shews them in His answer that His passion does not prevent Him from abiding for ever: *Then Jesus said unto them, Yet a little while is the light with you*: as if His death were but going away for a time, as the sun's light only sets to rise again.

AUGUSTINE. (Tr. lii. 13.) *Yet a little while is the light with you*. Hence it is that ye understand¹ that Christ abideth for ever. Wherefore *walk while ye have the light*, approach, understand the whole, that Christ will both die, and live for ever: do this *while ye have the light*.

CHRYSTOSTOM. (Hom. lxviii. 1.) He does not mean only the time before His crucifixion, but the whole of their lives. For many believed on Him after His crucifixion. *Lest darkness come upon you*.

AUGUSTINE. (Tr. lii. 13.) i. e. if ye so believe in the eternity of Christ, as to deny His humiliation and death.

For he that walketh in darkness, knoweth not whither he goeth.

CHRYSTOSTOM. (Hom. lxviii. 1.) What things do the Jews now, and know not what they do; thinking, like men in the dark, that they are going the right road, while they are taking directly the wrong one. Wherefore He adds, *While ye have the light, believe in the light*.

AUGUSTINE. (Tr. lii.) i. e. While ye have any truth, believe in the truth, that ye may be born again of the truth: *That ye may be the children of the*

light.

CHRYSTOSTOM. (Hom. lxviii.) i. e. My children. In the beginning of the Gospel it is said, *Born of God*, (c. 1:13) i. e. of the Father. But here He Himself is the Begetter. The same act is the act both of Father and Son.

These things spake Jesus, and departed, and did hide Himself from them.

AUGUSTINE. (Tr. lii.) Not from those which began to believe in and love Him, but from those who saw and envied Him. When He hid Himself, He consulted our weakness, He did not derogate from His own power.

CHRYSTOSTOM. (Hom. lxviii. 1.) But why did He hide Himself, when they neither took up stones to cast at Him, nor blasphemed? Because He saw into their hearts, and knew the fury they were in; and therefore did not wait till they broke out into act, but retired to give their envy time to subside.

12:37–43

37. But though he had done so many miracles before them, yet they believed not on him:

38. That the saying of Esaias the prophet might be fulfilled, which he spake, Lord, who hath believed our report? and to whom hath the arm of the Lord been revealed?

39. Therefore they could not believe, because that Esaias said again,

40. He hath blinded their eyes, and hardened their heart; that they should not see with their eyes, nor understand with their heart, and be converted, and I should heal them.

41. These things said Esaias, when he saw his glory, and spake of him.

42. Nevertheless among the chief rulers also many believed on him; but because of the Pharisees they did not confess him, lest they should be put out of the synagogue:

43. For they loved the praise of men more than the praise of God.

CHRYSTOM. (Hom. lxxviii. 1.) And thus ^b the Evangelist tacitly explains it, when he adds, *But though He had done so many miracles before them, yet they believed not on Him.*

THEOPHYLACT. He means the miracles related above. It was no small wickedness to disbelieve against such miracles as those.

CHRYSTOM. (Hom. lxxviii. 2.) But why then did Christ come? Did He not know that they would not believe in Him? Yes: the Prophets had prohibited this very unbelief, and He came that it might be made manifest, to their confusion and condemnation; *That the saying of Esaias the prophet might be fulfilled, which He spake, Lord, who hath believed our report? and to whom hath the arm of the Lord been revealed?*

ALCUIN. *Who*, i. e. so very few believed.

AUGUSTINE. (Tr. liii. 2.) It is evident here that the arm of the Lord is the Son of God Himself. Not that the Father has a human fleshly form; He is called the arm of the Lord, because all things were made by Him. If a man had power of such a kind, as that without any motion of his body, what he said was forthwith done, the word of that man would be his arm. Here is no ground to justify, however, the error of those who say that the Godhead is one Person only, because the Son is the arm of the Father, and a man and his arm are not two persons, but one. These men do not understand, that the commonest things require to be explained often by applying language to them taken from other things in which there happens to be a likeness, [°and that, when we are upon things incomprehensible, and which cannot be described as they actually are, this is much more necessary. Thus one man calls another man, whom he makes great use of, his arm; and talks of having lost his arm, of having his arm taken away from him.] But some mutter, and ask, What fault was it of the Jews, if it was necessary that the sayings of Esaias should be fulfilled? We answer, that God, foreseeing the future, predicted by the Prophet the unbelief of the Jews, but did not cause it. God does not compel men to sin, because He knows they will sin. He foreknows *their* sins, not His own. The Jews committed the sin, which He who knows all things foretold they would commit.

CHRYSTOSTOM. (Hom. lxviii. 2.) *That the saying of Esaias might be fulfilled: that* here is expressive not of the cause, but of the event. They did not disbelieve because Esaias said they would; but because they would disbelieve, Esaias said they would.

AUGUSTINE. (Tr. liii. 5.) But what follows involved a deeper question: *Therefore they could not believe, because that Esaias said again, He hath blinded their eyes, and hardened their hearts, that they should not see with their eyes, nor understand with their heart, and be converted, and I should heal them. That they should not believe;* but if so, what sin is there in a man doing what he cannot help doing? And what is a graver point still, the cause is assigned to God; since He it is who blinded their eyes, and hardened their heart. This is not said to be the devil's doing, but God's. Yet if any ask why they could not believe, I answer, Because they would not. For as it is to the praise of the Divine will that God cannot deny Himself, so is it the fault of the human will that they could not believe.

CHRYSTOSTOM. (Hom. lxviii. 2.) This is a common form of speech among ourselves. I cannot love such a man, meaning by this necessity only a vehement will. The Evangelist says *could not*, to shew that it was impossible that the Prophet should lie, not that it was impossible that they should believe.

AUGUSTINE. (Tr. liii. 5.) But the Prophet, you say, mentions another cause, not their will; viz. that God had *blinded their eyes, and hardened their heart*. But I answer, that they well deserved this. For God hardens and blinds a man, by forsaking and not supporting him; and this He may by a secret sentence, by an unjust one He cannot.

CHRYSTOSTOM. (Hom. lxviii.) For He does not leave us, except we wish Him, as He saith in Hosea, *Seeing thou hast forgotten the law of thy God, I will also forget thy children*. (Hos. 4:6) Whereby it is plain that we begin to forsake first, and are the cause of our own perdition. For as it is not the fault of the sun, that it hurts weak eyes, so neither is God to blame for punishing those who do not attend to His words.

AUGUSTINE. (Tr. liii. 11.) *And be converted, and I should heal them*. Is *not* to be understood here, from the beginning of the sentence—that they

should not see with their eyes, nor understand with their hearts, nor be converted; conversion being the free gift of God? or ^d, shall we suppose that a heavenly remedy is meant; whereby those who wished to establish their own righteousness, were so far deserted and blinded, as to stumble on the stumbling stone, till, with confusion of face, they humbled themselves, and sought not their own righteousness which puffeth up the proud, but God's righteousness, which justifieth the ungodly. For many of those who put Christ to death, were afterward troubled with a sense of their guilt; which led to their believing in Him. (c. 12). *These things said Esaias, when he saw His glory, and spake of Him.* He saw Him not really, but figuratively, in prophetic vision. Be not deceived by those who say that the Father is invisible, the Son visible, making the Son a creature. For in the form of God, in which He is equal to the Father, the Son also is invisible; though He took upon Him the form of a servant, that He might be seen by men. Before His incarnation too, He made Himself visible at times to human eyes; but visible through the medium of created matter, not visible as He is.

CHRYSOSTOM. (Hom. lxviii. 2.) His glory means the vision of Him sitting on His lofty throne: *I saw the Lord sitting upon a throne. Also I heard the voice of the Lord, saying, Whom shall I send, and who will go for us?* (Is. 6:1)

ALCUIN. *Nevertheless, among the chief rulers also many believed on Him; but because of the Pharisees they did not confess Him, lest they should be put out of the synagogue. For they loved the praise of men more than the praise of God.* The praise of God is publicly to confess Christ: the praise of men is to glory in earthly things.

AUGUSTINE. (Tr. liii. 13.) As their faith grew, their love of human praise grew still more, and outstripped it.

12:44–50

44. Jesus cried and said, He that believeth on me, believeth not on me, but on him that sent me.

45. And he that seeth me seeth him that sent me.

46. I am come a light into the world, that whosoever believeth on me should not abide in darkness.

47. And if any man hear my words, and believe not, I judge him not: for I came not to judge the world, but to save the world.

48. He that rejecteth me, and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day.

49. For I have not spoken of myself; but the Father which sent me, he gave me a commandment, what I should say, and what I should speak.

50. And I know that His commandment is life everlasting: whatsoever I speak therefore, even as the Father said unto me, so I speak.

CHRYSOSTOM. (Hom. lxviii. 1.) Because the love of human praise prevented the chief rulers from believing, *Jesus cried and said, He that believeth on Me, believeth not on Me, but on Him that sent Me:* as if to say, Why are ye afraid to believe on Me? Your faith through Me passes to God.

AUGUSTINE. (Tr. liv. 2.) He signifies to them that He is more than He appears to be, (for to men He appeared but a man; His Godhead was hid.) Such as the Father is, such am I in nature and in dignity; *He that believeth on Me, believeth not on Me*, i. e. on that which He sees, *but on Him that sent Me*, i. e. on the Father. [¹He that believes in the Father must believe in Him as the Father, i. e. must believe that He has a Son; and reversely, he who believes in the Son thereby believes in the Father.] And again, if any one thinks that God has sons by grace, but not a Son equal and coeternal with Himself, neither does he believe² on the Father, who sent the Son; because what he believes on is not the Father who sent Him. (c. 3.). And to shew that He is not the Son, in the sense of one out of many, a son by grace, but the Only Son equal to the Father, He adds, *And He that seeth Me, seeth Him that sent Me*; so little difference is there between Me and Him that sent Me, that He that seeth Me, seeth Him. Our Lord sent His Apostles, yet none of them dared to say, He that believeth on Me. We believe an Apostle, but we do not believe on an Apostle. Whereas the Only Begotten says, *He that believeth on Me, doth not believe on Me, but on Him that sent Me*. Wherein

He does not withdraw the believer's faith from Himself, but gives him a higher object than the form of a servant, for that faith.

CHRYSTOSTOM. (Hom. lxix. 1.) *He that believeth on Me, believeth not on Me, but on Him that sent Me:* as if He said, He that taketh water from a stream, taketh the water not of the stream, but of the fountain. Then to shew that it is not possible to believe on the Father, if we do not believe on Him, He says, *He that seeth Me, seeth Him that sent Me.* What then? Is God a body? By no means; *seeing* here is the mind's vision. What follows still further shews His union with the Father. *I am come a light into the world.* This is what the Father is called in many places. He calls Himself the light, because he delivers from error, and disperses the darkness of the understanding; *that whosoever believeth in Me should not abide in darkness.*

AUGUSTINE. (Tr. liv. 4.) Whereby it is evident, that He found all in darkness. In which darkness if they wish not to remain, they must believe in the light which is come into the world. He says in one place to His disciples, *Ye are the light of the world;* but He did not say to them, *Ye are come a light into the world,* that whosoever believeth on you should not abide in darkness. All saints are lights, but they are so by faith, because they are enlightened by Him, from Whom to withdraw is darkness.

CHRYSTOSTOM. (Hom. lxix. 1.) And to shew that He does not let His despisers go unpunished, from want of power, He adds, *And if any man hear My words and believe not, I judge him not.*

AUGUSTINE. (Tr. liv. 5, 6.) i. e. I judge him not now. He does not say, I judge him not at the last day, for that would be contrary to the sentence above, *The Father hath committed all judgment unto the Son.* (5:22) And the reason follows, why He does not judge now; *For I came not to judge the world, but to save the world.* Now is the time of mercy, afterward will be the time of judgment.

CHRYSTOSTOM. (Hom. lxix. 2.) But that this might not serve to encourage sloth, He warns men of a terrible judgment coming; *He that rejecteth Me, and heareth not My words, hath one that judgeth him.*

AUGUSTINE. (Tr. liv. 6.) Mean time they waited to know who this one was; so He proceeds: *The word that I have spoken, the same shall judge him at the last day*. He makes it sufficiently clear that He Himself will judge at the last day. For the word that He speaks, is Himself. He speaks Himself, announces Himself. We gather too from these words that those who have not heard, will be judged differently from those who have heard and despised.

AUGUSTINE. (de Trin. c. xii. [26.]) *I judge him not; the word that I have spoken shall judge him: for I have not spoken of Myself*. The word which the Son speaks judges, because the Son did not speak of Himself: *for I have not spoken of Myself*: i. e. I was not born of Myself.

AUGUSTINE. ^e I ask then how we shall understand this, *I will not judge, but the word which I have spoken will judge*? Yet He Himself is the Word of the Father which speaketh. Is it thus? I will not judge by My human power, as the Son of man, but as the word of God, because I am the Son of God.

CHRYSTOSTOM. (Hom. lxviii. 2.) Or, *I judge him not*, i. e. I am not the cause of his destruction, but he is himself, by despising my words. The words that I have just said, shall be his accusers, and deprive him of all excuse; *the word that I have spoken, the same shall judge him*. And what word? This, viz. that ^f *I have not spoken of Myself, but the Father which sent Me gave Me a commandment what I should say, and what I should speak*. All these things were said on their account, that they might have no excuse.

AUGUSTINE. (Tr. liv. 7.) When the Father gave the Son a commandment, He did not give Him what He had not: for in the Wisdom of the Father, i. e. in the Word, are all the commandments of the Father. The commandment is said to be given, because it is not from him to whom it is said to be given. But to give the Son that which He never was without, is the same as to beget the Son who never was not.

THEOPHYLACT. Since the Son is the Word of the Father, and reveals completely what is in the mind of the Father, He says He receives a commandment what He should say, and what He should speak: just as our word, if we say what we think, brings out what is in our minds.

And I know that His commandment is life everlasting.

AUGUSTINE. (Tr. liv.) If life everlasting is the Son Himself, and the commandment is life everlasting, what is this but saying, I am the commandment of the Father? And in the same way in the following; *Whatsoever I speak therefore, even as the Father said unto Me, so I speak*, we must not understand, *said unto Me*, as if words were spoken to the Only Word. The Father spoke to the Son, as He gave life to the Son; not that the Son knew not, or had not, but that He was the Son. What is meant by, *as He said unto Me, so I speak*, but that I am the Word who speaks. The Father is true, the Son is truth: the True, begat the Truth. What then could He say to the Truth, if the Truth was perfect from the beginning, and no new truth could be added to Him? That He spake to the Truth then, means that He begat the Truth.

CHAP. 13

13:1–5

1. Now before the feast of the passover, when Jesus knew that his hour was come that he should depart out of this world unto the Father, having loved his own which were in the world, he loved them unto the end.

2. And supper being ended, the devil having now put into the heart of Judas Iscariot, Simon's son, to betray him;

3. Jesus knowing that the Father had given all things into his hands, and that he was come from God, and went to God;

4. He riseth from supper, and laid aside his garments; and took a towel, and girded himself.

5. After that he poureth water into a bason, and began to wash the disciples' feet, and to wipe them with the towel wherewith he was girded.

THEOPHYLACT. Our Lord being about to depart out of this life, shews His great care for His disciples: *Now before the feast of the Passover, when Jesus knew that His hour was come that He should depart out of this world unto the Father, having loved His own which were in the world, He loved them unto the end.*

BEDE. The Jews had many feasts, but the principal one was the passover; and therefore it is particularly said, *Before the feast of the passover.*

AUGUSTINE. (Tr. iv.) Pascha is not a Greek word, as some think, but Hebrew: though there is remarkable agreement of the two languages in it. The Greek word to suffer being *πάσχειν*, pascha has been thought to mean passion, as being derived from the above word. But in Hebrew, pascha is a passing over; the feast deriving its name from the passing of the people of God over the Red Sea into Egypt. All was now to take place in reality, of which that passover was the type. Christ was led as a lamb to the slaughter; whose blood sprinkled upon our door-posts, i. e. whose sign of the cross marked on our foreheads, delivers us from the dominion of this world, as from Egyptian bondage. And we perform a most wholesome journey or pass-over, when we pass over from the devil to Christ, from this unstable world to His sure kingdom. In this way the Evangelist seems to interpret the word: *When Jesus knew that His hour was come when He should pass over¹ out of this world unto the Father.* This is the pascha, this the passing over.

CHRYSOSTOM. (Hom. lxx. 1.) He did not know then for the first time: He had known long before. By His departure He means His death. Being so near leaving His disciples, He shews the more love for them: *Having loved His own which were in the world, He loved them unto the end;* i. e. He left nothing undone which one who greatly loved should do. He reserved this for the last, that their love might be increased by it, and to prepare them by such consolation for the trials that were coming. *His own* He calls them, in the sense of intimacy. The word was used in another sense in the beginning of the Gospel: (c. 1:11) *His own received Him not.* It follows, *which were in the world:* for those were dead who were *His own*, such as Abraham, Isaac, and Jacob, who were not in the world. These then, *His own which were in the world*, He loved all along, and at the last manifested His love in completeness: *He loved them unto the end.*

AUGUSTINE. (Tr. lv. 2.) *He loved them unto the end*, i. e. that they themselves too might pass out of this world ^a, by love, unto Him their head. For what is *unto the end*, but unto Christ? (Rom. 10:4) *For Christ is the end of the law for righteousness to every one that believeth*. But these words may be understood after a human sort, to mean that Christ loved His own up to His death. But God forbid that He should end His love by death, who is not ended by death: except indeed we understand it thus: *He loved His own unto death*: i. e. His love for them led Him to death. *And supper having been made*, i. e. having been got ready, and laid on the table before them; not having been consumed and finished: for it was during supper that He rose, and washed His disciples' feet; as after this He sat at table again, and gave the sop to the traitor. What follows: *The devil having now put it into the heart of Judas Iscariot, Simon's son, to betray Him*, refers to a secret suggestion, not made to the ear, but to the mind; the suggestions of the devil being part of our own thoughts. Judas then had already conceived, through diabolical instigation, the intention of betraying his Master.

CHRYSOSTOM. (Hom. lxx. 1.) The Evangelist inserts this as if in astonishment: our Lord being about to wash the feet of the very person who had resolved to betray Him. It shews the great wickedness too of the traitor, that even the partaking of the same table, which is a check to the worst of men, did not stop him.

AUGUSTINE. (Tr. lv. 6.) The Evangelist being about to relate so great an instance of our Lord's humility, reminds us first of His lofty nature: *knowing that the Father had given all things into His hand*, not excepting the traitor.

GREGORY. He knew that He had even His persecutors in His hand that He might convert them from malice to love of Him.

ORIGEN. (t. xxxiv. 3) *The Father hath given all things into His hands*; i. e. into His power; for His hands hold all things ^b: or to Him, for His work; *My Father worketh hitherto, and I work*. (John 5:17)

CHRYSOSTOM. (Hom. lxx. 1.) *Had given all things into His hand*. What is given Him is the salvation of the believers. Think not of this giving up in a human way. It signifies His honour for, and agreement with, the Father. For

as the Father hath given up all things to Him, so hath He given up all things to the Father. (1 Cor. 15:24) *When He shall have delivered up the kingdom to God, even the Father.*

AUGUSTINE. (Tr. lv. 5.) Knowing too, *that He was come from God, and went to God*; not that He left God when He came, or will leave us when He returns.

THEOPHYLACT. The Father having given up all things into His hands, i. e. having given up to Him the salvation of the faithful, He deemed it right to shew them all things that pertained to their salvation; and gave them a lesson of humility, by washing His disciples' feet. Though knowing *that He was from God, and went to God*, He thought it in no way took from His glory, to wash His disciples' feet; thus proving that He did not usurp His greatness. For usurpers do not condescend, for fear of losing what they have irregularly got.

AUGUSTINE. (Tr. lv. 6.) Since *the Father had given all things into His hands*, He washed not His disciples' hands indeed, but their feet; and since He knew that *He came from God, and went to God*, He performed the work not of God and Lord, but of a man and servant.

CHRYSOSTOM. (Hom. lxx. 1.) It was a thing worthy of Him, Who *came from God, and went to God*, to trample upon all pride; *He riseth from supper, and laid aside His garment, and took a towel, and girded Himself. After that He poureth water into a bason, and began to wash His disciples' feet, and to wipe them with the towel wherewith He was girded.* (c. 2). See what humility He shews, not only in washing their feet, but in other things. For it was not before, but after they had sat down, that He rose; and He not only washed them, but laid aside His garments, and girded Himself with a towel, and filled a bason; He did not order others to do all this, but did it Himself, teaching us that we should be willing and ready to do such things.

ORIGEN. (t. xxxii. 2.) Mystically, dinner is the first meal, taken early in the spiritual day, and adapted to those who have just entered upon this day. Supper is the last meal, and is set before those who are farther advanced. According to another sense, dinner is the understanding of the Old Testament, the supper the understanding the mysteries hid in the New. Yet

even they who sup with Jesus, who partake of the final meal, need a certain washing, not indeed of the top parts of their body, i. e. the soul, but its lower parts and extremities, which cleave necessarily to earth. (c. 4.). It is, *And began to wash*; for He did not finish His washing till afterwards. The feet of the Apostles were defiled now: *All of ye shall be offended because of Me this night*. (Matt. 26:31) But afterwards He cleansed them, so that they needed no more cleansing.

AUGUSTINE. (Tr. lv. 7.) He *laid aside His garments*, when, being in the form of God, He emptied Himself; He *girded. Himself with a towel*, took upon Him the form of a servant; *He poured water into a bason*, out of which He washed His disciples' feet. He shed His blood on the earth, with which He washed away the filth of their sins; *He wiped them with the towel wherewith He was girded*; with the flesh wherewith He was clothed, He established the steps of the Evangelists; He laid aside His garments, to gird Himself with the towel; that He might take upon Him the form of a servant, He emptied Himself, not laying aside indeed what He had, but assuming what He had not. Before He was crucified, He was stripped of His garments, and when dead was wound up in linen ^a clothes: the whole of His passion is our cleansing.

13:6–11

6. Then cometh he to Simon Peter: and Peter said unto him, Lord, dost thou wash my feet?

7. Jesus answered and said unto him, What I do thou knowest not now; but thou shalt know hereafter.

8. Peter saith unto him, Thou shalt never wash my feet. Jesus answered him, If I wash thee not, thou hast no part with me.

9. Simon Peter saith unto him, Lord, not my feet only, but also my hands and my head.

10. Jesus saith to him, He that is washed needeth not save to wash his feet, but is clean every whit: and ye are clean, but not all.

11. For he knew who should betray him; therefore said he, Ye are not all clean.

ORIGEN. (t. xxxii.) As a physician, who has many sick under his care, begins with those who want his attention most; so Christ, in washing His disciples' feet, begins with the most unclean, and so comes at last to Peter, who needed the washing less than any: *Then cometh He to Simon Peter*. Peter resisted being washed, perhaps because his feet were nearly clean: *And Peter said unto Him, Lord, dost Thou wash my feet?*

AUGUSTINE. (Tr. lvi. 1.) What is the meaning of *Thou* and *my feet*? It is better to think than speak of this; lest one should fail in explaining adequately what might have been rightly conceived.

CHRYSOSTOM. (Hom. lxx. 2.) Though Peter was the first of the Apostles, yet it is possible that the traitor petulantly placed himself above him; and that this may be the reason, why our Lord first *began to wash*, and then *cometh to Peter*.

THEOPHYLACT. It is plain that our Lord did not wash Peter first, but none other of the disciples would have attempted to be washed before him.

CHRYSOSTOM. (Hom. lxx. 2.) Some one will ask why none of them prevented Him, except Peter, this being a sign not of want of love, but of reverence. The reason seems to be, that He washed the traitor first, and came next to Peter, and that the other disciples were checked by the reply to Peter. Any of the rest would have said what Peter did, had his turn come first.

ORIGEN. (t. xxxii. 5.) Or thus: All the rest put out their feet, certain that so great a one would not want to wash them without reason: but Peter, looking only to the thing itself, and seeing nothing beyond it, refused out of reverence to let his feet be washed. He often appears in Scripture as hasty in putting forth his own ideas of what is right and expedient.

AUGUSTINE. Or thus: We must not suppose that Peter was afraid and refused, when the others had willingly and gladly submitted to the washing. Our Lord did not go through the others first, and to the first of the Apostles

afterwards; (for who is ignorant that the most blessed Peter was the first of all the Apostles?) but began with him: and Peter being the first to whom He came, was afraid; as indeed any of the others would have been.

Jesus answered and said unto him, What I do thou knowest not now; but thou shalt know hereafter.

CHRYSOSTOM. (Hom. lxx. 2.) i. e. How useful a lesson of humility it teaches thee, and how directly this virtue leads to God.

ORIGEN. (t. xxxii.) Or our Lord insinuates that this is a mystery. By washing and wiping, He made beautiful the feet of those who were to preach glad tidings, (Is. 52:7.) and to walk on that way of which He tells them, *I am the way*. (infr. 14:6) Jesus laid aside His garments that He might make their clean feet still cleaner, or that He might receive the uncleanness of their feet unto His own body, by the towel with which alone He was girded: for *He hath borne our griefs*. Observe too, He chose for washing His disciples' feet the very time that the devil had put it into the heart of Judas to betray Him, and the dispensation for mankind was about to take place. Before this the time was not come for washing their feet. And who would have washed their feet in the interval between this and the Passion? During the Passion, there was no other Jesus to do it. And after it the Holy Ghost came upon them, by which time they should already have had their feet washed. This mystery, our Lord says to Peter, is too great for thee to understand now, but thou shalt know it hereafter when thou art enlightened.

AUGUSTINE. (Tr. lvi. 2.) He did not refuse, because our Lord's act was above his understanding, but he could not bear to see Him bending at his feet: *Peter saith unto Him, Thou shalt not wash my feet for ever*; i. e. I will never suffer it: not for ever is the same as never.

ORIGEN. (t. xxxii. 5.) This is an instance, that a man may say a thing with a good intention, and yet ignorantly to His hurt. Peter, ignorant of our Lord's deep meaning, at first, as if in doubt, says mildly, *Lord, dost Thou wash my feet?* and then, *Thou shalt never wash my feet*; which was in reality to cut himself off from having a part with Jesus. Whence he not only blames our Lord for washing the disciples' feet, but also his fellow-disciples for giving their feet to be washed. (c. 6.). As Peter then did not see

his own good, our Lord did not allow His wish to be fulfilled: *Jesus answered and said unto him, If I wash thee not, thou hast no part with Me.*

AUGUSTINE. (Tr. lvi. 2.) *If I wash thee not*, He says, though it was only his feet that He was going to wash, just as we say, Thou treadest on me; though it is only our foot that is trodden on.

ORIGEN. Let those who refuse to allegorize these and like passages, say how it is probable that he who out of reverence for Jesus said, *Thou shalt never wash my feet*, would have had no part with the Son of God; as if not having his feet washed was a deadly wickedness. Wherefore it is our feet, i. e. the affections of our mind, that are to be given up to Jesus to be washed, that our feet may be beautiful; especially if we emulate higher gifts, and wish to be numbered with those who preach glad tidings.

CHRYSTOSTOM. (Hom. lxx. 2.) He does not say on what account He performs this act of washing, but only threatens him. For Peter was not persuaded by the first answer: *Thou shalt know hereafter*: he did not say, Teach me then that I may submit. But when he was threatened with separation from Christ, then he submitted.

ORIGEN. (t. xxxii. 6.) This saying we may use against those who make hasty and indiscreet resolutions. By shewing them, that if they adhere to these, they will have no part with Jesus, we disengage them from such resolves; even though they may have bound themselves by oath.

AUGUSTINE. (Tr. lvi. 2.) But he, agitated by fear and love, dreaded more the being denied Christ, than the seeing Him at His feet: *Simon Peter saith unto Him, Lord, not my feet only, but also my hands and my head.*

ORIGEN. Jesus was unwilling to wash hands, and despised what was said of Him in this respect: *Thy disciples wash not their hands when they eat bread.* (Matt. 15:2) And He did not wish the head to be submerged, in which was apparent the image and glory of the Father; it was enough for Him that the feet were given Him to wash: *Jesus answered and said, He that is washed needeth not save to wash his feet, but is clean every whit: and ye are clean, but not all.*

AUGUSTINE. (Tr. lvi. 4.) Clean all except the feet. The whole of a man is washed in baptism, not excepting his feet; but living in the world afterwards, we tread upon the earth. Those human affections then, without which we cannot live in this world, are, as it were, our feet, which connect us with human things, so that *if we say we have no sin, we deceive ourselves*. (1 John 1:8) But if we confess our sins, He who washed the disciples' feet, forgives us our sins even down to our feet, wherewith we hold our converse with earth.

ORIGEN. (t. xxxii.) It was impossible that the lowest parts and extremities of a soul should escape defilement, even in one perfect as far as man can be; and many, even after baptism, are covered up to their head with the dust of wickedness; but the real disciples of Christ only need washing for their feet.

AUGUSTINE. (Ad. Seleuc. Ep. c. viii.) From what is here said, we understand that Peter was already baptized. Indeed that He baptized by His disciples, shews that His disciples must have been baptized, either with John's baptism, or, which is more probable, Christ's. He baptized by means of baptized servants; for He did not refuse the ministry of baptizing, Who had the humility to wash feet.

AUGUSTINE. (Tr. lviii. 1.) *And ye are clean, but not all*: what this means the Evangelist immediately explains: *For He knew who should betray Him; therefore said He, Ye are not all clean*.

ORIGEN. (t. xxxii. 6.) *Ye are clean*, refers to the eleven; *but not all*, to Judas. He was unclean, first, because he cared not for the poor, but was a thief; secondly, because the devil had put it into his heart to betray Christ. Christ washes their feet after they are clean, shewing that grace goes beyond necessity, according to the text, *He that is holy, let him be holy still*. (Apoc. 22:11)

AUGUSTINE. (Tr. lvi. 4.) Or, the disciples when washed had only to have their feet washed; because while man lives in this world, he contracts himself with earth, by means of his human affections, which are as it were his feet.

CHRYSTOSTOM. (Hom. lxx. 2.) Or thus: When He calls them clean, you must not suppose that they were delivered from sin before the victim was offered. He means cleanness in respect of knowledge; for they were now delivered from Jewish error.

13:12–20

12. So after he had washed their feet, and had taken his garments, and was set down again, he said unto them, Know ye what I have done to you?

13. Ye call me Master and Lord: and ye say well; for so I am.

14. If I then, your Lord and Master, have washed your feet; ye also ought to wash one another's feet.

15. For I have given you an example, that ye should do as I have done to you.

16. Verily, verily, I say unto you, The servant is not greater than his lord: neither he that is sent greater than he that sent him.

17. If ye know these things, happy are ye if ye do them.

18. I speak not of you all: I know whom I have chosen: but that the Scripture may be fulfilled, He that eateth bread with me hath lifted up his heel against me.

19. Now I tell you before it come, that, when it is come to pass, ye may believe that I am he.

20. Verily, verily, I say unto you, He that receiveth whomsoever I send receiveth me; and he that receiveth me receiveth him that sent me.

AUGUSTINE. (Tr. lviii. 2.) Our Lord, mindful of His promise to Peter that he should know the meaning of His act, *Thou shalt know hereafter*, now begins to teach him: *So after He had washed their feet, and had taken His garments, and was sat down again, He said unto them, Know ye what I have done to you?*

ORIGEN. (t. xxxii. 7.) Know ye, is either interrogative, to shew the greatness of the act, or imperative, to rouse their minds.

ALCUIN. Mystically, when at our redemption we were changed by the shedding of His blood, He took again His garments, rising from the grave the third day, and clothed in the same body now immortal, ascended into heaven, and sitteth on the right hand of the Father, from whence He shall come to judge the world.

CHRYSTOSTOM. (Hom. lxxi. 1.) He speaks now not to Peter alone, but to all: *Ye call Me Master and Lord*. He accepts their judgment; and to prevent the words being set down merely to favour on their parts, adds, *And ye say well, for so I am*.

AUGUSTINE. (Tr. lviii. 3.) It is enjoined in the Proverbs, *Let another man praise thee, and not thine own mouth*. (Prov. 27:2.) For it is dangerous for one to praise himself, who has to beware of pride. But He who is above all things, howsoever He praise Himself, extolleth not Himself too highly. Nor can God be called arrogant: for that we should know Him is no gain to Him, but to us. Nor can any one know Him, unless He who knows, shews Himself. So that if to avoid arrogance He did not praise Himself, He would be denying us wisdom. But why should the Truth fear arrogance? To His calling Himself Master, no one could object, even were He man only, since professors in different arts call themselves so without presumption. But what free man can bear the title of lord in a man? Yet when God speaks, height cannot exalt itself, truth cannot lie; it is for us to submit to that height, to obey that truth. Wherefore ye say well in that ye call Me Master and Lord, for so I am; but if I were not what ye say, ye would say ill.

ORIGEN. (t. xxxii. 7.) They do not say well, Lord, to whom it shall be said, *Depart from Me, ye that work iniquity*. (Matt. 7:23) But the Apostles say well, Master and Lord, for wickedness had not dominion over them, but the Word of God.

If then I your Lord and Master have washed your feet, ye also ought to wash one another's feet.

CHRYSTOSTOM. (Hom. lxx. 1.) He shews us the greater, that we may do the less. For He was the Lord, but we, if we do it, do it to our fellow-servants: *For I have given you an example, that ye should do as I have done to you.*

BEDE. Our Lord first did a thing, then taught it: as it is said, *Jesus began both to do and to teach.* (Acts 1:1)

AUGUSTINE. (Tr. lviii. 4.) This is, blessed Peter, what thou wast ignorant of; this thou wert told that thou shouldest know afterwards.

ORIGEN. (t. xxxii. c. 7.) But it is not necessary for one who wishes to do all the commandments of Jesus, literally to perform the act of washing feet. This is merely a matter of custom; and the custom is now generally dropped.

AUGUSTINE. (Tr. lviii. 4.) This act is done literally by many¹, when they receive one another in hospitality. For it is unquestionably better that it should be done with the hands, and that the Christian disdain not to do what Christ did. For when the body is bent at the feet of a brother, the feeling of humility is made to rise in the heart, or, if it be there already, is confirmed. But besides this moral meaning, is not a brother able to change a brother from the pollution of sin? Let us confess our faults one to another, forgive one another's faults, pray for one another's faults. In this way we shall wash one another's feet.

ORIGEN. (t. xxxii. 7.) Or thus: This spiritual washing of the feet is done primarily by Jesus Himself, secondarily by His disciples, in that He said to them, *Ye ought to wash one another's feet.* Jesus washed the feet of His disciples as their Master, of His servants as their Lord. But the object of the master is to make His disciples as Himself; and our Saviour beyond all other masters and lords, wished His disciples to be as their Master and Lord, not having the spirit of bondage, but the spirit of adoption, whereby they cry, *Abba, Father.* (Rom. 8:19) So then before they become masters and lords, they need the washing of the feet, being as yet insufficient disciples, and savouring of the spirit of bondage. But when they have attained to the state of master and lord, they then are able to imitate their Master, and to wash the disciples' feet by their doctrine.

CHRYSOSTOM. (Hom. lxxi. 2.) He continues to urge them to wash one another's feet; *Verily, verily, I say unto you, The servant is not greater than his lord, neither He that is sent greater than He that sent Him*; as if to say, If I do it, much more ought you.

THEOPHYLACT. This was a necessary admonition to the Apostles, some of whom were about to rise higher, others to lower degrees of eminence. That none might exult over another, He changes the hearts of all.

BEDE. To know what is good, and not to do it, tendeth not to happiness, but to condemnation; as James saith, *To him that knoweth to do good, and doeth it not, to him it is sin* (James 4:17). Wherefore He adds, *If ye know these things, happy are ye if ye do them*.

CHRYSOSTOM. (Hom. Lxxi. 2.) For all know, but all do not do. He then rebukes the traitor, not openly, but covertly: *I speak not of you all*.

AUGUSTINE. (Tr. lix. 1.) As if to say, There is one among you who will not be blessed, nor doeth these things. *I know whom I have chosen*. Whom, but those who shall be happy by doing His commandments? Judas therefore was not chosen. But if so, why does He say in another place, *Have not I chosen you twelve*? Because Judas was chosen for that for which he was necessary, but not for that happiness of which He says, *Happy are ye, if ye do them*.

ORIGEN. (t. xxxii. 8.) Or thus: *I speak not of you all*, does not refer to, *Happy are ye if ye do them*. For of Judas, or any other person, it may be said, Happy is he if he do them. The words refer to the sentence above, *The servant is not greater than his lord, neither He that is sent greater than He that sent Him*. For Judas, being a servant of sin, was not a servant of the Divine Word; nor an Apostle, when the devil had entered into him. Our Lord knew those who were His, and did not know who were not His, and therefore says, not, I know all present, but, *I know whom I have chosen*, i. e. I know My Elect.

CHRYSOSTOM. (Hom. lxxi. 1.) Then, that He might not sadden them all, He adds, *But that the Scripture must be fulfilled, He that eateth bread with Me, hath lifted up his heel against Me*: shewing that He knew who the

traitor was, an intimation that would surely have checked him, if any thing would. He does not say, shall betray Me, but, *shall lift up his heel against Me*, alluding to his deceit and secret plotting.

AUGUSTINE. (Tr. lix. 1.) *Shall lift up his heel against Me*, i. e. shall tread upon Me. The traitor Judas is meant.

CHRYSOSTOM. (Hom. lxxi. 2.) *He that eateth bread with Me*; i. e. who was fed by Me, who partook of My table. So that if injured ever by our servants or inferiors, we need not be offended. Judas had received infinite benefits, and yet thus requited his Benefactor.

AUGUSTINE. (Tr. lix. 1.) They then who were chosen ate the Lord; he ate the bread of the Lord, to injure the Lord; they ate life, he damnation; for *he that eateth unworthily, eateth damnation to himself*. (1 Cor. 11:27)

Now I tell you before it come, that when it is come, ye may believe that I am He, i. e. of whom that Scripture foretold.

ORIGEN. (t. xxxii. 9.) *That ye may believe*, is not said, as if the Apostles did not believe already, but is equivalent to saying, Do as ye believe, and persevere in your belief, seeking for no occasion of falling away. For besides the evidences the disciples had already seen, they had now that of the fulfilment of prophecy.

CHRYSOSTOM. (Hom. Lxxii. 3.) As the disciples were about to go forth and to suffer many things, He consoles them by promising His own assistance and that of others; His own, when He says, *Happy are ye if ye do them*; that of others, in what follows, *Verily, verily, I say unto you, He that receiveth whomsoever I send, receiveth Me; and he that receiveth Me receiveth Him that sent Me*.

ORIGEN. (t. xxxii. 10.) For he that receiveth him whom Jesus sends, receiveth Jesus who is represented by him; and he that receiveth Jesus, receiveth the Father. Therefore he that receiveth whom Jesus sends, receiveth the Father that sent. The words may have this meaning too: He that receiveth whom I send, had attained unto receiving Me: he who receiveth Me not by means of any Apostle, but by My own entrance into his

soul, receiveth the Father; so that not only I abide in him, but the Father also.

AUGUSTINE. (Tr. xlix. 2.) The Arians, when they hear this passage, appeal immediately to the gradations in their system, that as far as the Apostle is from the Lord, so far is the Son from the Father. But our Lord hath left us no room for doubt on this head; for He saith, *I and My Father are one.* (supr. 10:30) But how shall we understand those words of our Lord, *He that receiveth Me, receiveth Him that sent Me*? If we take them to mean that the Father and the Son are of one nature, it will seem to follow, when He says, *He that receiveth whomsoever I send, receiveth Me*, that the Son and an Apostle are of one nature. May not the meaning be, *He that receiveth whosoever I send, receiveth Me*, i. e. Me as man: But *He that receiveth Me*, i. e. as God, *receiveth Him that sent Me*. But it is not this unity of nature, which is here put forth, but the authority of the Sender, as represented by Him who is sent. In Peter hear Christ, the Master of the disciple, in the Son the Father, the Begotten of the Only Begotten.

13:21–30

21. When Jesus had thus said, he was troubled in spirit, and testified, and said, Verily, verily, I say unto you, that one of you shall betray me.

22. Then the disciples looked one on another, doubting of whom he spake.

23. Now there was leaning on Jesus' bosom one of his disciples, whom Jesus loved.

24. Simon Peter therefore beckoned to him, that he should ask who it should be of whom he spake.

25. He then lying on Jesus' breast saith unto him, Lord, who is it?

26. Jesus answered, He it is, to whom I shall give a sop, when I have dipped it. And when he had dipped the sop, he gave it to Judas Iscariot, the son of Simon.

27. And after the sop Satan entered into him. Then said Jesus unto him, That thou doest, do quickly.

28. Now no man at the table knew for what intent he spake this unto him.

29. For some of them thought, because Judas had the bag, that Jesus had said unto him, Buy those things that we have need of against the feast; or, that he should give something to the poor.

30. He then having received the sop went immediately out: and it was night.

CHRYSTOSTOM. (Hom. lxii. 1.) Our Lord after His twofold promise of assistance to the Apostles in their future labours, remembers that the traitor is cut off from both, and is troubled at the thought: *When Jesus had thus said, He was troubled in spirit, and testified, and said, Verily, verily, I say unto you, that one of you shall betray Me.*

AUGUSTINE. (Tr. lx. 1.) This did not come into His mind then for the first time; but He was now about to make the traitor known, and single him out from the rest, and therefore was troubled in spirit. The traitor too was now just about to go forth to execute his purpose. He was troubled at the thought of His Passion being so near at hand, at the dangers to which His faithful followers would be brought at the hand of the traitor, which were even now impending over Him. Our Lord deigned to be troubled also, to shew that false brethren cannot be cut off, even in the most urgent necessity, without the troubling of the Church. (Tr. lxi. 1.). He was troubled not in flesh, but in spirit; for on occasion of scandals of this kind, the spirit is troubled, not perversely, but in love, lest in separating the tares, some of the wheat too be plucked up with them. (Tr. lx. 5.). But whether He was troubled by pity for perishing Judas, or, by the near approach of His own death, He was troubled not through weakness of mind, but power: He was not troubled because any thing compelled Him, but He troubled Himself, as was said above. And in that He was troubled, He consoles the weak members of His body, i. e. His Church, that they may not think themselves reprobate, should they be troubled at the approach of death.

ORIGEN. (t. xxxii. 11.) His being troubled in spirit, was the human part, suffering under the¹ excess of the spiritual. For if every Saint lives, acts, and suffers in the spirit, how much more is this true of Jesus, the Rewarder of Saints.

AUGUSTINE. (Tr. lx. 3.) Away then with the reasonings of the Stoics, who deny that perturbation of mind can come upon a wise man; who, as they take vanity for truth, so make their healthy state of mind insensibility. It is good that the mind of the Christian may be perturbed, not by misery, but by pity. (lxi. 2). *One of you*, He saith, i. e. one in respect of number, not of merit, in appearance¹ not in virtue.

CHRYSOSTOM. (Hom. lxxii. 1.) As He did not mention Him by name, all began to fear: *Then the disciples looked one on another, doubting of whom He spake*; not conscious of any evil in themselves, and yet trusting to Christ's words, more than to their own thoughts.

AUGUSTINE. (Tr. lxi. 3.) They had a devoted love for their Master, but yet so that human weakness made them doubt of one another².

ORIGEN. (t. xxxii. 12.) They remembered too, that, as men, before they were matured, their minds were liable to change, so as to form wishes the very opposite to what they might have had before.

CHRYSOSTOM. While all were trembling, and not excepting even Peter, their head, John, as the beloved disciple, lay upon Jesus' breast. *He then lying on Jesus' breast saith unto Him, Lord, who is it?*

AUGUSTINE. (Tr. lxi. 4.) This is John, whose Gospel this is, as he afterwards declares. It is the custom of the sacred writers, when they come to any thing relating to themselves, to speak of themselves, as if they were speaking of another. For if the thing itself is related correctly, what does truth lose by the omission of boasting on the writer's part?

CHRYSOSTOM. (Hom. lxxii. 1.) If thou want to know the cause of this familiarity, it is love: *Whom Jesus loved*. Others were loved, but he was loved more than any.

ORIGEN. (t. xxxii. 13.) I think this has a peculiar meaning, viz. that John was admitted to a knowledge of the more secret mysteries of the Word.

CHRYSOSTOM. (Hom. lxxii. 1.) *Whom Jesus loved*. This John says to shew his own innocence, and also why it was that Peter beckoned to him, inasmuch as he was not Peter's superior: *Simon Peter therefore beckoned to him, that he should ask who it should be of whom he spake*. Peter had been just reproved, and therefore, checking the customary vehemence of his love, he did not speak himself now, but made John speak for him. He always appears in Scripture as zealous, and an intimate friend of John's.

AUGUSTINE. (Tr. lxi. 6.) Observe too his mode of speaking, which was not by word, but by beckoning; *Beckoned and spake*, i. e. spake by beckoning. If even thoughts speak, as when it is said, *They spake among themselves*, much more may beckonings, which are a kind of outward expression of our thoughts.

ORIGEN. (t. xxxii. 13.) Or, at first he beckoned, and then not content with beckoning, spake: *Who is it of whom he speaks?*

He then lying on Jesus' breast, saith unto Him, Lord, who is it?

AUGUSTINE. (Tr. lx. 4.) *On Jesus' breast*; the same as *in Jesus' bosom*. Or, he lay first in Jesus' bosom, and then ascended higher, and lay upon His breast; as if, had he remained lying in His bosom, and not ascended to lie on His breast, our Lord would not have told him what Peter wanted to know. By his lying at last on Jesus' breast, is expressed that greater and more abundant grace, which made him Jesus' special disciple.

BEDE. That he lay in the bosom, and upon the breast, was not only an evidence of present love, but also a sign of the future, (non occ.). viz. of those new and mysterious doctrines which he was afterwards commissioned to reveal to the world.

AUGUSTINE. (Tr. lxi. 6.) For by *bosom* what else is signified but secret? Here is the hollow of the breast, the secret¹ chamber of wisdom.

CHRYSTOSTOM. (Hom. lxxii. 1.) But not even then did our Lord expose the traitor by name; *Jesus answered, He it is, to whom I shall give a sop when I have dipped it.* Such a mode of declaring him, should itself have turned him from his purpose. Even if a partaking of the same table did not shame him, a partaking of the same bread might have. *And when He had dipped the sop, He gave it to Judas Iscariot, the son of Simon.*

AUGUSTINE. (Tr. lxii. 3.) Not as some careless readers think, that then Judas received singly Christ's body. For our Lord had already distributed the sacraments of His body and blood to all of them, while Judas was there, as Luke relates; and after this He dipped the sop, as John relates, and gave it to the traitor; the dipping of the bread perhaps signifying the deep dye of his sin; for some dipping cannot be washed out again; i. e. when things are dipped, in order to receive a permanent dye. If however this dipping meant any thing good, he was ungrateful for it, and deserved the damnation which followed him; *And after the sop, Satan entered into him.*

ORIGEN. (t. xxxii. 14.) Observe, that at first Satan did not enter into Judas, but only put it into his heart to betray his Master. But after the bread, he entered into him. Wherefore let us beware, that Satan thrust not any of his flaming darts into our heart; for if he do, he then watches till he gets an entrance there himself.

CHRYSTOSTOM. (Hom. lxii. 1.) So long as he was one of the twelve, the devil did not dare to force an entrance into him; but when he was pointed out, and expelled, then he easily leaped into him,

AUGUSTINE. (Tr. lxii. 2.) Or entered into him, that he might have more full possession of him: for he was in him, when he agreed with the Jews to betray our Lord for a sum of money, according to Luke: *Then entered Satan into Judas Iscariot, and he went away, and communed with the chief priests.* (Luke 22:3. 4) In this state he came to the supper. But after the sop the devil entered, not to tempt him, as though he were independent but to possess him as his own,

ORIGEN. (t. xxxii. 14.) It was proper that by the ceremony of the bread, that good should be taken from him, which he thought he had: whereof being deprived, he was laid open to admit Satan's entrance.

AUGUSTINE. (Tr. lxii.) But some will say, was his being given up to the devil the effect of his receiving the sop from Christ? To whom we answer, that they may learn here the danger of receiving amiss what is in itself good. If he is reprov'd who does not discern, i. e. who does not distinguish, the Lord's body from other food, how is he condemn'd who, feigning himself a friend, comes an enemy to the Lord's table?

Then said Jesus unto him, That thou doest, do quickly.

ORIGEN. (t. xxxii. 15.) This may have been said either to Judas, or to Satan, either to provoke the enemy to the combat, or the traitor to do his part in bringing on that dispensation, which was to save the world; which He wished not to be delayed any longer, but to be as soon as possible matur'd.

AUGUSTINE. (Tr. lxii. 4.) He did not however enjoin the act, but foretold it, not from desire for the destruction of the perfidious, but to hasten on the salvation of the faithful.

CHRYSTOSTOM. (Hom. lxxii. 2.) *That thou doest, do quickly*, is not a command, or a recommendation, but a reproof, meant to shew too that He was not going to offer any hindrance to His betrayal. *Now no man at the table knew for what intent He spake this unto him.* It is not easy to see, when the disciples had asked, *Who is he*, and He had replied, *He it is to whom I shall give a sop*, how it was that they did not understand Him; unless it was that He spoke too low to be heard; and that John lay upon His breast, when he asked the question, for that very reason, i. e. that the traitor might not be made known. For had Christ made him known, perhaps Peter would have killed him. So it was then, that none at the table knew what our Lord meant. But why not John? Because he could not conceive how a disciple could fall into such wickedness: he was far from such wickedness himself, and therefore did not suspect it of others. What they thought He meant we are told in what follows: *For some of them thought, because Judas had the bag, that Jesus had said unto him, Buy those things that we have need of against the feast, or, that he should give something to the poor.*

AUGUSTINE. (Tr. lxii. 5.) Our Lord then had bags, in which He kept the oblations of the faithful, to supply the wants of His own followers, or the

poor. Here is the first institution of ecclesiastical property. Our Lord shews that His commandment not to think of the morrow, does not mean that the Saints should never save money; but that they should not neglect the service of God for it, or let the fear of want tempt them to injustice.

CHRYSTOSTOM. (Hom. lxxii. 2.) None of the disciples contributed this money, but it is hinted that it was certain women, who, it is said, ministered to Him of their means. But how was it that He Who forbade scrip, and staff, and money, carried bags for the relief of the poor? It was to shew thee, that even the very poor, those who are crucified to this world, ought to attend to this duty. He did many things in order to instruct us in our duty.

ORIGEN. (t. xxxii. 16.) Our Lord then said to Judas, *That thou doest, do quickly*, and the traitor this once obeyed his Master. For having received the sop, he started immediately on his work: *He then having received the sop, went, immediately out*. And indeed he did go out, not only from the house in which he was, but from Jesus altogether. It would seem that Satan, after he had entered into Judas, could not bear to be in the same place with Jesus: for there is no agreement between Jesus and Satan. Nor is it idle enquiring why after he had *received the sop*, it is not added, that he ate it. Why did not Judas eat the bread, after he received it? Perhaps because, as soon as he had received it, the devil, who had put it into his heart to betray Christ, fearful that the bread, if eaten, might drive out what he had put in, entered into him, so that he went out immediately, before he ate it. And it may be serviceable to remark, that as he who eateth our Lord's bread and drinketh His cup unworthily, eateth and drinketh to his own damnation; so the bread which Jesus gave him was eaten by the rest to their salvation, but by Judas to his damnation, inasmuch as after it the devil entered into him.

CHRYSTOSTOM. (Hom. lxxii. 2.) It follows: *And it was night*, to shew the impetuosity of Judas, in persisting in spite of the unseasonableness of the hour.

ORIGEN. (t. xxxii. 16.) The time of night corresponded with the night which overspread the soul of Judas.

GREGORY. (ii. Mor. 11.) By the time of the day is signified the end of the action. Judas went out in the night to accomplish his perfidy, for which he

was never to be pardoned.

13:31–32

31. Therefore, when he was gone out, Jesus said, Now is the Son of man glorified, and God is glorified in him.

32. If God be glorified in him, God shall also glorify him in himself, and shall straightway glorify him.

ORIGEN. (t. xxxii. 17.) After the glory of His miracles, and His transfiguration, the next glorifying of the Son of man began, when Judas went out with Satan, who had entered into him; *Therefore when he was gone out, Jesus said, Now is the Son of man glorified, and God is glorified in Him.* For it is not the eternal only-begotten Word, but the glory of the Man born of the seed of David, which is here meant. Christ at His death, in which He glorified God, *having spoiled principalities and powers, made a shew of them, openly triumphing over them.* (Colos. 2:15) And again, *Made peace by the blood of His cross, to reconcile all things unto Himself, whether they be things in earth, or things in heaven.* (Colos. 1:20) Thus the Son of man was glorified, and *God glorified in Him*; for Christ cannot be glorified, except the Father be glorified with Him. But whoever is glorified, is glorified by some one. By whom then is the Son of man glorified? He tells you; *If God be glorified in Him, God shall also glorify Him in Himself, and shall straightway glorify Him.*

CHRYSOSTOM. (Hom. lxxii. 2.) i. e. by Himself, not by any other. *And shall straightway glorify Him*, i. e. not at any distant time, but immediately, while He is yet on the very cross shall His glory appear. For the sun was darkened, rocks were rent, and many bodies of those that slept arose. In this way He restores the drooping spirits of His disciples, and persuades them, instead of sorrowing, to rejoice.

AUGUSTINE. (Tr. lxiii. 2.) Or thus: The unclean went out: the clean remained with their cleanser. Thus will it be when the tares are separated from the wheat; *The righteous shall shine forth as the sun in the kingdom of their Father.* (Matt. 13:43) Our Lord, foreseeing this, said, when Judas went out, as if the tares were now separated, and He left alone with the wheat, the

holy Apostles, *Now is the Son of man glorified*; as if to say, Behold what will take place at My glorifying, at which none of the wicked shall be present, none of the righteous shall perish. He does not say, Now is the glorifying of the Son of man signified; but, *Now is the Son of man glorified*; as it is not that rock signified Christ, but, *That Rock was Christ*. (1 Cor. 10:4) Scripture often speaks of the things signifying, as if they were the things signified. (c. 3). But the glorifying of the Son of man, is the glorifying of God in Him; as He adds, *And God is glorified in Him*, which He proceeds to explain; If *God is glorified in Him*—for He came not to do His own will, but the will of Him that sent Him—*God shall also glorify Him in Himself*, so that the human nature which was assumed by the eternal Word, shall also be endowed with eternity. *And shall straightway glorify Him*. He predicts His own resurrection, which was to follow immediately, not at the end of the world, like ours. Thus it is; *Now is the Son of man glorified*; the *now* referring not to His approaching Passion, but the resurrection which was immediately to follow it: as if that which was so very soon to be, had already taken place.

HILARY. (xi. de. Trin. c. 42.) That God is glorified in Him, refers to the glory of the body, which glory is the glory of God, in that the body borrows its glory from its association with the Divine nature. Because God is glorified in Him, therefore He will glorify Him in Himself, in that He who reigns in the glory arising from the glory of God, He forthwith passes over into God's glory ^a, leaving the dispensation of His manhood, wholly to abide in God. Nor is He silent as to the time: *And shall straightway glorify Him*. This referring to the glory of His resurrection which was immediately to follow His passion, which He mentions as present, because Judas had now gone out to betray Him; whereas that God would glorify Him in Himself, He reserves for the future. The glory of God was shewn in Him by the miracle of the resurrection; but He will abide in the glory of God when He has left the dispensation of subjection. The sense of these first words, *Now is the Son of man glorified*, is not doubtful: it is the glory of the flesh which is meant, not that of the Word. But what means the next, *And God is glorified in Him*? The Son of man is not another Person from the Son of God, for, *the Word was made flesh*. (John 1:14) How is God glorified in this Son of man, who is the Son of God? The next clause helps us; *If God is glorified in Him, God also will glorify Him in Himself*. A man is not

glorified in himself, nor, on the other hand, does God who is glorified in man, because He receives glory, cease to be God. So the words, *God is glorified in Him*, either mean that Christ is glorified in the flesh, or that God is glorified in Christ. If *God* means Christ, it is Christ who is glorified in the flesh; if the Father, then it is the Sacrament of unity, the Father glorified in the Son. Again, God glorifies in Himself God glorified in the Son of man. This overthrows the impious doctrine that Christ is not very God, in verity of nature. For how can that which God glorifies in Himself be out of Himself? He whom the Father glorifies must be confessed to be in His glory, and He who is glorified in the glory of the Father, must be understood to be in the same case with the Father.

ORIGEN. (t. xxxii. 17.) Or thus: The word glory is here used in a different sense from that which some Pagans attach to it, who defined glory to be the collected praises of the many. It is evident that glory in such a sense is a different thing from that mentioned in Exodus, where it is said, that *the glory of the Lord filled the tabernacle*, (Exod. 40:34) and that the face of Moses was glorified. The glory here mentioned is something visible, a certain divine appearance in the temple, and on Moses' face; but in a higher and more spiritual sense we are glorified, when with the eye of the understanding we penetrate into the things of God. For the mind when it ascends above material things, and spiritually sees God, is deified: and of this spiritual glory, the visible glory on the face of Moses is a figure: for his mind it was that was deified by converse with God. But there is no comparison between the excellent glory of Christ, and the knowledge of Moses, whereby the face of his soul was glorified: for the whole of the Father's glory shines upon the Son, who is *the brightness of His glory, and the express image of His Person*. (Heb. 1:3) (c. 18.). Yea, and from the light of this whole glory there go forth particular glories, throughout the whole rational creation: though none can take in the whole of the divine glory, except the Son. But so far as the Son was known to the world, so far only was He glorified. And as yet He was not fully known. But afterward the Father spread the knowledge of Him over the whole world, and then was the Son of man glorified in those who knew Him. And of this glory He hath made all who know Him partakers: as saith the Apostle; *We all, with open face beholding as in a glass the glory of the Lord, are changed into the same image, from glory to glory*, (2 Cor. 3:18) i. e. from His glory receive

glory. When He was approaching then that dispensation, by which He was to become known to the world, and to be glorified in the glory of those who glorified Him, He says, *Now is the Son of man glorified.* (Matt. 11:27) And because *no man knoweth the Father but the Son, and he to whomsoever the Son will reveal Him*, and the Son by the dispensation (ἐκ τῆς οἰκονομίας) was about to reveal the Father; for this reason He saith, *And God is glorified in Him.* Or compare this with the text below: *He that hath seen Me, hath seen the Father.* (c. 14:9) The Father who begat the Word is seen in the Word, who is God, and the image of the invisible God. But the words may be taken in a larger sense. For as through some the name of God was blasphemed among the Gentiles, so through the saints whose good deeds are seen and acknowledged by the world, the name of the Father in heaven is magnified. But in whom was He so glorified as in Jesus, *Who did no sin, neither was guile found in His mouth?* Such being the Son, He is glorified, and God is glorified in Him. And if God is glorified in Him, the Father returns Him more than He gave. For the glory of the Son of man, when the Father glorifies Him, far exceeds the Father's glory, when He is glorified in the Son: it being fit that the greater should return the greater glory. And as this, viz. the glorifying of the Son of man, was just about to be accomplished, our Lord adds, *And will straightway glorify Him.*

13:33–35

33. Little children, yet a little while I am with you. Ye shall seek me: and as I said unto the Jews, Whither I go, ye cannot come; so now I say to you.

34. A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another.

35. By this shall all men know that ye are my disciples, if ye have love one to another.

AUGUSTINE. After He had said, *And shall straightway glorify Him*, that they might not think that God was going to glorify Him in such a way, as that He would no longer have any converse with them on earth, He says, *Little children, yet a little while I am with you:* as if He said, I shall indeed straightway be glorified by My resurrection, but I shall not straightway

ascend to heaven. For we read in the Acts of the Apostles, that He was with them forty days after His resurrection. These forty days are what He means by, *A little while I am with you*.

ORIGEN. (t. xxxii. 19.) *Little children*, He says; for their souls were yet in infancy. But these little children, after His death, were made brethren; as before they were little children, they were servants.

AUGUSTINE. (Tr. lxiv. 1.) It may be understood too thus: I am as yet in this frail flesh, even as ye are, until I die and rise again. He was with them after His resurrection, by bodily presence, not by participation of human frailty. *These are the words which I spake unto you, while I was yet with you*, (Luke 24:44) He says to His disciples after His resurrection; meaning, while I was in mortal flesh, as ye are. He was in the same flesh then with them, but not subject to the same mortality. But there is another Divine Presence unknown to mortal senses, of which He saith, *Lo, I am with you always, even unto the end of the world*. (Mat. 28:20) This is not the presence meant by, *A little while I am with you*; for it is not a little while to the end of the world: or even if it is a little while, because that in the eye of God, a thousand years are as one day, yet what follows shews that it is not what our Lord is here alluding to; for He adds, *Whither I go ye cannot follow Me now*. At the end of the world they were to follow Him, whither He went; as He saith below; *Father, I will that they be with Me, where I am*. (c. 17:24)

ORIGEN. (t. xxxii. 19.) But may there not be a deeper meaning in the words, *yet a little while &c*. After a little while He was not with them. In what sense not with them? Not because He was not with them according to the flesh, in that He was taken from them, was brought before Pilate, was crucified, descended into hell: but because they all forsook Him, fulfilling His prophecy: *All ye shall be offended because of Me this night*. He was not with them, because He only dwells with those who are worthy of Him. But though they thus wandered from Jesus for a little while, it was only for a little while; they soon sought Him again. Peter wept bitterly after his denial of Jesus, and by his tears sought Him: and therefore it follows, *Ye shall seek Me, and as I said unto the Jews, whither I go, ye cannot follow Me now*. To seek Jesus, is to seek the Word, wisdom, righteousness, truth, all which is Christ. To His disciples therefore who wish to follow Him, not in a bodily

sense, as the ignorant think, but in the way He ordains, *Whosoever doth not bear his cross, and come after Me, cannot be My disciple*. Our Lord saith, *Whither I go ye cannot follow Me now*. For though they wished to follow the Word, and to confess Him, they were not yet strong enough to do so; *The Spirit was not yet given to them, because that Jesus was not yet glorified*. (supra c. 7)

AUGUSTINE. (Tr. lxiv. 4.) Or He means that they were not yet fit to follow Him to death for righteousness' sake. For how could they, when they were not ripe for martyrdom? Or how could they follow our Lord to immortality, they who were to die, and not to rise again till the end of the world? Or how could they follow Him to the bosom of the Father, when none could partake of that felicity, but they whose love was perfected? When He told the Jews this, He did not add *now*. But the disciples, though they could not follow Him then, would be able to do so afterwards, and therefore He adds €, *So now I say to you*.

ORIGEN. (t. xxxii. 19.) As if He said, I say it to you, but with the addition of *now*. The Jews, who He foresaw would die in their sins, would never be able to follow Him; but the disciples were unable only for a little time.

CHRYSTOSTOM. (Hom. lxxii. 3.) And therefore He said, *little children*; for He did not mean to speak to them, as He had to the Jews. *Ye cannot follow Me now*, He says, in order to rouse the love of His disciples. For the departure of loved friends kindles all our affection, and especially if they are going to a place where we cannot follow them. He purposely too speaks of His death, as a kind of translation, a happy removal to a place, where mortal bodies do not enter.

AUGUSTINE. (Tr. lxv. 1.) And now He teaches them how to fit themselves to follow Him: *A new commandment I give unto you, that ye love one another*. (Levit. 19:18) But does not the old law say, *Thou shalt love thy neighbour as thyself*? Why then does He call it a new commandment? Is it because it strips us of the old man, and puts on us the new? That it renews the hearer, or rather the doer of it? Love does do this; but it is that love which our Lord distinguishes from the carnal affection: *As I have loved you, that ye also love one another*. Not the love with which men love one another, but that of the children of the Most High God, who would be

brethren of His only-begotten Son, and therefore love one another with that love with which He loved them, and would lead them to the fulfilment of their desires.

CHRYSTOM. (Hom. lxxii. 3.) Or, as I have loved you: for My love has not been the payment of something owing to you, but had its beginning on My side. And ye ought in like manner to do one another good, though ye may not owe it.

AUGUSTINE. (Tr. lxiv. 2.) But do not think that that greater commandment, viz. that we should love the Lord our God, is passed by. For, if we understand the two precepts aright, each is implied in the other. He who loves God cannot despise His commandment that he should love his neighbour; and he who loves his neighbour in a heavenly spiritual way, in the neighbour loves God. That is the love which our Lord distinguishes from all human love, when He adds, *As I have loved you*. For what did He, in loving us, love, but God in us; not who was in us, but so that He might be? Wherefore let each of us so love the other, as that by this working of love, we make each other the habitations of God.

CHRYSTOM. (Hom. lxxii. 4.) Passing over the miracles, which they were to perform, He makes love the distinguishing mark of His followers; *By this shall all men know that ye are My disciples, if ye have love one to another*. This it is that evidences the saint or the disciple, as He calls him.

AUGUSTINE. (Tr. lxv. 3.) if He said, Other gifts are shared with you by those who are not mine; birth, life, sense, reason, and such good things as belong alike to man and brutes; nay, and tongues, sacraments, prophecy, knowledge, faith, bestowing of goods upon the poor, giving the body to be burned: but forasmuch as they have not charity, they are tinkling cymbals, they are nothing: nothing profits them.

13:36–38

36. Simon Peter said unto him, Lord, whither goest thou? Jesus answered him, Whither I go, thou canst not follow me now; but thou shalt follow me afterwards.

37. Peter said unto him, Lord, why cannot I follow thee now? I will lay down my life for thy sake.

38. Jesus answered him, Wilt thou lay down thy life for my sake? Verily, verily, I say unto thee, The cock shall not crow, till thou hast denied me thrice.

CHRYSOSTOM. (Hom. lxxiii. 3.) Great is love, and stronger than fire; nothing can stop its course. Peter the most ardent of all, as soon as he hears our Lord say, *Whither I go ye cannot follow Me now*, asks, *Lord, whither goest Thou?*

AUGUSTINE. (Tr. lxvi. 1.) The disciple asks this, as if he were ready to follow. But our Lord saw his heart; Jesus answered him, *Whither I go, thou canst not follow Me now*; He checks his forwardness, but does not destroy his hope; nay, confirms it; *But thou shalt follow Me afterwards*. Why hastenest thou, Peter? The Rock has not yet established thee with His spirit. Be not lifted up with presumptions, thou canst not now; be not cast down with despair, *thou shalt follow Me afterwards*.

CHRYSOSTOM. (Hom. lxxii. 1.) Peter, on receiving this answer, does not check his desire, but hastily conceives favourable hopes from it, and having got rid of the fear of betraying our Lord, feels secure, and becomes himself the interrogator, while the rest are silent: *Peter said unto Him, Lord, why cannot I follow Thee now? I will lay down my life for Thy sake*. What sayest thou, Peter? He hath said, thou canst not, and thou sayest, thou canst: wherefore thou shalt know by experience, that thy love is nothing, unless thou art enabled from above: Jesus answered him, *Will thou lay down thy life for My sake?*

BEDE. Which sentence may be read in two ways: either as affirming, thou shalt lay down thy life for My sake, but now through fear of the death of the body, thou shalt incur spiritual death: or as mocking; as if He said,

AUGUSTINE. (Tr. lxvi. 1.) Wilt thou do that for Me, which I have not done yet for thee? Canst thou go before, who canst not come after? Why presumest thou so? Hear what thou art: *Verily, verily, I say unto thee, The cock shall not crow, till thou hast denied Me thrice*. Thou who promisest

Me thy death, shall thrice deny thy life. Peter knew his great desire, his strength he knew not: he boasted of his will, while he was yet weak; but the Physician saw his weakness. (c. 2.). Some who perversely favour Peter, excuse him, and say that he did not deny Christ, because when asked by the servant maid, he said he did not know Him, as the other Evangelists witness more expressly. As if to deny the man Christ, was not to deny Christ; yea, that in Christ, which He was made for our sakes, that that which He made us, might not perish. By what is He the Head of the Church, but by His humanity? And how then is he in the body of Christ, who denies the man Christ? But why do I argue so long? Our Lord does not say, The cock shall not crow till thou deniest man, or the Son of man, but *till thou deniest Me*. What is *Me*, but that which He was? So then whatever Peter denied, he denied Christ: it is impious to doubt it. Christ said so, and Christ said true: beyond a doubt, Peter denied Christ. Let us not, to defend Peter, accuse Christ. The frailty of Peter himself, acknowledged its sin, when he witnessed by his tears the evil he had done in denying Christ. Nor do we say this, because we have pleasure in blaming the first of the Apostles; but that we may take warning from him, not to be confident of our own strength.

BEDE. Nevertheless, should any one fall, let the example of Peter save him from despair, and teach him that he can without delay obtain pardon from God.

CHRYSOSTOM. (Hom. lxxiii. 1.) It is manifest that our Lord permitted Peter's fall. He might have recalled him to begin with, but as he persisted in his vehemence, though He did not drive him to a denial, He let him go without assistance, that He might learn his own weakness, and not fall into such sin again, when the superintendence of the world had come to him, but that remembering what had happened to him^d, he might know himself.

AUGUSTINE. (Tr. lxvi. 2.) That took place in the soul of Peter, which he offered in the body; though differently from what he meant. For before the death and resurrection of our Lord, he both died by his denial, and lived again by his tears.

AUGUSTINE. (de Con. Evang. iii. c. 2. (5).) This speech, *The cock shall not crow*, occurs in all the Evangelists, but not at the same time in all.

Matthew and Mark introduce it *after* they have left the house, in which they were eating; Luke and John *before*. We may suppose either that the two former are recurring to what had passed, or the two latter anticipating what is coming. Or the great difference not only of the words, but of the subjects which precede the speech, and which excite Peter to the presumption of offering to die, for or with our Lord, may lead us to conclude that he made this offer three times, and that our Lord three times replied, *Before the cock crow, thou shalt deny Me thrice*.

CHAP. 14

14:1–4

1. Let not your heart be troubled: ye believe in God, believe also in me.
2. In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you.
3. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also.
4. And whither I go ye know, and the way ye know.

AUGUSTINE. (Tr. lxvii. 1.) Our Lord consoles His disciples, who, as men, would be naturally alarmed and troubled at the idea of His death, by assuring them of His divinity: *Let not your heart be troubled: ye believe in God, believe also in Me*; as if they must believe in Him, if they believed in God; which would not follow, unless Christ were God. Ye are in fear for this form of a servant; let not your heart be troubled; the form of God shall raise it up.

CHRYSOSTOM. (Hom. lxxiii. 1.) Faith too in Me, and in the Father that begat Me, is more powerful than any thing that shall come upon you; and

will prevail in spite of all difficulties. He shews His divinity at the same time by discerning their inward feelings: *Let not your heart be troubled.*

AUGUSTINE. (Tr. lxvii. 2.) And as the disciples were afraid for themselves, when Peter, the boldest and most zealous of them, had been told, *The cock shall not crow, till thou hast denied Me thrice*, He adds, *In My Father's house are many mansions*, by way of an assurance to them in their trouble, that they might with confidence and certainty look forward, after all their trials, to dwelling together with Christ in the presence of God. For though one man is bolder, wiser, juster, holier than another, yet no one shall be removed from that house of God, but each receive a mansion suited to his deserts. The penny indeed which the householder paid to the labourers who worked in his vineyard, was the same to all; for life eternal, which this penny signifies, is of the same duration to all. But there may be many mansions, many degrees of dignity, in that life, corresponding to people's deserts.

GREGORY. (Super Ezech. Hom. xvi.) The many mansions agree with the one penny, because, though one may rejoice more than another, yet all rejoice with one and the same joy, arising from the vision of their Maker.

AUGUSTINE. (Tr. lxvii. 2.) And thus God will be all in all; that is, since God is love, love will bring it to pass, that what each has, will be common to all. That which one loves in another is one's own, though one have it not one's self. And then there will be no envy at superior grace, for in all hearts will reign the unity of love.

GREGORY. (Moral. ult. c. xxiv.) Nor is there any sense of deficiency in consequence of such inequality; for each will feel as much as sufficeth for himself.

AUGUSTINE. (Tr. lxvii. 3.) But they are rejected by the Christians, who infer from there being many mansions that there is a place outside the kingdom of heaven, where innocent souls, that have departed this life without baptism, and could not there enter into the kingdom of heaven, remain happy. But God forbid, that when every house of every heir of the kingdom is in the kingdom, there should be a part of the regal house itself

not in the kingdom. Our Lord does not say, In eternal bliss *are many mansions*, but they are *in My Father's house*.

CHRYSOSTOM. (Hom. lxxiii. 1.) Or thus: Our Lord having said above to Peter, *Whither I go, thou canst not follow Me now, but thou shalt follow Me afterwards*, that they might not think that this promise was made to Peter only, He says, *In My Father's house are many mansions*; i. e. You shall be admitted into that place, as well as Peter, for it contains abundance of mansions, which are ever ready to receive you: *If it were not so, I would have told you: I go to prepare a place for you*.

AUGUSTINE. He means evidently that there are already many mansions, and that there is no need of His preparing one.

CHRYSOSTOM. (Hom. lxxiii. 1.) Having said, *Thou canst not follow Me now*, that they might not think that they were cut off for ever, He adds: *And if I go and prepare a place for you, I will come again and receive you unto Myself, that where I am, there ye may be also*: a recommendation to them to place the strongest trust in Him.

THEOPHYLACT. *And if not, I would have told you: I go to prepare, &c.* As if He said; Either way ye should not be troubled, whether places are prepared for you, or not. For, if they are not prepared, I will very quickly prepare them.

AUGUSTINE. (Tract. lxviii. 1.) But why does He go and prepare a place, if there are many mansions already? Because these are not as yet so prepared as they will be. The same mansions that He hath prepared by predestination, He prepares by operation. They are prepared already in respect of predestination; if they were not, He would have said, I will go and prepare, i. e. predestinate, a place for you; but inasmuch as they are not yet prepared in respect of operation, He says, *And if I go and prepare a place for you*. And now He is preparing mansions, by preparing occupants for them. Indeed, when He says, *In My Father's house are many mansions*, what think we the house of God to be but the temple of God, of which the Apostle saith, *The temple of God is holy, which temple ye are*. (1 Cor. 3:17) This house of God then is now being built, now being prepared. (c. 3.). But why has He gone away to prepare it, if it is ourselves that He prepares: if

He leaves us, how can He prepare us? The meaning is, that, in order that those mansions may be prepared, the just must live by faith: and if thou seest, there is no faith. Let Him go away then, that He be not seen; let Him be hid, that He be believed. Then a place is prepared, if thou live by faith: let faith desire, that desire may enjoy. If thou rightly understandest Him, He never leaves either the place He came from, or that He goes from. He goes, when He withdraws from sight, He comes, when He appears. But except He remain in power, that we may grow in goodness, no place of happiness will be prepared for us.

ALCUIN. He says then, *If I go*, by the absence of the flesh, *I shall come again*, by the presence of the Godhead; or, I shall come again to judge the quick and dead. And as He knew that they would ask whither He went, or by what way He went, He adds, *And whither I go ye know*, i. e. to the Father, *and the way ye know*, i. e. Myself.

CHRYSTOSTOM. (Hom. xxiii. 2.) He shews them that He is aware of their curiosity to know His meaning, and thus excites them to put questions to Him.

14:5–7

5. Thomas saith unto him, Lord, we know not whither thou goest; and how can we know the way?

6. Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me.

7. If ye had known me, ye should have known My Father also; and from henceforth ye know him, and have seen him.

CHRYSTOSTOM. (Hom. lxxiii. 2.) If the Jews, who wished to be separated from Christ, asked whither He was going, much more would the disciples, who wished never to be separated from Him, be anxious to know it. So with much love, and, at the same time, fear, they proceed to ask: *Thomas saith unto Him, Lord, we know not whither Thou goest; and how can we know the way?*

AUGUSTINE. (Tr. lxix. 1.) Our Lord had said that they knew both, Thomas says that they knew neither. Our Lord cannot lie; they knew not that they did know. Our Lord proves that they did: *Jesus saith unto Him, I am the way, the truth, and the life.*

AUGUSTINE. (de Verb. Dom. s. liv) As if He said, *I am the way*, whereby thou wouldest go; *I am the truth*, whereto thou wouldest go; *I am the life*, in which thou wouldest abide. The truth and the life every one understands (capit); but not every one hath found the way. Even the philosophers of the world have seen that God is the life eternal, the truth which is the end of all knowledge. And the Word of God, which is truth and life with the Father, by taking upon Him human nature, is made the way. Walk by the Man, and thou wilt arrive at God. For it is better to limp on the right way, than to walk ever so stoutly by the wrong.

HILARY. (vii. de Trin.) For He who is the way doth not lead us into devious courses out of the way; nor does He who is the truth deceive us by falsehoods; nor does He who is the life leave us in the darkness of death.

THEOPHYLACT. When thou art engaged in the practical, He is made thy way; when in the contemplative, He is made thy truth. And to the active and the contemplative is joined *life*: for we should both act and contemplate with reference to the world to come.

AUGUSTINE. (Tr. lxix. 2.) They knew then the way, because they knew He was the way. But what need to add, *the truth, and the life*? Because they were yet to be told whither He went. He went to the truth; He went to the life. He went then to Himself, by Himself. But didst Thou leave Thyself, O Lord, to come to us? (c. 3.). I know that Thou tookest upon Thee the form of a servant; by the flesh Thou camest, remaining where Thou wast; by that Thou returnedst, remaining where Thou hadst come to. If by this then Thou camest, and returnedst, by this Thou wast the way, not only to us, to come to Thee, but also to Thyself to come, and to return again. And when Thou wentest to life, which is Thyself, Thou raisedst that same flesh of Thine from death to life. Christ therefore went to life, when His flesh arose from death to life. And since the Word is life, Christ went to Himself; Christ being both, in one person, i. e. Word-flesh. Again, by the flesh God came to men, the truth to liars; for God is true, but every man a liar. When then He

withdrew Himself from men, and lifted up His flesh to that place in which no liar is, the same Christ, by the way, by which He being the Word became flesh, by Himself, i. e. by His flesh, by the same returned to Truth, which is Himself, which truth, even amongst the liars He maintained unto death. Behold I myself¹, if I make you understand what I say, do in a certain sense go to you, though I do not leave myself. And when I cease speaking, I return to myself, but remain with you, if ye remember what ye have heard. If the image which God hath made can do this, how much more the Image which God hath begotten? Thus He goes by Himself, to Himself and to the Father, and we by Him, to Him and to the Father.

CHRYSTOSTOM. (Hom. lxxiii. 2.) For if, He says, ye have Me for your guide to the Father, ye shall certainly come to Him. Nor can ye come by any other way. (c. 6:44) Whereas He had said above, *No man can come to Me, except the Father draw him*, now He says, *No man cometh unto the Father but by Me*, thus equalling Himself to the Father. The next words explain, *Whither I go ye know, and the way ye know. If ye had known Me*, He says, *ye should have known My Father also*; i. e. If ye had known My substance and dignity, ye would have known the Father's. They did know Him, but not as they ought to do. Nor was it till afterwards, when the Spirit came, that they were fully enlightened. On this account He adds, *And from henceforth ye know Him*, know Him, that is, spiritually. *And have seen Him*, i. e. by Me; meaning that he who had seen Him, had seen the Father. They saw Him, however, not in His pure substance, but clothed in flesh.

BEDE. How can our Lord say, *If ye had known Me, ye should have known My Father also*; when He has just said, *Whither I go ye know, and the way ye know*? We must suppose that some of them knew, and others not: among the latter, Thomas.

HILARY. (vii. de Trin.) Or thus: When it is said that the Son is the way to the Father, is it meant that He is so by His teaching, or by His nature? We shall be able to see from what follows: *If ye had known Me, ye should have known My Father also*. In His incarnation asserting His Divinity, He maintained a certain order of sight and knowledge: separating the time of seeing from that of knowing. For Him, who He saith must be known, He

speaks of as already seen: that henceforward they might from this revelation have knowledge of the Divine Nature which they had all along seen in Him.

14:8–11

8. Philip saith unto him, Lord, shew us the Father, and it sufficeth us.

9. Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip? he that hath seen me hath seen the Father; and how sayest thou then, Shew us the Father?

10. Believest thou not that I am in the Father, and the Father in me? the words that I speak unto you I speak not of myself: but the Father that dwelleth in me, he doeth the works.

11. Believe me that I am in the Father, and the Father in me: or else believe me for the very works' sake.

HILARY. (vii. de Trin.) A declaration so new startled Philip. Our Lord is seen to be man. He confesses Himself to be the Son of God, declares that, if He were known, the Father would be known, that, if He is seen, the Father is seen. The familiarity of the Apostle therefore breaks forth into questioning our Lord, *Philip saith unto Him, Lord, shew us the Father, and it sufficeth us*. He did not deny He could be seen (*non visum negavit*), but wished to be shewn him; nor did he wish to see with his bodily eyes, but that He whom he had seen might be made manifest to his understanding. He had seen the Son in the form of man, but how through that form He saw the Father, he did not know. This he wants to be shewn him, shewn to his understanding, not set before his eyes; and then he will be satisfied: *And it sufficeth us*.

AUGUSTINE. (i. de Trin. c. viii.) For to that joy of beholding His face, nothing can be added. Philip understood this, and said, *Lord, shew us the Father, and it sufficeth us*. But he did not yet understand that he could in the same way have said, Lord, shew us Thyself, and it sufficeth us. But our Lord's answer enlightens him, *Jesus saith unto him, Have I been so long with you, and yet hast thou not known Me, Philip?*

AUGUSTINE. (Tr. lxx. 1.) But how is this, when our Lord said that they knew whither He was going, and the way, because they knew Him? The question is easily settled by supposing that some of them knew, and others not; among the latter, Philip.

HILARY. (vii. de Trin.) He reproves the ignorance of Philip in this respect. For whereas his actions had been strictly divine, such as walking on the water, commanding the winds, remitting sins, raising the dead, He complained that in His assumed humanity, the Divine nature was not discerned. Accordingly to Philip's request, to be shewn the Father, *Our Lord answers, He that hath seen Me, hath seen the Father.*

AUGUSTINE. (Tr. lxx.) When two persons are very like each, we say, If you have seen the one, you have seen the other. So here, *He that hath seen Me, hath seen the Father*; not that He is both the Father, and the Son, but that the Son is an absolute likeness of the Father.

HILARY. (vii. de Trin.) He does not mean the sight of the bodily eye: for His fleshly part, born of the Virgin, doth not avail towards contemplating the form and image of God in Him; but the Son of God being known with the understanding, it follows that the Father is known also, forasmuch as He is the image of God, not differing from but expressing His Author¹. For our Lord's expressions do not speak of one person solitary and without relationship, but teach us His birth. *The Father also* excludes the supposition of a single solitary person, and leaves us no other doctrine but that the Father is seen in the Son, by the incommunicable likeness of birth.

AUGUSTINE. (Tr. lxx. 3.) But is he to be reproved, who, when he has seen the likeness, wishes to see the man of whom he is the likeness? No: our Lord rebuked the question, only with reference to the mind of the asker. Philip asked, as if the Father were better than the Son; and so shewed that He did not know the Son. Which opinion our Lord corrects: *Believest thou not that I am in the Father, and the Father in Me?* as if He said, If it is a great wish with thee to see the Father, at any rate believe what thou dost not see.

HILARY. (vii. de Trin.) For what excuse was there for ignorance of the Father, or what necessity to shew Him, when the Father was seen in the Son

by His essential nature², while by the identity of unity, the Begotten and the Begetter are one: *Believest thou not that I am in the Father and the Father in Me?*

AUGUSTINE. (i. de Trin. 8) He wished him to live by faith, before he had sight, and therefore says, *Believest thou not?* Spiritual vision is the reward of faith, vouchsafed to minds purified by faith.

HILARY. (vii. de Trin.) But the Father is in the Son, and the Son in the Father, not by a conjunction of two harmonizing essences³, nor by a nature grafted into a more capacious substance as in material bodies, in which it is impossible that what is within can be made external to that which contains it; but by the birth of a nature which is life from life; forasmuch as from God nothing but God can be born.

HILARY. (v. de Trin.) The unchangeable God follows, so to speak, His own nature, by begetting unchangeable God. Nor does the perfect birth of unchangeable God from unchangeable God forsake His own nature. We understand then here the nature of God subsisting in Him, since God is in God, nor besides Him who is God, can any other be God.

CHRYSOSTOM. (Hom. lxxiv. 1.) Or thus: Philip, because [he thought] he had seen the Son with his bodily eye, wished to see the Father in the same way; perhaps too remembering what the Prophet said, *I saw the Lord*, and therefore he says, *Shew us the Father*. (Isa. 6:1) The Jews had asked, who was His Father; and Peter and Thomas, whither He went; and neither were told plainly. Philip therefore, that he might not seem burdensome, after saying, *Shew us the Father*, adds, *And it sufficeth us*: i. e. we seek for no more. Our Lord in reply does not say, that he asked an impossible thing, but that he had not seen the Son to begin with, for that if he had seen Him, he would have seen the Father: *Have I been so long time with you, and yet hast thou not known Me?* He does not say, not seen Me, but, *not known Me*; not known that the Son, being what the Father is, does in Himself fitly shew the Father. Then dividing the Persons, He says, *He that hath seen Me hath seen the Father*; that none might maintain that He was both the Father and the Son. The words shew too that even the Son was not seen in a bodily sense. So if any one takes seeing here, for *knowing*, I will not contradict him, but will take the sentence as if it was, *He that hath known Me, hath known the*

Father. He shews here His consubstantiality with the Father: He that hath seen My substance, hath seen the Father. Whence it is evident He is not a creature: for all know and see the creature, but not all God; Philip, for instance, who wished to see the substance of the Father. If Christ then had been of another substance from the Father, He would never have said, *He that hath seen Me, hath seen the Father*. A man cannot see the substance of gold in silver: one nature cannot be made apparent by another.

AUGUSTINE. (Tr. lxx. 3. and lxxi. 1.) He then addresses all of them, not Philip only: *The word that I speak unto you, I speak not of Myself*. What is, *I speak not of Myself*, but, I that speak am not of Myself? He attributes what He does to Him, from whom He Himself, the doer, is.

HILARY. (vii. de Trin.) Wherein He neither desires Himself to be the Son, nor hides the existence¹ of His Father's power in Him. In that He speaks, it is Himself that speaks in His own person; in that He speaks not of Himself, He witnesseth His nativity, that He is God from God.

CHRYSOSTOM. (Hom. lxxiv. 2.) Mark the abundant proof of the unity of substance. For He continues; *But the Father that dwelleth in Me, He doeth the works*. As if He said, My Father and I act together, not differently from each other; agreeing with what He said below: *If I do not the works of My Father, believe Me not*. But why does He pass from words to works? Why does He not say as we might have expected, He speaketh the words? Because He means to apply what He says both to His doctrine, and to His miracles; or because His words are themselves works.

AUGUSTINE. (Tr. lxx. 1, 2.) For he that edifieth his neighbour by speaking, doth a good work. These two sentences are brought against us by different sects of heretics; the Arians saying that the Son is unequal to the Father, because He does not speak of Himself; the Sabellians, that the same who is the Father is the Son. For what is meant, they ask, by, *The Father that dwelleth in Me, He doeth the works*, but, I that dwell in Myself, do these works.

HILARY. (vii. de Trin.) That the Father dwells in the Son, shews that He is not single, or solitary; that the Father works by the Son, shews that He is not different or alien. As He is not solitary who doth not speak from

Himself, so neither is He alien and separable who speaketh by Him. Having shewn then that the Father spoke and worked in Him, He formally states this union: *Believe Me that I am in the Father, and the Father in Me*: that they might not think that the Father worketh and speaketh in the Son as by a mere agent or instrument, not by the unity of nature implied in His Divine birth.

AUGUSTINE. (Tr. lxxi. 2.) Philip alone was reproved before.

CHRYSTOSTOM. (Hom. lxxiv. 2.) But if this does not suffice to shew ray consubstantiality, at least learn it from My works: *Or else believe Me for the very works' sake*. Ye have seen My miracles, and all the proper signs of My divinity; works which the Father alone worketh, sins remitted, life restored, and the like.

AUGUSTINE. (Tr. lxxi. 2.) Believe then for My works' sake, *that I am in the Father, and the Father in Me*; for, were we separated, we could not be working together.

14:12–14

12. Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also: and greater works than these shall he do; because I go unto my Father.

13. And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son.

14. If ye shall ask any thing in my name, I will do it.

CHRYSTOSTOM. (Hom. lxxiv. 2.) Having said, *Believe for the works' sake*, our Lord goes on to declare that He can do much greater than these, and what is more wonderful, give others the power of working them. *Verily, verily, I say unto you, He that believeth on Me, the works that I do, shall he do also; and greater works than these shall he do*.

AUGUSTINE. (Tr. lxxi. 3.) But what are these greater works? Is it that the shadow of the Apostles, as they passed, by, healed the sick? It is indeed a

greater thing that a shadow should heal, than that the border of a garment should. Nevertheless, by works here our Lord refers to His words. For when He says, *My Father that dwelleth in Me, He doeth the works*, what are these works but the words which He spoke? And the fruit of those words was their faith. But these were but few converts in comparison with what those disciples made afterwards by their preaching: they converted the Gentiles to the faith. Did not the rich man go away sorrowful from His words? And yet that which one did not do at His own exhortation, many did afterwards when He preached through the disciples. He did greater works when preached by the believing, than when speaking to men's ears. (lxxii. 2). Still these greater works He did by His Apostles, whereas He includes others besides them, when He says, *He that believeth on Me*. Are we not to compute any one among the believers in Christ, who does not do greater works than Christ? This sounds harsh if not explained. The Apostle says, *To him that believeth on Him that justifieth the ungodly, his faith is counted for righteousness*. (Rom. 4:5) By this work then we shall do the works of Christ, the very believing in Christ being the work of Christ, for He worketh this in us, though not without us. Attend then'; *He that believeth on Me, the works that I do, shall he do also*. First I do them, then he will do them: I do them, that he may do them. Do what works but this, viz. that a man, from being a sinner, become just? which thing Christ worketh in us, though not without us. This in truth I call a greater work to do, than to create the heaven and the earth; for heaven and earth shall pass away, but the salvation and justification of the predestinated shall remain. (c. 3.). However, the Angels in heaven are the work of Christ; shall he who worketh with Christ for his own justification, do greater even than these? Judge any one which be the greater work, to create the just, or to justify the ungodly? At least, if both be of equal power, the latter hath more of mercy. But it is not necessary to understand all the works of Christ, when He says, greater works than these shall he do. *These* perhaps refers to the works He had done that hour. He had then been instructing them in the faith¹. And surely it is a less work to preach righteousness, which He did without us, than to justify the ungodly, which He so does in us, as that we do it ourselves. Great things truly did our Lord promise His people, when He went to His Father: *Because I go unto My Father*.

CHRYSTOSTOM. (Hom. lxxiv. 2.) i. e. I shall not perish, but shall remain in My proper dignity, in heaven. Or He means: It is your part henceforth to work miracles, since I am going.

AUGUSTINE. (Tract. lxxiii. 2.) And that no one might attribute the merit to himself, He shews, that even those greater works were His own doing: *And whatsoever ye shall ask in My name, that will I do.* Before it was, *He shall do*, now, *I will do*: as if He said, Let not this appear impossible to you. He that believeth in Me, will not be greater than I; but I shall do greater works then than now; greater by him that believeth on Me, than now by Myself; which will not be a failing, but a condescension.

CHRYSTOSTOM. (Hom. lxxiv. 2.) *In My name*, He says. Thus the Apostles; *In the name of Jesus of Nazareth, arise and walk.* (Acts 3:6) All the miracles that they did, He did: the hand of the Lord was with them.

THEOPHYLACT. This is an explanation of the doctrine of miracles. It is by prayer, and invocation of His name, that a man is able to work miracles.

AUGUSTINE. (Tract. lxxii. 2.) *Whatsoever ye shall ask.* Then why do we often see believers asking, and not receiving? Perhaps it is that they ask amiss. When a man would make a bad use of what he asks for, God in His mercy does not grant him it. Still if God even in kindness often refuses the requests of believers, how are we to understand, *Whatsoever ye shall ask in My name, I will do*? Was this said to the Apostles only? No. He says above, *He that believeth on Me, the works that I do shall he do also.* And if we go to the lives of the Apostles themselves, we shall find that he who laboured more than they all, prayed that the messenger of Satan might depart from him, but was not granted his request. But attend: does not our Lord lay down a certain condition? *In My name*, which is Christ Jesus. Christ signifies King, Jesus, Saviour. Therefore whatever we ask for that would hinder our salvation, we do not ask in our Saviour's name: and yet He is our Saviour, not only when He does what we ask, but also when He does not. When He sees us ask any thing to the disadvantage of our salvation, He shews Himself our Saviour by not doing it. The physician knows whether what the sick man asks for is to the advantage or disadvantage of his health; and does not allow what would be to his hurt, though the sick man himself desires it; but looks to his final cure. And some things we may even ask in

His name, and He will not grant them us at the time, though He will some time. What we ask for is deferred, not denied. He adds, *that the Father may be glorified in the Son*. The Son does not do any thing without the Father, inasmuch as He does it in order that the Father may be glorified in Him.

CHRYSTOM. (Hom. lxxiv. 2.) For when the great power of the Son is manifested, He that begat Him is glorified. He introduces this last, to confirm the truth of what He has said.

THEOPHYLACT. Observe the order (ἀκολουθίαν) in which the glorifying of the Father comes. In the name of Jesus miracles were done, by which men were made to believe the Apostles' preaching. This brought them to the knowledge of the Father, and thus the Father was glorified in the Son.

14:15–17

15. If ye love me, keep my commandments.

16. And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever;

17. Even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you.

CHRYSTOM. Our Lord having said, *Whatsoever ye shall ask in My name, that I will do*; that they might not think simply asking would be enough, He adds, *If ye love Me, keep My commandments*. And then I will do what ye ask, seems to be His meaning. Or the disciples having heard Him say, *I go to the Father*, and being troubled at the thought of it, He says, To love Me, is not to be troubled, but to keep My commandments: this is love, to obey and believe in Him who is loved. And as they had been expressing a strong desire for His bodily presence, He assures them that His absence will be supplied to them in another way: *And I will pray the Father, and He will give you another Comforter*.

AUGUSTINE. (Tract. lxxiv. 4.) Wherein He shews too that He Himself is the Comforter. Paraclete means advocate, and is applied to Christ: *We have*

an Advocate with the Father, Jesus Christ the righteous. (1 John 2:1)

ALCUIN. Paraclete, i. e. Comforter. They had then one Comforter, who comforted and elevated them by the sweetness of His miracles, and His preaching.

DIDYMUS. (De Spiritu Sancto.) But the Holy Ghost was another Comforter: differing not in nature, but in operation. For whereas our Saviour in His office of Mediator, and of Messenger¹, and as High Priest, made supplication for our sins; the Holy Ghost is a Comforter in another sense, i. e. as consoling our griefs. But do not infer from the different operations of the Son and the Spirit, a difference of nature. For in other places we find the Holy Spirit performing the office of intercessor² with the Father, as, *The Spirit Himself intercedeth for us.* (Rom. 8:26) And the Saviour, on the other hand, pours consolation into those hearts that need it: as in Maccabees, *He strengthened those of the people that were brought low.* (1 Macc. 14:15)

CHRYSOSTOM. (Hom. lxxiv. 2.) He says, *I will ask the Father*, to make them believe Him: which they could not have done, had He simply said, *I will send.*

AUGUSTINE. (contra Serm. Arrian. c. xix.) Yet to shew that His works are inseparable from His Father's, He says below, *When I shall go, I will send Him unto you.*

CHRYSOSTOM. (Hom. lxxiv.) But what had He more than the Apostles, if He could only ask the Father to give others the Spirit? The Apostles did this often even without praying.

ALCUIN. *I will ask*—He says, as being the inferior in respect of His humanity—*My Father*, with Whom I am equal and consubstantial in respect of My Divine nature.

CHRYSOSTOM. (Hom. lxxv. 1.) *That He may abide with you for ever.* The Spirit does not depart even at death. He intimates too that the Holy Ghost will not suffer death, or go away, as He has done. But that the mention of the Comforter might not lead them to expect another incarnation, a

Comforter to be seen with the eye, He adds, *Even the Spirit of truth, Whom the world cannot receive, because it seeth Him not, neither knoweth Him.*

AUGUSTINE. (Tract. lxxiv. 1.) This is the Holy Ghost in the Trinity, Whom the Catholic faith professes to be consubstantial and coeternal with the Father and the Son.

CHRYSOSTOM. (Hom. lxxv. 1.) *The Spirit of truth* He calls Him, because He unfolds the figures of the Old Testament. The *world* are the wicked, *seeing* is certain knowledge; sight being the most certain of the senses.

BEDE. Note too, that when He calls the Holy Spirit the Spirit of truth, He shews that the Holy Spirit is His Spirit: then when He says He is given by the Father, He declares Him to be the Spirit of the Father also. Thus the Holy Ghost proceeds both from the Father, and from the Son.

GREGORY. (v. Mor.) The Holy Spirit kindles in every one, in whom He dwells, the desire of things invisible. And since worldly minds love only things visible, this world receiveth Him not, because it rises not to the love of things invisible. In proportion as secular minds enlarge themselves by the spread of their desires, in that proportion they narrow themselves, with respect to admitting Christ.

AUGUSTINE. (Tract. lxxiv. 4.) Thus the world, i. e. the lovers of the world, cannot, He says, receive the Holy Spirit: that is to say, unrighteousness cannot be righteous. The world, i. e. the lovers of the world, cannot receive Him, because it seeth Him not. The love of the world hath not invisible eyes wherewith to see that, which can only be seen invisibly. It follows: *But ye know Him, for He dwelleth* (manebit) *with you.* And that they might not think this meant a visible dwelling, in the sense in which we use the phrase with respect to a guest, He adds, *And shall be in you.*

CHRYSOSTOM. (Hom. lxxv. 1.) As if He said, He will not dwell with you as I have done, but will dwell in your souls.

AUGUSTINE. (Tract. lxxiv. 5.) To be in a place is prior to *dwelling.* *Be in you,* is the explanation of *dwell with you:* i. e. shews that the latter means

not that He is seen, but that He is known, He must be in us, that the knowledge of Him may be in us. We see the Holy Ghost then in us, in our consciences.

GREGORY. (ii. Mor.) But if the Holy Spirit abides in the disciples, how is it a special mark of the Mediator that He abides in Him. (supr. 1:32. ἐπ' αὐτὸν) We shall better understand, if we distinguish between the different gifts of the Spirit. In respect of those gifts without which we cannot attain to salvation, the Holy Spirit ever abides in all the Elect: but in respect of those which do not relate to our own salvation, but to the procuring that of others, He does not always abide in them. For He sometimes withdraws His miraculous gifts, that His grace may be possessed with humility. Christ has Him without measure and always.

CHRYSOSTOM. (Hom. lxxv. 1.) This speech levels at a stroke, as it were, the opposite heresies. The word *another*, shews the distinct personality of the Spirit: the word Paraclete, His consubstantiality.

AUGUSTINE. (contr. Serm. Arrian. c. xix.) Comforter, the title of the Holy Spirit, the third Person in the Trinity, the Apostle applies to God: *God that comforteth those that are cast down, comforted us.* (2 Cor. 7:6) The Holy Spirit therefore Who comforts those that are cast down, is God. Or if they will have this said by the Apostle of the Father or the Son, let them not any longer separate the Holy Spirit from the Father and the Son, in His peculiar office of comforting.

AUGUSTINE. (Tract. lxxiv. c. 1.) But when *the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us*, (Rom. 5:6) how shall we love and keep the commandments of Christ, so as to receive the Spirit, when we are not able to love or to keep them, unless we have received the Spirit? Does love in us go first, i. e. do we so love Christ and keep His commandments as to deserve to receive the Holy Spirit, and to have the love of God the Father shed abroad in our hearts? This is a perverse opinion. For he who does not love the Father, does not love the Son, however he may think he does. (c. 2). It remains for us to understand, that he who loves has the Holy Spirit, and by having Him, attains to having more of Him, and by having more of Him, to loving more. The disciples had already the Spirit which our Lord promised; but they were to be given

more of Him: they had Him secretly, they were to receive Him openly. The promise is made both to him who has the Spirit, and to him who has Him not; to the former, that he shall have Him; to the latter, that He shall have more of Him.

CHRYSTOM. (Hom. lxxv. 1.) When He had cleansed His disciples by the sacrifice of His passion, and their sins were remitted, and they were sent forth to dangers and trials, it was necessary that they should receive the Holy Spirit abundantly. But they were made to wait some time for this gift, in order that they might feel the want of it, and so be the more grateful for it when it came.

14:18–21

18. I will not leave you comfortless: I will come to you.

19. Yet a little while, and the world seeth me no more: but ye see me: because I live, ye shall live also.

20. At that day ye shall know that I am in my Father, and ye in me, and I in you.

21. He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him.

AUGUSTINE. (Tr. lxxv. 1.) That no one might think, because our Lord was about to give the Holy Spirit, that He would therefore not be present Himself in Him, He adds, *I will not leave you comfortless*. The Greek word ὀρφανοὶ signifies “wards.” Although then the Son of God has made us the adopted sons of the Father, yet here He Himself shews the affection of a Father towards us.

CHRYSTOM. (Hom. lxxv. 1.) At the first He said, Whither I go ye shall come; but as this was a long time off, He promises them the Spirit in the interval. And as they knew not what that was, He promises them that they most desired, His own presence, *I will come to you*: but intimates at the same time that they are not to look for the same kind of presence over

again: *Yet a little while, and the world seeth Me no more*: as if He said, I will come to you, but not to live with you every day as I did before. And, *I will come to you* alone, He says, thus preventing any inconsistency with what He had said to the Jews: *Henceforth ye shall not see Me*.

AUGUSTINE. (Tr. lxxv. 2.) For the world saw Him then with the carnal eye, manifest in the flesh, though it did not see the Word hidden under the flesh. But after the resurrection He was unwilling to shew even His flesh, except to His own followers, whom He allowed to see and to handle it: *Yet a little while, and the world seeth Me no more; but ye shall see Me*. But, inasmuch as the world, by which are meant all who are aliens from His kingdom, will see Him at the last judgment, it is better perhaps to understand Him here as pointing to that time, when He will be taken for ever from the eyes of the wicked, to be seen thenceforth by those who love Him. *A little while*, He says, for that which seems a long time to men, is but a moment in the eyes of God.

Because I live, ye shall live also.

THEOPHYLACT. AS if He said, Though I shall die, I shall rise again. And ye shall live also, i. e. when ye see Me risen again, ye will rejoice, and be as dead men brought to life again.

CHRYSOSTOM. (Hom. lxxv. 2.) To me however he seems to refer not only to the present life, but to the future; as if He said, The death of the cross shall not separate you from Me for ever, but only hide Me from you for a moment.

AUGUSTINE. (Tr. lxxv. 3.) But why does He speak of life as present to Him, future to them? Because His resurrection preceded, theirs was to follow. His resurrection was about so soon to take place, that He speaks of it as present; theirs being deferred till the end of the world, He does not say ye live, but *ye shall live*. Because He lives, therefore we shall live: *As by man came death, by man came also the resurrection of the dead*. (1 Cor. 15:21) It follows: *In that day* (the day of which He saith, *ye shall live also*) *ye shall know*, i. e. whereas now ye believe, then ye shall see, *that I am in the Father, and ye in Me, and I in you*. For when we shall have attained to

that life in which death is swallowed up, then shall be finished that which is now begun by Him, that He should be in us, and we in Him.

CHRYSTOSTOM. (Hom. lxxv. 2.) Or, in that day, on which I shall rise again, ye shall know. For His resurrection it was that established their faith. Then the powerful teaching of the Holy Spirit began. His saying, *I am in the Father*, expresses His humility; the next, *And ye in Me, and I in you*, His humanity and God's assistance to Him. Scripture often uses the same words in different senses, as applied to God and to men.

HILARY. (viii. de Trin.) Or He means by this, that whereas He was in the Father by the nature of His divinity, and we in Him by means of His birth in the flesh; He on the other hand should be believed to be in us by the mystery of the Sacrament: as He Himself testified above: *Whoso eateth My flesh, and drinketh My blood, dwelleth in Me, and I in Him*. (supr. 6:54)

ALCUIN. By love, and the observance of His commandments, that will be perfected in us which He has begun, viz. that we should be in Him, and He in us. And that this blessedness may be understood to be promised to all, not to the Apostles only, He adds, *He that hath My commandments and keepeth them, he it is that loveth Me*.

AUGUSTINE. (Tract. lxxv. 5.) He that hath them in mind, and keepeth them in life; he that hath them in words, and keepeth them in works; he that hath them by hearing, and keepeth them by doing; he that hath them by doing, and keepeth them by persevering, *he it is that loveth Me*. Love must be shewn by works, or it is a mere barren name.

THEOPHYLACT. As if He said, Ye think that by sorrowing, as ye do, for my death ye prove your affection; but I esteem the keeping of My commandments the evidence of love. And then He shews the privileged state of one who loves: *And he that loveth Me shall be loved of My Father, and I will love him*.

AUGUSTINE. (Tract. lxxv. 5.) *I will love him*, as if now He did not love him. What meaneth this? He explains it in what follows: *And will manifest Myself unto him*, i. e. I love him so far as to manifest Myself to him; so that, as the reward of his faith, he will have sight. Now He only loves us so that

we believe; then He will love us so that we see. And whereas we love now by believing that which we shall see, then we shall love by seeing that which we have believed.

AUGUSTINE. (ad Paul. de videndo Dei, Ep. 112:100, 10) He promises to shew Himself to them that love Him as God with the Father, not in that body which He bore upon earth, and which the wicked saw.

THEOPHYLACT. Or, as after the resurrection He was to appear to them in a body more assimilated to His divinity, that they might not take Him then for a spirit, or a phantom, He tells them now beforehand not to have misgivings upon seeing Him, but to remember that He shews Himself to them as a reward for their keeping His commandments; and that therefore they are bound ever to keep them, that they may ever enjoy the sight of Him.

14:22–27

22. Judas saith unto him, not Iscariot, Lord, how is it that thou wilt manifest thyself unto us, and not unto the world?

23. Jesus answered and said unto him, If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him.

24. He that loveth me not keepeth not my sayings: and the word which ye hear is not mine, but the Father's which sent me.

25. These things have I spoken unto you, being yet present with you.

26. But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.

27. Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you.

AUGUSTINE. (Tract. lxxvi. 1.) Our Lord having said, *A little while, and the world seeth Me no more: but ye shall see Me*: Judas, not the traitor named Scariot, but he whose Epistle is read among the Canonical Scriptures, asks His meaning: *Judas saith unto Him, not Iscariot, Lord, how is it that Thou wilt manifest Thyself unto us, and not unto the world?* Our Lord in reply explains why He manifests Himself to His own, and not to aliens, viz. because the one love Him, the other do not. *Jesus answered and said unto him, If a man love Me, he will keep My words.*

GREGORY. (Hom. xxx. in Evang.) If thou wouldest prove thy love, shew thy works. The love of God is never idle; whenever it is, it doeth great things: if it do not work, it is not.

AUGUSTINE. (Tract. lxxvi. 2.) Love distinguishes the saints from the world: it maketh men to be of one mind in an house; in which house the Father and the Son take their abode; who give that love to those, to whom in the end they will manifest themselves. For there is a certain inner manifestation of God, unknown to the ungodly, to whom there is no manifestation made of the Father and the Holy Spirit, and only could be of the Son in the flesh; which latter manifestation is not as the former, being only for a little while, not for ever, for judgment, not for joy, for punishment, not for reward. *And We will come unto him*: They come to us, in that we go to Them; They come by succouring, we go by obeying; They come by enlightening, we go by contemplating; They come by filling, we go by holding: so Their manifestation to us is not external, but inward; Their abode in us not transitory, but eternal. It follows, *And will make Our abode with him.*

GREGORY. (Hom. xxx.) Into some hearts He cometh, but not to make His abode with them. For some feel compunction for a season and turn to God, but in time of temptation forget that which gave them compunction, and return to their former sins, just as if they had never lamented them. But whoso loveth God truly, into his heart the Lord both comes, and also makes His abode therein: for the love of the Godhead so penetrates him, that no temptation withdraws him from it. He truly loves, whose mind no evil pleasure overcomes, through his consent thereto.

AUGUSTINE. (Tract. lxxvi. 4.) But while the Father and the Son make Their abode with the loving soul, is the Holy Spirit excluded? What meaneth that which is said of the Holy Spirit above: *He dwelleth with you, and shall be in you*, but that the Spirit makes His abode with us? Unless indeed a man be so absurd as to think that when the Father and the Son come, the Holy Spirit departs, as if to give place to His superiors. Yet even this carnal thought is met by Scripture, in that it says, *Abide with you for ever*. (v. 16) He will therefore be in the same abode with Them for ever. As He did not come without Them, so neither They without Him. As a consequence of the Trinity, acts are sometimes attributed to single persons in it: but the substance of the same Trinity demands, that in such acts the presence of the other Persons also be implied.

GREGORY. (Hom. xxx.) In proportion as a man's love rests upon lower things, in that proportion is he removed from heavenly love: *He that loveth Me not, keepeth not My sayings*. To the love then of our Maker, let the tongue, mind, life bear witness.

CHRYSOSTOM. (Hom. lxxv. 1, 2.) Or thus: Judas thought that he should see Him, as we see the dead in sleep: *How is it, that Thou wilt manifest Thyself unto us, and not unto the world?* meaning, Alas, as Thou art to die, Thou wilt appear to us but as one dead. To correct this mistake, He says, *I and My Father will come to him*, i. e. I shall manifest Myself, even as My Father manifests Himself. *And will make our abode with Him*; which is not like a dream. It follows, *And the word which ye hear is not Mine, but the Father's which sent Me*; i. e. He that heareth not My words, inasmuch as he loveth not Me, so loveth he not My Father. This He says to shew that He spoke nothing which was not the Father's, nothing beside what seemed good to the Father.

AUGUSTINE. (Tract. lxxvi. 5.) And perhaps there is a distinction at bottom, since He speaks of His sayings, when they are His own, in the plural number; as when He says, *He that loveth Me not, keepeth not My sayings*: when they are not His own, but the Father's, in the singular, i. e. as the Word, which is Himself. For He is not His own Word, but the Father's, as He is not His own image, but the Father's, or His own Son, but the Father's.

CHRYSTOSTOM. (Hom. lxxv. 3.) *These things have I spoken unto you, being yet present with you.* Some of these things were obscure, and not understood by the disciples.

AUGUSTINE. (Tract. lxxvii. 1.) The abode He promised them hereafter is altogether a different one from this present abode He now speaks of. The one is spiritual and inward, the other outward, and perceptible to the bodily sight and hearing.

CHRYSTOSTOM. (Hom. lxxv. 3.) To enable them to sustain His bodily departure more cheerfully, He promises that that departure shall be the source of great benefit; for that while He was then in the body, they could never know much, because the Spirit would not have come: *But the Comforter, which is the Holy Ghost, Whom the Father will send in My name, He shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.*

GREGORY. (Hom. xxx. in Evang.) Paraclete is Advocate, or Comforter. The Advocate then intercedes with the Father for sinners, when by His inward power He moves the sinner to pray for himself. The Comforter relieves the sorrow of penitents, and cheers them with the hope of pardon.

CHRYSTOSTOM. (Hom. lxxv. 3.) He often calls Him the Comforter, in allusion to the affliction in which they then were.

DIDYMUS. (de Spir. Sancto, l. ii. inter opera Hieron.) The Saviour affirms that the Holy Spirit is sent by the Father, in His, the Saviour's, name; which name is the Son. Here an agreement of nature and propriety¹, so to speak, of persons is shewn. The Son can come in the Father's name only, consistently with the proper¹ relationship of the Son to the Father, and the Father to the Son. No one else comes in the name of the Father, but in the name of God, of the Lord, of the Almighty, and the like. As servants who come in the name of their Lord, do so as being the servants of that Lord, so the Son who comes in the name of the Father, bears that name as being the acknowledged only-begotten Son of the Father. That the Holy Spirit then is sent in the Son's name, by the Father, shews that He is in unity with the Son: whence He is said too to be the Spirit of the Son, and to make those sons by adoption, who are willing to receive Him. The Holy Spirit then,

Who cometh in the name of the Son from the Father, shall teach them, who are established in the faith of Christ, all things; all things which are spiritual, both the understanding of truth, and the sacrament of wisdom. But He will teach not like those who have acquired an art or knowledge by study and industry, but as being the very art, doctrine, knowledge itself. As being this Himself, the Spirit of truth will impart the knowledge of divine things to the mind.

GREGORY. (Hom. xxx.) Unless the Spirit be present to the mind of the hearer, the word of the teacher is vain. Let none then attribute to the human teacher, the understanding which follows in consequence of his teaching: for unless there be a teacher within, the tongue of the teacher outside will labour in vain. Nay even the Maker Himself does not speak for the instruction of man, unless the Spirit by His unction speaks at the same time.

AUGUSTINE. (Tract. lxxvii. 2.) So then the Son speaks, the Holy Spirit teaches: when the Son speaks we take in the words, when the Holy Spirit teaches, we understand those words. The whole Trinity indeed both speaks and teaches, but unless each person worked separately as well, the whole would be too much for human infirmity to take in.

GREGORY. (Hom. xxx.) But why is it said of the Spirit, *He shall suggest² all things to you*: to suggest being the office of an inferior? The word is used here, as it is used sometimes, in the sense of supplying secretly. The invisible Spirit *suggests*, not because He takes a lower place in teaching, but because. He teaches secretly.

AUGUSTINE. (Tract. xxvii. 2.) *Suggest*, i. e. bring to your remembrance. Every wholesome hint to remember that we receive is of the grace of the Spirit.

THEOPHYLACT. The Holy Spirit then was both to teach and to bring to remembrance: to teach what Christ had forborne to tell His disciples, because they were not able to bear it; to bring to remembrance what Christ had told them, but which on account of its difficulty, or their slowness of understanding, they were unable to remember.

CHRYSTOSTOM. (Hom. lxxiv. 3.) *Peace I leave with you, My peace I give unto you*: He says this to console His disciples, who were now troubled at the prospect of the hatred and opposition which awaited them after His departure.

AUGUSTINE. (Tract. lxxvii. 2.) He left no peace in this world; in which we conquer the enemy, and have love one to another: He will give us peace in the world to come, when we shall reign without an enemy, and where we shall be able to avoid disagreement. This peace is Himself, both when we believe that He is, and when we shall see Him as He is. But why does He say, *Peace I leave with you*, without the *My*, whereas He puts in *My* in, *My peace I give unto you*? Are we to understand *My* in the former; or is it not rather left out with a meaning? His peace is such peace as He has Himself; the peace which He left us in this world is rather our peace than His. He has nothing to fight against in Himself, because He has no sin: but ours is a peace in which we still say, *Forgive us our debts*. (Matt. 6:12) And in like manner we have peace between ourselves, because we mutually trust one another, that we mutually love one another. But neither is that a perfect peace; for we do not see into each other's minds. I could not deny however that these words of our Lord's may be understood as a simple repetition. He adds, *Not as the world giveth, give I unto you*: i. e. not as those men, who love the world, give. They give themselves peace, i. e. free, uninterrupted enjoyment of the world. And even when they allow the righteous peace, so far as not to persecute them, yet there cannot be true peace, where there is no true agreement, no union of heart.

CHRYSTOSTOM. (Hom. lxxv. 3.) External peace is often even hurtful, rather than profitable to those who enjoy it.

AUGUSTINE. (de Verb. Dom. serm. ix) But there is a peace which is serenity of thought, tranquillity of mind, simplicity of heart, the bond of love, the fellowship of charity. None will be able to come to the inheritance of the Lord who do not observe this testament of peace; none be friends with Christ, who are at enmity with the Christians.

27. Let not your heart be troubled, neither let it be afraid.

28. Ye have heard how I said unto you, I go away, and come again unto you. If ye loved me, ye would rejoice, because I said, I go unto the Father: for my Father is greater than I.

29. And now I have told you before it come to pass, that, when it is come to pass, ye might believe.

30. Hereafter I will not talk much with you: for the prince of this world cometh, and hath nothing in me.

31. But that the world may know that I love the Father: and as the Father gave me commandment, even so I do. Arise, let us go hence.

CHRYSTOSTOM. (Hom. lxxv. 3.) After saying, *Peace I leave with you*, which was like taking farewell, He consoles them: *Let not your heart be troubled, neither let it be afraid*: the two feelings of love and fear were now the uppermost in them.

AUGUSTINE. (Tract. lxxviii. 1.) Though He was only going for a time, their hearts would be troubled and afraid for what might happen before He returned; lest in the absence of the Shepherd the wolf might attack the flock: *Ye have heard how I said unto you, I go away, and come again to you*. In that He was man, He went: in that He was God, He stayed. Why then be troubled and afraid, when He left the eye only, not the heart? To make them understand that it was as man that He said, *I go away, and come again to you*; He adds, *If ye loved Me ye would rejoice, because I said, I go unto My Father; for My Father is greater than I*. In that the Son then is unequal with the Father, through that inequality He went to the Father, from Him to come again to judge the quick and dead: in that He is equal to the Father, He never goes from the Father, but is every where altogether with Him in that Godhead, which is not confined to place. Nay, the Son Himself, because that being equal to the Father in the form of God, He emptied Himself, not losing the form of God, but taking that of a servant, is greater even than Himself: the form of God which is not lost, is greater than the form of a servant which was put on. In this form of a servant, the Son of God is inferior not to the Father only, but to the Holy Ghost; in this the

Child Christ was inferior even to His parents; to whom we read, He was subject. Let us acknowledge then the twofold substance of Christ, the divine, which is equal to the Father, and the human, which is inferior. But Christ is both together, not two, but one Christ: else the Godhead is a quaternity, not a Trinity. Wherefore He says, *If ye loved Me, ye would rejoice, because I said, I go to the Father*; for human nature should exult at being thus taken up by the Only Begotten Word, and made immortal in heaven; at earth being raised to heaven, and dust sitting incorruptible at the right hand of the Father. Who, that loves Christ, will not rejoice at this, seeing, as he doth, his own nature immortal in Christ, and hoping that He Himself will be so by Christ.

HILARY. (de Trin. ix.) Or thus: If the Father is greater by virtue of giving, is the Son less by confessing the gift? The giver is the greater, but He to whom unity with that giver is given, is not the less.

CHRYSOSTOM. (Hom. lxxv. 4.) Or thus: The Apostles did not yet know what the resurrection was of which He spoke when He said, *I go, and come again to you*; or what they ought to think of it. They only knew the great power of the Father. So He tells them: Though ye fear I shall not be able to save Myself, and do not trust to My appearing again after My crucifixion; yet when ye hear that I go to My Father, ye should rejoice, because I go to one greater, one able to dissolve and change all things. All this is said in accommodation to their weakness: as we see from the next words; *And now I have told you before it come to pass; that when it does come to pass, ye may believe*.

AUGUSTINE. (Tract. lxxix. 1.) But is not the time for belief before a thing takes place? Is it not the praise of faith, that it believes what it does not see? according to what is said below to Thomas: *Because thou hast seen, thou hast believed*. He saw one thing, believed another: what he saw was man, what he believed was God. And if belief can be talked of with reference to things seen, as when we say that we believe our eyes; yet it is not mature faith, but is merely preparatory to our believing what we do not see. *When it has come to pass*; then He says, because after His death they would see Him alive again, and ascending to His Father; which sight would convince them that He was the Christ, the Son of God; able as He was to do so great

a thing, and to foretell it. Which faith however would not be a new, but only an enlarged faith; or a faith which had failed at His death, and been renewed by His resurrection.

HILARY. (ix. de Trin.) He next alludes to the approach of the time when He would resume His glory. *Hereafter I will not talk much with you.*

BEDE. He says this because the time was now approaching for His being taken, and given up to death: *For the Prince of this world cometh.*

AUGUSTINE. (Tract. lxxix. 2.) i. e. the devil; the prince of sinners, not of creatures; as the Apostle saith, *Against the rulers of this world.* (Eph. 6:12) Or, as He immediately adds by way of explanation, *this darkness*, meaning, the ungodly. *And hath nothing in Me.* God had no sin as God, nor had His flesh contracted it by a sinful birth, being born of the Virgin. But how, it might be asked, canst thou die, if thou hast no sin: He answers, *But that the world may know that I love the Father, and as the Father gave Me commandment, even so I do. Arise, let us go hence.* He had been sitting at table with them all this time. *Let us go:* i. e. to the place, where He, Who had done nothing to deserve death, was to be delivered to death. But He had a *commandment* from His Father to die.

AUGUSTINE. (contr. Serm. Arrian. c. xi.) That the Son is obedient to the will and commandment of the Father, no more shews a difference in the two, than it would in a human father and son. But over and above this comes the consideration that Christ is not only God, and as such equal to the Father, but also man, and as such inferior to the Father.

CHRYSOSTOM. (Hom. lxxvi. 1.) *Arise, let us go hence*, is the beginning of the sentence which follows. The time and the place (they were in the midst of a town, and it was night time) had excited the disciples' fears to such a degree, that they could not attend to any thing that was said, but rolled their eyes about, expecting persons to enter and assault them; especially when they heard our Lord say, *Yet a little while I am with you;* and, *The prince of this world cometh.* To quiet their alarm then, He takes them to another place, where they imagine themselves safe, and would be able to attend to the great doctrines which He was going to set before them.

CHAP. 15

15:1–3

1. I am the true vine, and my Father is the husbandman.
2. Every branch in me that beareth not fruit he taketh away: and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit.
3. Now ye are clean through the word which I have spoken unto you.

HILARY. (ix. de Trin.) He rises in haste to perform the sacrament of His final passion in the flesh, (such is His desire to fulfil His Father's commandment:) and therefore takes occasion to unfold the mystery of His assumption of His flesh, whereby He supports us, as the vine doth its branches: *I am the true vine*.

AUGUSTINE. (Tr. lxxx. 2.) He says this as being the Head of the Church, of which we are the members, the Man Christ Jesus; for the vine and the branches are of the same nature. When He says, *I am the true vine*, He does not mean really a vine; for He is only called so metaphorically, not literally, even as He is called the Lamb, the Sheep, and the like; but He distinguishes Himself from that vine to whom it is said, *How art thou turned into the degenerate plant of a strange vine unto me*. (Jer. 11:21) For how is that a true vine, which when grapes are expected from it, produces only thorns?

HILARY. (ix. de Trin.) But He wholly separates this humiliation in the flesh from the form of the Paternal Majesty, by setting forth the Father as the diligent Husbandman of this vine: *And My Father is the Husbandman*.

AUGUSTINE. (de Verb. Dom. serm. lix) For we cultivate God, and God cultivates us. But our culture of God does not make Him better: our culture is that of adoration, not of ploughing: His culture of us makes us better. His culture consists in extirpating all the seeds of wickedness from our hearts, in opening our heart to the plough, as it were, of His word, in sowing in us the seeds of His commandments, in waiting for the fruits of piety.

CHRYSTOSTOM. (Hom. lxxvi.) And forasmuch as Christ was sufficient for Himself, but His disciples needed the help of the Husbandman, of the vine He says nothing, but adds concerning the branches, *Every branch in Me that beareth not fruit, He taketh away*. By fruit is meant life, i. e. that no one can be in Him without good works.

HILARY. (ix. de Trin.) The useless and deceitful branches He cuts down for burning.

CHRYSTOSTOM. (Hom. lxxvi. 1.) And inasmuch as even the best of men require the work of the husbandman, He adds, *And every branch that beareth fruit, He purgeth it, that it may bring forth more fruit*. He alludes here to the tribulations and trials which were coming upon them, the effect of which would be to purge, and so to strengthen them. By pruning the branches we make the tree shoot out the more.

AUGUSTINE. (Tr. lxxx. 3.) And who is there in this world so clean, that he cannot be more and more changed? Here, *if we say that we have no sin, we deceive ourselves*. (1 John 1:8) He cleanseth then the clean, i. e. the fruitful, that the cleaner they be, the more fruitful they may be. Christ is the vine, in that He saith, *My Father is greater than I*; but in that He saith, *I and My Father are one*, He is the husbandman; not like those who carry on an external ministry only; for He giveth increase within. Thus He calls Himself immediately the cleanser of the branches: *Now ye are clean through the word, which I have spoken unto you*. He performs the part of the husbandman then, as well as of the vine. But why does He not say, ye are clean by reason of the baptism wherewith ye are washed? Because it is the word in the water which cleanseth. Take away the word, and what is the water, but water? Add the word to the element, and you have a sacrament. Whence hath the water such virtue as that by touching the body, it cleanseth the heart, but by the power of the word, not spoken only, but believed? For in the word itself, the passing sound is one thing, the abiding virtue another. This word of faith is of such avail in the Church of God, that by Him who believes, presents, blesses, sprinkles the infant, it cleanseth that infant, though itself is unable to believe.

CHRYSTOSTOM. *Ye are clean through the word which I have spoken unto you*, i. e. ye have been enlightened by My doctrine, and been delivered from

Jewish error.

15:4–7

4. Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me.

5. I am the vine, ye are the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing.

6. If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned.

7. If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you.

CHRYSOSTOM. (Hom. lxxvi non occ.) Having said that they were clean through the word which He had spoken unto them, He now teaches them that they must do their part.

AUGUSTINE. (Tract. lxxx. 1.) *Abide in Me, and I in you*: not they in Him, as He in them; for both are for the profit not of Him, but them. The branches do not confer any advantage upon the vine, but receive their support from it: the vine supplies nourishment to the branches, takes none from them: so that the abiding in Christ, and the having Christ abiding in them, are both for the profit of the disciples, not of Christ; according to what follows, *As the branch cannot bear fruit of itself, except it abide in the vine, no more can ye, except ye abide in Me*. Great display of grace! He strengtheneth the hearts of the humble, stoppeth the mouth of the proud. They who hold that God is not necessary for the doing of good works, the subverters, not the assertors, of free will, contradict this truth. For he who thinks that he bears fruit of himself, is not in the vine; he who is not in the vine, is not in Christ; he who is not in Christ, is not a Christian.

ALCUIN. All the fruit of good works proceeds from this root. He who hath delivered us by His grace, also carries us onward by his help, so that we bring forth more fruit. Wherefore He repeats, and explains what He has said: *I am the vine, ye are the branches. He that abideth in Me*, by

believing, obeying, persevering, *and I in Him*, by enlightening, assisting, giving perseverance, *the same*, and none other, *bringeth forth much fruit*.

AUGUSTINE. (Tract. lxxx. 3.) But lest any should suppose that a branch could bring forth a little fruit of itself, He adds, *For without Me ye can do nothing*. He does not say, ye can do little. Unless the branch abides in the vine, and lives from the root, it can bear no fruit whatever. Christ, though He would not be the vine, except He were man, yet could not give this grace to the branches, except He were God.

CHRYSOSTOM. (Hom. lxxvi. 1.) The Son then contributes no less than the Father to the help of the disciples. The Father changeth, but the Son keepeth them in Him, which is that which makes the branches fruitful. And again, the cleansing is attributed to the Son also, and the abiding in the root to the Father who begat the root. (c. 2.) It is a great loss to be able to do nothing, but He goes on to say more than this: *If a man abide not in Me, he is cast forth as a branch*, i. e. shall not benefit by the care of the husbandman, *and withereth*, i. e. shall lose all that it desires from the root, all that supports its life, and shall die.

ALCUIN. *And men gather them*, i. e. the reapers, the Angels, *and cast them into the fire*, everlasting fire, *and they are burned*.

AUGUSTINE. (Tract. lxxx. 3.) For the branches of the vine are as contemptible, if they abide not in the vine, as they are glorious, if they abide. One of the two the branch must be in, either the vine, or the fire: if it is not in the vine, it will be in the fire.

CHRYSOSTOM. (Hom. lxxvi. 2.) Then He shews what it is to abide in Him. *If ye abide in Me, and My words abide in you, ye shall ask what ye will, and it shall be done unto you*. It is to be shewn by their works.

AUGUSTINE. (Tract. lxxx. 4.) For then may His words be said to abide in us, when we do what He has commanded, and love what He has promised. But when His words abide in the memory, and are not found in the life, the branch is not accounted to be in the vine, because it derives no life from its root. So far as we abide in the Saviour we cannot will any thing that is foreign to our salvation. We have one will, in so far as we are in Christ,

another, in so far as we are in this world. And by reason of our abode in this world, it sometimes happens that we ask for that which is not expedient, through ignorance. But never, if we abide in Christ, will He grant it us, Who does not grant except what is expedient for us. And here we are directed to the prayer, *Our Father*. Let us adhere to the words and the meaning of this prayer in our petitions, and whatever we ask will be done for us.

15:8–11

8. Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples.

9. As the Father hath loved me, so have I loved you: continue ye in my love.

10. If ye keep my commandments, ye shall abide in my love: even as I have kept my Father's commandments, and abide in his love.

11. These things have I spoken unto you, that my joy might remain in you, and that your joy might be full.

CHRYSOSTOM. (Hom. lxxvi. 2.) Our Lord shewed above, that those who plotted against them should be burned, inasmuch as they abode not in Christ: now He shews that they themselves would be invincible, bringing forth much fruit; *Herein is My Father glorified, that ye bear much fruit*: as if He said, If it appertains to My Father's glory that ye bring forth fruit, He will not despise His own glory. And he that bringeth forth fruit is Christ's disciple: *So shall ye be My disciples*.

THEOPHYLACT. The fruit of the Apostles are the Gentiles, who through their teaching were converted to the faith, and brought into subjection to the glory of God.

AUGUSTINE. (Tract. lxxxii. 1.) Made bright or glorified; the Greek word may be translated in either way. Δόξα signifies glory; not our own glory, we must remember, as if we had it of ourselves: it is of His grace that we have it; and therefore it is not our own but His glory. For from whom shall we derive our fruitfulness, but from His mercy preventing us. Wherefore He

adds, *As My Father hath loved Me, even so love I you*. This then is the source of our good works. Our good works proceed from faith which worketh by love: but we could not love unless we were loved first: *As My Father hath loved Me, even so love I you*. This does not prove that our nature is equal to His, as His is to the Father's, but the grace, whereby He is the Mediator between God and man, the man Christ Jesus. The Father loves us, but in Him.

CHRYSOSTOM. (Hom. lxxvi. 2.) If then I love you, be of good cheer; if it is the Father's glory that ye bring forth good fruit, bear no evil. Then to rouse them to exertion, He adds, *Continue ye in My love*; and then shews how this is to be done: *If ye keep My commandments, ye shall abide in My love*.

AUGUSTINE. (Tract. lxxxii. 3. et seq.) Who doubts that love precedes the observance of the commandments? For who loves not, has not that whereby to keep the commandments. These words then do not declare whence love arises, but how it is shewn, that no one might deceive himself into thinking that he loved our Lord, when he did not keep His commandments. Though the words, *Continue ye in My love*, do not of themselves make it evident which love He means, ours to Him, or His to us, yet the preceding words do: *I love you*, He says: and then immediately after, *Continue ye in My love*. *Continue ye in My love*, then, is, continue in My grace: and, *If ye keep My commandments, ye shall abide in My love*, is, Your keeping of My commandments, will be evidence to you that ye abide in My love. It is not that we keep His commandments first, and that then He loves; but that He loves us, and then we keep His commandments. This is that grace, which is revealed to the humble, but hidden from the proud. But what means the next words, *Even as I have kept My Father's commandments, and abide in His love*: i. e. the Father's love, wherewith He loveth the Son. Must this grace, wherewith the Father loves the Son, be understood to be like the grace wherewith the Son loveth us? No; for whereas we are sons not by nature, but by grace, the Only Begotten is Son not by grace, but by nature. We must understand this then to refer to the manhood in the Son, even as the words themselves imply: *As My Father hath loved Me, even so love I you*. The grace of a Mediator is expressed here; and Christ is Mediator between God and man, not as God, but as man. This then we may say, that since human

nature does not pertain to the nature of God, but does by grace pertain to the Person of the Son, grace also pertains to that Person; such grace as has nothing superior, nothing equal to it. For no merits on man's part preceded the assumption of that nature.

ALCUIN. *Even as I have kept My Father's commandments.* The Apostle explains what these commandments were: *Christ became obedient unto death, even the death of the cross.* (Phil. 2:8)

CHRYSTOSTOM. (Hom. lxxvii. 1.) Then because the Passion was now approaching to interrupt their joy, He adds, *These things have I spoken unto you, that my joy may remain in you:* as if He said, And if sorrow fall upon you, I will take it away; so that ye shall rejoice in the end.

AUGUSTINE. (Tract. lxxxiii. 1.) And what is Christ's joy in us, but that He deigns to rejoice on our account? And what is our joy, which He says shall be full, but to have fellowship with Him? He had perfect joy on our account, when He rejoiced in foreknowing, and predestinating us; but that joy was not in us, because then we did not exist: it began to be in us, when He called us And this joy we rightly call our own, this joy wherewith we shall be blessed; which is begun in the faith of them who are born again, and shall be fulfilled in the reward of them who rise again.

15:12–16

12. This is my commandment, That ye love one another, as I have loved you.

13. Greater love hath no man than this, that a man lay down his life for his friends.

14. Ye are my friends, if ye do whatsoever I command you.

15. Henceforth I call you not servants; for the servant knoweth not what his Lord doeth: but I have called you friends; for all things that I have heard of my Father I have made known unto you.

16. Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain: that whatsoever ye shall ask of the Father in my name, he may give it you.

THEOPHYLACT. Having said, *If ye keep My commandments, ye shall abide in My love*, He shews what commandments they are to keep: *This is My commandment, That ye love one another*.

GREGORY. (Hom. xxvii. in Evang.) But when all our Lord's sacred discourses are full of His commandments, why does He give this special commandment respecting love, if it is not that every commandment teaches love, and all precepts are one? Love and love only is the fulfilment of every thing that is enjoined. As all the boughs of a tree proceed from one root, so all the virtues are produced from one love: nor hath the branch, i. e. the good work, any life, except it abide in the root of love.

AUGUSTINE. (Tract. lxxxiii. 3.) Where then love is, what can be wanting? where it is not, what can profit? But this love is distinguished from men's love to each other as men, by adding, *As I have loved you*. To what end did Christ love us, but that we should reign with Him? Let us therefore so love one another, as that our love be different from that of other men; who do not love one another, to the end that God may be loved, because they do not really love at all. They who love one another for the sake of having God within them, they truly love one another.

GREGORY. (Hom. xxvii.) The highest, the only proof of love, is to love our adversary; as did the Truth Himself, who while He suffered on the cross, shewed His love for His persecutors: *Father, forgive them, for they know not what they do*. (Luke 23:34) Of which love the consummation is given in the next words: *Greater love hath no man than this, that a man lay down his life for his friends*. Our Lord came to die for His enemies, but He says that He is going to lay down His life for His friends, to shew us that by loving, we are able to ¹gain over our enemies, so that they who persecute us are by anticipation our friends.

AUGUSTINE. (Tract. lxxxvi. 1.) Having said, *This is My commandment, that ye love one another, even as I have loved you*, it follows, as John saith in his Epistle, that as Christ laid down His life for us, so we should lay

down our lives for the brethren. (1 John 3) This the martyrs have done with ardent love. And therefore in commemorating them at Christ's table, we do not pray for them, as we do for others, but we rather pray that we may follow their steps. For they have shewn the same love for their brother, that has been shewn them at the Lord's table.

GREGORY. (Hom. xxvii.) But whoso in time of tranquillity will not give up his time to God, how in persecution will he give up his soul? Let the virtue of love then, that it may be victorious in tribulation, be nourished in tranquillity by deeds of mercy.

AUGUSTINE. (viii. de Trin. c. viii.) From one and the same love, we love God and our neighbour; but God for His own sake, our neighbour for God's. So that, there being two precepts of love, on which hang all the Law and the Prophets, to love God, and to love our neighbour, Scripture often unites them into one precept. For if a man love God, it follows that he does what God commands, and if so, that he loves his neighbour, God having commanded this. Wherefore He proceeds: *Ye are My friends, if ye do whatsoever I command you.*

GREGORY. (xxvii. Moral.) A friend is as it were a keeper of the soul. He who keeps God's commandments, is rightly called His friend.

AUGUSTINE. (Tract. lxxxv. 2.) Great condescension! Though to keep his Lord's commandments, is only what a good servant is obliged to do, yet, if they do so, He calls them His friends. The good servant is both the servant, and the friend. But how is this? He tells us: *Henceforth I call you not servants, for the servant knoweth not what his Lord doeth.* Shall we therefore cease to be servants, as soon as ever we are good servants? And is not a good and tried servant sometimes entrusted with his master's secrets, still remaining a servant? (c. 3.). We must understand then that there are two kinds of servitude, as there are two kinds of fear. There is a fear which perfect love casteth out; which also hath in it a servitude, which will be cast out together with the fear. And there is another, a pure (castus) fear, which remaineth for ever. It is the former state of servitude, which our Lord refers to, when He says, *Henceforth I call you not servants, for the servant knoweth not what his Lord doeth;* not the state of that servant to whom it is said, *Well done, thou good servant, enter thou into the joy of thy Lord:*

(Matt. 25:21) but of him of whom it was said below, *The servant abideth not in the house for ever, but the Son abideth ever*. Forasmuch then as God hath given us power to become the sons of God, so that in a wonderful way, we are servants, and yet not servants, we know that it is the Lord who doth this. This that servant is ignorant of, who knoweth not what his Lord doeth, and when he doeth any good thing, is exalted in his own conceit, as if he himself did it, and not his Lord; and boasts of himself, not of his Lord.

But I have called you friends, for all things that I have heard of My Father, I have made known unto you.

THEOPHYLACT. As if He said, The servant knoweth not the counsels of his lord; but since I esteem you friends, I have communicated my secrets to you.

AUGUSTINE. (Tract. lxxxvi. 1.) But how did He make known to His disciples all things that He had heard from the Father, when He forebore saying many things, because He knew they as yet could not bear them? He made all things known to His disciples, i. e. He knew that He should make them known to them in that fulness of which the Apostle saith, *Then we shall know, even as we are known*. (1 Cor. 13:12) For as we look for the death of the flesh, and the salvation of the soul; so should we look for that knowledge of all things, which the Only-Begotten heard from the Father.

GREGORY. (Hom. xxvii.) Or all things which He heard from the Father, which He wished to be made known to His servants; the joys of spiritual love, the pleasures of our heavenly country, which He impresses daily on our minds by the inspiration of His love. For while we love the heavenly things we hear, we know them by loving, because love is itself knowledge. He had made all things known to them then, because being withdrawn from earthly desires, they burned with the fire of divine love.

CHRYSOSTOM. (Hom. lxxvii. 1.) *All things*, i. e. all things that they ought to hear. *I have heard*, shews that what He had taught was no strange doctrine, but received from the Father.

GREGORY. (Hom. in Evang. xxvii.) But let no one who has attained to this dignity of being called the friend of God, attribute this superhuman gift¹

to his own merits: *Ye have not chosen Me, but I have chosen you.*

AUGUSTINE. (Tract. lxxxvi. 3.) Ineffable grace! For what were we before Christ had chosen us, but wicked, and lost? We did not believe in Him, so as to be chosen by Him: for had He chosen us believing, He would have chosen us choosing. This passage refutes the vain opinion of those who say that we were chosen before the foundation of the world, because God foreknew that we should be good, not that He Himself would make us good. For had He chosen us, because He foreknew that we should be good, He would have foreknown also that we should first choose Him, for without choosing Him we cannot be good; unless indeed he can be called good, who hath not chosen good. What then hath He chosen in them who are not good? Thou canst not say, I am chosen because I believed; for hadst thou believed in Him, thou hadst chosen Him. Nor canst thou say, Before I believed I did good works, and therefore was chosen. For what good work is there before faith? What is there for us to say then, but that we were wicked, and were chosen, that by the grace of the chosen we might become good?

AUGUSTINE. (de Prad. Sanct. c. xvii.) They are chosen then before the foundation of the world, according to that predestination by which God foreknew His future acts. They are chosen out of the world by that call whereby God fulfills what He has predestined: *whom He did predestinate, them He also called.* (Rom. 8:30)

AUGUSTINE. (Tract. lxxxvi. 3.) Observe, He does not choose the good; but those, whom He hath chosen, He makes good: *And I have ordained you that ye should go, and bring forth fruit.* This is the fruit which He meant, when He said, *Without Me ye can do nothing.* He Himself is the way in which He hath set (ἐθηκε, posui) us to go.

GREGORY. (Hom. xxvii.) *I have set you*, i. e. have planted you by grace, *that ye should go by will* (volendo not in Vulg.); to will being to go in mind, *and bring forth fruit*, by works. What kind of fruit they should bring forth He then shews: *And that your fruit may remain*: for worldly labour hardly produces fruit to last our life: and if it does, death comes at last, and deprives us of it all. But the fruit of our spiritual labours endures even after death; and begins to be seen at the very time that the results of our carnal

labour begin to disappear. Let us then produce such fruits as may remain, and of which death, which destroys every thing, will be the commencement.

AUGUSTINE. (Tract. lxxxvi. 3.) Love then is one fruit, now existing in desire only, not yet in fulness. Yet even with this desire whatever we ask in the name of the Only-Begotten Son, the Father giveth us: *That whatsoever ye shall ask the Father in My name, He may give it you.* We ask in the Saviour's name, whatever we ask, that will be profitable to our salvation.

15:17–21

17. These things I command you, that ye love one another.

18. If the world hate you, ye know that it hated me before it hated you.

19. If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you.

20. Remember the word that I said unto you, The servant is not greater than his lord. If they have persecuted me, they will also persecute you; if they have kept my saying, they will keep yours also.

21. But all these things will they do unto you for my name's sake, because they know not him that sent me.

AUGUSTINE. (Tract. lxxxvii. 1.) Our Lord had said, *I have ordained that ye should walk, and bring forth fruit*. Love is this fruit. Wherefore He proceeds: *These things I command you, that ye love one another*. (Gal. 5:22) Hence the Apostle saith: *The fruit of the Spirit is love*; and enumerates all other graces as springing from this source. Well then doth our Lord commend love, as if it were the only thing commanded: seeing that without it nothing can profit, with it nothing be wanting, whereby a man is made good.

CHRYSTOSTOM. (Hom. lxxvii. 2) Or thus: I have said that I lay down My life for you, and that I first chose you. I have said this not by way of reproach, but to induce you to *love one another*. Then as they were about to suffer persecution and reproach, He bids them not to grieve, but rejoice on that account: *If the world hate you, ye know that it hated Me before it hated you*: as if to say, I know it is a hard trial, but ye will endure it for My sake.

AUGUSTINE. (Tract. lxxxvii. 2.) For why should the members exalt themselves above the head? Thou refusest to be in the body, if thou art not willing, with the head, to endure the hatred of the world. For love's sake let

us be patient: the world must hate us, whom it sees hate whatever it loves; *If ye were of the world, the world would love his own.*

CHRYSTOM. (Hom. lxxvii. 2) As if Christ's suffering were not consolation enough, He consoles them still further by telling them, the hatred of the world would be an evidence of their goodness; so that they ought rather to grieve if they were loved by the world: as that would be evidence of their wickedness.

AUGUSTINE. (Tract. lxxxvii. 2.) He saith this to the whole Church, which is often called the world; as, *God was in Christ, reconciling the world unto Himself.* (2 Cor. 5:19) The whole world then is the Church, and the whole world hateth the Church. The world hateth the world, the world in enmity, the world reconciled, the defiled world, the changed world. (Tract. lxxxviii. 4.). Here it may be asked, If the wicked can be said to persecute the wicked; e. g. if impious kings, and judges, who persecute the righteous, punish murderers and adulterers also; how are we to understand our Lord's words, *If ye were of the world, the world would love his own?* In this way; The world is in them who punish these offences, and the world is in them who love them. The world then hates its own so far as it punishes the wicked, loves its own so far as it favours them. (Tract. lxxxvii. 4.). Again, if it be asked how the world loves itself, when it hates the means of its redemption, the answer is, that it loves itself with a false, not a true love, loves what hurts it; hates nature, loves vice. Wherefore we are forbidden to love what it loves in itself; commanded to love what it hates in itself. The vice in it we are forbidden, the nature in it we are commanded, to love. And to separate us from this lost world, we are chosen out of it, not by merit of our own, for we had no merits to begin with, not by nature which was radically corrupt, but by grace: *But because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you.*

GREGORY. (Hom. in Ezech. ix.) For the dispraise of the perverse, is our praise. There is nothing wrong in not pleasing those, who do not please God. For no one can by one and the same act please God, and the enemies of God. He proves himself no friend to God, who pleases His enemy; and he whose soul is in subjection to the Truth, will have to contend with the enemies of that Truth.

AUGUSTINE. (Tract. lxxxviii. 1.) Our Lord, in exhorting His servants to bear patiently the hatred of the world, proposes to them an example than which there can be no better and higher one, viz. Himself: *Remember the word that I said unto you, The servant is not greater than his lord. If they have persecuted Me, they will also persecute you: if they have kept My saying, they will keep yours also.*

GLOSS. They observed¹ it in order to calumniate it, as we read in the Psalms, *The ungodly seeth² the righteous.*

THEOPHYLACT. Or thus: If, Me says, they have persecuted your Lord, much more will they persecute you; if they had persecuted Him, but kept His commandments, they would keep yours also.

CHRYSOSTOM. As if He said, Ye must not be disturbed at having to share My sufferings; for ye are not better than I.

AUGUSTINE. (Tract. lxxxviii. 1.) *The servant is not greater than his Lord.* Here the servant is the one who has the purified fear, which abideth for ever.

CHRYSOSTOM. (Hom. lxxvii. 2) Then follows another consolation, viz. that the Father is despised and injured with them: *But all these things will they do unto you for My name's sake, because they know not Him that sent Me.*

AUGUSTINE. (Tract. lxxxviii. 2.) *All these things*, viz. what He had mentioned, that the world would hate them, persecute them, despise their word. *For My Name's sake*, i. e. in you they will hate Me, in you persecute Me, your word they will not keep, because it is mine. They who do these things for His name's sake are as miserable, as they who suffer them are blessed: except when they do them to the wicked as well; for then both they who do, and they who suffer, are miserable. But how do they do all these things for His name's sake, when they do nothing for Christ's name's sake, i. e. for justice sake? We shall do away with this difficulty, if we take the words as applying to the righteous; as if it were, *All these things will ye suffer from them, for My name's sake.* If, *for My name's sake*, mean this, i. e. My name which they hate in you, justice which they hate in you; of the

good, when they persecute the wicked, it may be said in the same way, that they do so both for righteousness' sake, which they love, which love is their motive in persecuting, and for unrighteousness' sake, the unrighteousness of the wicked, which they hate. *Because they know not Him that sent Me*, i. e. know not according to that knowledge of which it is said, *To know Thee is perfect righteousness*. (Wisd. 15:3)

15:22–25

22. If I had not come and spoken unto them, they had not had sin: but now they have no cloke for their sin.

23. He that hateth me hateth my Father also.

24. If I had not done among them the works which none other man did, they had not had sin: but now have they both seen and hated both me and my Father.

25. But this cometh to pass, that the word might be fulfilled that is written in their law, They hated me without a cause.

CHRYSOSTOM. (Hom. lxxvii. 2) Then by way of another consolation, He declares the injustice of these persecutions both towards Him and them: *If I had not come and spoken unto them, they had not had sin*.

AUGUSTINE. (Tract. lxxxix. 1.) Christ spoke to the Jews only, not to any other nation. In them then was that world which hated Christ and His disciples; and not only in them, but in us also. Were the Jews then without sin before Christ came in the flesh, because Christ had not spoken to them? By sin here He means not every sin, but a certain great sin, which includes all, and which alone hinders the remission of other sins, viz. unbelief. They did not believe in Christ, who came that they might believe on Him. This sin then they would not have had, had not Christ come; for Christ's advent, as it was the salvation of the believing, so was the perdition of the unbelieving. *But now they have no cloke for their sin*. If those to whom Christ had not come or spoken, had not an excuse (πρόφασιν, excusationem Vulg. cloke E. T.) for their sin, why is it said here that these had no excuse, because Christ had come and spoken to them? If the first had excuse, did it

do away with their punishment altogether, or only mitigate it? I answer, that this excuse covered, not all their sin, but only this one, viz. that they did not believe in Christ. But they are not of this number to whom Christ came by His disciples: they are not to be let off with a lighter punishment, who altogether refused to receive Christ's love, and, as far as concerned them, wished its destruction. This excuse they may have who died before they heard of Christ's Gospel; but this will not shield them from damnation. For whoever are not saved in the Saviour, who came to seek what was lost, shall without doubt go to perdition: though some will have lighter, others severer punishments. He perishes to God, who is punished with an exclusion from that happiness which is given to the saints. But there is as great a diversity of punishments, as there is of sins: though how this is settled is a matter known to the Divine Wisdom indeed, but too deep for human conjecture to examine or pronounce upon.

CHRYSOSTOM. (Hom. lxxvii. 2) As the Jews persecuted Him out of professed regard for the Father, He takes away this excuse: *He that hateth Me, hateth My Father also.*

ALCUIN. For as he who loves the Son, loves the Father also, the love of the Father being one with that of the Son, even as their nature is one: so he who hateth the Son, hateth the Father also.

AUGUSTINE. (Tr. xc. 1.) But He has just said, *Because they know not Him that sent Me.* How could they hate one whom they did not know? For if they hated God, believing Him to be something else, and not God, this was not hatred of God. In the case of men, it often happens that we hate or love persons whom we have never seen, simply in consequence of what we have heard of them. But if a man's character is known to us, he cannot properly be said to be unknown. And a man's character is not shewn by his face, but by his habits and way of life: else we should not be able to know ourselves, for we cannot see our own face. But history and fame sometimes lie; and our faith is imposed upon. We cannot penetrate into men's hearts; we only know that such things are right, and others wrong; and if we escape error here, to be mistaken in men is a venial matter. A good man may hate a good man ignorantly, or rather love him ignorantly, for he loves the good man, though he hates the man whom he supposes him to be. A bad man may love

a good man, supposing him to be a bad man like himself, and therefore not, properly speaking, loving him, but the person whom he takes him to be. And in the same way with respect to God. If the Jews were asked whether they loved God, they would reply that they did love Him, not intending to lie, but only being mistaken in so saying. For how could they who hated the Truth, love the Father of the Truth? They did not wish their actions to be judged, and this the Truth did. They hated the Truth then, because they hated the punishment which He would inflict upon such as they. But at the same time they did not know that He was the Truth, who came to condemn them. They did not know that the Truth was born of God the Father, and therefore they did not know God the Father Himself. Thus they both hated, and also knew not, the Father.

CHRYSTOSTOM. (Hom. lxxvii. 2) Thus then they have no excuse, He says; I gave them doctrine, I added miracles, which, according to Moses' law, should convince all if the doctrine itself is good also: *If I had not done among them the works that none other man did, they had not had sin.*

AUGUSTINE. (Tr. xci. 1.) The sin of not believing Him, notwithstanding His doctrine and His miracles. But why does He add, *Which none other man did?* Christ did no work greater than the raising of the dead, which we know the ancient Prophets did before Him. Is it that He did some things which no one else did? But others also did what neither He nor any one else did. True: yet none of the ancient prophets, that we read of, healed so many bodily defects, sicknesses, infirmities. For to say nothing of single cases, Mark says, that *whithersoever He entered, into villages, or cities, or country, they laid the sick in the streets, and besought Him that they might touch if it were but the border of His garment: and as many as touched Him were made whole.* (Mark 6:56) Such works as these no one else had done *in them.* *In them,* meaning, not amongst them, or before them, but within them. But even where particular works, like some of these, had been done before, whoever worked such did not really do them; for He did them through them; whereas He performs these miracles by His own power. For even if the Father or the Holy Spirit did them, yet it was none other than He; for the Three Persons are of one substance. For these benefits then they ought to have returned Him not hatred, but love. And this He reproaches them with; *But now they have both seen and hated both Me and My Father.*

CHRYSOSTOM. (Hom. lxxvii. 1.) And that the disciples may not say, Why then hast Thou brought us into such difficulties? Couldst not thou foresee the resistance and hatred we should meet with, He quotes the prophecy: *But this cometh to pass, that the word might be fulfilled that is written in their law, They hated Me without a cause.*

AUGUSTINE. (xv. de Trin. c. xvii.) Under the name of the Law, the whole of the Old Testament is included: and therefore our Lord says here, *That is written in their law*; the passage being in the Psalms.

AUGUSTINE. (Tr. xci. 4.) *Their law*, He says, not as made by them, but as given to them. A man hates *without a cause*, who seeks no advantage from his hatred. Thus the ungodly hate God; the righteous love Him, i. e. looking for no other good but Him: He is their all in all.

GREGORY. (xxv. Moral.) It is one thing not to do good, another to hate the teacher of goodness; as there is a difference between sudden and deliberate sins. Our state generally is that we love what is good, but from infirmity cannot perform it. But to sin of set purpose, is neither to do nor to love what is good. As then it is sometimes a heavier offence to love than to do, so is it more wicked to hate justice than not to do it. There are some in the Church, who not only do not do what is good, but even persecute it, and hate in others what they neglect to do themselves. The sin of these men is not that of infirmity or ignorance, but deliberate wilful sin.

15:26–27

26. But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me:

27. And ye also shall bear witness, because ye have been with me from the beginning.

CHRYSOSTOM. (Hom. lxxvii. 2) The disciples might say, If they have heard words from Thee, such as none other hath spoken, if they have seen works of Him, such as none other hath done, and yet have not been convinced, but have hated Thy Father, and Thee with Him, why dost Thou

send us to preach? How shall we be believed? Such thoughts as these He now answers: *But when the Comforter is come, Whom I will send unto you from the Father, even the Spirit of Truth which proceedeth from the Father, he shall testify of Me.*

AUGUSTINE. (Tr. xcii. 2.) As if He said, Seeing Me, they hated and killed Me: but the Comforter shall give such testimony concerning Me, as shall make them believe, though they see Me not. And because He shall testify, ye shall testify also: *And ye also shall bear witness:* He will inspire your hearts, and ye shall proclaim with your voices. And ye will preach what ye know; *Because ye have been with Me from the beginning;* which now ye do not do, because ye have not yet the fulness of the Spirit. But the love of God shall then be shed abroad in your hearts by the Spirit which shall be given you, and shall make you confident witnesses to Me. The Holy Spirit by His testimony made others testify; taking away fear from the friends of Christ's, and converting the hatred of His enemies into love.

DIDYMUS. (De Spir. Sanct.) The Holy Spirit He calls the Comforter, a name taken from His office, which is not only to relieve the sorrows of the faithful, but to fill them with unspeakable joy. Everlasting gladness is in those hearts, in which the Spirit dwells. The Spirit, the Comforter, is sent by the Son, not as Angels, or Prophets, or Apostles, are sent, but as the Spirit must be sent which is of one nature with the Divine wisdom and power that sends Him. The Son when sent by the Father, is not separated from Him, but abides in the Father, and the Father in Him. In the same way the Holy Spirit is not sent by the Son, and proceedeth from the Father, in the sense of change of place. For as the Father's nature, being incorporeal, is not local, so neither hath the Spirit of truth, Who is incorporeal also, and superior to all created things, a local nature.

CHRYSOSTOM. (Hom. lxxvii. 3.) He calls Him not the Holy Spirit, but the Spirit of truth, to shew the perfect faith that was due to Him. He knew that He proceedeth from the Father, for He knew all things; He knew where He Himself came from, as He says of Himself above, *I know whence I came, and whither I go.* (John 8:14)

DIDYMUS. (ut sup.) He does not say, from God, or, from the Almighty, but, *from the Father:* because though the Father and God Almighty are the

same, yet the Spirit of truth properly proceeds from God, as the Father, the Begetter. The Father and the Son together send the Spirit of truth: He comes by the will both of the Father and the Son.

THEOPHYLACT. Elsewhere He says that the Father sends the Spirit; now He says He does: *Whom I will send unto you*; thus declaring the equality of the Father and the Son. That He might not be thought however to be opposed to the Father, and to be another and rival source, as it were, of the Spirit, He adds, *From the Father*; i. e. the Father agreeing, and taking an equal part in sending Him. When it is said that He proceedeth, do not understand His procession to be an external mission, such as is given to ministering spirits, but a certain peculiar, and distinct procession, such as is true of the Holy Spirit alone. To proceed is not the same as being sent, but is the essential nature of the Holy Ghost, as coming from the Father.

AUGUSTINE. (Tr. xcix. 6, et sq.) If it be asked here whether the Holy Ghost proceeds from the Son also, we may answer thus: The Son is the Son of the Father alone, and the Father is the Father of the Son only; but the Holy Spirit is not the Spirit of one, but of both; since Christ Himself saith, *The Spirit of your Father which speaketh in you*. (Matt. 10:20) And the Apostle says, *God hath sent the Spirit of His Son into your hearts*. (Gal. 4:6) This indeed, I think, is the reason why He is called peculiarly the Spirit. For both of the Father and the Son separately we may pronounce, that each is a Spirit. But what each is separately in a general sense, He who is not either one separately, but the union of both, is spiritually. But if the Holy Spirit is the Spirit of the Son, why should we not believe that He proceeds from the Son? Indeed if He did not proceed from the Son, Christ would not after the resurrection have breathed on His disciples, and said, *Receive ye the Holy Ghost*. (John 20:29) This too is what is meant by the virtue which went out of Him, and healed all. (Luke 6.) If the Holy Ghost then proceeds both from the Father and the Son, why does Christ say, *Who proceedeth from the Father*? He says it in accordance with His general way of referring all that He has to Him from whom He is; as where He says, *My doctrine is not Mine, but His that sent Me*. If the doctrine was His, which He says was not His own, but the Father's, much more does the Holy Spirit proceed from Him, consistently with His proceeding from the Father. From whom the Son hath His Godhead, from Him He hath it that the Holy Ghost

proceedeth from Him. And this explains why the Holy Ghost is not said to be born, but to proceed. For if He were born, He would be the Son of both Father and Son, an absurd supposition; for if two together have a Son, those two must be father and mother. But to imagine any such relation as this between God the Father, and God the Son, is monstrous. Even the human offspring does not proceed from father or mother at the same time; when it proceeds from the father, it does not proceed from the mother. Whereas the Holy Spirit does not proceed from the Father into the Son, and from the Son into the creature to be sanctified; but proceeds from Father and Son at once. And if the Father is life, and the Son is life, so the Holy Ghost is life also. Just then as the Father when He had life in Himself, gave also to the Son to have life in Himself; so He gave to the Son also that life should proceed from Him, even as it proceeded from Himself.

CHAP. 16

16:1–4

1. These things have I spoken unto you, that ye should not be offended.
2. They shall put you out of the synagogues: yea, the time cometh, that whosoever killeth you will think that he doeth God service.
3. And these things will they do unto you, because they have not known the Father, nor me.
4. But these things have I told you, that when the time shall come, ye may remember that I told you of them. And these things I said not unto you at the beginning, because I was with you.

AUGUSTINE. (Tr. xciii.) After the promise of the Holy Spirit, to inspire them with strength to give witness; He well adds, *These things have I spoken unto you, that ye should not be offended.* (Rom. 5:5) For when the love of God is shed abroad in our hearts by the Holy Spirit which is given to

us, then great peace have they that love God's law, and they are not offended at it. (Ps. 118.) What they were about to suffer follows next: *They shall put you out of the synagogues.*

CHRYSOSTOM. (Hom. lxxvii.) *For the Jews had already agreed, if any confessed that He was Christ, that he should be put out of the synagogue.*

AUGUSTINE. (Tr. xciii.) But what evil was it to the Apostles to be put out of the Jewish synagogues, which they would have gone out of, even if none had put them out? Our Lord wished to make known to them, that the Jews were about not to receive Him, while they on the other hand were not going to desert Him. There was no other people of God beside the seed of Abraham: if they acknowledged Christ, the Churches of Christ would be none other than the synagogues of the Jews. But inasmuch as they refused to acknowledge Him, nothing remained but that they should put out of the synagogue those who would not forsake Christ. He adds: *But the time cometh, that whoever killeth you, will think that he doeth God service.* Is this intended for a consolation, as if they would so take to heart their expulsion from the synagogues, that death would be a positive relief to them after it? God forbid that they who sought God's glory, not men's, should be so disturbed. The meaning of the words is this: They shall put you out of the synagogue, but do not be afraid of being left alone. Separated from their assemblies, ye shall assemble so many in my name, that they fearing that the temple and rites of the old law will be deserted, will kill you, and think to do God service thereby, having a zeal for God, but not according to knowledge. These who kill, are the same with those who put out of the synagogues, viz. the Jews. For Gentiles would not have thought that they were doing God service, by killing Christ's witnesses, but their own false gods; whereas every one of the Jews, who killed the preacher of Christ, thought he was doing God service, believing that whoever were converted to Christ, deserted the God of Israel.

CHRYSOSTOM. (Hom. lxxxviii.) Then He consoles them: *And all these things will they do unto you, because they have not known the Father nor Me.* As if He said, Let this consolation content you.

AUGUSTINE. (Tr. xciii.) And He mentions these things beforehand, because trials, however soon to pass away, when they come upon men

unprepared for them, are very overwhelming: *But these things have I told you, that when the hour shall come, ye may remember that I told you of them:* the hour, the hour of darkness, the hour of night. But the night of the Jews was not allowed to mix with or darken the day of the Christians.

CHRYSTOSTOM. (Hom. lxxviii.) And He predicted these trials for another reason, viz. that they might not say that He had not foreseen them; *That ye may remember that I told you of them*, or that He had only spoken to please them, and given false hopes. And the reason is added, why He did not reveal these things sooner: *And these things I said not unto you at the beginning, because I was with you;* because, that is, ye were in My keeping, and might ask when you pleased, and the whole battle rested upon Me. There was no need then to tell you these things at the first, though I myself knew them.

AUGUSTINE. (Tr. xciv. 1.) In the other three Evangelists these predictions occur before the supper; John gives them after. Still if they relate them as given very near His Passion, that is enough to explain His saying, *These things I said not unto you at the beginning*. Matthew however relates these prophecies as given long before His Passion, on the occasion of His choosing the twelve. How do we reconcile this with our Lord's words? By supposing them to apply to the promise of the Holy Spirit, and the testimony He would give amidst their suffering. This was what He had not told them at the beginning, and that because He was with them, and His presence was a sufficient consolation. But as He was about to depart, it was meet that He should tell them of His coming, by whom the love of God would be shed abroad in their hearts, to preach the word of God with boldness.

CHRYSTOSTOM. (Hom. lxxviii. 1.) Or, He had foretold that they should suffer scourgings, but not that their death could be thought doing God service; which was the strangest thing of all. Or, He there told them what they would suffer from the Gentiles, here what from the Jews.

5. But now I go my way to him that sent me; and none of you asketh me, Whither goest thou?

6. But because I have said these tilings unto you, sorrow hath filled your heart.

7. Nevertheless I tell you the truth; It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you.

8. And when he is come, he will reprove the world of sin, and of righteousness, and of judgment:

9. Of sin, because they believe not on me;

10. Of righteousness, because I go to my Father, and ye see me no more;

11. Of judgment, because the prince of this world is judged.

CHRYSTOSTOM. (Hom. lxxviii. 1.) The disciples, not as yet perfected, being overcome by sorrow, our Lord blames and corrects them, saying, *But now I go My way to Him that sent Me; and none of you asketh Me, Whither goest Thou?* They were so struck down at hearing that whosoever killed them would think that he was doing God service, that they could say nothing. Wherefore He adds, *But because I have said these things unto you, sorrow hath filled your hearts.* It was no small consolation to them to know, that the Lord knew their superabundant sorrow, because of His leaving them, and because of the evils which they heard they were to suffer, but knew not whether they should suffer manfully.

AUGUSTINE. (Tr. xciv.) Or whereas they had asked Him above, whither He was going, and He had replied that He was going whither they would not come; now He promises that He will go in such a way that no one will ask Him whither He goeth: *and none of you asketh Me, Whither goest Thou?* Going up to heaven, they questioned Him not in words, but followed with their eyes. But our Lord saw what effect His words would produce upon their minds. Not having yet that inward consolation which the Holy Ghost was to impart, they were afraid to lose the outward presence of

Christ, and so, when they could no longer doubt from His own words that they were going to lose Him, their human affections were saddened, for the loss of their visible object. Wherefore it follows; *But because I have said these things unto you, sorrow hath filled your heart.* But He knew that it would be for their good, forasmuch as that inward sight wherewith the Holy Ghost would console them, was the better one: *Nevertheless I tell you the truth; It is expedient for you that I go away.*

CHRYSOSTOM. (Hom. lxxviii.) As if He said, Though your grief be ever so great, ye must hear how that it is profitable for you that I go away. What the profit is He then shews: *For if I go not away, the Comforter will not come unto you.*

AUGUSTINE. (i. de Trin. c. 9.) This He says not on account of any inequality between the Word of God and the Holy Ghost, but because the presence of the Son of man amongst them would impede the coming of the latter. For the Holy Ghost did not humble Himself as did the Son, by taking upon Him the form of a servant. It was necessary therefore that the form of the servant should be removed from their eyes; for so long as they looked upon that, they thought that Christ was no more than what they saw Him to be. So it follows: *But if I depart, I will send Him unto you.*

AUGUSTINE. (Tr. xciv.) But could He not send Him while here, Him, Who, we know, came and abode on Him at His baptism, yea Him from Whom we know He never could be separated? What meaneth then, *If I go not away, the Comforter will not come unto you*, but, ye cannot receive the Spirit, so long as ye know Christ according to the flesh? Christ departing in the body, not the Holy Ghost only, but the Father, and the Son also came spiritually.

GREGORY. (viii. Moral. c. xvii.) As if He said plainly, If I withdraw not My body from your eyes, I cannot lead you to the understanding of the Invisible, through the Comforting Spirit.

AUGUSTINE. (de Verb. Dom. serm. lx) The Holy Ghost the Comforter brought this, that the form of a servant which our Lord had received in the womb of the Virgin, being removed from the fleshly eye, He was manifested to the purified mental vision in the very form of God in which

He remained equal to the Father, even while He deigned to appear in the flesh.

CHRYSTOM. (Hom. xxviii.) What say they here, who entertain unworthy notions of the Spirit? Is it expedient for the master to go away, and a servant to come? He then shews the good that the Spirit will do: *And when He is come, He will reprove the world of sin, of righteousness, and of judgment.*

AUGUSTINE. (Tr. xcv. 1.) But how is it that Christ did not reprove the world? Is it because Christ spoke among the Jews only, whereas the Holy Spirit, poured into His disciples throughout the whole world, reproveth not one nation only, but the world? But who would dare to say that the Holy Ghost reproveth the world by Christ's disciples, and that Christ did not, when the Apostle exclaims, *Do ye seek a proof of Christ speaking in Me?* (2 Cor. 13:3. Vulg.) Those then whom the Holy Ghost reproves, Christ reproves also. *He shall reprove the world*, means, He shall pour love into your hearts, insomuch, that fear being cast out, ye shall be free to reprove. He then explains what He has said: *Of sin, because they believed not in Me.* He mentions this as the sin above all others, because while it remains, the others are retained, when it departs, the others are remitted.

AUGUSTINE. (de Verb. Dom. s. lxi) But it makes a great difference whether one believes in Christ, or only that He is Christ. For that He was Christ, even the devils believed: but he believes *in* Christ, who both hopes in Christ and loves Christ.

AUGUSTINE. (Tr. xcv. 2.) The world is reproveth of sin, because it believes not in Christ, and reproveth of righteousness, the righteousness of those that believe. The very contrast of the believing, is the censure of the unbelieving. *Of righteousness, because I go to the Father*: as it is the common objection of unbelievers, How can we believe what we do not see? so the righteousness of believers lies in this, *Because I go to the Father, and ye see Me no more.* For blessed are they which see not, and believe. The faith even of those who saw Christ is praised, not because they believed what they saw, i. e. the Son of man, but because they believed what they saw not, i. e. the Son of God. And when the form of the servant was withdrawn from their sight altogether, then only was fulfilled in

completeness the text, *The just liveth by faith*. (Heb. 10:38) It will be your righteousness then, of which the world will be reprov'd, that ye shall believe in Me, not seeing Me. And when ye shall see Me, ye shall see Me as I shall be, not as I am now with you, i. e. ye shall not see Me mortal, but everlasting. For in saying, *Ye see Me no more* (jam non videbitis me Vulg.), He means that they should see Him no more for ever.

AUGUSTINE. (de Verb. Dom. s. lxi) Or thus: They believed not, He went to the Father. Theirs therefore was the sin, His the righteousness. But that He came from the Father to us, was mercy; that He went to the Father, was righteousness; according to the saying of the Apostle, *Wherefore God also hath highly exalted Him*. (Philip. 2:9) But if He went to the Father alone, what profit is it to us? Is He not alone rather in the sense of being one with all His members, as the head is with the body? So then the world is reprov'd of sin, in those who believe not in Christ; and of righteousness, in those who rise again in the members of Christ. It follows, *Of judgment, because the prince of this world is judged*: i. e. the devil, the prince of the wicked, who in heart dwell only in this world which they love. (s. lx). He is judged in that he is cast out; and the world is reprov'd of this judgment; for it is vain for one who does not believe in Christ to complain of the devil, whom judged, i. e. cast out, and permitted to attack us from without, only for our trial, not men only but women, boys and girls, have by martyrdom overcome.

AUGUSTINE. (Tr. xcv.) Or, *is judged*, i. e. is destined irrevocably for the punishment of eternal fire. And of this judgment is the world reprov'd, in that it is judged with its prince, the proud and ungodly one whom it imitates. Let men therefore believe in Christ, lest they be reprov'd of the sin of unbelief, by which all sins are retained; pass over to the number of the believing, lest they be reprov'd of the righteousness of those whom justified they do not imitate; beware of the judgment to come, lest with the prince of this world whom they imitate, they too be judged.

CHRYSOSTOM. (Hom. lxxviii.) Or thus: *Shall reprove the world of sin*, i. e. cut off all excuse, and shew that they have sinned unpardonably in not believing in Me, when they see the ineffable gift of the Holy Ghost obtained by calling upon Me.

AUGUSTINE. (de Qu. N. et V. Test. qu. 89) In this way too the Holy Ghost reproved the world of sin, i. e. by the mighty works He did in the name of the Saviour, Who was condemned by the world. The Saviour, His righteousness retained, feared not to return to Him Who sent Him, and in that He returned, proved that He had come from Him: *Of righteousness, because I go to the Father.*

CHRYSOSTOM. (Hom. lxxviii. 2.) i. e. My going to the Father will be a proof that I have led an irreproachable life, so that they will not be able to say, *This man is a sinner; this man is not from God.* (c. 9:24, 16) Again, inasmuch as I conquered the devil, (which no one who was a sinner could do,) they cannot say that I have a devil, and am a deceiver. But as he hath been condemned by Me, they shall be assured that they shall trample upon him afterwards; and My resurrection will shew that he was not able to detain Me.

AUGUSTINE. (de Qu. V. et N. Test. qu. 89) The devils seeing souls go from hell¹ to heaven, knew that the prince of this world was judged, and being brought to trial in the Saviour's cause, had lost all right to what he held. This was seen on our Saviour's ascension, but was declared plainly and openly in the descent of the Holy Ghost on the disciples.

16:12–15

12. I have yet many things to say unto you, but ye cannot bear them now.

13. Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself: but whatsoever he shall hear, that shall he speak; and he will shew you things to come.

14. He shall glorify me: for he shall receive of mine, and shall shew it unto you.

15. All things that the Father hath are mine: therefore said I, that he shall take of mine, and shall shew it unto you.

THEOPHYLACT. Our Lord having said above, *It is expedient for you that I go away*, He enlarges now upon it: *I have yet many things to say unto you*,

but ye cannot bear them now.

AUGUSTINE. (Tract. xcvi.) All heretics, when their fables are rejected for their extravagance by the common sense of mankind, try to defend themselves by this text; as if these were the things which the disciples could not at this time bear, or as if the Holy Spirit could teach things, which even the unclean spirit is ashamed openly to teach and preach. (Tr. xcvi. 5). But bad doctrines such as even natural shame cannot bear are one thing, good doctrines such as our poor natural understanding cannot bear are another. The one are allied to the shameless body, the other lie far beyond the body. (Tr. xcvi. 1). But what are these things which they could not bear? I cannot mention them for this very reason; for who of us dare call himself able to receive what they could not? Some one will say indeed that many, now that the Holy Ghost has been sent, can do what Peter could not then, as earn the crown of martyrdom. But do we therefore know what those things were, which He was unwilling to communicate? For it seems most absurd to suppose that the disciples were not able to bear then the great doctrines, that we find in the Apostolical Epistles, which were written afterwards, which our Lord is not said to have spoken to them. For why could they not bear then what every one now reads and bears in their writings, even though he may not understand? Men of perverse sects indeed cannot bear what is found in Holy Scripture concerning the Catholic faith, as we cannot bear their sacrilegious vanities; for not to bear means not to acquiesce in. But what believer or even catechumen before he has been baptized and received the Holy Ghost, does not acquiesce in and listen to, even if he does not understand, all that was written after our Lord's ascension? (xcvii. 5). But some one will say, Do spiritual men never hold doctrines which they do not communicate to carnal men, but do to spiritual? (xcviii. 3). There is no necessity why any doctrines should be kept secret from the babes, and revealed to the grown up believers ^a. Spiritual men ought not altogether to withhold spiritual doctrines from the carnal, seeing the Catholic faith ought to be preached to all; nor at the same time should they lower them in order to accommodate them to the understanding of persons who cannot receive them, and so make their own preaching contemptible, rather than the truth intelligible. (xcvii. 1). So then we are not to understand these words of our Lord to refer to certain secret doctrines, which if the teacher revealed, the disciple would not be able to bear, but to those very things in religious

doctrine which are within the comprehension of all of us. If Christ chose to communicate these to us, in the same way in which He does to the Angels, what men, yea what spiritual men, which the Apostles were not now, could bear them? For indeed every thing which can be known of the creature is inferior to the Creator; and yet who is silent about Him? (xcvi. 4). While in the body we cannot know all the truth, as the Apostle says, *We know in part*; (1 Cor. 13) but the Holy Spirit sanctifying us, fits us for enjoying that fulness of which the same Apostle says, *Then face to face*. Our Lord's promise, *But when He the Spirit of truth shall come, He shall teach you all truth, or shall lead you into all truth*, does not refer to this life only, but to the life to come, for which this complete fulness is reserved. The Holy Spirit both teaches believers now all the spiritual things which they are capable of receiving, and also kindles in their hearts a desire to know more.

DIDYMUS. (de Sp. Sanct. ii. ult med. inter opera Hieron.) Or He means that His hearers had not yet attained to all those things which for His name's sake they were able to bear: so revealing lesser things, He puts off the greater for a future time, such things as they could not understand till the Cross itself of their crucified Head had been their instruction. As yet they were slaves to the types, and shadows, and images of the Law, and could not bear the truth of which the Law was the shadow. But when the Holy Ghost came, He would lead them by His teaching and discipline into all truth, transferring them from the dead letter to the quickening Spirit, in Whom alone all Scripture truth resides.

CHRYSOSTOM. (Hom. lxxviii.) Having said then, *Ye cannot bear them now*, but then ye shall be able, and, *The Holy Spirit shall lead you into all truth*; lest this should make them suppose that the Holy Spirit was the superior, He adds, *For He shall not speak of Himself but whatsoever He shall hear, that shall He speak*.

AUGUSTINE. (Tr. xlix.) This is like what He said of Himself above, i. e. *I can of Mine own Self do nothing; as I hear I judge*. But that may be understood of Him as man; how must we understand this of the Holy Ghost, Who never became a creature by assuming a creature? As meaning that He is not from Himself. The Son is born of the Father, and the Holy Ghost proceeds from the Father. In what the difference consists between

proceeding and being born, it would require a long time to discuss, and would be rash to define. But to hear is with Him to know, to know to be. As then He is not from Himself, but from Him from Whom He proceeds, from Whom His being is, from the same is His knowledge. From the same therefore His hearing. The Holy Ghost then always hears, because He always knows; and He hath heard, hears, and will hear from Him from Whom He is.

DIDYMUS. (ut supr.) *He shall not speak of Himself* i. e. not without Me, and Mine and the Father's will: because He is not of Himself, but from the Father and Me. That He exists, and that He speaks, He hath from the Father and Me. I speak the truth; i. e. I inspire as well as speak by Him, since He is the Spirit of Truth. To say and to speak in the Trinity must not be understood according to our usage, but according to the usage of incorporeal natures, and especially the Trinity, which implants Its will in the hearts of believers, and of those who are worthy to hear It. For the Father then to speak, and the Son to hear, is a mode of expressing (*significatio est*) the identity of their nature, and their agreement. Again, the Holy Spirit, Who is the Spirit of truth, and the Spirit of wisdom, cannot hear from the Son what He does not know, seeing He is the very thing which is produced from the Son, i. e. truth proceeding from truth, Comforter from Comforter, God from God. Lastly, lest any one should separate Him from the will and society of the Father and the Son, it is written, *Whatsoever He shall hear, that shall He speak.*

AUGUSTINE. (ii. de Trin. c. iii) But it does not follow from hence that the Holy Spirit is inferior: for it is only signified that He proceeds from the Father.

AUGUSTINE. (Tr. xcix.) Nor let the use of the future tense perplex you: that hearing is eternal, because the knowledge is eternal. To that which is eternal, without beginning, and without end, a verb of any tense may be applied. For though an unchangeable nature does not admit of was, and shall be, but only is, yet it is allowable to say of It, was, and is, and shall be; was, because It never began; shall be, because It never shall end; is, because It always is.

DIDYMUS. (ut sup.) By the Spirit of truth too the knowledge of future events hath been granted to holy men. Prophets filled with this Spirit foretold and saw things to come, as if they were present: *And He will shew you things to come.*

BEDE. It is certain that many filled with the grace of the Holy Spirit have foreknown future events. But as many gifted saints have never had this power, the words, *He will shew you things to come*, may be taken to mean, bring back to your minds the joys of your heavenly country. He did however inform the Apostles of what was to come, viz. of the evils that they would have to suffer for Christ's sake, and the good things they would receive in recompense.

CHRYSOSTOM. (Hom. lxxviii. 2.) In this way then He raised their spirits; for there is nothing for which mankind so long, as the knowledge of the future. He relieves them from all anxiety on this account, by shewing that dangers would not fall upon them unawares. Then to shew that He could have told them all the truth into which the Holy Spirit would lead them, He adds, *He shall glorify Me.*

AUGUSTINE. (Tr. c.) By pouring love into the hearts of believers, and making them spiritual, and so able to see that the Son Whom they had known before only according to the flesh, and thought a man like themselves, was equal to the Father. Or certainly because that love filling them with boldness, and casting out fear, they proclaimed Christ to men, and so spread His fame throughout the whole world. For what they were going to do in the power of the Holy Ghost, this the Holy Ghost says He does Himself.

CHRYSOSTOM. (Hom. lxxviii. 2.) And because He had said, *Ye have one Master, even Christ*, (Mat. 23:8) that they might not be prevented by this from admitting the Holy Ghost as well, He adds, *For He shall receive of Mine, and shall shew it unto you.*

DIDYMUS. (de Spir. Sanct. ut sup.) To *receive* must be taken here in a sense agreeable to the Divine Nature. As the Son in giving is not deprived of what He gives, nor imparts to others with any loss of His own, so too the Holy Ghost does not receive what before He had not; for if He received

what before He had not, the gift being transferred to another, the giver would be thereby a loser. We must understand then that the Holy Ghost receives from the Son that which belonged to His nature, and that there are not two substances implied, one giving, and the other receiving, but one substance only. In like manner the Son too is said to receive from the Father that wherein He Himself Subsists. For neither is the Son any thing but what is given Him by the Father, nor the Holy Ghost any substance but that which is given Him by the Son.

AUGUSTINE. (Tr. c.) But it is not true, as some heretics have thought, that because the Son receives from the Father, the Holy Ghost from the Son, as if by gradation, that therefore the Holy Ghost is inferior to the Son. He Himself solves this difficulty, and explains His own words: *All things that the Father hath are Mine: therefore said I, that He shall take of Mine, and shall shew it unto you.*

DIDYMUS. (ut sup.) As if He said, Although the Spirit of truth proceeds from the Father, yet all things that the Father hath are Mine, and even the Spirit of the Father is Mine, and receiveth of Mine. But beware, when thou hearest this, that thou think not it is a thing or possession which the Father and the Son have. That which the Father hath according to His substance, i. e. His eternity, immutability, goodness, it is this which the Son hath also. Away with the cavils of logicians, who say, therefore the Father is the Son. Had He said indeed, All that God hath are Mine, impiety might have taken occasion to raise its head; but when He saith, *All things that the Father hath are Mine*, by using the name of the Father, He declareth Himself the Son, and being the Son, He usurpeth not the Paternity, though by the grace of adoption He is the Father of many saints.

HILARY. (viii. de Trin. ante med.) Our Lord therefore hath not left it uncertain whether the Paraclete be from the Father, or from the Son; for He is sent by the Son, and proceedeth from the Father, both these He receiveth from the Son. You ask whether to receive from the Son and to proceed from the Father be the same thing. Certainly, to receive from the Son must be thought one and the same thing with receiving from the Father: for when He says, *All things that the Father hath are Mine, therefore said I, that He shall receive of Mine*, He sheweth herein that the things are received from Him,

because all things which the Father hath are His, but that they are received from the Father also. This unity hath no diversity; nor doth it matter from whom the thing is received; since that which is given by the Father, is counted also as given by the Son.

16:16–22

16. A little while, and ye shall not see me: and again, a little while, and ye shall see me, because I go to the Father.

17. Then said some of his disciples among themselves, What is this that he saith unto us, A little while, and ye shall not see me: and again, a little while, and ye shall see me: and, Because I go to the Father?

18. They said therefore, What is this that he saith, A little while? we cannot tell what he saith.

19. Now Jesus knew that they were desirous to ask him, and said unto them, Do ye enquire among yourselves of that I said, A little while, and ye shall not see me: and again, a little while, and ye shall see me?

20. Verily, verily, I say unto you, That ye shall weep and lament, but the world shall rejoice: and ye shall be sorrowful, but your sorrow shall be turned into joy.

21. A woman when she is in travail hath sorrow, because her hour is come: but as soon as she is delivered of the child, she remembereth no more the anguish, for joy that a man is born into the world.

22. And ye now therefore have sorrow: but I will see you again, and your heart shall rejoice, and your joy no man taketh from you.

CHRYSTOSTOM. (Hom. lxxix.) Our Lord after having relieved the spirits of the disciples by the promise of the Holy Spirit, again depresses them: *A little while, and ye shall not see Me*. He does this to accustom them to the mention of His departure, in order that they may bear it well, when it does come. For nothing so quiets the troubled mind, as the continued recurrence to the subject of its grief.

BEDE. (Hom. 1. Dom. See. Par. Oct. Pasch.) He saith, *A little while, and ye shall not see Me*, alluding to His going to be taken that night by the Jews, His crucifixion the next morning, and burial in the evening, which withdrew Him from all human sight.

CHRYSOSTOM. (Hom. lxxix. 1.) But then, if one examines, these are words of consolation: *Because I go to the Father*. For they shew that His death was only a translation: and more consolation follows: *And again, a little while, and ye shall see Me*: an intimation this that He would return, and after a short separation, come and live with them for ever.

AUGUSTINE. (Tr. c. 1.) The meaning of these words however was obscure, before their fulfilment; *Then said some of His disciples among themselves, What is this that He saith unto us, A little while, and ye shall not see Me: and again, a little while, and ye shall see Me: and, Because I go to the Father*.

CHRYSOSTOM. (Hom. lxxix. 1.) Either sorrow had confused their minds, or the obscurity of the words themselves prevented their understanding them, and made them appear contradictory. If we shall see Thee, they say, how goest Thou? If Thou goest, how shall we see Thee? *What is this that He saith unto us, A little while? We cannot tell what He saith*.

AUGUSTINE. (Tr. ci. 1.) For above, because He did not say, *A little while*, but simply, *I go to the Father*, He seemed to speak plainly. But what to them was obscure at the time, but by and by manifested, is manifest to us. For in a little while He suffered, and they did not see Him; and again, in a little while He rose again, and they saw Him. He says, *And ye shall see Me no more*; for the mortal Christ they saw no more.

ALCUIN. Or thus, It will be a little time during which ye will not see Me, i. e. the three days that He rested in the grave; and again, it will be a little time during which ye shall see Me, i. e. the forty days of His appearance amongst them, from His Passion to His ascension. And ye shall see Me for that little time only, *Because I go to the Father*; for I am not going to stay always in the body here, but, by that humanity which I have assumed to ascend to heaven. It follows; *Now Jesus knew that they were desirous to ask Him, and said unto them, Do ye enquire among yourselves of that I said, A*

little while, and ye shall not see Me: and again, a little while, and ye shall see Me? Verily, verily, I say unto you, That ye shall weep and lament. Their merciful Master, understanding their ignorance and doubts, replied so as to explain what He had said.

AUGUSTINE. (Tr. ci.) Which must be understood thus, viz. that the disciples sorrowed at their Lord's death, and then immediately rejoiced at His resurrection. The world (i. e. the enemies of Christ, who put Him to death) rejoiced just when the disciples sorrowed, i. e. at His death: *Ye shall weep and lament, but the world shall rejoice; and ye shall be sorrowful, but your sorrow shall be turned into joy.*

ALCUIN. But this speech of our Lord's is applicable to all believers who strive through present tears and afflictions to attain to the joys eternal. While the righteous weep, the world rejoiceth; for having no hope of the joys to come, all its delight is in the present.

CHRYSOSTOM. (Hom. lxxix.) Then He shews that sorrow brings forth joy, short sorrow infinite joy, by an example from nature; *A woman when she is in travail hath sorrow, because her hour is come; but as soon as she is delivered of the child, she remembereth no more the anguish, for joy that a man is born into the world.*

AUGUSTINE. (Tr. ci.) This comparison does not seem difficult to understand. It was one which lay near at hand, and He Himself immediately shews its application. *And ye now therefore have sorrow; but I will see you again, and your heart shall rejoice.* The bringing forth is compared to sorrow, the birth to joy, which is especially true in the birth of a boy. *And your joy no man taketh from you:* their joy is Christ. This agrees with what the Apostle saith, *Christ being risen from the dead dieth no more.* (Rom. 6:9)

CHRYSOSTOM. (Hom. lxxix.) By this example He also intimates that He loosens the chains of death, and creates men anew. He does not say however that she should not have tribulation, but that she should not remember it; so great is the joy which follows. And so is it with the saints. He saith not, that a boy is born, but that *a man*, a tacit allusion to His own resurrection.

AUGUSTINE. (Tr. ci. 6.) To this joy it is better to refer what was said above, *A little while and ye shall not see Me, and again, a little while and ye shall see Me*. For the whole space of time that this world continues is but a little while. *Because I go to the Father*, refers to the former clause, *a little while and ye shall not see Me*, not to the latter, *a little while and ye shall see Me*. His going to the Father was the reason why they would not see Him. So to them who then saw Him in the body He says, *A little while and ye shall not see Me*; for He was about to go to the Father, and mortals would thenceforth never see Him again, as they saw Him now. The next words, *A little while and ye shall see Me*, are a promise to the whole Church. For this little while appears long to us while it is passing, but when it is finished we shall then see how little a time it has been.

ALCUIN. The woman is the holy Church, who is fruitful in good works, and brings forth spiritual children unto God. This woman, while she brings forth, i. e. while she is making her progress in the world, amidst temptations and afflictions, hath sorrow because her hour is come; for no one ever hated his own flesh.

AUGUSTINE. (Tr. ci. 6.) Nor yet in this bringing forth of joy, are we entirely without joy to lighten our sorrow, but, as the Apostle saith, we *rejoice in hope*: (Rom. 12:12) for even the woman, to whom we are compared, rejoiceth more for her future offspring, than she sorrows for her present pain.

ALCUIN. *But as soon as she is delivered*, i. e. when her laborious struggle is over, and she has got the palm, *she remembereth no more her former anguish, for joy at reaping such a reward, for joy that a man is born into the world*. For as a woman rejoiceth when a man is born into the world, so the Church is filled with exultation when the faithful are born into life eternal.

BEDE. (in Hom. Dom. Sec. post. vet. Pasch.) Nor should it appear strange, if one who departeth from this life is said to be born. For as a man is said to be born when he comes out of his mother's womb into the light of day, so may he be said to be born who from out of the prison of the body, is raised to the light eternal. Whence the festivals of the saints, which are the days on which they died, are called their birthdays.

ALCUIN. *I will see you again*, i. e. I will take you to Myself. Or, *I will see you again*, i. e. I shall appear again and be seen by you; *and your heart shall rejoice*.

AUGUSTINE. (Tr. ci. 5.) This fruit indeed the Church now yearneth for in travail, but then will enjoy in her delivery. And it is a male child, because all active duties are for the sake of devotion; for that only is free which is desired for its own sake, not for any thing else, and action is for this end. This is the end which satisfies and is eternal: for nothing can satisfy but what is itself the ultimate end. Wherefore of them it is well said, *Your joy no man taketh from you*.

16:23–28

23. And in that day ye shall ask me nothing. Verily, verily, I say unto you, Whatsoever ye shall ask the Father in my name, he will give it you.

24. Hitherto have ye asked nothing in my name: ask, and ye shall receive, that your joy may be full.

25. These things have I spoken unto you in proverbs: but the time cometh, when I shall no more speak unto you in proverbs, but I shall shew you plainly of the Father.

26. At that day ye shall ask in my name: and I say not unto you, that I will pray the Father for you:

27. For the Father himself loveth you, because ye have loved me, and have believed that I came out from God.

28. I came forth from the Father, and am come into the world: again, I leave the world, and go to the Father.

CHRYSOSTOM. (Hom. lxxix.) Again our Lord shews that it is expedient that He should go: *And in that day shall ye ask Me nothing*.

AUGUSTINE. (Tr. ci. 4.) The word *ask* here means not only to seek for, but to ask a question: the Greek word from which it is translated has both

meanings.

CHRYSOSTOM. (Hom. lxxix.) He says, *And in that day*, i. e. when I shall have risen again, *ye shall ask Me nothing*, i. e. not say to Me, *Shew us the Father*, and, *Whither goest Thou?* since ye will know this by the teaching of the Holy Ghost: or, *Ye shall ask Me nothing*, i. e. not want Me for a Mediator to obtain your requests, as My name will be enough, if you only call upon that: *Verily, verily, I say unto you, Whatsoever ye shall ask the Father in My Name, He will give it you.* Wherein He shews His power; that neither seen, or asked, but named only to the Father, He will do miracles. Do not think then, He saith, that because for the future I shall not be with you, that you are therefore forsaken: for My name will be a still greater protection to you than My presence: *Hitherto have ye asked nothing in My Name: ask, and ye shall receive, that your joy may be full.*

THEOPHYLACT. For when your prayers shall be fully answered, then will your gladness be greatest.

CHRYSOSTOM. (Hom. lxxix.) These words being obscure, He adds, *These things have I spoken to you in proverbs, but the time cometh when I shall no more speak unto you in proverbs*: for forty days He talked with them as they were assembled, speaking of the kingdom of God. And now, He says, ye are in too great fear to attend to My words, but then, when you see Me risen again, you will be able to proclaim these things openly.

THEOPHYLACT. (adhuc.) He still cheers them with the promise that help will be given them from above in their temptations: *At that day ye shall ask in My Name.* And ye will be so in favour with the Father, that ye will no longer need my intervention: *And I say not unto you that I will pray the Father for you, for the Father Himself loveth you.* But that they might not start back from our Lord, as though they were no longer in need of Him, He adds, *Because ye have loved Me*: as if to say, The Father loves you, because ye have loved Me; when therefore ye fall from My love, ye will straightway fall from the Fathers love.

AUGUSTINE. (Tr. cii.) But does He love us because we love Him; or rather do not we love Him, because He loved us? This is what the Evangelist says, *Let us love God, because God first loved us.* (1 John 4:19)

The Father then loves us, because we love the Son, (Diligamus Deum, Vulg.) it being from the Father and the Son, that we receive the love from the Father and the Son. He loves what He has made; but He would not make in us what He loved, except He loved us in the first place.

HILARY. (vi. de. Trin. c. 31.) Perfect faith in the Son, which believes and loves what has come forth from God, and deserveth to be heard and loved for its own sake, this faith confessing the Son of God, born from Him, and sent by Him, needeth not an intercessor with the Father: wherefore it follows, *And have believed that I came forth from God*. His nativity and advent are signified by, *I came forth from the Father, and am come into the world*. The one is dispensation, the other nature. To have come from the Father, and to have come forth from God, have not the same meaning; because it is one thing to have come forth from God in the relation of Sonship¹, another thing to have come from the Father into this world to accomplish the mystery² of our salvation. Since to come forth from God is to subsist as His Son³, what else can He be but God.

CHRYSOSTOM. (Hom. lxxix.) As it was consolatory to them to hear of His resurrection, and how He came from God, and went to God, He dwells again and again on these subjects: *Again I leave the world, and go to the Father*. The one was a proof that their faith in Him was not vain: the other that they would still be under His protection.

AUGUSTINE. (Tr. cii.) He came forth from the Father, because He is of the Father; He came into the world, because He shewed Himself in the body to the world. He left the world by His departure in the body, and went to the Father by the ascension of His humanity, nor yet in respect of the government of His presence, left the world; just as when He went forth from the Father and came into the world, He did so in such wise as not to leave the Father. But our Lord Jesus Christ, we read, was asked questions, and petitioned after His resurrection: for when about to ascend to Heaven He was asked by His disciples when He would restore the kingdom to Israel; when in Heaven He was asked by Stephen, to receive his spirit. And who would dare to say that as mortal He might be asked, as immortal He might not? I think then that when He says, *In that day ye shall ask Me nothing*, He refers not to the time of His resurrection, but to that time when

we shall see Him as He is: which vision is not of this present life, but of the life everlasting, when we shall ask for nothing, ask no questions, because there will remain nothing to be desired, nothing to be learnt.

ALCUIN. This is His meaning then: In the world to come, *ye shall ask Me nothing*: but in the mean time while ye are travelling on this wearisome road, ask what ye want of the Father, and He will give it you: *Verily, verily, I say unto you, Whatsoever ye shall ask the Father in My Name, He will give it you.*

AUGUSTINE. (Tr. cii.) The word *whatsoever*, must not be understood to mean any thing, but something which with reference to obtaining the life of blessedness is not nothing. That is not sought in the Saviour's name, which is sought to the hindering of our salvation; for by, *in My name*, must be understood not the mere sound of the letters or syllables, but that which is rightly and truly signified by that sound. He who holds any notion concerning Christ, which should not be held of the only Son of God, does not ask in His name. But he who thinks rightly of Him, asks in His name, and receives what he asks, if it be not against his eternal salvation: he receives when it is right he should receive; for some things are only denied at present in order to be granted at a more suitable time. Again, the words, *He will give it you*, only comprehend those benefits which properly appertain to the persons who ask. All saints are heard for themselves, but not for all; for it is not, *will give*, simply, but, *will give you*; what follows: *Hitherto have ye asked nothing in My name*, may be understood in two ways: either that they had not asked in His name, because they had not known it as it ought to be known; or, *Ye have asked nothing*, because with reference to obtaining the thing ye ought to ask for, what ye have asked for is to be counted nothing. That therefore they may ask in His name not for what is nothing, but for the fulness of joy, He adds, *Ask and ye shall receive, that your joy may be full*. This *full joy* is not carnal, but spiritual joy; and it will be full, when it is so great that nothing can be added to it.

AUGUSTINE. (1. de Trin. c. 8) And this is that full joy, than which nothing can be greater, viz. to enjoy God, the Trinity, in the image of Whom we are made.

AUGUSTINE. (Tr. cii.) Whatsoever then is asked, which appertained to the getting this joy, this must be asked in the name of Christ. For His saints that persevere in asking for it, He will never in His divine mercy disappoint. But whatever is asked beside this is nothing, i. e. not absolutely nothing, but nothing in comparison (computatione) with so great a thing as this. It follows: *These things have I spoken unto you in proverbs: but the time cometh, when I shall no more speak unto you in proverbs, but I shall shew you plainly of the Father.* The hour of which He speaks may be understood of the future life, when we shall see Him, as the Apostle saith, *face to face*, (1 Cor. 13:12) and, *These things have I spoken to you in proverbs*, of that which the Apostle saith, *Now we see as in a glass darkly*. But I will shew you that the Father shall be seen through the Son; *For no man knoweth the Father save the Son, and he to whom the Son shall reveal Him.* (Mat. 11:17)

GREGORY. (xxx. Moral. viii.) When He declares that He will shew them plainly of the Father, He alludes to the manifestation about to take place of His own majesty, which would both shew His own equality with the Father, and the procession of the coeternal Spirit from both.

AUGUSTINE. (Tr. cii. c. 3.) But this sense seems to be interfered with by what follows: *At that day ye shall ask in My name.* What shall we have to ask for in a future life, when all our desires shall be satisfied? Asking implies the want of something. It remains then that we understand the words of Jesus going to make His disciples spiritual, from being carnal and natural beings. The natural man so understands whatever he hears of God in a bodily sense, as being unable to conceive any other. Wherefore whatever Wisdom saith of the incorporeal, immutable substance are proverbs to him, not that he accounts them proverbs, but understands them as if they were proverbs. But when, become spiritual, he hath begun to discern all things, though in this life he see but in a glass and in part, ye doth he perceive, not by bodily sense, not by idea of the imagination, but by most sure intelligence of the mind, perceive and hold that God is not body, but spirit: the Son sheweth so plainly of the Father, that He who sheweth is seen to be of the same nature with Him who is shewn. Then they who ask, ask in His name, because by the sound of that name they understand nothing but the thing itself which is expressed by that name. These are able to think that our Lord Jesus Christ, in so far as He is man, intercedes with the Father for us,

in so far as He is God, hears us together with the Father: which I think is His meaning when He says, *And I say not unto you that I will pray the Father for you.* To understand this, viz. how that the Son does not ask the Father, but Father and Son together hear those who ask, is beyond the reach of any but the spiritual vision.

16:29–33

29. His disciples said unto him, Lo, now speakest thou plainly, and speakest no proverb.

30. Now are we sure that thou knowest all things, and needest not that any man should ask thee: by this we believe that thou camest forth from God.

31. Jesus answered them, Do ye now believe?

32. Behold, the hour cometh, yea, is now come, that ye shall be scattered, every man to his own, and shall leave me alone: and yet I am not alone, because the Father is with me.

33. These things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation: but be of good cheer; I have overcome the world.

CHRYSTOSTOM. (Hom. lxxix.) The disciples were so refreshed with the thought of being in favour with the Father, that they say they are sure He knows all things: *His disciples said unto Him, Now speakest Thou plainly, and speakest no proverb.*

AUGUSTINE. (Tr. ciii.) But why do they say so, when the hour in which He was to speak without proverbs was yet future, and only promised? Because, our Lord's communications still continuing proverbs to them, they are so far from understanding them, that they do not even understand their not understanding them.

CHRYSTOSTOM. (Hom. lxxix. 2.) But since His answer met what was in their minds, they add, *Now we are sure that Thou knowest all things.* See

how imperfect they yet were, after so many and great things now at last to say, *Now we are sure &c.* saying it too as if they were conferring a favour. *And needest not that any man should ask thee;* i. e. Thou knowest what offends us, before we tell Thee, and Thou hast relieved us by saying that *the Father loveth us.*

AUGUSTINE. (Tr. ciii. 2.) Why this remark? To one Who knew all things, instead of saying, *Thou needest not that any man should ask Thee;* it would have been more appropriate to have said, Thou needest not to ask any man: yet we know that both of these were done, viz. that our Lord both asked questions, and was asked. But this is soon explained; for both were for the benefit, not of Himself, but of those whom He asked questions of, or by whom He was asked. He asked questions of men not in order to learn Himself, but to teach them: and in the case of those who asked questions of Him, such questions were necessary to them in order to gain the knowledge they wanted; but they were not necessary to Him to tell Him what that was, because He knew the wish of the enquirer, before the question was put. Thus to know men's thoughts beforehand was no great thing for the Lord, but to the minds of babes it was a great thing: *By this we know that Thou camest, forth from God.*

HILARY. (vi. de Trin. c. 34.) They believe that He came forth from God, because He does the works of God. For whereas our Lord had said both, *I came forth from the Father,* and, *I am come into the world from the Father,* they testified no wonder at the latter words, *I am come into the world,* which they had often heard before. But their reply shews a belief in and appreciation of the former, *I came forth from the Father.* And they notice this in their reply: *By this we believe that Thou camest forth from God;* not adding, and art come into the world, for they knew already that He was sent from God, but had not yet received the doctrine of His eternal generation. That unutterable doctrine they now began to see for the first time in consequence of these words, and therefore reply that He spoke no longer in parables. For God is not born from God after the manner of human birth: His is a *coming forth* from, rather than a birth from, God. He is one from one; not a portion, not a defection, not a diminution, not a derivation, not a pretension, not a passion, but the birth of living nature from living nature. He is God coming forth from God, not a creature appointed to the name of

God; He did not begin to be from nothing, but *came forth* from an abiding (manente) nature. To *come forth*, hath the signification of birth, not of beginning.

AUGUSTINE. (Tr. ciii.) Lastly, He reminds them of their weak tender age in respect of the inner man. *Jesus answered them, Do ye now believe?*

BEDE. Which can be understood in two ways, either as reproaching, or affirming. If the former, the meaning is, Ye have awaked somewhat late to belief, for *behold the hour cometh, yea is now come, that ye shall be scattered every man to his home*. If the latter, it is, That which ye believe is true, but *behold the hour cometh, &c.*

AUGUSTINE. (Tr. ciii.) For they did not only with their bodies leave His body, when He was taken, but with their minds the faith.

CHRYSOSTOM. (Hom. lxxix.) *Ye shall be scattered*; i. e. when I am betrayed, fear shall so possess you, that ye will not be able even to take to flight together. But I shall suffer no harm in consequence: *And yet I am not alone, because the Father is with Me*.

AUGUSTINE. (Tr. ciii.) He wishes to advance them so far as to understand that He had not separated from the Father because He had come forth from the Father.

CHRYSOSTOM. (Hom. lxxix. 2.) *These things have I said unto you, that ye might have peace*: i. e. that ye may not reject Me from your minds. For not only when I am taken shall ye suffer tribulation, but so long as ye are in the world: *In the world ye shall have tribulation*.

GREGORY. (xxvi. Moral. c. xi.) As if He said, Have Me within you to comfort you, because you will have the world without you.

AUGUSTINE. (Tract. ciii. 3.) The tribulation of which He speaks was to commence thus, i. e. in every one being scattered to his home, but was not to continue so. For in saying, *And leave Me alone*, He does not mean this to apply to them in their sufferings after His ascension. They were not to

desert Him then, but to abide and have peace in Him. Wherefore He adds, *Be of good cheer.*

CHRYSTOSTOM. (Hom. lxxx.) i. e. raise up your spirits again: when the Master is victorious, the disciples should not be dejected; *I have overcome the world.*

AUGUSTINE. When the Holy Spirit was given them, they were of good cheer, and, in His strength, victorious. For He would not have overcome the world, had the world overcome His members. When He says, *These things have I spoken to you, that in Me ye might have peace*, He refers not only to what He has just said, but to what He had said all along, either from the time that He first had disciples, or since the supper, when He began this long and wonderful discourse. He declares this to be the object of His whole discourse, viz. that in Him they might have peace. And this peace shall have no end, but is itself the end of every pious action and intention.

CHAP. 17

17:1–5

1. These words spake Jesus, and lifted up his eyes to heaven, and said, Father, the hour is come; glorify thy Son, that thy Son also may glorify thee:

2. As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him.

3. And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent.

4. I have glorified thee on the earth: I have finished the work which thou gavest me to do.

5. And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was.

CHRYSTOM. (Hom. lxxx.) After having said, *In the world ye shall have tribulation*, our Lord turns from admonition to prayer; thus teaching us in our tribulations to abandon all other things, and flee to God.

BEDE. *These things spake Jesus*, those things that He had said at the supper, partly sitting as far as the words, *Arise, let us go hence*; (c. 14:31.) and thence standing, up to the end of the hymn which now commences, *And lifted up His eyes and said, Father, the hour is come; glorify Thy Son*.

CHRYSTOM. (Hom. lxxx. 1.) He lifted up His eyes to heaven to teach us intentness in our prayers: that we should stand with uplifted eyes, not of the body only, but of the mind.

AUGUSTINE. (Tr. civ.) Our Lord, in the form of a servant, could have prayed in silence had He pleased; but He remembered that He had not only to pray, but to teach. For not only His discourse, but His prayer also, was for His disciples' edification, yea and for ours who read the same. *Father, the hour is come*, shews that all time, and every thing that He did or suffered to be done, was at His disposing, Who is not subject to time. Not that we must suppose that this hour came by any fatal necessity, but rather by God's ordering. Away with the notion, that the stars could doom to death the Creator of the stars.

HILARY. (iii. Tr. c. 10.) He doth not say that the day, or the time, but that the hour is come. An hour contains a portion of a day. What was this hour? He was now to be spit upon, scourged, crucified. But the Father glorifies the Son. The sun failed in his course, and with him all the other elements felt that death. The earth trembled under the weight of our Lord hanging on the Cross, and testified that it had not power to hold within it Him who was dying. The Centurion proclaimed, *Truly this was the Son of God*. (Matt. 27:54) The event answered the prediction. Our Lord had said, *Glorify Thy Son*, testifying that He was not the Son in name only, but properly the Son. *Thy Son*, He saith. Many of us are sons of God; but not such is the Son. For He is the proper, true Son by nature, not by adoption, in truth, not in name, by birth, not by creation. Therefore after His glorifying, to the manifestation

of the truth there succeeded confession. The Centurion confesses Him to be the true Son of God, that so none of His believers might doubt what one of His persecutors could not deny.

AUGUSTINE. (Tr. civ.) But if He was glorified by His Passion, how much more by His Resurrection? For His Passion rather shewed His humility than His glory. So we must understand, *Father, the hour is come, glorify Thy Son*, to mean, the hour is come for sowing the seed, humility; defer not the fruit, glory.

HILARY. (iii. de Trin.) But perhaps this proves weakness in the Son; His waiting to be glorified by one superior to Himself. And who does not confess that the Father is superior, seeing that He Himself saith, *The Father is greater than I*? But beware lest the honour of the Father impair the glory of the Son. It follows: *That Thy Son also may glorify Thee*. So then the Son is not weak, inasmuch as He gives back in His turn glory for the glory which He receives. This petition for glory to be given and repaid, shews the same divinity to be in both.

AUGUSTINE. (Tr. cv.) But it is justly asked, how the Son can glorify the Father, when the eternal glory of the Father never experienced abasement in the form of man, and in respect of its own Divine perfection, does not admit of being added to. But among men this glory was less when God was only known in Judæa; and therefore the Son glorified the Father, when the Gospel of Christ spread the knowledge of the Father among the Gentiles. *Glorify Thy Son, that Thy Son also may glorify Thee*; i. e. Raise Me from the dead, that by Me Thou mayest be known to the whole world. Then He unfolds further the manner in which the Son glorifies the Father; *As Thou hast given Him power over all flesh, that He should give eternal life to as many as Thou hast given Him*. *All flesh* signifies all mankind, the part being put for the whole. And this power which is given to Christ by the Father over all flesh, must be understood with reference to His human nature.

HILARY. (iii. de Trin.) For being made flesh Himself, He was about to restore eternal life to frail, corporeal, and mortal man.

HILARY. (ix. de Trin. 31.) If Christ be God, not begotten, but unbegotten, then let this receiving be thought weakness. But not if His receiving of

power signifies His begetting, in which He received what He is. This gift cannot be counted for weakness. For the Father is such in that He gives; the Son remains God in that He hath received the power of giving eternal life.

CHRYSTOSTOM. (Hom. lxxx.) He saith, *Thou hast given Him power over all flesh*, to shew that His preaching extended not to the Jews only, but to the whole world. But what is *all flesh*? For all did not believe? So far as lay with Him, all did. If they did not attend to His words, it was not His fault who spoke, but theirs who did not receive.

AUGUSTINE. (Tr. cv. 2.) He saith, *As Thou hast given Him power over all flesh, so the Son may glorify Thee*, i. e. make Thee known to all flesh which Thou hast given Him; for Thou hast so given it to Him, *that He should give eternal life to as many as Thou hast given Him*.

HILARY. (iii. de Tr. c. 14.) And in what eternal life is, He then shews: *And this is life eternal, that they might know Thee, the only true God*. To know the only true God is life, but this alone does not constitute life. What else then is added? *And Jesus Christ whom Thou hast sent*.

HILARY. (iv. de Tr. c. 9.) The Arians hold, that as the Father is the only true, only just, only wise God, the Son hath no communion of these attributes; for that which is proper to one, cannot be partaken of by another. And as these are as they think in the Father alone, and not in the Son, they necessarily consider the Son a false and vain God.

HILARY. (v. de Tr. 3.) But it must be clear to every one that the reality of any thing is evidenced by its power. For that is true wheat, which when rising with grain and fenced with ears, and shaken out by the winnowing machine, and ground into corn, and baked into bread, and taken for food, fulfils the nature and function of bread. I ask then wherein the truth of Divinity is wanting to the Son, Who hath the nature and virtue of Divinity. For He so made use of the virtue of His nature, as to cause to be things which were not, and to do every thing which seemed good to Him.

HILARY. (ix. de Trin.) Because He says, *Thee the only*, does He separate Himself from communion and unity with God? He doth separate Himself, but that He adds immediately, *And Jesus Christ Whom Thou hast sent*. For

the Catholic faith confesses Christ to be true God, in that it confesses the Father to be the only true God; for natural birth did not introduce any change of nature into the Only-Begotten God.

AUGUSTINE. (vi. de Tr. c. 9.) Dismissing then the Arians, let us see if we are forced to confess, that by the words, *That they may know Thee to be the only true God*, He means us to understand that the Father only is the true God, in such sense as that only the Three together, Father, Son, and Holy Ghost, are to be called God? Does our Lord's testimony authorize us to say that the Father is the only true God, the Son the only true God, and the Holy Ghost the only true God, and at the same time, that the Father, Son, and Holy Ghost together, i. e. the Trinity, are not three Gods, but one ^a true God?

AUGUSTINE. (Tr. c. 5.) Or is not the order of the words, *That they may know Thee and Jesus Christ, Whom Thou hast sent, to be the only true God?* the Holy Spirit being necessarily understood, because the Spirit is only the love of the Father and the Son, consubstantial with both. If then the Son so glorifies Thee as Thou hast given Him power over all flesh, and Thou hast given Him the power, *that He should give eternal life to as many as Thou hast given Him*, and, *This is life eternal, to know Thee*, it follows that He glorifies Thee by making Thee known to all whom Thou hast given Him. Moreover, if the knowledge of God is life eternal, the more advance we make in this knowledge, the more we make in life eternal. But in life eternal we shall never die. Where then there is no death, there will then be perfect knowledge of God; there will God be most glorified¹, because His glory will be greatest. Glory was defined among the ancients to be fame accompanied with praise. But if man is praised in dependence on what is said of him, how will God be praised when He shall be seen? as in the Psalm, *Blessed are they who dwell in Thy house: they will be alway praising Thee*. (Ps. 83:4) There will be praise of God without end, where will be full knowledge of God. There then shall be heard the everlasting praise of God, for there will there be full knowledge of God, and therefore full glorifying of Him.

AUGUSTINE. (i. de Trin. c. viii.) What He said to His servant Moses, *I am that I am*; (Exod. 3) this we shall contemplate in the life eternal.

AUGUSTINE. (iv. de Trin. c. xviii.) For when sight has made our faith truth, then eternity shall take possession of and displace our mortality.

AUGUSTINE. (Tr. cv.) But God is first glorified here, when He is proclaimed, made known to, and believed in, by men: *I have glorified Thee on the earth.*

HILARY. (iii. de Trin.) This new glory with which our Lord had glorified the Father, does not imply any advancement² in Godhead, but refers to the honour received from those who are converted from ignorance to knowledge.

CHRYSOSTOM. He says, *on the earth*; for He had been glorified in heaven, both in respect of the glory of His own nature, and of the adoration of the Angels. The glory therefore here spoken of is not that which belongeth to His substance, but that which pertaineth to the worship of man: wherefore it follows, *I have finished the work which Thou gavest Me to do.*

AUGUSTINE. (Tr. cv.) Not Thou commandest Me, but, *Thou gavest Me*, implying evidently grace. For what hath human nature, even in the Only-Begotten, what it hath not received? But how had He finished the work which had been given Him to do, when there yet remained His passion to undergo? He says He *has* finished it, i. e. He knows for certain that He *will*.

CHRYSOSTOM. (Hom. lxxx.) Or, *I have finished*, i. e. He had done all His own part, or had done the chief of it, that standing for the whole; (for the root of good was planted:) or He connects Himself with the future, as if it were already present.

HILARY. (ix. de Trin.) After which, that we may understand the reward of His obedience, and the mystery of the whole dispensation, He adds, *And now glorify Me with the glory with Thine own Self, with the glory which I had with Thee before the world was.*

AUGUSTINE. (Tr. cv. 5.) He had said above, *Father, the hour is come; glorify Thy Son, that Thy Son also may glorify Thee*: the order of which words shews that the Son was first to be glorified by the Father, that the Father might be glorified by the Son. But now He says, *I have glorified*

Thee; and now glorify Me; as if He had first glorified the Father, and then asked to be glorified by Him. We must understand that the first is the order in which one was to succeed the other, but that He afterwards uses a past tense, to express a thing future; the meaning being, I *will* glorify Thee on the earth, by finishing the work Thou hast given Me to do: *and now, Father, glorify Me*, which is quite the same sentence with the first one, except that He adds here the mode in which He is to be glorified; *with the glory which I had before the world was, with Thee*. The order of the words is, *The glory which I had with Thee before the world was*. This has been taken by some to mean, that the human nature which was assumed by the Word, would be changed into the Word, that man would be changed into God, or, to speak more correctly, be lost in God. For no one would say that the Word of God would by that change be doubled, or even made at all greater. But we avoid this error, if we take the glory which He had with the Father before the world was, to be the glory which He predestined for Him on earth: (for if we believe Him to be the Son of man, we need not be afraid to say that He was predestinated.) This predestined time of His being glorified, He now saw was arrived, that He might now receive what had been aforetime predestined, He prayed accordingly: *And now, Father, glorify Me, &c.* i. e. that glory which I had with Thee by Thy predestination, it is now time that I should have at Thy right hand.

HILARY. (iii. de Trin.) Or He prayed that that which was mortal, might receive the glory immortal, that the corruption of the flesh might be transformed and absorbed into the incorruption of the Spirit.

17:6–8

6. I have manifested thy name unto the men which thou gavest me out of the world: thine they were, and thou gavest them me; and they have kept thy word.

7. Now they have known that all things whatsoever thou hast given me are of thee.

8. For I have given unto them the words which thou gavest me: and they have received them, and have known surely that I came out from thee, and

they have believed that thou didst send me.

CHRYSOSTOM. (Hom. lxxxix.) Having said, *I have finished My work*, He shews what kind of work it was, viz. that He should make known the name of God: *I have manifested Thy name unto the men which Thou gavest Me out of the world*.

AUGUSTINE. (Tr. cvi.) If He speaks of the disciples only with whom He supped, this has nothing to do with that glorifying of which He spoke above, wherewith the Son glorified the Father; for what glory is it to be known to twelve or eleven men? But if by the men which were given to Him out of the world, He means all those who should believe in Him afterwards, this is without doubt the glory wherewith the Son glorifies the Father; and, *I have manifested Thy name*, is the same as what He said before, *I have glorified Thee*; the past being put for the future both there and here. But what follows shews that He is speaking here of those who were already His disciples, not of all who should afterwards believe on Him. At the beginning of His prayer then our Lord is speaking of all believers, all to whom He should make known the Father, thereby glorifying Him: for after saying, *that Thy Son also may glorify Thee*, in shewing how that was to be done, He says, *As Thou hast given Him power over all flesh*. Now let us hear what He says to the disciples: *I have manifested Thy name to the men which Thou gavest Me out of the world*. Had they not known the name of God then, when they were Jews? We read in the Psalms, *In Jewry is God known; His name is great in Israel*. (Ps. 76:1) *I have manifested Thy name*, then, must be understood not of the name of God, but of the Father's name, which name could not be manifested without the manifestation of the Son. For God's name, as the God of the whole creation, could not have been entirely unknown to any nation. As the Maker then of the world, He was known among all nations, even before the spread of the Gospel. In Jewry He was known as a God, Who was not to be worshipped with the false gods: but as the Father of that Christ, by whom He took away the sins of the world, His name was unknown; which name Christ now manifesteth to those whom the Father had given Him out of the world. But how did He manifest it, when the hour had not come of which He said above, *The hour cometh, when I shall no*

more speak unto you in proverbs. We must understand the past to be put for the future.

CHRYSTOM. (Hom. lxxxii.) That He was the Son of the Father, Christ had already manifested to them by words and deeds.

AUGUSTINE. (Tr. cvi.) *Which Thou hast given Me out of the world:* i. e. who were not of the world. But this they were by regeneration, not by nature. What is meant by, *Thine they were, and Thou gavest them Me?* Had ever the Father any thing without the Son? God forbid. But the Son of God had that sometimes, which He had not as Son of man; for He had the universe with His Father, while He was still in His mother's womb. Wherefore by saying, *They were Thine*, the Son of God does not separate Himself from the Father; but only attributes all His power to Him, from whom He is, and hath the same. *And Thou gavest them Me*, then, means that He had received as man the power to have them; nay, that He Himself had given them to Himself, i. e. Christ as God with the Father, to Christ as man not with the Father. His purpose here is to shew His unanimity with the Father, and how that it was the Father's pleasure that they should believe in Him.

BEDE. *And they have kept Thy word.* He calls Himself the Word of the Father, because the Father by Him created all things, and because He contains in Himself all words: as if to say, They have committed Me to memory so well, that they never will forget Me. Or, *They have kept Thy word*, i. e. in that they have believed in Me: as it follows, *Now they have known that all things whatsoever Thou hast given Me, are of Thee.* Some read, Now I have known, &c. But this cannot be correct. For how could the Son be ignorant of what was the Father's? It is the disciples He is speaking of; as if to say, They have learnt that there is nothing in Me alien from Thee, and that whatever I teach cometh from Thee.

AUGUSTINE. (Tr. cvi.) The Father gave Him all things, when having all things He begat Him.

CHRYSTOM. (Hom. lxxxii.) And whence have they learned? From My words, wherein I taught them that I came forth from Thee. For this was what He has been labouring to shew throughout the whole of the Gospel:

For I have given unto them the words which Thou gavest Me, and they have received them.

AUGUSTINE. (Tr. cvi. c. 6.) i. e. have understood and remembered them. For then is a word received, when the mind apprehends it; as it follows, *And have known surely that I came out from Thee*. And that none might imagine that that knowledge was one of sight, not of faith, He adds, *And they have believed (surely, is understood) that Thou didst send Me*. What they believed surely, was what they knew surely; for, *I came out from Thee*, is the same with, *Thou didst send Me*. They believed surely, i. e. not as He said above they believed¹, but surely, i. e. as they were about to believe firmly, steadily, unwaveringly: never any more to be scattered to their own, and leave Christ. The disciples as yet were not such as He describes them to be in the past tense, meaning such as they were to be when they had received the Holy Ghost. The question how the Father gave those words to the Son, is easier to solve, if we suppose Him to have received them from the Father as Son of man. But if we understand it to be as the Begotten of the Father, let there be no time supposed previous to His having them, as if He once existed without them: for whatever God the Father gave God the Son, He gave in begetting.

17:9–13

9. I pray for them: I pray not for the world, but for them which thou hast given me; for they are thine.

10. And all mine are thine, and thine are mine; and I am glorified in them.

11. And now I am no more in the world, but these are in the world, and I come to thee. Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we are.

12. While I was with them in the world, I kept them in thy name: those that thou gavest me I have kept, and none of them is lost, but the son of perdition; that the scripture might be fulfilled.

13. And now come I to thee; and these things I speak in the world, that they might have my joy fulfilled in themselves.

CHRYSOSTOM. (Hom. lxxxii.) As the disciples were still sad in spite of all our Lord's consolations, henceforth He addresses Himself to the Father to shew the love which He had for them; *I pray for them*; He not only gives them what He has of His own, but entreats another for them, as a still further proof of His love.

AUGUSTINE. (Tr. cvi.) When He adds, *I pray not for the world*, by the world He means those who live according to the lust of the world, and have not the lot to be chosen by grace out of the world, as those had for whom He prayed: *But for them which Thou hast given Me*. It was because the Father had given Him them, that they did not belong to the world. Nor yet had the Father, in giving them to the Son, lost what He had given: *For they are Thine*.

CHRYSOSTOM. (Hom. lxxxii. 1.) He often repeats, *Thou hast given Me*, to impress on them that it was all according to the Father's will, and that He did not come to rob another, but to take unto Him His own. Then to shew them that this power¹ had not been lately received from the Father, He adds, *And all Mine are Thine, and Thine are Mine*: as if to say, Let no one, hearing Me say, *Them which Thou hast given Me*, suppose that they are separated from the Father; for Mine are His: nor because I said, *They are Thine*, suppose that they are separate from Me: *for whatever is His is Mine*.

AUGUSTINE. (Tr. cvi. 6.) It is sufficiently apparent from hence, that all things which the Father hath, the Only-Begotten Son hath; hath in that He is God, born from the Father, and equal with the Father; not in the sense in which the elder son is told, *All that I have is thine*. (Luke 15:31) For *all* there means all creatures below the holy rational creature, but here it means the very rational creature itself, which is only subjected to God. Since this is God the Father's, it could not at the same time be God the Son's, unless the Son were equal to the Father. For it is impossible that saints, of whom this is said, should be the property of any one, except Him who created and sanctified them. When He says above in speaking of the Holy Spirit, *All things that the Father hath are Mine*, (c. 16:15) He means all things which pertain to the divinity of the Father; for He adds, *He* (the Holy Ghost) *shall*

receive of Mine; and the Holy Ghost would not receive from a creature which was subject to the Father and the Son.

CHRYSTOSTOM. (Hom. lxxxii.) Then He gives proof of this, *I am glorified in them*. If they glorify Me, believing in Me and Thee, it is certain that I have power over them: for no one is glorified by those amongst whom he has no power.

AUGUSTINE. (Tr. cvii. 3.) He speaks of this as already done, meaning that it was predestined, and sure to be. But is this the glorifying of which He speaks above, *And now, O Father, glorify Thou Me with Thine own Self*? If then *with Thyself*, what meaneth here, *In them*? Perhaps that this very thing, i. e. His glory with the Father, was made known to them, and through them to all that believe.

CHRYSTOSTOM. (Hom. lxxxii.) *And now I am no more in the world*: i. e. though I no longer appear in the flesh, I am glorified by those who die for Me, as for the Father, and preach Me as the Father.

AUGUSTINE. (Tr. cvii. 4.) At the time at which He was speaking, both were still in the world. Yet we must not understand, *I am no more in the world*, metaphorically of the heart and life; for could there ever have been a time when He loved the things of the world? It remains then that He means that He was not in the world, as He had been before; i. e. that He was soon going away. Do we not say every day, when any one is going to leave us, or going to die, such an one is gone? This is shewn to be the sense by what follows; for He adds, *And now I come to Thee*. And then He commends to His Father those whom He was about to leave: *Holy Father, keep through Thine own name those whom Thou hast given Me*. As man He prays God for His disciples, whom He received from God. But mark what follows: *That they may be one, as We are*: He does not say, That they may be one with Us, as We are one; but, *that they may be one*: that they may be one in their nature, as We are one in Ours. For, in that He was God and man in one person, as man He prayed, as God He was one with Him to Whom He prayed.

AUGUSTINE. (iv. de Trin. c. ix.) He does not say, That I and they maybe one, though He might have said so in the sense, that He was the head of the

Church, and the Church His body; not one thing, but one person: the head and the body being one Christ. But shewing something else, viz. that His divinity is consubstantial with the Father, He prays that His people may in like manner be one; but one in Christ, not only by the same nature, in which mortal man is made equal to the Angels, but also by the same will, agreeing most entirely in the same mind, and melted into one Spirit by the fire of love. This is the meaning of, *That they may be one as We are*: viz. that as the Father and the Son are one not only by equality of substance, but also in will, so they, between whom and God the Son is Mediator, may be one not only by the union of nature, but by the union of love.

CHRYSTOSTOM. (Hom. lxxxix.) Again He speaks as man: *While I was with them in the world, I kept them in Thy name*; i. e. by Thy help. He speaks in condescension to the minds of His disciples, who thought they were more safe in His presence.

AUGUSTINE. (Tr. cvii. 6.) The Son as man kept His disciples in the Father's name, being placed among them in human form: the Father again kept them in the Son's name, in that He heard those who asked in the Son's name. But we must not take this carnally, as if the Father and Son kept us in turns, for the Father, Son, and Holy Ghost guard us at the same time: but Scripture does not raise us, except it stoop to us. Let us understand then that when our Lord says this, He is distinguishing the persons, not dividing the nature, so that when the Son was keeping His disciples by His bodily presence, the Father was waiting to succeed Him on His departure; but both kept them by spiritual power, and when the Son withdrew His bodily presence, He still held with the Father the spiritual keeping. For when the Son as man received them into His keeping, He did not take them from the Father's keeping, and when the Father gave them into the Son's keeping, it was to the Son as man, who at the same time was God. *Those that Thou gavest Me I have kept, and none of them is lost but the son of perdition*; i. e. the betrayer of Christ, predestined to perdition; *that the Scripture might be fulfilled*, especially the prophecy in Psalm 108.

CHRYSTOSTOM. (Hom. lxxxix.) He was the only one indeed who perished then, but there were many after. *None of them is lost*, i. e. as far as I am concerned; as He says above more clearly; *I will in no wise cast out*. But

when they cast themselves out, I will not draw them to Myself by dint of compulsion. It follows: *And now I come to Thee*. But some one might ask, Canst Thou not keep them? I can. Then why sayest Thou this? *That they may have My joy fulfilled in them*, i. e. that they may not be alarmed in their as yet imperfect state.

AUGUSTINE. (Tr. cvii.) Or thus: That they might have the joy spoken of above: *That they may be one, as We are one*. This His joy, i. e. bestowed by Him, He says, is to be fulfilled in them: on which account He spoke thus in the world. This joy is the peace and happiness of the life to come. He says He spoke *in the world*, though He had just now said, *I am no more in the world*. For, inasmuch as He had not yet departed, He was still here; and inasmuch as He was going to depart, He was in a certain sense not here.

17:14–19

14. I have given them thy word; and the world hath hated them, because they are not of the world, even as I am not of the world.

15. I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil.

16. They are not of the world, even as I am not of the world.

17. Sanctify them through thy truth; thy word is truth.

18. As thou hast sent me into the world, even so have I also sent them into the world.

19. And for their sakes I sanctify myself, that they also might be sanctified through the truth.

CHRYSOSTOM. (Hom. lxxxii.) Again, our Lord gives a reason why the disciples are worthy of obtaining such favour from the Father: *I have given them Thy word; and the world hath hated them*; i. e. They are had in hatred for Thy sake, and on account of Thy word.

AUGUSTINE. (Tr. cviii.) They had not yet experienced these sufferings which they afterwards met with; but, after His custom, He puts the future into the past tense. Then He gives the reason why the world hated them; viz. *Because they are not of the world*. This was conferred upon them by regeneration; for by nature they were of the world. It was given to them that they should not be of the world, even as He was not of the world; as it follows; *Even as I am not of the world*. He never was of the world; for even His birth of the form of a servant He received from the Holy Ghost, from Whom they were born again. But though they were no longer of the world, it was still necessary that they should be in the world: *I pray not that Thou shouldest take them out of the world*.

BEDE. As if to say, The time is now at hand, when I shall be taken out of the world; and therefore it is necessary that they should be still left in the world, in order to preach Me and Thee to the world. *But that Thou shouldest keep them from the evil*; every evil, but especially the evil of schism.

AUGUSTINE. (Tr. cviii.) He repeats the same thing again; *They are not of the world, even as I am not of the world*.

CHRYSOSTOM. (Hom. lxxxii. 1.) Above, when He said, *Them whom Thou gavest Me out of the world*, He meant their nature; here He means their actions. *They are not of the world*; because they have nothing in common with earth, they are made citizens of heaven. Wherein He shews His love for them, thus praising them to the Father. The word *as* when used with respect to Him and the Father expresses likeness of nature; but between us and Christ there is immense distance. *Keep them from the evil*, i. e. not from dangers only, but from falling away from the faith.

AUGUSTINE. (Tr. cviii.) *Sanctify them through Thy truth*: for thus were they to be kept from the evil. But it may be asked, how it was that they were not of the world, when they were not yet sanctified in the truth? Because the sanctified have still to grow in sanctity, and this by the help of God's grace. The heirs of the New Testament are sanctified in that truth, the shadows of which were the sanctification of the Old Testament; they are sanctified in Christ, Who said above, *I am the way, the truth, and the life*. (c. 14:6) It follows, *Thy discourse is truth*. The Greek is λόγος, i. e. word. The Father

then sanctified them in the truth, i. e. in His Word the Only-Begotten, them, i. e. the heirs of God, and joint-heirs with Christ.

CHRYSTOSTOM. (Hom. lxxxii.) Or thus: *Sanctify them in Thy truth*; i. e. Make them holy, by the gift of the Holy Spirit, and sound doctrines: for sound doctrines give knowledge of God, and sanctify the soul. And as He is speaking of doctrines, He adds, *Thy word is truth*, i. e. there is in it no lie, nor any thing typical, or bodily. Again, *Sanctify them in Thy truth*, may mean, Separate them for the ministry of the word, and preaching.

GLOSS. *As Thou hast sent Me into the world, even so have I also sent them into the world.* For what Christ was sent into the world, for the same end were they; as saith Paul, *God was in Christ reconciling the world unto Himself; and hath given to us the word of reconciliation.* (2 cor. 5:19) *As* does not express perfect likeness between our Lord and His Apostles, but only as much as was possible in men. *Have sent them*, He says, according to His custom of putting the past for the future.

AUGUSTINE. (Tr. cviii.) It is manifest by this, that He is still speaking of the Apostles; for the very word Apostle means in the Greek, sent. But since they are His members, in that He is the Head of the Church, He says, *And for their sakes I sanctify Myself*; i. e. I in Myself sanctify them, since they are Myself. And to make it more clear that this was His meaning, He adds, *That they also might be sanctified through the truth*, i. e. in Me; inasmuch as the Word is truth, in which the Son of man was sanctified from the time that the Word was made flesh. For then He sanctified Himself in Himself, i. e. Himself as man, in Himself as the Word: the Word and man being one Christ. But of His members it is that He saith, *And for their sakes I sanctify Myself*, i. e. them in Me, since in Me both they and I are. *That they also might be sanctified in truth: they also*, i. e. even as Myself; and *in the truth*, i. e. Myself.

CHRYSTOSTOM. (Hom. lxxxii.) Or thus: *For their sakes I sanctify Myself*, i. e. I offer Myself as a sacrifice to Thee; for all sacrifices, and things that are offered to God, are called holy. And whereas this sanctification was of old in figure, (a sheep being the sacrifice,) but now in truth, He adds, *That they also might be sanctified through the truth*; i. e. For I make them too an oblation to Thee; either meaning that He who was offered up was their

head, or that they would be offered up too: as the Apostle saith, *Present your bodies a living sacrifice, holy.* (Rom. 12:1)

17:20–23

20. Neither pray I for these alone, but for them also which shall believe on me through their word;

21. That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me.

22. And the glory which thou gavest me I have given them; that they may be one, even as we are one:

23. I in them, and thou in me, that they may be made perfect in one: and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me.

AUGUSTINE. (Tr. cix.) When our Lord had prayed for His disciples, whom He named also Apostles, He added a prayer for all others who should believe on Him; *Neither pray I for these alone, but for all others who shall believe on Me through their word.*

CHRYSOSTOM. (Hom. lxxxii.) Another ground of consolation to them, that they were to be the cause of the salvation of others.

AUGUSTINE. (Tr. cix.) *All*, i. e. not only those who were then alive, but those who were to be born; not those only who heard the Apostles themselves, but us who were born long after their death. We have all believed in Christ through their word: for they first heard that word from Christ, and then preached it to others, and so it has come down, and will go down to all posterity. We may see that in this prayer there are some disciples whom He does not pray for; for those, i. e. who were neither with Him at the time, nor were about to believe on Him afterwards through the Apostles' word, but believed already. Was Nathanael with Him then, or Joseph of Arimathea, and many others, who, John says, believed on Him? I do not mention old Simeon, or Anna the prophetess, Zacharias, Elisabeth,

or John the Baptist; for it might be answered that it was not necessary to pray for dead persons, such as these who departed with such rich merits. With respect to the former then we must understand that they did not yet believe in Him, as He wished, but that after His resurrection, when the Apostles were taught and strengthened by the Holy Spirit, they attained to a right faith. The case of Paul however still remains, *An Apostle not of men, or by men*; (Gal. 1:1) and that of the robber, who believed when even the teachers themselves of the faith fell away. We must understand then, *their word*, to mean the word of faith itself which they preached to the world; it being called their word, because it was preached in the first instance and principally by them; for it was being preached by them, when Paul received it by revelation from Jesus Christ Himself. And in this sense the robber too believed their word. Wherefore in this prayer the Redeemer prays for all whom He redeemed, both present and to come. And then follows the thing itself which He prays for, *That they all may be one*. He asks that for all, which he asked above for the disciples; that all both we and they may be one.

CHRYSTOSTOM. (Hom. lxxxii.) And with this prayer for unanimity, He concludes His prayer; and then begins a discourse on the same subject: *A new commandment I give unto you, that ye love one another*.

HILARY. (vii de Trin.) And this unity is recommended by the great example of unity: *As Thou, Father, art in Me, and I in Thee, that they also may be one in Us*, i. e. that as the Father is in the Son, and the Son in the Father, so, after the likeness of this unity, all may be one in the Father and in the Son.

CHRYSTOSTOM. (Hom. lxxxii.) This *as* again does not express perfect likeness, but only likeness as far as it was possible in men; as when He saith, *Be ye merciful, even as your Father, which is in heaven, is merciful*. (Luke 6:36)

AUGUSTINE. (Tr. cx.) We must particularly observe here, that our Lord did not say, that we may be all one, but *that they may be all one, as Thou, Father, in Me, and I in Thee*, are one, understood. For the Father is so in the Son, that They are one, because They are of one substance; but we can be one in Them, but not with Them; because we and They are not of one

substance. They are in us, and we in Them, so as that They are one in Their nature, we one in ours. They are in us, as God is in the temple; we in Them, as the creature is in its Creator. Wherefore He adds, *in Us*, to shew, that our being made one by charity, is to be attributed to the grace of God, not to ourselves.

AUGUSTINE. (iv. de. Trin. c. ix) Or that in ourselves we cannot be one, severed from each other by diverse pleasures, and lusts, and the pollution of sin, from which we must be cleansed by a Mediator, in order to be one in Him.

HILARY. (viii. de Trin.) Heretics endeavouring to get over the words, *I and My Father are one*, as a proving unity of nature, and to reduce them to mean a unity simply of natural love, and agreement of will, bring forwards these words of our Lord's as an example of this kind of unity: *That they may be all one, as Thou, Father, art in Me, and I in Thee*. But though impiety can cheat its own understanding, it cannot alter the meaning¹ of the words themselves. For they who are born again of a nature that gives unity in life eternal, they cease to be one in will merely, acquiring the same nature by their regeneration: but the Father and Son alone are properly one, because God, only-begotten of God, can only exist in that nature from which He is derived.

AUGUSTINE. (Tr. cx.) But why does He say, *That the world may believe that Thou hast sent Me*? Will the world believe when we shall all be one in the Father and the Son? Is not this unity that peace eternal, which is the reward of faith, rather than faith itself? For though in this life all of us who hold in the same common faith are one, yet even this unity is not a means to belief, but the consequence of it. What means then, *That all may be one, that the world may believe*? He prays for the world when He says, *Neither pray I for these alone, but for all those who shall believe on Me through their word*. Whereby it appears that He does not make this unity the cause of the world believing, but prays *that the world may believe*, as He prays that *they all may be one*. The meaning will be clearer if we always put in the word ask; I ask that they all may be one; I ask that they may be one in Us; I ask that the world may believe that Thou hast sent Me.

HILARY. (viii. de Trin.) Or, the world will believe that the Son is sent from the Father, for that reason, viz. because all who believe in Him are one in the Father and the Son.

CHRYSOSTOM. (Hom. lxxxii.) For there is no scandal so great as division, whereas unity amongst believers is a great argument for believing; as He said at the beginning of His discourse, *By this shall all men know that ye are My disciples, if ye have love one to another*. For if they quarrel, they will not be looked on as the disciples of a peacemaking Master. And I, He saith, not being a peacemaker, they will not acknowledge Me as sent from God.

AUGUSTINE. (Tr. cx.) Then our Saviour, Who, by praying to the Father, shewed Himself to be man, now shews that, being God with the Father, He doth what He prays for: *And the glory which Thou gavest Me, I have given them*. What glory, but immortality, which human nature was about to receive in Him? For that which was to be by unchangeable predestination, though future, He expresses by the past tense. That glory of immortality, which He says was given Him by the Father, we must understand He gave Himself also. For when the Son is silent of His own cooperation in the Father's work, He shews His humility: when He is silent of the Father's cooperation in His work, He shews His equality. In this way here He neither disconnects Himself with the Father's work, when He says, *The glory which Thou gavest Me*, nor the Father with His work, when He says, *I have given them*. But as He was pleased by prayer to the Father to obtain that all might be one, so now He is pleased to effect the same by His own gift; for He continues, *That all may be one, even as We are one*.

CHRYSOSTOM. (Hom. lxxxii. 2.) By glory, He means miracles, and doctrines, and unity; which latter is the greater glory. For all who believed through the Apostles are one. If any separated, it was owing to men's own carelessness; not but that our Lord anticipates this happening.

HILARY. (viii. de Trin.) By this giving and receiving of honour, then, all are one. But I do not yet apprehend in what way this makes all one. Our Lord, however, explains the gradation and order in the consummating of this unity, when He adds, *I in them, and Thou in Me*; so that inasmuch as He was in the Father by His divine nature, we in Him by His incarnation,

and He again in us by the mystery of the sacrament, a perfect union by means of a Mediator was established.

CHRYSTOM. (Hom. lxxxii.) Elsewhere¹ He says of Himself and the Father, *We will come and make Our abode with Him*; by the mention of two persons, stopping the mouths of the Sabellians. Here by saying that the Father comes to the disciples through Him, He refutes the notion of the Arians.

AUGUSTINE. (Tr. cx. 4) Nor is this said, however, as if to mean that the Father was not in us, or we in the Father. He only means to say, that He is Mediator between God and man. And what He adds, *That they may be made perfect in one*, shews that the reconciliation made by this Mediator, was carried on even to the enjoyment of everlasting blessedness. So what follows, *That the world may know that Thou hast sent Me*, must not be taken to mean the same as the words just above, *That the world may believe*. For as long as we believe what we do not see, we are not yet made perfect, as we shall be when we have merited to see what we believe. So that when He speaks of their being made perfect, we are to understand such a knowledge as shall be by sight, not such as is by faith. These that believe are the world, not a permanent enemy, but changed from an enemy to a friend; as it follows: *And hast loved them, as Thou hast loved Me*. The Father loves us in the Son, because He elected us in Him. These words do not prove that we are equal to the Only Begotten Son; for this mode of expression, as one thing so another, does not always signify equality. It sometimes only means, because one thing, therefore another. And this is its meaning here: *Thou hast loved them, as Thou hast loved Me*, i. e. Thou hast loved them, because Thou hast loved Me. There is no reason for God loving His members, but that He loves him. But since He hateth nothing that He hath made, who can adequately express how much He loves the members of His Only Begotten Son, and still more the Only Begotten Himself.

17:24–26

24. Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me: for thou lovedst me before the foundation of the world.

25. O righteous Father, the world hath not known thee: but I have known thee, and these have known that thou hast sent me.

26. And I have declared unto them thy name, and will declare it: that the love wherewith thou hast loved me may be in them, and I in them.

CHRYSOSTOM. (Hom. lxxxii. 2.) After He has said that many should believe on Him through them, and that they should obtain great glory, He then speaks of the crowns in store for them; *Father, I will that they also whom Thou hast given Me, be with Me where I am.*

AUGUSTINE. (Tr. cxi. 1.) These are they whom He has received from the Father, whom He also chose out of the world; as He saith at the beginning of this prayer, *Thou hast given Him power over all flesh*, i. e. all mankind, *That He should give eternal life to as many as Thou hast given Him.* Wherein He shews that He had received power over all men, to deliver whom He would, and to condemn whom He would. Wherefore it is to all His members that He promises this reward, that where He is, they may be also. Nor can that but be done, which the Almighty Son saith that He wishes to the Almighty Father: for the Father and the Son have one will, which, if weakness prevent us from comprehending, piety must believe. *Where I am*: so far as pertains to the creature, He was made of the seed of David according to the flesh: He might say, *Where I am*, meaning where He was shortly to be, i. e. heaven. In heaven then, He promises us, we shall be. For thither was the form of a servant raised, which He had taken from the Virgin, and there placed on the right hand of God.

GREGORY. (Moral.) What means then what the Truth saith above, *No man hath ascended into heaven, but He that came down from heaven, even the Son of man which is in heaven.* (John 3:13) Yet here is no discrepancy, for our Lord being the Head of His members, the reprobates excluded, He is alone with us. And therefore, we making one with Him, whence He came alone in Himself, thither He returns alone in us.

AUGUSTINE. (Tr. cxi.) But as respects the form of God, wherein He is equal to the Father, if we understand these words, *that they may be with Me where I am*, with reference to that, then away with all bodily ideas, and enquire not where the Son, Who is equal to the Father, is: for no one hath

discovered where He is not. Wherefore it was not enough for Him to say, *I will that they may be where I am*, but He adds, *with Me*. For to be with Him is the great good: even the miserable can be where He is, but only the happy can be with Him. And as in the case of the visible, though very different be whatever example we take, a blind man will serve for one, as a blind man though He is where the light is, yet is not himself with the light, but is absent from it in its presence, so not only the unbelieving, but the believing, though they cannot be where Christ is not, yet are not themselves with Christ by sight: by faith we cannot doubt but that a believer is with Christ. But here He is speaking of that sight wherein we shall see Him as He is; as He adds, *That they may behold My glory, which Thou hast given Me. That they may behold*, He says, not, that they may believe. It is the reward of faith which He speaks of, not faith itself.

CHRYSTOSTOM. (Hom. lxxxii.) He saith not, that they may partake of My glory, but, *that they may behold*, intimating that the rest there is to see the Son of God. The Father gave Him glory, when He begat Him.

AUGUSTINE. (Tr. cxi. 3.) When then we shall have seen the glory which the Father gave the Son, though by this glory we do not understand here, that which He gave to the equal Son when He begat Him, but that which He gave to the Son of man, after His crucifixion; then shall the judgment be, then shall the wicked be taken away, that he see not the glory of the Lord: what glory but that whereby He is God? If then we take their words, *That they may be with Me where I am*, to be spoken by Him as Son of God, in that case they must have a higher meaning, viz. that we shall be in the Father with Christ. As He immediately adds, *That they may see My glory which Thou hast given Me*; and then, *Which Thou gavest Me before the foundation of the world*. For in Him He loved us before the foundation of the world, and then predestined what He should do at the end of the world.

BEDE. That which He calls *glory* then is the love wherewith He was loved with the Father before the foundation of the world. And in that glory He loved us too before the foundation of the world.

THEOPHYLACT. After then that He had prayed for believers, and promised them so many good things, another prayer follows worthy of His mercy and benignity: *O righteous Father, the world hath not known Thee*;

as if to say, I would wish that all men obtained these good things, which I have asked for the believing. But inasmuch as they have not known Thee, they shall not obtain the glory and crown.

CHRYSTOSTOM. (Hom. lxxxii.) He says this as if He were troubled at the thought, that they should be unwilling to know One so just and good. And whereas the Jews had said, that they knew God, and He knew Him not: He on the contrary says, *But I have known Thee, and these have known that Thou hast sent Me, and I have declared unto them Thy name, and will declare^l it*, by giving them perfect knowledge through the Holy Ghost. When they have learned what Thou art, they will know that I am not separate from Thee, but Thine own Son greatly beloved, and joined to Thee. This I have told them, that I might receive them, and that they who believe this aright, shall preserve their faith and love toward Me entire; and I will abide in them: *That the love wherewith Thou hast loved Me may be in them, and I in them.*

AUGUSTINE. (Tr. cxi. 5.) Or thus; What is to know Him, but eternal life, which He gave not to a condemned but to a reconciled world? For this reason the world hath not known Thee; because Thou art just, and hast punished them with this ignorance of Thee, in reward for their misdeeds. And for this reason the reconciled world knows Thee, because Thou art merciful, and hast vouchsafed this knowledge, not in consequence of their merits, but of thy grace. It follows: *But I have known Thee*. He is God the fountain of grace by nature, man of the Holy Ghost and Virgin by grace ineffable. Then because the grace of God is through Jesus Christ, He says, *And they have known Me*, i. e. the reconciled world have known Me, by grace, forasmuch as *Thou hast sent Me. And I have made known Thy name to them* by faith, and *will make it known* by sight: *that the love wherewith Thou hast loved Me may be in them.* (2 Tim. 4:7) The Apostle uses a like phrase, *I have fought a good fight*, by a good fight being the more common form. The love wherewith the Father loveth the Son in us, can only be in us because we are His members, and we are loved in Him when He is loved wholly, i. e. both head and body. And therefore He adds, *And I in them*; He is in us, as in His temple, we in Him as our Head.

CHAP. 18

18:1–2

1. When Jesus had spoken these words, he went forth with his disciples over the brook Cedron, where was a garden, into the which he entered, and his disciples.

2. And Judas also, which betrayed him, knew the place: for Jesus oftentimes resorted thither with his disciples.

AUGUSTINE. (Tr. cxii.) The discourse, which our Lord had with His disciples after supper, and the prayer which followed, being now ended, the Evangelist begins the account of His Passion. *When Jesus had spoken these words, He came forth with His disciples over the brook Cedron, where was a garden, into which He entered, and His disciples.* But this did not take place immediately after the prayer was ended; there was an interval containing some things, which John omits, but which are mentioned by the other Evangelists.

AUGUSTINE. (de Con. Ev. iii. c. 3.) A contention took place between them, which of them was the greater, as Luke relates. He also said to Peter, as Luke adds in the same place, *Behold, Satan hath desired to have you, that he might sift you as wheat, &c.* (Luke 22:31) And according to Matthew and Mark, they sang a hymn, and then went to Mount Olivet. (Mat. 26:30. Mark 14:26) Matthew lastly brings the two narratives together: *Then went Jesus with His disciples to a place which is called Gethsemane.* That is the place which John mentions here, *Where there was a garden, into the which He entered, and His disciples.*

AUGUSTINE. (Tr. cxii.) *When Jesus had spoken these words,* shews that He did not enter before He had finished speaking.

CHRYSTOSTOM. (Hom. lxxxiii.) But why does not John say, When He had prayed, He entered? Because His prayer was a speaking for His disciples' sake. It is now night time; He goes and crosses the brook, and hastens to the place which was known to the traitor; thus giving no trouble to those who

were lying in wait for Him, and shewing His disciples that He went voluntarily to die.

ALCUIN. *Over the brook Cedron*, i. e. of cedars. It is the genitive in the Greek. He goes *over the brook*, i. e. drinks of the brook of His Passion. *Where there was a garden*, that the sin which was committed in a garden, He might blot out in a garden. Paradise signifies garden of delights.

CHRYSOSTOM. (Hom. lxxxii.) That it might not be thought that He went into a garden to hide Himself, it is added, *But Judas who betrayed Him knew the place: for Jesus often resorted thither with His disciples.*

AUGUSTINE. (Tr. cxii.) There the wolf in sheep's clothing, permitted by the deep counsel of the Master of the flock to go among the sheep, learned in what way to disperse the flock, and ensnare the Shepherd.

CHRYSOSTOM. (Hom. lxxxiii.) Jesus had often met and talked alone with His disciples there, on essential doctrines, such as it was lawful for others to hear. He does this on mountains, and in gardens, to be out of reach of noise and tumult. Judas however went there, because Christ had often passed the night there in the open air. He would have gone to His house, if he had thought he should find Him sleeping there.

THEOPHYLACT. Judas knew that at the feast time our Lord was wont to teach His disciples high and mysterious doctrines, and that He taught in places like this. And as it was then a solemn season, he thought He would be found there, teaching His disciples things relating to the feast.

18:3–9

3. Judas then, having received a band of men and officers from the chief priests and Pharisees, cometh thither with lanterns and torches and weapons.

4. Jesus therefore, knowing all things that should come upon him, went forth, and said unto them, Whom seek ye?

5. They answered him, Jesus of Nazareth. Jesus saith unto them, I am he. And Judas also, which betrayed him, stood with them.

6. As soon then as he said unto them, I am he, they went backward, and fell to the ground.

7. Then asked he them again, Whom seek ye? And they said, Jesus of Nazareth.

8. Jesus answered, I have told you that I am he: if therefore ye seek me, let these go their way:

9. That the saying might be fulfilled, which he spake, Of them which thou gavest me have I lost none.

GLOSS. (Nihil tale in G.) The Evangelist had shewn how Judas had found out the place where Christ was, now he relates how he went there. *Judas then, having received a band of men and officers from the chief priests and Pharisees, cometh thither with lanterns and torches and weapons.*

AUGUSTINE. (Tr. cxii.) It was a band not of Jews, but of soldiers, granted, we must understand, by the Governor, with legal authority to take the criminal, as He was considered, and crush any opposition that might be made.

CHRYSOSTOM. (Hom. lxxxiii.) But how could they persuade the band? By hiring them; for being soldiers, they were ready to do any thing for money.

THEOPHYLACT. They carry torches and lanterns, to guard against Christ escaping in the dark.

CHRYSOSTOM. (Hom. lxxxiii.) They had often sent elsewhere to take Him, but had not been able. Whence it is evident that He gave Himself up voluntarily; as it follows, *Jesus therefore, knowing all things that should come upon Him, went forth, and said unto them, Whom seek ye?*

THEOPHYLACT. He asks not because He needed to know, for He knew all things that should come upon Him; but because He wished to shew, that

though present, they could not see or distinguish Him: *Jesus saith unto them, I am He.*

CHRYSTOSTOM. (Hom. lxxxiii.) He Himself had blinded their eyes. For that darkness was not the reason is clear, because the Evangelist says that they had lanterns. Though they had not lanterns, however, they should at least have recognised Him by His voice. And if they did not know Him, yet how was it that Judas, who had been with Him constantly also, did not know Him? *And Judas also which betrayed Him stood with them.* Jesus did all this to shew that they could not have taken Him, or even seen Him when He was in the midst of them, had He not permitted it.

AUGUSTINE. (Tr. cxiii.) *As soon then as He said unto them, I am He, they went backward.* Where now is the band of soldiers, where the terror and defence of arms? Without a blow, one word struck, drove back, prostrated a crowd fierce with hatred, terrible with arms. For God was hid in the flesh, and the eternal day was so obscured by His human body, that He was sought for with lanterns and torches, to be slain in the darkness. What shall He do when He cometh to judge, Who did thus when He was going to be judged? And now even at the present time Christ saith by the Gospel, *I am He*, and an Antichrist is expected by the Jews: to the end that they may go backward, and fall to the ground; because that forsaking heavenly, they desire earthly things.

GREGORY. (Ezech. Hom. ix.) Why is this, that the Elect fall on their faces, the reprobate backward? Because every one who falls back, sees not where he falls, whereas he who falls forward, sees where he falls. The wicked when they suffer loss in invisible things, are said to fall backward, because they do not see what is behind them: but the righteous, who of their own accord cast themselves down in temporal things, in order that they may rise in spiritual, fall as it were upon their faces, when with fear and repentance they humble themselves with their eyes open.

CHRYSTOSTOM. (Hom. lxxxiii.) Lastly, lest any should say that He had encouraged the Jews to kill Him, in delivering Himself into their hands, He says every thing that is possible to reclaim them. But when they persisted in their malice, and shewed themselves inexcusable, then He gave Himself up

into their hands: *Then asked He them again, Whom seek ye? And they said, Jesus of Nazareth. Jesus answered, I have told you that I am He.*

AUGUSTINE. (Tr. cxii.) They had heard at the first, *I am He*, but had not understood it; because He who could do whatever He would, willed not that they should. But had He never permitted Himself to be taken by them, they would not have done indeed what they came to do; but neither would He what He came to do. So now having shewn His power to them when they wished to take Him and could not, He lets them seize Him, that they might be unconscious agents of His will; *If ye seek Me, let these go their way.*

CHRYSTOSTOM. (Hom. lxxxiv.) As if to say, Though ye seek Me, ye have nothing to do with these: lo, I give Myself up: thus even to the last hour does He shew His love for His own.

AUGUSTINE. (Tr. cxii.) He commands His enemies, and they do what He commands; they permit them to go away, whom He would not have perish.

CHRYSTOSTOM. (Hom. lxxxiii.) The Evangelist, to shew that it was not their design to do this, but that His power did it, adds, *That the saying might be fulfilled which He spoke, Of them which Thou hast given Me, have I lost none.* He had said this with reference not to temporal, but to eternal death: the Evangelist however understands the word of temporal death also.

AUGUSTINE. (Tr. cxii. 4.) But were the disciples never to die? Why then would He lose them, even if they died then? Because they did not yet believe in Him in a saving way.

18:10–11

10. Then Simon Peter having a sword drew it, and smote the high priest's servant, and cut off his right ear. The servant's name was Malchus.

11. Then said Jesus unto Peter, Put up thy sword into the sheath: the cup which my Father hath given me, shall I not drink it?

CHRYSTOSTOM. (Hom. lxxxiii.) Peter trusting to these last words of our Lord's, and to what He had just done, assaults those who came to take Him:

Then Simon Peter having a sword drew it, and smote the high priest's servant. But how, commanded as he had been to have neither scrip, nor two garments, had he a sword? Perhaps he had foreseen this occasion, and provided one.

THEOPHYLACT. Or, he had got one for sacrificing the lamb, and carried it away with him from the Supper.

CHRYSOSTOM. (Hom. lxxxiii. 2.) But how could he, who had been forbidden ever to strike on the cheek, be a murderer? Because what he had been forbidden to do was to avenge himself, but here he was not avenging himself, but his Master. They were not however yet perfect: afterwards ye shall see Peter beaten with stripes, and bearing it humbly. *And cut off his right ear:* this seems to shew the impetuosity of the Apostle; that he struck at the head itself.

AUGUSTINE. (Tr. cxii.) *The servant's name was Malchus;* John is the only Evangelist who mentions the servant's name; as Luke is the only one who mentions that our Lord touched the ear and healed him.

CHRYSOSTOM. (Hom. lxxxiii.) He wrought this miracle both to teach us, that we ought to do good to those who suffer, and to manifest His power. The Evangelist gives the name, that those who then read it might have the opportunity of enquiring into the truth of the account. And he mentions that he was the servant of the high priest, because in addition to the miracle of the cure itself, this shews that it was performed upon one of those who came to take Him, and who shortly after struck Him on the face.

AUGUSTINE. (Tr. cxii. 5.) The name Malchus signifies, about to reign. What then does the ear cut off for our Lord, and healed by our Lord, denote, but the abolition of the old, and the creating of a new, hearing¹ in the newness of the Spirit, and not in the oldness of the letter? To whomsoever this is given, who can doubt that he will reign with Christ? But he was a servant too, hath reference to that oldness, which generated to bondage: the cure figures liberty.

THEOPHYLACT. Or, the cutting off of the high priest's servant's right ear is a type of the people's deafness, of which the chief priests partook most

strongly: the restoration of the ear, of ultimate reenlightenment of the understanding of the Jews, at the coming of Elias.

AUGUSTINE. (Tr. cxii.) Our Lord condemned Peter's act, and forbad him proceeding further: *Then said Jesus unto Peter, Put up thy sword into the sheath.* He was to be admonished to have patience: and this was written for our learning.

CHRYSOSTOM. (Hom. lxxxiii. 2.) He not only restrained Him however by threats, but consoled him also at the same time: *The cup that My Father giveth Me, shall I not drink it?* Whereby He shews that it was not by their power, but by His permission, that this had been done, and that He did not oppose God, but was obedient even unto death.

THEOPHYLACT. In that He calls it a cup, He shews how pleasing and acceptable death for the salvation of men was to Him.

AUGUSTINE. (Tr. cxii.) The cup being given Him by the Father, is the same with what the Apostle saith, *Who spared not His own Son, but delivered Him up for us all.* (Rom. 8:32) But the Giver of this cup and the Drinker of it are the same; as the same Apostle saith, *Christ loved us, and gave Himself for us.* (Eph. 5:2)

18:12–14

12. Then the band and the captain and officers of the Jews took Jesus, and bound him,

13. And led him away to Annas first; for he was father in law to Caiaphas, which was the high priest that same year.

14. Now Caiaphas was he, which gave counsel to the Jews, that it was expedient that one man should die for the people.

THEOPHYLACT. Every thing having been done that could be to dissuade the Jews, and they refusing to take warning, He suffered Himself to be delivered into their hands: *Then the band and the captain and officers of the Jews took Jesus.*

AUGUSTINE. (Tr. cxii.) They took Him Whom they did not draw nigh to; nor understood that which is written in the Psalms, *Draw nigh unto Him, and be ye lightened*. (Ps. 34:5. *accedite ad eum*, Vulg.) For had they thus drawn nigh to Him, they would have taken Him, not to kill Him, but to be in their hearts. But now that they take Him in the way they do, they go backward. It follows, *and bound Him*, Him by Whom they ought to have wished to be loosed. And perhaps there were among them some who, afterwards delivered by Him, exclaimed, *Thou hast broken My chains asunder*. (Ps. 116) But after that they had bound Jesus, it then appears most clearly that Judas had betrayed Him not for a good, but a most wicked purpose: *And led Him away to Annas first*.

CHRYSTOSTOM. (Hom. lxxxiii. 2.) In exultation, to shew what they had done, as if they were raising a trophy.

AUGUSTINE. (Tr. cxiii.) Why they did so, he tells us immediately after: *For he was father in law to Caiaphas, which was the high priest that same year*. Matthew, in order to shorten the narrative, says that He was led to Caiaphas; because He was led to Annas first, as being the father in law of Caiaphas. So that we must understand that Annas wished to act Caiaphas's part.

BEDE. In order that, while our Lord was condemned by his colleague, he might not be guiltless, though his crime was less. Or perhaps his house lay in the way, and they were obliged to pass by it. Or it was the design of Providence, that they who were allied in blood, should be associated in guilt. That Caiaphas however was high priest for that year sounds contrary to the law, which ordained that there be only one high priest, and made the office hereditary. But the pontificate had now been abandoned to ambitious men.

ALCUIN. Josephus relates that this Caiaphas bought the high priesthood for this year. No wonder then if a wicked high priest judged wickedly. A man who was advanced to the priesthood by avarice, would keep himself there by injustice.

CHRYSTOSTOM. (Hom. lxxxiii.) That no one however might be disturbed at the sound of the chains, the Evangelist reminds them of the prophecy that

His death would be the salvation of the world: *Now Caiaphas was he which gave counsel to the Jews, that it was expedient that one man should die for the people.* Such is the overpowering force of truth, that even its enemies echo it.

18:15–18

15. And Simon Peter followed Jesus, and so did another disciple: that disciple was known unto the high priest, and went in with Jesus into the palace of the high priest.

16. But Peter stood at the door without. Then went out that other disciple, which was known unto the high priest, and spake unto her that kept the door, and brought in Peter.

17. Then saith the damsel that kept the door unto Peter, Art not thou also one of this man's disciples? He saith, I am not.

18. And the servants and officers stood there, who had made a fire of coals; for it was cold: and they warmed themselves: and Peter stood with them, and warmed himself.

AUGUSTINE. (de Con. Evang. iii. vi) The temptation of Peter, which took place in the midst of the contumelies offered to our Lord, is not placed by all in the same order. Matthew and Mark put the contumelies first, the temptation of Peter afterwards; Luke the temptation first, the contumelies after. John begins with the temptation: *And Simon Peter followed Jesus, and so did another disciple.*

ALCUIN. He followed his Master out of devotion, though afar off, on account of fear.

AUGUSTINE. (Tr. cxiii.) Who that other disciple was we cannot hastily decide, as his name is not told us. John however is wont to signify himself by this expression, with the addition of, *whom Jesus loved*. Perhaps therefore he is the one.

CHRYSTOSTOM. He omits his own name out of humility: though he is relating an act of great virtue, how that he followed when the rest fled. He puts Peter before himself, and then mentions himself, in order to shew that he was inside the hall, and therefore related what took place there with more certainty than the other Evangelists could. *That disciple was known unto the high priest, and went in with Jesus into the palace of the high priest.* This he mentions not as a boast, but in order to diminish his own merit, in having been the only one who entered with Jesus. It is accounting for the act in another way, than merely by greatness of mind. Peter's love took him as far as the palace, but his fear prevented him entering in: *But Peter stood at the door without.*

ALCUIN. He stood without, as being about to deny his Lord. He was not in Christ, who dared not confess Christ.

CHRYSTOSTOM. (Hom. lxxxiii.) But that Peter would have entered the palace, if he had been permitted, appears by what immediately follows: *Then went out that other disciple who was known to the high priest, and spake unto her who kept the doors, and brought in Peter.* He did not bring him in himself, because he kept near Christ. It follows: *Then saith the damsel that kept the door unto Peter, Art not thou also one of this Man's disciples? He saith, I am not.* What sayest thou, O Peter? Didst thou not say before, *I will lay down my life for thy sake?* (Mat. 26:35) What then had happened, that thou givest way even when the damsel asks thee? It was not a soldier who asked thee, but a mean porteress. Nor said she, Art thou this Deceiver's disciple, but, *this Man's*: an expression of pity. *Art not thou also,* she says, because John was inside.

AUGUSTINE. (Tr. cxiii.) But what wonder, if God foretold truly, man presumed falsely. Respecting this denial of Peter we should remark, that Christ is not only denied by him, who denies that He is Christ, but by him also who denies himself to be a Christian. For the Lord did not say to Peter, Thou shalt deny that thou art My disciple, but, *Thou shalt deny Me.* (Luke 22:34) He denied Him then, when he denied that he was His disciple. And what was this but to deny that he was a Christian? How many afterwards, even boys and girls, were able to despise death, confess Christ, and enter courageously into the kingdom of heaven; which he who received the keys

of the kingdom, was now unable to do? Wherein we see the reason for His saying above, *Let these go their way, for of those which Thou hast given Me, have I lost none*. If Peter had gone out of this world immediately after denying Christ, He must have been lost.

CHRYSTOSTOM. (Serm. de Petro et Elia.) Therefore did Divine Providence permit Peter first to fall, in order that he might be less severe to sinners from the remembrance of his own fall. Peter, the teacher and master of the whole world, sinned, and obtained pardon, that judges might thereafter have that rule to go by in dispensing pardon. For this reason I suppose the priesthood was not given to Angels; because, being without sin themselves, they would punish sinners without pity. Passible man is placed over man, in order that remembering his own weakness, he may be merciful to others.

THEOPHYLACT. Some however foolishly favour Peter, so far as to say that he denied Christ, because he did not wish to be away from Christ, and he knew, they say, that if he confessed that he was one of Christ's disciples, he would be separated from Him, and would no longer have the liberty of following and seeing his beloved Lord; and therefore pretended to be one of the servants, that his sad countenance might not be perceived, and so exclude him: *And the servants and officers stood there, who had made a fire of coals, and warmed themselves; and Peter stood with them, and warmed himself*.

AUGUSTINE. (Tr. cxiii.) It was not winter, and yet it was cold, as it often is at the vernal equinox.

GREGORY. (ii. Mor. c. 11.) The fire of love was smothered in Peter's breast, and he was warming himself before the coals of the persecutors, i. e. with the love of this present life, whereby his weakness was increased.

18:19–21

19. The high priest then asked Jesus of his disciples, and of his doctrine.

20. Jesus answered him, I spake openly to the world; I ever taught in the synagogue, and in the temple, whither the Jews always resort; and in secret have I said nothing.

21. Why askest thou me? ask them which heard me, what I have said unto them: behold, they know what I said.

CHRYSOSTOM. (Hom. lxxxiii. 3.) As they could bring no charge against Christ, they asked Him of His disciples: *The high priest then asked Jesus of His disciples*; perhaps where they were, and on what account He had collected them, he wished to prove that he was a seditious and factious person whom no one attended to, except His own disciples.

THEOPHYLACT. He asks Him moreover *of His doctrine*, what it was, whether opposed to Moses and the law, that he might take occasion thereby to put Him to death as an enemy of God.

ALCUIN. He does not ask in order to know the truth, but to find out some charge against Him, on which to deliver Him to the Roman Governor to be condemned. But our Lord so tempers His answer, as neither to conceal the truth, nor yet to appear to defend Himself: *Jesus answered him, I spake openly to the world; I ever taught in the synagogue, and in the temple, whither the Jews always resort; and in secret have I said nothing.*

AUGUSTINE. (Tr. cxiii.) There is a difficulty here not to be passed over: if He did not speak openly even to His disciples, but only promised that He would do so at some time, how was it that He spoke openly to the world? He spoke more openly to His disciples afterwards, when they had withdrawn from the crowd; for He then explained His parables, the meaning of which He concealed from the others. When He says then, *I spake openly to the world*, He must be understood to mean, within the hearing of many. So in one sense He spoke openly, i. e. in that many heard Him; in another sense not openly, i. e. in that they did not understand Him. His speaking apart with His disciples was not speaking in secret; for how could He speak in secret before the multitude, especially when that small number of His disciples were to make known what He said to a much larger?

THEOPHYLACT. He refers here to the prophecy of Esaias; *I have not spoken in secret, in a dark place of the earth.* (Isa. 45:19)

CHRYSTOSTOM. (Hom. lxxxiii.) Or, He spoke in secret, but not, as these thought, from fear, or to excite sedition; but only when what He said was above the understanding of the many. To establish the matter, however, upon superabundant evidence, He adds, *Why askest thou Me? ask them which heard Me what I said unto them; behold, they know what I said unto them:* as if He said, Thou askest Me of My disciples; ask My enemies, who lie in wait for Me. These are the words of one who was confident of the truth of what He said: for it is incontrovertible evidence, when enemies are called in as witnesses.

AUGUSTINE. (Tr. cxiii. 3.) For what they had heard and not understood, was not of such a kind, as that they could justly turn it against Him. And as often as they tried by questioning to find out some charge against Him, He so replied as to blunt all their stratagems, and refute their calumnies.

18:22–24

22. And when he had thus spoken, one of the officers which stood by struck Jesus with the palm of his hand, saying, Answerest thou the high priest so?

23. Jesus answered him, If I have spoken evil, bear witness of the evil: but if well, why smitest thou me?

24. Now Annas had sent him bound unto Caiaphas the high priest.

THEOPHYLACT. When Jesus had appealed to the testimony of the people by, an officer, wishing to clear himself, and shew that he was not one of those who admired our Lord, struck Him: *And when He had thus spoken, one of the officers which stood by struck Jesus with the palm of his hand, saying, Answerest Thou the high priest so?*

AUGUSTINE. (de Con. Evang. iii. vi.) This shews that Annas was the high priest, for this was before He was sent to Caiaphas. And Luke in the beginning of his Gospel says, that Annas and Caiaphas were both high priests.

ALCUIN. Here is fulfilled the prophecy, *I gave my cheek to the smiters*. Jesus, though struck unjustly, replied gently: *Jesus answered him, If I have spoken evil, bear witness of the evil: but if well, why smitest thou Me?*

THEOPHYLACT. As if to say, If thou hast any fault to find with what I have said, shew it; if thou hast not, why ragest thou? Or thus: If I taught any thing unadvisedly, when I taught in the synagogues, give proof of it to the high priest; but if I taught aright, so that even ye officers admired, why smitest thou Me, Whom before thou admiredst?

AUGUSTINE. (Tr. cxiii.) What can be truer, gentler, kinder, than this answer? He Who received the blow on the face neither wished for him who struck it that fire from heaven should consume him, or the earth open its mouth and swallow him; or a devil seize him; or any other yet more horrible kind of punishment. Yet had not He, by Whom the world was made, power to cause any one of these things to take place, but that He preferred teaching us that patience by which the world is overcome? Some one will ask here, why He did not do what He Himself commanded, i. e. not make this answer, but give the other cheek to the smiter? But what if He did both, both answered gently, and gave, not His cheek only to the smiter, but His whole body to be nailed to the Cross? And herein He shews, that those precepts of patience are to be performed not by posture of the body, but by preparation of the heart: for it is possible that a man might give his cheek outwardly, and yet be angry at the same time. How much better is it to answer truly, yet gently, and be ready to bear even harder usage patiently.

CHRYSOSTOM. (Hom. lxxxiii.) What should they do then but either disprove, or admit, what He said? Yet this they do not do: it is not a trial they are carrying on, but a faction, a tyranny. Not knowing what to do further, they send Him to Caiaphas: *Now Annas sent Him bound to Caiaphas the high priest.*

THEOPHYLACT. Thinking that as he was more cunning, he might find out something against Him worthy of death.

AUGUSTINE. (Tr. cxiii.) He was the one to whom they were taking Him from the first, as Matthew says; he being the high priest of this year. We must understand that the pontificate was taken between them year by year

alternately, and that it was by Caiaphas's consent that they led Him first to Annas; or that their houses were so situated, that they could not but pass straight by that of Annas.

BEDE. *Sent Him bound*, not that He was bound now for the first time, for they bound Him when they took Him. They sent Him bound as they had brought Him. Or perhaps He may have been loosed from His bonds for that hour, in order to be examined, after which He was bound again, and sent to Caiaphas.

18:25–27

25. And Simon Peter stood and warmed himself. They said therefore unto him, Art not thou also one of his disciples? He denied it, and said, I am not.

26. One of the servants of the high priest, being his kinsman whose ear Peter cut off, saith, Did not I see thee in the garden with him?

27. Peter then denied again: and immediately the cock crew.

AUGUSTINE. (Tr. cxiii.) After the Evangelist has said that they sent Jesus bound from Annas to Caiaphas, he returns to Peter and his three denials, which took place in the house of Annas: *And Simon Peter stood and warmed himself*. He repeats what he had said before.

CHRYSTOSTOM. (Hom. lxxxiii.) Or, He means that the once fervid disciple was now too torpid, to move even when our Lord was carried away: shewing thereby how weak man's nature is, when God forsakes him. Asked again, he again denies: *They said therefore unto him, Art not thou also one of His disciples? He denied it, and said, I am not*.

AUGUSTINE. (de Con. Evang. iii. 6.) Here we find Peter not at the gate, but at the fire, when he denies the second time: so that he must have returned after he had gone out of doors, where Matthew says he was. He did not go out, and another damsel see him on the outside, but another damsel saw him as he was rising to go out, and remarked him, and told those who were by, i. e. those who were standing with her at the fire inside the hall,

This fellow also was with Jesus of Nazareth. (Matt. 26:71, 72) He heard this outside, and returned, and swore, *I do not know the man.* Then John continues: *They said therefore unto him, Art not thou also one of His disciples?* which words we suppose to have been said to him when he had come back, and was standing at the fire. And this explanation is confirmed by the fact, that besides the other damsel mentioned by Matthew and Mark in the second denial, there was another person, mentioned by Luke, who also questioned him. So John uses the plural: *They said therefore unto him.* And then follows the third denial: *One of the servants of the high priest, being his kinsman whose ear Peter cut off, saith, Did not I see thee in the garden with Him?* That Matthew and Mark speak of the party who here question Peter in the plural number, whereas Luke mentions only one, and John also, adding that that one was the kinsman of him whose ear Peter cut off, is easily explained by supposing that Matthew and Mark used the plural number by a common form of speech for the singular; or that one who had observed him most strictly put the question first, and others followed it up, and pressed Peter with more.

CHRYSOSTOM. (Hom. lxxxiii. 3.) But neither did the garden bring back to his memory what he had then said, and the great professions of love he had made: *Peter then denied again, and immediately the cock crew.*

AUGUSTINE. (Tr. cxiii.) Lo, the prophecy of the Physician is fulfilled, the presumption of the sick man demonstrated. That which Peter had said he would do, he had not done. *I will lay down my life for Thy sake;* but what our Lord had foretold had come to pass, *Thou shalt deny Me thrice.* (Luke 22:34)

CHRYSOSTOM. (Hom. lxxxiii. 3.) The Evangelists have all given the same account of the denials of Peter, not with any intention of throwing blame upon him, but to teach us how hurtful it is to trust in self, and not ascribe all to God.

BEDE. Mystically, by the first denial of Peter are denoted those who before our Lord's Passion denied that He was God, by the second, those who did so after His resurrection. So by the first crowing of the cock His resurrection is signified; by the second, the general resurrection at the end of the world. By the first damsel, who obliged Peter to deny, is denoted lust,

by the second, carnal delight: by one or more servants, the devils who persuade men to deny Christ.

18:28–32

28. Then led they Jesus from Caiaphas unto the hall of judgment: and it was early; and they themselves went not into the judgment hall, lest they should be defiled; but that they might eat the Passover.

29. Pilate then went out unto them, and said, What accusation bring ye against this man?

30. They answered and said unto him, If he were not a malefactor, we would not have delivered him up unto thee.

31. Then said Pilate unto them, Take ye him, and judge him according to your law. The Jews therefore said unto him, It is not lawful for us to put any man to death.

32. That the saying of Jesus might be fulfilled, which he spake, signifying what death he should die.

AUGUSTINE. (Tr. cxiv.) The Evangelist returns to the part where he had left off, in order to relate Peter's denial: *Then led they Jesus to Caiaphas* (a Caiapha Vulg.) *unto the hall of judgment*: to Caiaphas from his colleague and father in law Annas, as has been said. But if to Caiaphas, how to the prætorium, which was the place where the governor Pilate resided?

BEDE. The prætorium is the place where the prætor sat. Prætors were called prefects and preceptors, because they issue decrees.

AUGUSTINE. (Tr. cxiv.) Either then for some urgent reason Caiaphas proceeded from the house of Annas, where both had been sitting, to the prætorium of the governor, and left Jesus to the hearing of his father in law: or Pilate had established the prætorium in the house of Caiaphas, which was large enough to afford a separate lodging to its owner, and the governor at the same time.

AUGUSTINE. (de Con. Evang. l. iii. c. vii.) According to Matthew, *When the morning came, they led Him away, and delivered Him to Pontius Pilate.* (Mat. 27:1, 2) But He was to have been led to Caiaphas at first. How is it then that He was brought to him so late? The truth is, now He was going as it were a committed criminal, Caiaphas having already determined on His death. And He was to be given up to Pilate immediately.

And it was early.

CHRYSTOSTOM. (Hom. lxxxiii.) He was led to Caiaphas before the cock crew, but *early in the morning* to Pilate. Whereby the Evangelist shews, that all that night of examination, ended in proving nothing against Him; and that He was sent to Pilate in consequence. But leaving what passed then to the other Evangelists, he goes to what followed.

AUGUSTINE. (Tr. xiv.) *And they themselves entered not into the judgment hall:* i. e. into that part of the house which Pilate occupied, supposing it to be the house of Caiaphas. Why they did not enter is next explained: *Lest they should be defiled, but that they might eat the Passover.*

CHRYSTOSTOM. (Hom. lxxxiii.) For the Jews were then celebrating the passover; He Himself celebrated it one day before, reserving His own death for the sixth day; on which day the old passover was kept. Or, perhaps, the passover means the whole season.

AUGUSTINE. (Tr. cxiv.) The days of unleavened bread were beginning; during which time it was defilement to enter the house of a stranger.

ALCUIN. The passover was strictly the fourteenth day of the month, the day on which the lamb was killed in the evening: the seven days following were called the days of unleavened bread, in which nothing leavened ought to be found in their houses. Yet we find the day of the passover reckoned among the days of unleavened bread: *Now the first day of the feast of unleavened bread the disciples came to Jesus, saying unto Him, Where wilt Thou that we prepare for Thee to eat the passover?* (Mat. 26:17) And here also in like manner: *That they might eat the passover;* the passover here signifying not the sacrifice of the lamb, which took place the fourteenth day at evening, but the great festival which was celebrated on the fifteenth day,

after the sacrifice of the lamb. Our Lord, like the rest of the Jews, kept the passover on the fourteenth day: on the fifteenth day, when the great festival was held, He was crucified. His immolation however began on the fourteenth day, from the time that He was taken in the garden.

AUGUSTINE. (Tr. cxiv.) O impious blindness! They feared to be defiled by the judgment hall of a foreign prefect, to shed the blood of an innocent brother they feared not. For that He Whom they killed was the Lord and Giver of life, their blindness saved them from knowing.

THEOPHYLACT. Pilate however proceeds in a more gentle way: *Pilate then went out unto them.*

BEDE. It was the custom of the Jews when they condemned any one to death, to notify it to the governor, by delivering the man bound.

CHRYSOSTOM. (Hom. lxxxiii. 4.) Pilate however seeing Him bound, and such numbers conducting Him, supposed that they had not unquestionable evidence against Him, so proceeds to ask the question: *And said, What accusation bring ye against this Man?* For it was absurd, he said, to take the trial out of his hands, and yet give him the punishment. They in reply bring forward no positive charge but only their own conjectures: *They answered and said unto him, If He were not a malefactor, we would not have delivered Him up unto thee.*

AUGUSTINE. (Tr. cxiv.) Ask the freed from unclean spirits, the blind who saw, the dead who came to life again, and, what is greater than all, the fools who were made wise, and let them answer, whether Jesus was a malefactor. But they spoke, of whom He had Himself prophesied in the Psalms, *They rewarded Me evil for good.* (Ps. 39.)

AUGUSTINE. (de Cons. Evang. iii. 8.) But is not this account contradictory to Luke's, who mentions certain positive charges: *And they began to accuse Him, saying, We found this fellow perverting the nation, and forbidding to give tribute to Cæsar, saying that He Himself is Christ a King.* (Luke 23:2) According to John, the Jews seem to have been unwilling to bring actual charges, in order that Pilate might condemn Him simply on their authority, asking no questions, but taking it for granted that if He was

delivered up to him, He was certainly guilty. Both accounts are however compatible. Each Evangelist only inserts what he thinks sufficient. And John's account implies that some charges had been made, when it comes to Pilate's answer: *Then said Pilate unto them, Take ye Him, and judge Him according to your law.*

THEOPHYLACT. As if to say, Since you will only have such a trial as will suit you, and are proud, as if you never did any thing profane, take ye Him, and condemn Him; I will not be made a judge for such a purpose.

ALCUIN. Or as if he said, Ye who have the law, know what the law judgeth concerning such: do what ye know to be just.

The Jews therefore said unto him, It is not lawful for us to put any man to death.

AUGUSTINE. (Tr. cxiv. 4.) But did not the law command not to spare malefactors, especially deceivers such as they thought Him? We must understand them however to mean, that the holiness of the day which they were beginning to celebrate, made it unlawful to put any man to death. Have ye then so lost your understanding by your wickedness, that ye think yourselves free from the pollution of innocent blood, because ye deliver it to be shed by another?

CHRYSOSTOM. (Hom. lxxxiii. 4.) Or, they were not allowed by the Roman law to put Him to death themselves. Or, Pilate having said, *Judge Him according to your law*, they reply, *It is not lawful for us*: His sin is not a Jewish one, He hath not sinned according to our law: His offence is political, He calls Himself a King. Or they wished to have Him crucified, to add infamy to death: they not being allowed to put to death in this way themselves. They put to death in another way, as we see in the stoning of Stephen: *That the saying of Jesus might be fulfilled, which He spake, signifying what death He should die.* Which was fulfilled in that He was crucified, or in that He was put to death by Gentiles as well as Jews.

AUGUSTINE. (Tr. cxiv.) As we read in Mark, *Behold, we go up to Jerusalem; and the Son of man shall be delivered unto the chief priests, and unto the scribes; and they shall condemn Him to death, and shall deliver*

Him to the Gentiles. (Mark 10:33) Pilate again was a Roman, and was sent to the government of Judæa, from Rome. That this saying of Jesus then might be fulfilled, i. e. that He might be delivered unto and killed by the Gentiles, they would not accept Pilate's offer, but said, *It is not lawful for us to put any man to death.*

18:33–38

33. Then Pilate entered into the judgment hall again, and called Jesus, and said unto him, Art thou the King of the Jews?

34. Jesus answered him, Sayest thou this thing of thyself, or did others tell it thee of me?

35. Pilate answered, Am I a Jew? Thine own nation and the chief priests have delivered thee unto me: what hast thou done?

36. Jesus answered, My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence.

37. Pilate therefore said unto him, Art thou a king then? Jesus answered, Thou sayest that I am a king. To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice.

38. Pilate saith unto him, What is truth?

CHRYSOSTOM. (Hom. lxxxiii.) Pilate, wishing to rescue Him from the hatred of the Jews, protracted¹ the trial a long time: *Then Pilate entered into the judgment hall, and called Jesus.*

THEOPHYLACT. i. e. Apart, because he had a strong suspicion that He was innocent, and thought he could examine Him more accurately, away from the crowd: and said unto Him, *Art Thou the King of the Jews?*

ALCUIN. Wherein Pilate shews that the Jews had charged Him with calling Himself King of the Jews.

CHRYSOSTOM. (Hom. lxxxiii. 4.) Or Pilate had heard this by report; and as the Jews had no charge to bring forward, began to examine Him himself with respect to the things commonly reported of Him.

Jesus answered him, Sayest thou this thing of thyself, or did others tell it thee of Me?

THEOPHYLACT. He intimates here that Pilate was judging blindly and indiscreetly: If thou sayest this thing of thyself, He says, bring forward proofs of My rebellion; if thou hast heard it from others, make regular enquiry into it.

AUGUSTINE. (Tr. cxv.) Our Lord knew indeed both what He Himself asked, and what Pilate would answer; but He wished it to be written down for our sakes.

CHRYSOSTOM. (Hom. lxxxiii.) He asks not in ignorance, but in order to draw from Pilate himself an accusation against the Jews: Pilate answered, *Am I a Jew? Thine own nation and the chief priests have delivered Thee unto me.*

AUGUSTINE. (Tr. cxv.) He rejects the imputation that He could have said it of Himself; *Thine own nation and the chief priests have delivered Thee unto me:* adding, *what hast Thou done?* Whereby he shews that this charge had been brought against Him, for it is as much as to say, If Thou deniest that Thou art a King, what hast Thou done to be delivered up to me? As if it were no wonder that He should be delivered up, if He called Himself a King.

CHRYSOSTOM. (Hom. lxxxiii.) He then tries to bring round the mind of Pilate, not a very bad man, by proving to him, that He is not a mere man, but God, and the Son of God; and overthrowing all suspicion of His having aimed at a tyranny, which Pilate was afraid of, *Jesus answered, My kingdom is not of this world.*

AUGUSTINE. (Tr. cxv. 1.) This is what the good Master wished to teach us. But first it was necessary to shew the falsity of the notions of both Jews and Gentiles as to His kingdom, which Pilate had heard of; as if it meant that He aimed at unlawful power; a crime punishable with death, and this kingdom were a subject of jealousy to the ruling power, and to be guarded against as likely to be hostile either to the Romans or Jews. Now if our Lord had answered immediately Pilate's question, He would have seemed to have

been answering not the Jews, but the Gentiles only. But after Pilate's answer, what He says is an answer to both Gentiles and Jews: as if He said, Men, i. e. Jews and Gentiles, I hinder not your dominion in this world. What more would ye have? Come by faith to the kingdom which is not of this world. For what is His kingdom, but they that believe in Him, of whom He saith, *Ye are not of the world*: although He wished that they should be *in* the world. In the same way, here He does not say, *My kingdom is not in this world*; but, *is not of this world*. Of the world are all men, who created by God are born of the corrupt race of Adam. All that are born again in Christ, are made a kingdom not of this world. Thus hath God taken us out of the power of darkness, and translated us to the kingdom of His dear Son.

CHRYSOSTOM. (Hom. lxxxiii.) Or He means that He does not derive His kingdom from the same source that earthly kings do; but that He hath His sovereignty from above; inasmuch as He is not mere man, but far greater and more glorious than man: *If My kingdom were of this world, then would My servants fight, that I should not be delivered to the Jews*. Here He shews the weakness of an earthly kingdom, that it has its strength from its servants, whereas that higher kingdom is sufficient to itself, and wanting in nothing. And if His kingdom was thus the greater of the two, it follows that He was taken of His own will, and delivered up Himself.

AUGUSTINE. (Tr. cxv.) After shewing that His kingdom was not of this world, He adds, *But now My kingdom is not from hence*. He does not say, Not here, for His kingdom is here unto the end of the world, having within it the tares mixed with the wheat until the harvest. But yet it is not from hence, since it is a stranger in the world.

THEOPHYLACT. Or He *says, from hence*, not, here; because He reigns in the world, and carries on the government of it, and disposes all things according to His will; but His kingdom is not from below, but from above, and before all ages.

CHRYSOSTOM. (Hom. lxxxiii.) Heretics infer from these words that our Lord is a different person (ἄλλότριον) from the Creator of the world. But when He says, *My kingdom is not from hence*, He does not deprive the world of His government and superintendence, but only shews that His

government is not human and corruptible. *Pilate therefore said unto Him, Art Thou a King then? Jesus answered, Thou sayest that I am a King.*

AUGUSTINE. (Tr. cxv.) He did not fear to confess Himself a King, but so replied as neither to deny that He was, nor yet to confess Himself a King in such sense as that His kingdom should be supposed to be of this world. He says, *Thou sayest*, meaning, Thou being carnal sayest it carnally. He continues, *To this end was I born, and for this cause came I into the world, that I should bear witness to the truth*. The pronoun here, *in hoc*, must not be dwelt long on, as if it meant, *in hâc re*, but shortened, as if it stood, *ad hoc natus sum*, as the next words are, *ad hoc veni in mundum*. Wherein it is evident He alludes to His birth in the flesh, not to that divine birth which never had beginning.

THEOPHYLACT. Or, to Pilate's question whether He was a King, our Lord answers, *To this end was I born*, i. e. to be a King. That I am born from a King, proves that I am a King.

CHRYSOSTOM. (Hom. lxxxiii. 4.) If then He was a King by birth, He hath nothing which He hath not received from another. *For this I came, that I should bear witness to the truth*, i. e. that I should make all men believe it. We must observe how He shews His humility here: when they accused Him as a malefactor, He bore it in silence; but when He is asked of His kingdom, then He talks with Pilate, instructs him, and raises his mind to higher things. *That I should bear witness to the truth*, shews that He had no crafty purpose in what He did.

AUGUSTINE. (Tr. cxv.) But when Christ bears witness to the truth, He bears witness to Himself; as He said above, *I am the truth*. (c. 14:6) But inasmuch as all men have not faith, He adds, *Every one that is of the truth heareth My voice*: heareth, that is, with the inward ear; obeys My voice, believes Me. *Every one that is of the truth*, hath reference to the grace by which He calleth according to His purpose. For as regards the nature in which we are created, since the truth created all, all are of the truth. But it is not all to whom it is given by the truth to obey the truth. For had He even said, *Every one that heareth My voice is of the truth*, it still would be thought that such were of the truth, because they obeyed the truth. But He does not say this, but, *Every one that is of the truth heareth My voice*. A

man then is not of the truth, because he hears His voice, but hears His voice because he is of the truth. This grace is conferred upon him by the truth.

CHRYSTOSTOM. (Hom. lxxxiii.) These words have an effect upon Pilate, persuade him to become a hearer, and elicit from him the short enquiry, What is truth? *Pilate said unto Him, What is truth?*

THEOPHYLACT. For it had almost vanished from the world, and become unknown in consequence of the general unbelief.

18:38–40

38. And when he had said this, he went out again unto the Jews, and saith unto them, I find in him no fault at all.

39. But ye have a custom, that I should release unto you one at the passover: will ye therefore that I release unto you the King of the Jews?

40. Then cried they all again, saying, Not this man, but Barabbas. Now Barabbas was a robber.

AUGUSTINE. (Tr. cxv.) After Pilate had asked, *What is truth?* he remembered a custom of the Jews, of releasing one prisoner at the passover, and did not wait for Christ's answer, for fear of losing this chance of saving Him, which he much wished to do: *And when he had said this, he went out again unto the Jews.*

CHRYSTOSTOM. (Hom. lxxxiii.) He knew that this question required time to answer, and it was necessary immediately to rescue Him from the fury of the Jews. So he went out.

ALCUIN. Or, he did not wait to hear the reply, because he was unworthy to hear it.

And saith unto them, I find no fault in Him.

CHRYSTOSTOM. (Hom. lxxxiii.) He did not say, He has sinned and is worthy of death; yet release Him at the feast; but acquitting Him in the first

place, he does more than he need do, and asks it as a favour, that, if they are unwilling to let Him go as innocent, they will at any rate allow Him the benefit of the season: *But ye have a custom, that I should release one unto you at the passover.*

BEDE. This custom was not commanded in the law, but had been handed down by tradition from the old fathers, viz. that in remembrance of their deliverance out of Egypt, they should release a prisoner at the passover. Pilate tries to persuade them: *Will ye therefore that I release unto you the King of the Jews.*

AUGUSTINE. (Tr. cxv.) He could not dismiss the idea from his mind, that Jesus was King of the Jews; as if the Truth itself, whom he had just asked what it was, had inscribed it there as a title.

THEOPHYLACT. Pilate is judicious in replying that Jesus had done nothing wrong, and that there was no reason to suspect Him of aiming at a kingdom. For they might be sure that if He set Himself up as a King, and a rival of the Roman empire, a Roman prefect would not release Him. When then He says, *Will ye that I release unto you the King of the Jews?* he clears Jesus of all guilt, and mocks the Jews, as if to say, Him whom ye accuse of thinking Himself a King, the same I bid you release: He does no such thing.

AUGUSTINE. (Tr. cxv.) Upon this they cried out: *Then cried they all again, saying, Not this man, but Barabbas. Now Barabbas was a robber.* We blame you not, O Jews, for releasing a guilty man at the passover, but for killing an innocent one. Yet unless this were done, it were not the true passover.

BEDE. Inasmuch then as they abandoned the Saviour, and sought out a robber, to this day the devil practises his robberies upon them.

ALCUIN. The name Barabbas signifies, The son of their master, i. e. the devil; his master in his wickedness, the Jews' in their perfidy.

CHAP. 19

19:1–5

1. Then Pilate therefore took Jesus, and scourged him.

2. And the soldiers platted a crown of thorns, and put it on his head, and they put on him a purple robe,

3. And said, Hail, King of the Jews! and they smote him with their hands.

4. Pilate therefore went forth again, and saith unto them, Behold, I bring him forth to you, that ye may know that I find no fault in him.

5. Then came Jesus forth, wearing the crown of thorns, and the purple robe. And Pilate saith unto them, Behold the man!

AUGUSTINE. (Tr. cxvi.) When the Jews had cried out that they did not wish Jesus to be released on account of the passover, but Barabbas, *Then Pilate therefore took Jesus, and scourged Him*. Pilate seems to have done this for no reason but to satisfy the malice of the Jews with some punishment short of death. On which account he allowed his band to do what follows, or perhaps even commanded them. The Evangelist only says however that the soldiers did so, not that Pilate commanded them: *And the soldiers platted a crown of thorns, and put it on His head, and they put on Him a purple robe, and said, Hail, King of the Jews! and they smote Him with their hands*.

CHRYSTOSTOM. (Hom. lxxxiii.) Pilate having called Him the King of the Jews, they put the royal dress upon Him, in mockery.

BEDE. For instead of a diadem, they put upon Him a crown of thorns, and a purple robe to represent the purple robe which kings wear. Matthew says, *a scarlet robe*, (Mat. 27:28) but scarlet ^a and purple are different names for the same colour. And though the soldiers did this in mockery, yet to us their acts have a meaning. For by the crown of thorns is signified the taking of our sins upon Him, the thorns which the earth of our body brings forth. And

the purple robe signifies the flesh crucified. For our Lord is robed in purple, wherever He is glorified by the triumphs of holy martyrs.

CHRYSOSTOM. (Hom. xxxiv.) It was not at the command of the governor that they did this, but in order to gratify the Jews. For neither were they commanded by him to go to the garden in the night, but the Jews gave them money to go. He bore however all these insults silently. Yet do thou, when thou hearest of them, keep stedfastly in thy mind the King of the whole earth, and Lord of Angels bearing all these contumelies in silence, and imitate His example.

AUGUSTINE. (Tr. cxvi.) Thus were fulfilled what Christ had prophesied of Himself; thus were martyrs taught to suffer all that the malice of persecutors could inflict; thus that kingdom which was not of this world conquered the proud world, not by fierce fighting, but by patient suffering.

CHRYSOSTOM. (Hom. lxxxiv.) That the Jews might cease from their fury, seeing Him thus insulted, Pilate brought out Jesus before them crowned: *Pilate therefore went forth again, and, saith unto them, Behold, I bring Him forth to you, that ye may know that I find no fault in Him.*

AUGUSTINE. (Tr. cxvi.) Hence it is apparent that these things were not done without Pilate's knowledge, whether he commanded, or only permitted them, for the reason we have mentioned, viz. that His enemies seeing the insults heaped upon Him, might not thirst any longer for His blood: *Then came Jesus forth, wearing the crown of thorns, and the purple robe: not the insignia of empire, but the marks of ridicule. And Pilate saith unto them, Behold the man!* as if to say, If ye envy the King, spare the outcast. Ignominy overflows, let envy subside.

19:6–8

6. When the chief priests therefore and officers saw him, they cried out, saying, Crucify him, crucify him. Pilate saith unto them, Take ye him, and crucify him: for I find no fault in him.

7. The Jews answered him, We have a law, and by our law he ought to die, because he made himself the Son of God.

8. When Pilate therefore heard that saying, he was the more afraid.

AUGUSTINE. (Tr. cxvi.) The envy of the Jews does not subside at Christ's disgraces; yea, rather rises: *When the chief priests therefore and officers saw Him, they cried out, saying, Crucify Him. crucify Him.*

CHRYSOSTOM. (Hom. lxxxiv. 2.) Pilate saw then that it was all in vain: *Pilate saith unto them, Take ye Him, and crucify Him.* This is the speech of a man abhorring (ἀφοσιούμενον) the deed, and urging others to do a deed which he abhors himself. They had brought our Lord indeed to him that He might be put to death by his sentence, but the very contrary was the result; the governor acquitted Him: *For I find no fault in Him.* He clears Him immediately from all charges: which shews that he had only permitted the former outrages, to humour the madness of the Jews. But nothing could shame the Jewish hounds: *The Jews answered him, We have a law, and by our law He ought to die, because He made Himself the Son of God.*

AUGUSTINE. (Tr. cxvi.) Lo, another greater outbreak of envy. The former was lighter, being only to punish Him for aspiring to a usurpation of the royal power. Yet did Jesus make neither claim falsely; both were true: He was both the Only-begotten Son of God, and the King appointed by God upon the holy hill of Sion. And He would have demonstrated His right to both now, had He not been as patient as He was powerful.

CHRYSOSTOM. (Hom. lxxxiv.) While they disputed with each other, He was silent, fulfilling the prophecy, *He openeth not His mouth; He was taken from prison and from judgment.* (Is. 53:7, 8)

AUGUSTINE. (de Con. Evang. iii. 8.) This agrees with Luke's account, *We found this fellow perverting the nation,* (Luke 23:2) only with the addition of, *because He made Himself the Son of God.*

CHRYSOSTOM. (Hom. lxxxiv. 2.) Then Pilate begins to fear that what had been said might be true, and that he might appear to be administering justice improperly: *When Pilate therefore heard that saying, he was the more afraid.*

BEDE. It was not the law that he was afraid of, as he was a stranger: but he was more afraid, lest he should slay the Son of God.

CHRYSTOSTOM. They were not afraid to say this, *that He made Himself the Son of God*: but they kill Him for the very reasons for which they ought to have worshipped Him.

19:9–12

9. And went again into the judgment hall, and saith unto Jesus, Whence art thou? But Jesus gave him no answer.

10. Then saith Pilate unto him, Speakest thou not unto me? knowest thou not that I have power to crucify thee, and have power to release thee?

11. Jesus answered, Thou couldest have no power at all against me, except it were given thee from above: therefore he that delivered me unto thee hath the greater sin.

12. And from thenceforth Pilate sought to release him.

CHRYSTOSTOM. (Hom. lxxxiv. 2.) Pilate, agitated with fear, begins again examining Him: *And went again into the judgment hall, and saith unto Jesus, Whence art Thou?* He no longer asks, *What hast Thou done?* But *Jesus gave him no answer*. For he who had heard, *To this end was I born, and for this cause came I into the world*, and, *My kingdom is not from hence*, ought to have resisted, and rescued Him, instead of which he had yielded to the fury of the Jews. Wherefore seeing that he asked questions without object, He answers him no more. Indeed at other times He was unwilling to give reasons, and defend Himself by argument, when His works testified so strongly for Him; thus shewing that He came voluntarily to His work.

AUGUSTINE. (Tr. cxvi. 4.) In comparing the accounts of the different Evangelists together, we find that this silence was maintained more than once; viz. before the High Priest, before, Herod, and before Pilate. So that the prophecy of Him, *As a sheep before her shearers is dumb, so opened He not His mouth*, (Isa. 53:7.) was amply fulfilled. To many indeed of the

questions put to Him, He did reply, but where He did not reply, this comparison of the sheep shews us that His was not a silence of guilt, but of innocence; not of self-condemnation, but of compassion, and willingness to suffer for the sins of others.

CHRYSOSTOM. (Hom. lxxxiv. 2.) He remaining thus silent, *Then saith Pilate unto Him, Speakest Thou not unto me? knowest Thou not that I have power to crucify Thee, and have power to release Thee?* See how he condemns himself. If all depends upon thee, why, when thou findest no fault of offence, dost thou not acquit Him?

Jesus answered, Thou couldest have no power at all against Me, except it were given thee from above; shewing that this judgment was accomplished not in the common and natural order of events, but mysteriously. But lest we should think that Pilate was altogether free from blame, He adds, *Therefore he that hath delivered Me unto thee hath the greater sin.* But if it was *given*, thou wilt say, neither he nor they were liable to blame. Thou speakest foolishly. *Given* means permitted; as if He said, He hath permitted this to be done; but ye are not on that account free from guilt.

AUGUSTINE. (Tr. cxvi.) So He answers. When He was silent, He was silent not as guilty or crafty, but as a sheep: when He answered, He taught as a shepherd. Let us hear what He saith; which is that, as He teacheth by His Apostle, *There is no power but of God;* (Rom. 13:1) and that he that through envy delivers an innocent person to the higher power, who puts to death from fear of a greater power, still sins more than that higher power itself. God had given such power to Pilate, as that he was still under Cæsar's power: wherefore our Lord says, *Thou couldest have no power at all against Me*, i. e. no power however small, unless it, whatever it was, *was given thee from above.* And as that is not so great as to give thee complete liberty of action, *therefore he that delivered Me unto thee hath the greater sin.* He delivered Me into thy power from envy, but thou wilt exercise that power from fear. And though a man ought not to kill another even from fear, especially an innocent man, yet to do so from envy is much worse. Wherefore our Lord does not say, *He that delivered Me unto thee hath the*

sin, as if the other had none, but, *hath the greater sin*, implying that the other also had some.

THEOPHYLACT. *He that delivered Me unto thee*, i. e. Judas, or the multitude. When Jesus had boldly replied, that unless He gave Himself up, and the Father consented, Pilate could have had no power over Him, Pilate was the more anxious to release Him; *And from thenceforth Pilate sought to release Him*.

AUGUSTINE. (Tr. cxvi.) Pilate had sought from the first to release: so we must understand, *from thence*, to mean from this cause, i. e. lest he should incur guilt by putting to death an innocent person.

19:12–16

12. But the Jews cried out, saying, If thou let this man go, thou art not Cæsar's friend: whosoever maketh himself a king speaketh against Cæsar.

13. When Pilate therefore heard that saying, he brought Jesus forth, and sat down in the judgment seat in a place that is called the Pavement, but in the Hebrew, Gabbatha.

14. And it was the preparation of the passover, and about the sixth hour: and he saith unto the Jews, Behold your King!

15. But they cried out, Away with him, away with him, crucify him. Pilate saith unto them, Shall I crucify your King? The chief priests answered, We have no king but Cæsar.

16. Then delivered he him therefore unto them to be crucified.

AUGUSTINE. (Tr. cxvi.) The Jews thought they could alarm Pilate more by the mention of Cæsar, than by telling him of their law, as they had done above; *We have a law, and by that law He ought to die, because He made Himself the Son of God*. So it follows, *But the Jews cried out, saying, If thou let this Man go, thou art not Cæsar's friend; whosoever maketh himself a king speaketh against Cæsar*.

CHRYSTOM. (Hom. lxxxiv. 2.) But how can ye prove this? By His purple, His diadem, His chariot, His guards? Did He not walk about with His twelve disciples only, and every thing mean about Him, food, dress, and habitation?

AUGUSTINE. (Tr. cxvi.) Pilate was before afraid not of violating their law by sparing Him, but of killing the Son of God, in killing Him. But he could not treat his master Cæsar with the same contempt with which he treated the law of a foreign nation: *When Pilate therefore heard that saying, he brought Jesus forth, and sat down in the judgment seat in a place that is called the Pavement, but in the Hebrew, Gabbatha.*

CHRYSTOM. (Hom. lxxxiv. 2.) He went out to examine into the matter: his sitting down on the judgment seat shews this.

GLOSS. The tribunal is the seat of the judge, as the throne is the seat of the king, and the chair the seat of the doctor.

BEDE. Lithostraton, i. e. laid with stone; the word signifies pavement. It was an elevated place.

And it was the preparation of the Passover.

ALCUIN. Parasceve, i. e. preparation. This was a name for the sixth day, the day before the Sabbath, on which they prepared what was necessary for the Sabbath; as we read, *On the sixth day they gathered twice as much bread.* (Exod. 16:22) As man was made on the sixth day, and God rested on the seventh; so Christ suffered on the sixth day, and rested in the grave on the seventh.

And it was about the sixth hour.

AUGUSTINE. (Tract. cxvii.) Why then doth Mark say, *And it was the third hour, and they crucified Him?* (Mark 15:25) Because on the third hour our Lord was crucified by the tongues of the Jews, on the sixth by the hands of the soldiers. So that we must understand that the fifth hour was passed, and the sixth began, when Pilate sat down on the judgment seat, (*about the sixth hour*, John says,) and that the crucifixion, and all that took place in

connexion with it, filled up the rest of the hour, from which time up to the ninth hour there was darkness, according to Matthew, Mark, and Luke. But since the Jews tried to transfer the guilt of putting Christ to death from themselves to the Romans, i. e. to Pilate and his soldiers, Mark, omitting to mention the hour at which He was crucified by the soldiers, has expressly recorded the third hour; in order that it might be evident that not only the soldiers who crucified Jesus on the sixth hour, but the Jews who cried out for His death at the third, were His crucifiers. There is another way of solving this difficulty, viz. that the *sixth hour* here does not mean the sixth hour of the day; as John does not say, It was about the sixth hour of the day, but, *It was the preparation of the passover, and about the sixth hour.*

Parasceve means in Latin, præparatio. For *Christ our passover*, as saith the Apostle, *is sacrificed for us*. The preparation for which passover, counting from the ninth hour of the night, which seems to have been the hour at which the chief priests pronounced upon our Lord's sacrifice, saying, *He is guilty of death*, between it and the third hour of the day, when He was crucified, according to Mark, is an interval of six hours, three of the night and three of the day.

THEOPHYLACT. Some suppose it to be a fault of the transcriber, who for the letter y, three, puts, six.

CHRYSOSTOM. (Hom. lxxxiv.) Pilate, despairing of moving them, did not examine Him, as he intended, but delivered Him up. And he saith unto the Jews, *Behold your King!*

THEOPHYLACT. As if to say, See the kind of Man whom ye suspect of aspiring to the throne, a humble person, who cannot have any such design.

CHRYSOSTOM. (Hom. lxxxiv. 2.) A speech that should have softened their rage; but they were afraid of letting Him go, lest He might draw away the multitude again. For the love of rule is a heavy crime, and sufficient to condemn a man. They cried out, *Away with Him, away with Him*. And they resolved upon the most disgraceful kind of death, *Crucify Him*, in order to prevent all memorial of Him afterwards.

AUGUSTINE. (Tr. cxvi. 8.) Pilate still tries to overcome their apprehensions on Cæsar's account; *Pilate saith unto them, Shall I crucify*

your King? He tries to shame them into doing what he had not been able to soften them into by putting Christ to shame.

The chief priests answered, We have no king but Cæsar.

CHRYSOSTOM. (Hom. lxxxiv. 2.) They voluntarily brought themselves under punishment, and God gave them up to it. With one accord they denied the kingdom of God, and God suffered them to fall into their own condemnation; for they rejected the kingdom of Christ, and called down upon their own heads that of Cæsar.

AUGUSTINE. (Tr. cxvi.) But Pilate is at last overcome by fear: *Then delivered he Him therefore unto them to be crucified.* For it would be taking part openly against Cæsar, if when the Jews declared that they had no king but Cæsar, he wished to put another king over them, as he would appear to do if he let go unpunished a Man whom they had delivered to him for punishment on this very ground. It is not however, *delivered Him unto them* to crucify Him, but, *to be crucified*, i. e. by the sentence and authority of the governor. The Evangelist says, *delivered unto them*, to shew that they were implicated in the guilt from which they tried to escape. For Pilate would not have done this except to please them.

19:16–18

16. And they took Jesus, and led him away.

17. And he bearing his cross went forth into a place called the place of a skull, which is called in the Hebrew Golgotha:

18. Where they crucified him, and two other with him, on either side one, and Jesus in the midst.

GLOSS. By the command of the governor, the soldiers took Christ to be crucified. *And they took Jesus, and led Him away.*

AUGUSTINE. (Tr. cxvi.) They, i. e. the soldiers, the guards of the governor, as appears more clearly afterwards; *Then the soldiers when they had crucified Jesus*; though the Evangelist might justly have attributed the

whole to the Jews, who were really the authors of what they procured to be done.

CHRYSOSTOM. (Hom. lxxxv. 1.) They compel Jesus to bear the cross, regarding it as unholy, and therefore avoiding the touch of it themselves. *And He bearing His cross went forth into a place called the place of a skull, which is called in Hebrew Golgotha, where they crucified Him.* The same was done typically by Isaac, who carried the wood. But then the matter only proceeded as far as his father's good pleasure ordered, but now it was fully accomplished, for the reality had appeared.

THEOPHYLACT. But as there Isaac was let go, and a ram offered; so here too the Divine nature remains impassible, but the human, of which the ram was the type, the offspring of that straying ram, was slain. But why does another Evangelist say that they hired Simon to bear the cross?

AUGUSTINE. (de Con. Evang. iii. x.) Both bore it; first Jesus, as John says, then Simon, as the other three Evangelists say. On first going forth, He bore His own cross.

AUGUSTINE. (Tract. cxvii.) Great spectacle, to the profane a laughing-stock, to the pious a mystery. Profaneness sees a King bearing a cross instead of a sceptre; piety sees a King bearing a cross, thereon to nail Himself, and afterwards to nail it on the foreheads of kings. That to profane eyes was contemptible, which the hearts of Saints would afterwards glory in; Christ displaying His own cross on His shoulders, and bearing that which was not to be put under a bushel, the candlestick of that candle which was now about to burn.

CHRYSOSTOM. (Hom. lxxxv.) He carried the badge of victory on His shoulders, as conquerors do. Some say that the *place of Calvary* was where Adam died and was buried; so that in the very place where death reigned, there Jesus erected His trophy.

JEROME. (super Matt. c. xxvii.) An apt connexion, and smooth to the ear, but not true. For the place where they cut off the heads of men condemned to death, called in consequence Calvary, was outside the city gates, whereas

we read in the book of Jesus the son of Nave, that Adam was buried by Hebron and Arbah.

CHRYSTOM. (Hom. lxxxv. 1.) They crucified Him with the thieves: *And two others with Him, on either side one, and Jesus in the midst*; thus fulfilling the prophecy, *And He was numbered with the transgressors*. (Isa. 53:12) What they did in wickedness, was a gain to the truth. The devil wished to obscure what was done, but could not. Though three were nailed on the cross, it was evident that Jesus alone did the miracles; and the arts of the devil were frustrated. Nay, they even added to His glory; for to convert a thief on the cross, and bring him into paradise, was no less a miracle than the rending of the rocks.

AUGUSTINE. (Tr. xxxi. in fin.) Yea, even the cross, if thou consider it, was a judgment seat: for the Judge being the middle, one thief, who believed, was pardoned, the other, who mocked, was damned: a sign of what He would once do to the quick and dead, place the one on His right hand, the other on His left.

19:19–22

19. And Pilate wrote a title, and put it on the cross. And the writing was, JESUS OF NAZARETH, THE KING OF THE JEWS.

20. This title then read many of the Jews: for the place where Jesus was crucified was nigh to the city: and it was written in Hebrew, and Greek, and Latin.

21. Then said the chief priests of the Jews to Pilate, Write not, The King of the Jews; but that he said, I am King of the Jews.

22. Pilate answered, What I have written I have written.

CHRYSTOM. As letters are inscribed on a trophy declaring the victory, so Pilate wrote a title on Christ's cross. *And Pilate wrote a title, and put it on the cross*: thus at once distinguishing Christ from the thieves with Him, and exposing the malice of the Jews in rising up against their King: *And the writing was, Jesus of Nazareth, the King of the Jews*.

BEDE. Wherein was shewn that His kingdom was not, as they thought, destroyed, but rather strengthened.

AUGUSTINE. (Tract. cxviii.) But was Christ the King of the Jews only? or of the Gentiles too? Of the Gentiles too, as we read in the Psalms, *Yet have I set My King upon My holy hill of Sion;* (Ps. 2:6) after which it follows, *Demand of Me, and I will give Thee the heathen for Thine inheritance.* So this title expresses a great mystery, viz. that the wild olive-tree was made partaker of the fatness of the olive-tree, not the olive-tree made partaker of the bitterness of the wild olive-tree. Christ then is King of the Jews according to the circumcision not of the flesh, but of the heart; not in the letter, but in the spirit. *This title then read many of the Jews: for the place where Jesus was crucified was nigh to the city.*

CHRYSOSTOM. It is probable that many Gentiles as well as Jews had come up to the feast. So the title was written in three languages, that all might read it: *And it was written in Hebrew, and Greek, and Latin.*

AUGUSTINE. (Tract. cxviii.) These three were the languages most known there: the Hebrew, on account of being used in the worship of the Jews: the Greek, in consequence of the spread of Greek philosophy: the Latin, from the Roman empire being established every where.

THEOPHYLACT. The title written in three languages signifies that our Lord was King of the whole world; practical, natural, and spiritual¹. The Latin denotes the practical, because the Roman empire was the most powerful, and best managed one; the Greek the physical, the Greeks being the best physical philosophers; and, lastly, the Hebrew the theological, because the Jews had been made the depositaries of religious knowledge.

CHRYSOSTOM. But the Jews grudged our Lord this title: *Then said the chief priests of the Jews to Pilate, Write not, The King of the Jews; but that He said, I am King of the Jews,* For as Pilate wrote it, it was a plain and single declaration that He was King, but the addition of, *that he said,* made it a charge against Him of petulance and vain glory. But Pilate was firm: *Pilate answered, What I have written I have written.*

AUGUSTINE. O ineffable working of Divine power even in the hearts of ignorant men! Did not some hidden voice sound from within, and, if we may say so, with clamorous silence, saying to Pilate in the prophetic words of the Psalm, *Alter not the inscription of the title* ^a? But what say ye, ye mad priests: will the title be the less true, because Jesus said, *I am the King of the Jews*? If that which Pilate wrote cannot be altered, can that be altered which the Truth spoke? Pilate wrote what he wrote, because our Lord said what He said.

19:23–24

23. Then the soldiers, when they had crucified Jesus, took his garments, and made four parts, to every soldier a part; and also his coat: now the coat was without seam, woven from the top throughout.

24. They said therefore among themselves, Let us not rend it, but cast lots for it, whose it shall be: that the Scripture might be fulfilled, which saith, They parted my raiment among them, and for my vesture they did cast lots.

On Pilate giving sentence, the soldiers under his command crucified Jesus: *Then the soldiers, when they had crucified Jesus, took His garments*. And yet if we look to their intentions, their clamours, the Jews were rather the people which crucified Him. On the parting and casting lots for His garment, John gives more circumstances than the other Evangelists, *And made four parts, to every soldier a part*: whence we see there were four soldiers who executed the governor's sentence. *And also His coat: took*, understood. They took His coat too. The sentence is brought in so to shew that this was the only garment for which they cast lots, the others being divided. *Now the coat was without seam, woven from the top throughout*.

CHRYSOSTOM. (Hom. lxxxv.) The Evangelist describes the tunic, to shew that it was of an inferior kind, the tunics commonly worn in Palestine being made of two pieces.

THEOPHYLACT. Others say that they did not weave in Palestine, as we do, the shuttle being driven upwards through the warp; so that among them the woof was not carried upwards but downwards ^b.

AUGUSTINE. (Tract. cxviii.) Why they cast lots for it, next appears: *They said therefore among themselves, Let us not rend it, but cast lots for it whose it should be.* It seems then that the other garments were made up of equal parts, as it was not necessary to rend them; the tunic only having to be rent in order to give each an equal share of it; to avoid which they preferred casting lots for it, and one having it all. This answered to the prophecy: *That the Scripture might be fulfilled which saith, They parted My raiment among them, and for My vesture they did cast lots.*

CHRYSOSTOM. (Hom. lxxxv.) Behold the sureness of prophecy. The Prophet foretold not only what they would part, but what they would not. They parted the raiment, but cast lots for the vesture.

AUGUSTINE. (Tract. cxviii. 3.) Matthew in saying, *They parted His garments, casting lots*, (Mat. 27:35.) means us to understand the whole division of the garments, including the tunic also for which they cast lots. Luke says the same: *They parted His raiment, and cast lots.* (Luke 23:34) In parting His garments they came to the tunic, for which they cast lots. Mark is the only one that raises any question: *They parted His garments, casting upon them what every man should take:* (Mark 15:24) as if they cast lots for all the garments, and not the tunic only. But it is his brevity that creates the difficulty. *Casting lots upon them:* as if it was, casting lots when they were parting the garments. *What every man should take:* i. e. who should take the tunic; as if the whole stood thus: Casting lots upon them, who should take the tunic which remained over and above the equal shares, into which the rest of the garments were divided. The fourfold division of our Lord's garment represents His Church, spread over the four quarters of the globe, and distributed equally, i. e. in concord, to all. The tunic for which they cast lots signifies the unity of all the parts, which is contained in the bond of love. And if love is the more excellent way, above knowledge, and above all other commandments, according to Colossians, *Above all things have charity*, (Col. 3:14) the garment by which this is denoted, is well said to be *woven from above*. (desuper, ἄνωθεν) *Through the whole*, is added, because no one is void of it, who belongs to that whole, from which the Church Catholic is named. It is *without seam* again, so that it can never come unsown, and is in one piece, i. e. brings all together into one. (ad unum

provenit) By the lot is signified the grace of God: for God elects not with respect to person or merits, but according to His own secret counsel.

CHRYSTOM. (Hom. lxxxv. 1.) According to some, *The tunic without seam, woven from above throughout*, is an allegory shewing that He who was crucified was not simply man, but also had Divinity from above.

THEOPHYLACT. The garment without seam denotes the body of Christ, which was woven from above; for the Holy Ghost came upon the Virgin, and the power of the Highest overshadowed her. This holy body of Christ then is indivisible: for though it be distributed for every one to partake of, and to sanctify the soul and body of each one individually, yet it subsists in all wholly and indivisibly. The world consisting of four elements, the garments of Christ must be understood to represent the visible creation, which the devils divide amongst themselves, as often as they deliver to death the word of God which dwelleth in us, and by worldly allurements bring us over to their side.

AUGUSTINE. (Tract. cxviii.) Nor let any one say that these things had no good signification, because they were done by wicked men; for if so, what shall we say of the cross itself? For that was made by ungodly men, and yet certainly by it were signified, *What is the length, and depth, and breadth, and height*, (Eph. 3:18) as the Apostle saith. Its breadth consists of a cross beam, on which are stretched the hands of Him who hangs upon it. This signifies the breadth of charity, and the good works done therein. Its length consists of a cross beam going to the ground, and signifies perseverance in length of time. The height is the top which rises above the cross beam, and signifies the high end to which all things refer. The depth is that part which is fixed in the ground; there it is hidden, but the whole cross that we see rises from it. Even so all our good works proceed from the depth of God's incomprehensible grace. But though the cross of Christ only signify what the Apostle saith, *They that are Christ's have crucified the flesh, with the affections and lusts*, (Gal. 5:24) how great a good is it? Lastly, what is the sign of Christ, but the cross of Christ? Which sign must be applied to the foreheads of believers, to the water of regeneration, to the oil of chrism, to the sacrifice whereby we are nourished, or none of these is profitable for life.

19:24–27

24. These things therefore the soldiers did.

25. Now there stood by the cross of Jesus his mother, and his mother's sister, Mary the wife of Cleophas, and Mary Magdalene.

26. When Jesus therefore saw his mother, and the disciple standing by, whom he loved, he saith unto his mother, Woman, behold thy son!

27. Then saith he to the disciple, Behold thy mother! And from that hour that disciple took her to his own home.

THEOPHYLACT. While the soldiers were doing their cruel work, He was thinking anxiously of His mother: *These things therefore the soldiers did. Now there stood by the cross of Jesus His mother, and His mother's sister, Mary the wife of Cleophas, and Mary Magdalene.*

AMBROSE. Mary the mother of our Lord stood before the cross of her Son. None of the Evangelists hath told me this except John. The others have related how that at our Lord's Passion the earth quaked, the heaven was overspread with darkness, the sun fled, the thief was taken into paradise after confession. John hath told us, what the others have not, how that from the cross whereon He hung, He called to His mother. He thought it a greater thing to shew Him victorious over punishment, fulfilling the offices of piety to His mother, than giving the kingdom of heaven and eternal life to the thief. For if it was religious to give life to the thief, a much richer work of piety it is for a son to honour his mother with such affection. *Behold*, He saith, *thy son; behold thy mother*. Christ made His Testament from the cross, and divided the offices of piety between the Mother and the disciples. Our Lord made not only a public, but also a domestic Testament. And this His Testament John sealed, a witness worthy of such a Testator. A good testament it was, not of money, but of eternal life, which was not written with ink, but with the spirit of the living God: *My tongue is the pen of a ready writer*. (Ps. 45:1) Mary, as became the mother of our Lord, stood before the cross, when the Apostles fled, and with pitiful eyes beheld the wounds of her Son. For she looked not on the death of the Hostage, but on the salvation of the world; and perhaps knowing that her Son's death would

bring this salvation, she who had been the habitation of the King, thought that by her death she might add to that universal gift.

But Jesus did not need any help for saving the world, as we read in the Psalm, *I have been even as a man with no help, free among the dead.* (Ps. 87) He received indeed the affection of a parent, but He did not seek another's help. Imitate her, ye holy matrons, who, as towards her only most beloved Son, hath set you an example of such virtue: for ye have not sweeter sons, nor did the Virgin seek consolation in again becoming a mother.

JEROME. The Mary which in Mark and Matthew is called the mother of James and Joses, was the wife of Alpheus, and sister of Mary the mother of our Lord: which Mary John here designates *of Cleophas*, either from her father, or family, or for some other reason. She need not be thought a different person, because she is called in one place Mary the mother of James the less, and here Mary of Cleophas, for it is customary in Scripture to give different names to the same person.

CHRYSOSTOM. (Hom. lxxxv.) Observe how the weaker sex is the stronger; standing by the cross when the disciples fly.

AUGUSTINE. (de Con. Ev. iii. 21.) If Matthew and Mark had not mentioned by name Mary Magdalen, we should have thought that there were two parties, one of which stood far off, and the other near. But how must we account for the same Mary Magdalen and the other women standing afar off, as Matthew and Mark say, and being near the cross, as John says? By supposing that they were within such a distance as to be within sight of our Lord, and yet sufficiently far off to be out of the way of the crowd and Centurion, and soldiers who were immediately about Him. Or, we may suppose that after our Lord had commended His mother to the disciple, they retired to be out of the way of the crowd, and saw what took place afterwards at a distance: so that those Evangelists who do not mention them till after our Lord's death, describe them as standing *afar off*. (Matthew and Mark.) That some women are mentioned by all alike, others not, makes no matter.

CHRYSTOSTOM. (Hom. lxxxv. 2.) Though there were other women by, He makes no mention of any of them, but only of His mother, to shew us that we should specially honour our mothers. Our parents indeed, if they actually oppose the truth, are not even to be known: but otherwise we should pay them all attention, and honour them above all the world beside: *When Jesus therefore saw His mother, and the disciple standing by, whom he loved, He saith unto His mother, Woman, behold thy son!*

BEDE. By the disciple whom Jesus loved, the Evangelist means himself; not that the others were not loved, but he was loved more intimately on account of his estate of chastity; for a Virgin our Lord called him, and a Virgin he ever remained.

CHRYSTOSTOM. (Hom. lxxxv. 2.) Heavens! (Papæ) what honour does He pay to the disciple; who however conceals his name from modesty. For had he wished to boast, he would have added the reason why he was loved, for there must have been something great and wonderful to have caused that love. This is all He says to John; He does not console his grief, for this was a time for giving consolation. Yet was it no small one to be honoured with such a charge, to have the mother of our Lord, in her affliction, committed to his care by Himself on His departure: *Then saith He to the disciple, Behold thy mother!*

AUGUSTINE. (Tr. cxix. 1.) This truly is that hour of the which Jesus, when about to change the water into wine, said, *Mother, what have I to do with thee? Mine hour is not yet come.* Then, about to act divinely, He repelled the mother of His humanity, of His infirmity, as if He knew her not: now, suffering humanly, He commends with human affection her of whom He was made man. Here is a moral lesson. The good Teacher shews us by His example how that pious sons should take care of their parents. The cross of the sufferer, is the chair of the Master.

CHRYSTOSTOM. (Hom. lxxxv. 2.) The shameless doctrine of Marcion is refuted here. For if our Lord were not born according to the flesh, and had not a mother, why did He make such provision for her? Observe how imperturbable He is during His crucifixion, talking to the disciple of His mother, fulfilling prophecies, giving good hope to the thief; whereas before His crucifixion, He seemed in fear. The weakness of His nature was shewn

there, the exceeding greatness of His power here. He teaches us too herein, not to turn back, because we may feel disturbed at the difficulties before us; for when we are once actually under the trial, all will be light and easy for us.

AUGUSTINE. (Tr. cxix. 2.) He does this to provide as it were another son for His mother in his place; *And from that hour that disciple took her unto his own*. Unto his own what? Was not John one of those who said, *Lo, we have left all, and followed Thee?* (Mat. 19:27) He took her then to his own, i. e. not to his farm, for he had none, but to his care, for of this he was master.

BEDE. Another reading is, *Accepit eam discipulus in suam*, his own mother some understand, but to his own care seems better.

19:28–30

28. After this, Jesus knowing that all things were now accomplished, that the Scripture might be fulfilled, saith, I thirst.

29. Now there was set a vessel full of vinegar: and they filled a sponge with vinegar, and put it upon hyssop, and put it to his mouth.

30. When Jesus therefore had received the vinegar, he said, It is finished: and he bowed his head, and gave up the ghost.

AUGUSTINE. (Tr. cxix.) He who appeared man, suffered all these things; He who was God, ordered them: *After this Jesus knowing that all things were now accomplished*; i. e. knowing the prophecy in the Psalms, *And when I was thirsty, they gave me vinegar to drink*, (Ps. 68) said, *I thirst*: As if to say, ye have not done all (minus): give me yourselves: for the Jews were themselves vinegar, having degenerated from the wine of the Patriarchs and the Prophets. *Now there was a vessel full of vinegar*: they had drunk from the wickedness of the world, as from a full vessel, and their heart was deceitful, as it were, a sponge full of caves and crooked hiding places: *And they filled a sponge with vinegar, and put it upon hyssop, and put it to his mouth*.

CHRYSTOSTOM. (Hom. lxxxv.) They were not softened at all by what they saw, but were the more enraged, and gave Him the cup to drink, as they did to criminals, i. e. with a hyssop.

AUGUSTINE. The hyssop around which they put the sponge full of vinegar, being a mean herb, taken to purge the breast, represents the humility of Christ, which they hemmed in and thought they had circumvented. (ὕσσῳπῳ περιθέντες) For we are made clean by Christ's humility. Nor let it perplex you that they were able to reach His mouth when He was such a height above the ground: for we read in the other Evangelists, what John omits to mention, that the sponge was put upon a reed.

THEOPHYLACT. Some say that the hyssop is put here for reed, its leaves being like a reed.

When Jesus therefore had received the vinegar, He said, It is finished.

AUGUSTINE. (Tr. cxix.) viz. what prophecy had foretold so long before.

BEDE. It may be asked here, why it is said, *When Jesus had received the vinegar*, when another Evangelists says, *He would not drink*. (Mat. 27:34) But this is easily settled. He did not receive the vinegar, to drink it, but fulfil the prophecy.

AUGUSTINE. (Tr. cxix.) Then as there was nothing left Him to do before He died, it follows, *And He bowed His head, and gave up the ghost*, only dying when He had nothing more to do, like Him who had to lay down His life, and to take it up again.

GREGORY. (xi. Mor. iii.) Ghost is put here for soul: for had the Evangelist meant any thing else by it, though the ghost departed, the soul might still have remained.

CHRYSTOSTOM. (Hom. lxxxv.) He did not bow His head because He gave up the ghost, but He gave up the ghost because at that moment He bowed His head. Whereby the Evangelist intimates that He was Lord of all.

AUGUSTINE. (Tr. cxix.) For who ever had such power to sleep when he wished, as our Lord had to die when He wished? What power must He have, for our good or evil, Who had such power dying?

THEOPHYLACT. Our Lord gave up His ghost to God the Father, shewing that the souls of the saints do not remain in the tomb, but go into the hand of the Father of all; while sinners are reserved for the place of punishment, i. e. hell.

19:31–37

31. The Jews therefore, because it was the preparation, that the bodies should not remain upon the cross on the sabbath day, (for that sabbath day was an high day,) besought Pilate that their legs might be broken, and that they might be taken away.

32. Then came the soldiers, and brake the legs of the first, and of the other which was crucified with him.

33. But when they came to Jesus, and saw that he was dead already, they brake not his legs:

34. But one of the soldiers with a spear pierced his side, and forthwith came there out blood and water.

35. And he that saw it bare record, and his record is true: and he knoweth that he saith true, that ye might believe.

36. For these things were done, that the Scripture should be fulfilled, A bone of him shall not be broken.

37. And again another Scripture saith, They shall look on him whom they pierced.

CHRYSOSTOM. (Hom. lxxxv.) The Jews who strained at a gnat and swallowed a camel, after their audacious wickedness, reason scrupulously about the day: *The Jews therefore because it was the preparation, that the bodies should not remain upon the cross on the sabbath.*

BEDE. Parasceue, i. e. preparation: the sixth day was so called because the children of Israel prepared twice the number of loaves on that day. For that sabbath day was an high day, i. e. on account of the feast of the passover.

Besought Pilate that their legs might be broken.

AUGUSTINE. (Tr. cxx.) Not in order to take away the legs, but to cause death, that they might be taken down from the cross, and the feast day not be defiled by the sight of such horrid torments.

THEOPHYLACT. For it was commanded in the Law that the sun should not set on the punishment of any one; or they were unwilling to appear tormentors and homicides on a feast day.

CHRYSOSTOM. (Hom. lxxxv. 3.) How forcible is truth: their own devices it is that accomplish the fulfilment of prophecy: *Then came the soldiers and brake the legs of the first, and of the other which was crucified with Him. But when they came to Jesus, and saw that He was dead already, they brake not His legs: but one of the soldiers with a spear pierced His side.*

THEOPHYLACT. To please the Jews, they pierce Christ, thus insulting even His lifeless body. But the insult issues in a miracle: for a miracle it is that blood should flow from a dead body.

AUGUSTINE. (Tr. cxx.) The Evangelist has expressed himself cautiously; not struck, or wounded, but *opened His side*: (ἐννοξε, aperuit V.) whereby was opened the gate of life, from whence the sacraments of the Church flowed, without which we cannot enter into that life which is the true life: *And forthwith came thereout blood and water.* That blood was shed for the remission of sins, that water tempers the cup of salvation. This it was which was prefigured when Noah was commanded to make a door in the side of the ark, by which the animals that were not to perish by the deluge entered; which animals prefigured the Church. To shadow forth this, the woman was made out of the side of the sleeping man; for this second Adam bowed His head, and slept on the cross, that out of that which came therefrom, there might be formed a wife for Him. O death, by which the dead are quickened, what can be purer than that blood, what more salutary than that wound!

CHRYSTOM. (Hom. lxxxv.) This being the source whence the holy mysteries are derived, when thou approachest the awful cup, approach it as if thou wert about to drink out of Christ's side.

THEOPHYLACT. Shame then upon them who mix not water with the wine in the holy mysteries: they seem as if they believed not that the water flowed from the side. Had blood flowed only, a man might have said that there was some life left in the body, and that that was why the blood flowed. But the water flowing is an irresistible miracle, and therefore the Evangelist adds, *And he that saw it bare record*.

CHRYSTOM. (Hom. lxxxv. 3.) As if to say, I did not hear it from others, but saw it with mine own eyes. *And his record is true*, he adds, not as if he had mentioned something so wonderful that his account would be suspected, but to stop the mouths of heretics, and in contemplation of the deep value of those mysteries which he announces.

And he knoweth that he saith true, that ye might believe.

AUGUSTINE. (Tr. cxx.) He that saw it knoweth; let him that saw not believe his testimony. He gives testimonies from the Scriptures to each of these two things he relates. After, *they brake not His legs*, He adds, *For these things were done, that the Scripture should be fulfilled, A bone of Him shall not be broken*, a commandment which applied to the sacrifice of the paschal lamb under the old law, which sacrifice foreshadowed our Lord's. Also after, *One of the soldiers with a spear opened His side*, then follows another Scripture testimony; *And again another Scripture saith, They shall look on Him whom they pierced*, (Zech. 12:10) a prophecy which implies that Christ will come in the very flesh in which He was crucified.

JEROME. (Hieron. Pref. ad Pentet.) This testimony is taken from Zacharias.

19:38–42

38. And after this Joseph of Arimathæa, being a disciple of Jesus, but secretly for fear of the Jews, besought Pilate that he might take away the

body of Jesus: and Pilate gave him leave. He came therefore, and took the body of Jesus.

39. And there came also Nicodemus, which at the first came to Jesus by night, and brought a mixture of myrrh and aloes, about an hundred pound weight.

40. Then took they the body of Jesus, and wound it in linen clothes with the spices, as the manner of the Jews is to bury.

41. Now in the place where he was crucified there was a garden, and in the garden a new sepulchre, wherein was never man yet laid.

42. There laid they Jesus therefore because of the Jews' preparation day; for the sepulchre was nigh at hand.

CHRYSTOSTOM. (Hom. lxxxv.) Joseph thinking that the hatred of the Jews would be appeased by His crucifixion, went with confidence to ask permission to take charge of His burial: *And after this, Joseph of Arimathea besought Pilate.*

BEDE. Arimathea is the same as Ramatha, the city of Elkanah, and Samuel. It was providentially ordered that he should be rich, in order that he might have access to the governor, and just, in order that he might merit the charge of our Lord's body: *That he might take the body of Jesus*, because he was His disciple.

CHRYSTOSTOM. (Hom. lxxxv. 3.) He was not of the twelve, but of the seventy, for none of the twelve came near. Not that their fear kept them back, for Joseph was a disciple, *secretly for fear of the Jews*. But Joseph was a person of rank, and known to Pilate; so he went to him, and the favour was granted, and afterwards believed Him, not as a condemned man, but as a great and wonderful Person: *He came therefore, and took the body of Jesus.*

AUGUSTINE. (de Con. Evang. iii. 22.) In performing this last office to our Lord, he shewed a bold indifference to the Jews, though he had avoided our Lord's company when alive, for fear of incurring their hatred.

BEDE. Their ferocity being appeased for the time by their success, he sought the body of Christ. He did not come as a disciple, but simply to perform a work of mercy, which is due to the evil as well as to the good. Nicodemus joined him: *And there came also Nicodemus, which at the first came to Jesus by night, and brought a mixture of myrrh and aloes, about an hundred pound weight.*

AUGUSTINE. (Tr. cxx.) We must not read the words, *at the first, first bringing a mixture of myrrh*, but attach the *first* to the former clause. For Nicodemus at the first came to Jesus by night, as John relates in the former part of the Gospel. From these words then we are to infer that that was not the only time that Nicodemus went to our Lord, but simply the first time; and that he came afterwards and heard Christ's discourses, and became a disciple.

CHRYSOSTOM. (Hom. lxxxv.) They bring the spices most efficacious for preserving the body from corruption, treating Him as a mere man. Yet this shews great love.

BEDE. We must observe however that it was simple ointment; for they were not allowed to mix many ingredients together. *Then took they the body of Jesus, and wound it in linen clothes with the spices, as the manner of the Jews is to bury.* (Exod. 30:34, 38)

AUGUSTINE. (Tr. cxx.) Wherein the Evangelist intimates, that in paying the last offices of the dead, the custom of the nation is to be followed. It was the custom of the Jewish nation to embalm their dead bodies, in order that they might keep the longer.

AUGUSTINE. (de Con. Evang. iii. 23.) Nor does John here contradict the other Evangelists, who, though they are silent about Nicodemus, yet do not affirm that our Lord was buried by Joseph alone. Nor because they say that our Lord was wrapped in a linen cloth by Joseph, do they say that other linen cloths may not have been brought by Nicodemus in addition; so that John may be right in saying, not, in a single cloth, but, *in linen cloths*. Nay more, the napkin which was about His head and the bands which were tied round His body being all of linen, though there were but one *linen cloth*, He

may yet be said to have been wrapped up *in linen cloths*: linen cloths being taken in a general sense, as comprehending all that was made of linen.

BEDE. Hence hath come down the custom of the Church, of consecrating the Lord's body not on silk or gold cloth, but in a clean linen cloth.

CHRYSOSTOM. (Hom. lxxxv. 4.) But as they were pressed for time, for Christ died at the ninth hour, and after that they had gone to Pilate, and taken away the body, so that the evening was now near, they lay Him in the nearest tomb: *Now in the place where He was crucified there was a garden; and in the garden a new sepulchre, wherein was never man yet laid.* A providential design, to make it certain that it was His resurrection, and not any other person's that lay with Him.

AUGUSTINE. (Tr. cxx.) As no one before or after Him was conceived in the womb of the Virgin Mary, so in this grave was there none buried before or after Him.

THEOPHYLACT. In that it was a new sepulchre, we are given to understand, that we are all renewed by Christ's death, and death and corruption destroyed. Mark too the exceeding poverty that He took up for our sakes. He had no house in His lifetime, and now He is laid in another's sepulchre at His death, and His nakedness covered by Joseph. *There laid they Jesus therefore because of the Jews' preparation day; for the sepulchre was nigh at hand.*

AUGUSTINE. (Tr. cxx. 5.) Implying that the burial was hastened, in order to finish it before the evening, when, on account of the preparation, which the Jews with us call more commonly in the Latin, Cæna pura, it was unlawful to do any such thing.

CHRYSOSTOM. (Hom. lxxxv.) The sepulchre was near, that the disciples might approach it more easily, and be better witnesses of what took place there, and that even enemies might be made the witnesses of the burial, being placed there as guards, and the story of His being stolen away shewed to be false.

BEDE. Mystically, the name Joseph means, apt for the receiving of a good work; whereby we are admonished that we should make ourselves worthy of our Lord's body, before we receive it.

THEOPHYLACT. Even now in a certain sense Christ is put to death by the avaritious, in the person of the poor man suffering famine. Be therefore a Joseph, and cover Christ's nakedness, and, not once, but continually by contemplation, embalm Him in thy spiritual tomb, cover Him, and mix myrrh and bitter aloes; considering that bitterest sentence of all, *Depart, ye cursed, into everlasting fire.* (Matt. 25:41)

CHAP. 20

20:1–9

1. The first day of the week cometh Mary Magdalene early, when it was yet dark, unto the sepulchre, and seeth the stone taken away from the sepulchre.

2. Then she runneth, and cometh to Simon Peter, and to the other disciple, whom Jesus loved, and saith unto them, They have taken away the Lord out of the sepulchre, and we know not where they have laid him.

3. Peter therefore went forth, and that other disciple, and came to the sepulchre.

4. So they ran both together: and the other disciple did outrun Peter, and came first to the sepulchre.

5. And he stooping down, and looking in, saw the linen clothes lying: yet went he not in.

6. Then cometh Simon Peter following him, and went into the sepulchre, and seeing the linen clothes lie,

7. And the napkin, that was about his head, not lying with the linen clothes, but wrapped together in a place by itself.

8. Then went in also that other disciple, which came first to the sepulchre, and he saw, and believed.

9. For as yet they knew not the Scripture, that he must rise again from the dead.

CHRYSTOSTOM. (Hom. lxxxv.) The Sabbath being now over, during which it was unlawful to be there, Mary Magdalene could rest no longer, but came very early in the morning, to seek consolation at the grave: *The first day of the week cometh Mary Magdalene early, when it was yet dark, unto the sepulchre.*

AUGUSTINE. (de Con. Evang. iii. 24.) Mary Magdalene, undoubtedly the most fervent in love, of all the women that ministered to our Lord; so that John deservedly mentions her only, and says nothing of the others who were with her, as we know from the other Evangelists.

AUGUSTINE. (Tr. cxx.) *Una sabbati* is the day which Christians call the Lord's day, after our Lord's resurrection. Matthew calls it *prima sabbati*.

BEDE. *Una sabbati*, i. e. one day after the sabbath.

THEOPHYLACT. Or thus: The Jews called the days of the week sabbath, and the first day, *one of the sabbaths*, which day is a type of the life to come; for that life will be one day not cut short by any night, since God is the sun there, a sun which never sets. On this day then our Lord rose again, with an incorruptible body, even as we in the life to come shall put on incorruption.

AUGUSTINE. (de Con. Evang. iii. 24.) What Mark says, *Very early in the morning, at the rising of the sun* (Mark 16:1), does not contradict John's words, *when it was yet dark*. At the dawn of day, there are yet remains of darkness, which disappear as the light breaks in. We must not understand Mark's words, *Very early in the morning, at the rising of the sun*, (ἡλίου ἀνατεείλαντος) to mean that the sun was above the horizon, but rather what

we ourselves ordinarily mean by the phrase, when we want any thing to be done very early, we say at the rising of the sun, i. e. some time before the sun is risen.

GREGORY. (Hom. in Ev. xxii.) It is well said, *When it was yet dark*: Mary was seeking the Creator of all things in the tomb, and because, she found Him not, thought He was stolen. Truly it was yet dark when she came to the sepulchre.

And seeth the stone taken away from the sepulchre.

AUGUSTINE. (Con. Evang. iii. 24.) Now took place what Matthew only relates, the earthquake, and rolling away of the stone, and fright of the guards.

CHRYSTOSTOM. (Hom. lxxxv. 4.) Our Lord rose while the stone and seal were still on the sepulchre. But as it was necessary that others should be certified of this, the sepulchre is opened after the resurrection, and so the fact confirmed. This it was which roused Mary. For when she saw the stone taken away, she entered not nor looked in, but ran to the disciples with all the speed of love. But as yet she knew nothing for certain about the resurrection, but thought that His body had been carried off.

GLOSS. And therefore she ran to tell the disciples, that they might seek Him with her, or grieve with her: *Then she runneth, and cometh to Simon Peter, and to the other disciple, whom Jesus loved.*

AUGUSTINE. (Tr. cxx.) This is the way in which he usually mentions himself. Jesus loved all, but him in an especial and familiar way. *And saith unto them, They have taken away the Lord out of the sepulchre, and we know not where they have laid Him.*

GREGORY. (iii. Mor. ix.) She puts the part for the whole; she had come only to seek for the body of our Lord, and now she laments that our Lord, the whole of Him, is taken away.

AUGUSTINE. (Tr. cxx.) Some of the Greek copies have, *taken away my Lord*, which is more expressive of love, and of the feeling of an

handmaiden. But only a few have this reading.

CHRYSOSTOM. (Hom. lxxxv.) The Evangelist does not deprive the woman of this praise, nor leaves out from shame, that they had the news first from her. As soon as they hear it, they hasten to the sepulchre.

GREGORY. (xxii. in Evang.) But Peter and John before the others, for they loved most; *Peter therefore went forth, and that other disciple, and came to the sepulchre.*

THEOPHYLACT. But how came they to the sepulchre, while the soldiers were guarding it? an easy question to answer. After our Lord's resurrection and the earthquake, and the appearance of the angel at the sepulchre, the guards withdrew, and told the Pharisees what had happened.

AUGUSTINE. (Tr. cxx.) After saying, *came to the sepulchre*, he goes back and tells us how they came: *So they ran both together: and the other disciple did outrun Peter, and came first to the sepulchre*; meaning himself, but he always speaks of himself, as if he were speaking of another person.

CHRYSOSTOM. (Hom. lxxxv.) On coming he sees the linen clothes set aside: *And he slooping down, and looking in, saw the linen clothes lying.* But he makes no further search: *yet went he not in.* Peter on the other hand, being of a more fervid temper, pursued the search, and examined every thing: *Then cometh Simon Peter following him, and went into the sepulchre, and seeth the linen clothes lie, and the napkin, that was about His head, not lying with the linen clothes, but wrapped together in a place by itself.* Which circumstances were proof of His resurrection. For had they carried Him away, they would not have stripped Him; nor, if any had stolen Him, would they have taken the trouble to wrap up the napkin, and put it in a place by itself, apart from the linen clothes; but would have taken away the body as it was. John mentioned the myrrh first of all, for this reason, i. e. to shew you that He could not have been stolen away. For myrrh would make the linen adhere to the body, and so caused trouble to the thieves, and they would never have been so senseless as to have taken this unnecessary pains about the matter. After Peter however, John entered: *Then went in also that other disciple, which came first to the sepulchre, and he saw, and believed.*

AUGUSTINE. (Tract. cxxii.) i. e. That Jesus had risen again, some think: but what follows contradicts this notion. He saw the sepulchre empty, and believed what the woman had said: *For as yet they knew not the Scripture, that He must rise again from the dead.* If he did not yet know that He must rise again from the dead, he could not believe that He had risen. They had heard as much indeed from our Lord, and very openly, but they were so accustomed to hear parables from Him, that they took this for a parable, and thought He meant something else.

GREGORY. (Hom. xxii. in Evang.) But this account of the Evangelist¹ must not be thought to be without some mystical meaning. By John, the younger of the two, the synagogue; by Peter, the elder, the Gentile Church is represented: for though the synagogue was before the Gentile Church as regards the worship of God, as regards time the Gentile world was before the synagogue. They ran together, because the Gentile world ran side by side with the synagogue from first to last, in respect of purity and community of life, though a purity and community of understanding² they had not. The synagogue came first to the sepulchre, but entered not: it knew the commandments of the law, and had heard the prophecies of our Lord's incarnation and death, but would not believe in Him who died. *Then cometh Simon Peter, and entered into the sepulchre:* the Gentile Church both knew Jesus Christ as dead man, and believed in Him as living God. The napkin about our Lord's head is not found with the linen clothes, i. e. God, the Head of Christ, and the incomprehensible mysteries of the Godhead are removed from our poor knowledge; His power transcends the nature of the creature. And it is found not only apart, but also *wrapped* together; because of the linen wrapped together, neither beginning nor end is seen; and the height of the Divine nature had neither beginning nor end. And it is *into one place*: for where there is division, God is not; and they merit His grace, who do not occasion scandal by dividing themselves into sects. But as a napkin is what is used in labouring to wipe the sweat of the brow, by the napkin here we may understand the labour of God: which napkin is found *apart*, because the suffering of our Redeemer is far removed from ours; inasmuch as He suffered innocently, that which we suffer justly; He submitted Himself to death voluntarily, we by necessity. But after Peter entered, John entered too; for at the end of the world even Judæa shall be gathered in to the true faith.

THEOPHYLACT. Or thus: Peter is practical and prompt, John contemplative and intelligent, and learned in divine things. Now the contemplative man is generally beforehand in knowledge and intelligence, but the practical by his fervour and activity gets the advance of the other's perception, and sees first into the divine mystery.

20:10–18

10. Then the disciples went away again unto their own home.

11. But Mary stood without at the sepulchre weeping: and as she wept, she stooped down, and looked into the sepulchre,

12. And seeth two angels in white sitting, the one at the head, and the other at the feet, where the body of Jesus had lain.

13. And they say unto her, Woman, why weepest thou? She saith unto them, Because they have taken away my Lord, and I know not where they have laid him.

14. And when she had thus said, she turned herself back, and saw Jesus standing, and knew not that it was Jesus.

15. Jesus saith unto her, Woman, why weepest thou? whom seekest thou? She, supposing him to be the gardener, saith unto him, Sir, if thou have borne him hence, tell me where thou hast laid him, and I will take him away.

16. Jesus saith unto her, Mary. She turned, herself, and saith unto him, Rabboni; which is to say, Master.

17. Jesus saith unto her, Touch me not; for I am not yet ascended to my Father: but go to my brethren, and say unto them, I ascend unto my Father, and your Father; and to my God, and your God.

18. Mary Magdalene came and told the disciples that she had seen the Lord, and that he had spoken these things unto her.

GREGORY. (Hom. xxv. in Evang.) Mary Magdalene, who had been the sinner in the city, and who had washed out the spots of her sins by her tears, whose soul burned with love, did not retire from the sepulchre when the others did: *Then the disciples went away again unto their own home.*

AUGUSTINE. (Tr. cxxi. 1.) i. e. To the place where they were lodging, and from which they had ran to the sepulchre. But though the men returned, the stronger love of the woman fixed her to the spot. *But Mary stood without at the sepulchre weeping.*

AUGUSTINE. (de Con. Ev. iii. xxiv. 69.) i. e. Outside of the place where the stone sepulchre was, but yet within the garden.

CHRYSOSTOM. (Hom. lxxxvi.) Be not astonished that Mary wept for love at the sepulchre, and Peter did not; for the female sex is naturally tender, and inclined to weep.

AUGUSTINE. (Tr. cxxi. 1.) The eyes then which had sought our Lord, and found Him not, now wept without interruption; more for grief that our Lord had been removed, than for His death upon the cross. For now even all memorial of Him was taken away.

AUGUSTINE. (de Con. Ev. iii. xxiv. 69.) She then saw, with the other women, the Angel sitting on the right, on the stone which had been rolled away from the sepulchre, at whose words it was that she looked into the sepulchre. (Mat. 28:5.)

CHRYSOSTOM. (Hom. lxxxvi.) The sight of the sepulchre itself was some consolation. Nay, behold her, to console herself still more, stooping down, to see the very place where the body lay: *And as she wept, she stooped down, and looked into the sepulchre.*

GREGORY. (Hom. xxv. ut supr.) For to have looked once is not enough for love. Love makes one desire to look over and over again.

AUGUSTINE. (Tr. cxxi.) In her too great grief she could believe neither her own eyes, nor the disciples'. Or was it a divine impulse which caused her to look in?

GREGORY. (Hom. xxv.) She sought the body, and found it not; she persevered in seeking; and so it came to pass that she found. Her longings, growing the stronger, the more they were disappointed, at last found and laid hold on their object. For holy longings ever gain strength by delay; did they not, they would not be longings. Mary so loved, that not content with seeing the sepulchre, she stooped down and looked in: let us see the fruit which came of this persevering love: *And seeth two Angels in white sitting, the one at the head, and the other at the feet, where the body of Jesus had lain.*

CHRYSOSTOM. (Hom. lxxxvi. 1.) As her understanding was not so raised as to be able to gather from the napkins the fact of the resurrection, she is given the sight of Angels in bright apparel, who sooth her sorrow.

AUGUSTINE. (Tr. cxxi.) But why did one sit at the head, the other at the feet? To signify that the glad tidings of Christ's Gospel was to be delivered from the head to the feet, from the beginning to the end. The Greek word Angel means one who delivers news.

GREGORY. (Hom. xxv. in Evang. c. 1, 14) The Angel sits at the head when the Apostles preach that *in the beginning was the Word*: he sits, as it were, at the feet, when it is said, *The Word was made flesh*. By the two Angels too we may understand the two testaments; both of which proclaim alike the incarnation, death, and resurrection of our Lord. The Old seems to sit at the head, the New at the feet.

CHRYSOSTOM. (Hom. lxxxvi.) The Angels who appear say nothing about the resurrection; but by degrees the subject is entered on. First of all they address her compassionately, to prevent her from being overpowered by a spectacle of such extraordinary brightness: *And they say unto her, Woman, why weepest thou?* The Angels forbid tears, and announced, as it were, the joy that was at hand: *Why weepest thou?* As if to say, Weep not.

GREGORY. (Hom. fin.) The very declarations of Scripture which excite our tears of love, wipe away those very tears, by promising us the sight of our Redeemer again.

AUGUSTINE. (Tr. cxxi.) But she, thinking that they wanted to know why she wept, tells them the reason: *She saith unto them, Because they have taken away my Lord.* The lifeless body of her Lord, she calls her Lord, putting the part for the whole; just as we confess that Jesus Christ the Son of God was buried, when only His flesh was buried. *And I know not where they have placed Him:* it was a still greater grief, that she did not know where to go to console her grief.

CHRYSTOSTOM. (Hom. lxxxvi.) As yet she knew nothing of the resurrection, but thought the body had been taken away.

AUGUSTINE. (de Con. Evang. iii. xxiv.) Here the Angels must be understood to rise up, for Luke describes them as seen standing.

AUGUSTINE. (Tr. cxxi.) The hour was now come, which the Angels announced, when sorrow should be succeeded by joy: *And when she had thus said, she turned herself back.*

CHRYSTOSTOM. (Hom. l.) But why, when she is talking to the Angels, and before she has heard any thing from them, does she turn back? It seems to me that while she was speaking, Christ appeared behind her, and that the Angels by their posture, look, and motion, shewed that they saw our Lord, and that thus it was that she turned back.

GREGORY. (Hom. xxv.) We must observe that Mary, who as yet doubted our Lord's resurrection, turned back to see Jesus. By her doubting she turned her back, as it were, upon our Lord. Yet inasmuch as she loved, she saw Him. She loved and doubted: she saw, and did not recognise Him: *And saw Jesus standing, and knew not that it was Jesus.*

CHRYSTOSTOM. (Hom. lxxxvi.) To the Angels He appeared as their Lord, but not so to the woman, for the sight coming upon her all at once, would have stupified her. She was not to be lifted suddenly, but gradually to high things.

GREGORY. (Hom. xxv.) *Jesus saith unto her, Woman, why weepest thou?* He asks the cause of her grief, to set her longing still more. For the mere mentioning His name whom she sought would inflame her love for Him.

CHRYSTOSTOM. (Hom. lxxxvi 1.) Because He appeared as a common person, she thought Him the gardener: *She, supposing Him to be the gardener, saith unto Him, Sir, if Thou have borne Him hence, tell me where Thou hast laid Him, and I will take Him away.* i. e. If thou hast taken Him away from fear of the Jews, tell me, and I will take Him again.

THEOPHYLACT. She was afraid that the Jews might vent their rage even on the lifeless body, and therefore wished to remove it to some secret place.

GREGORY. (Hom. xxv.) Perhaps, however, the woman was right in believing Jesus to be the gardener. Was not He the spiritual Gardener, who by the power of His love had sown strong seeds of virtue in her breast? But how is it that, as soon as she sees the gardener, as she supposes Him to be, she says, without having told Him who it was she was seeking, *Sir, if Thou hast borne Him hence?* It arises from her love; when one loves a person, one never thinks that any one else can be ignorant of him. Our Lord, after calling her by the common name of her sex, and not being recognised, calls her by her own name: *Jesus saith unto her, Mary;* as if to say, Recognise Him, who recognises thee. Mary, being called by name, recognises Him; that it was He whom she sought externally, and He who taught her internally to seek: *She turned herself, and saith unto Him, Rabboni; which is to say, Master.*

CHRYSTOSTOM. (Hom. lxxxvi. 1.) Just as He was sometimes in the midst of the Jews, and they did not know Him till He pleased to make Himself known. But why does she turn herself, when she had turned herself before? It seems to me that when she said, *Where thou hast laid Him*, she turned to the Angels, to ask why they were astonished. Then Christ, calling her, discovered Himself by His voice, and made her turn to Him again.

AUGUSTINE. (Tr. cxxi.) Or she first turned her body, but thought Him what He was not; now she was turned in heart, and knew who He was. Let no one however blame her, because she called the gardener, Lord, and Jesus, Master. The one was a title of courtesy to a person from whom she was asking a favour; the other of respect to a Teacher from whom she was used to learn to distinguish the divine from the human. The word Lord is used in different senses, when she says, *They have taken away my Lord*, and when she says, *Lord, if Thou have borne Him away.*

GREGORY. (Hom. xxv.) The Evangelist does not add what she did upon recognising Him, but we know from what our Lord said to her: *Jesus saith unto her, Touch Me not*. Mary then had tried to embrace His feet, but was not allowed. Why not? The reason follows: *For I am not yet ascended to My Father*.

AUGUSTINE. (Tr. cxxi. 3.) But if standing upon the earth, He is not touched, how shall He be touched sitting in heaven? And did He not before His ascension offer Himself to the touch of the disciples: *Handle Me and see, for a spirit hath not flesh and bones?* (Luke 24:39) Who can be so absurd as to suppose that He was willing that disciples should touch Him before He ascended to His Father, and unwilling that women should till after? Nay, we read of women after the resurrection, and before He ascended to His Father, touching Him, one of whom was Mary Magdalene herself, according to Matthew. Either then Mary here is a type of the Gentile Church, which did not believe in Christ till after His ascension: or the meaning is that Jesus is to be believed in, i. e. spiritually touched, in no other way, but as being one with the Father. He ascends to the Father mystically, as it were, in the mind of him who hath so far advanced as to acknowledge that He is equal to the Father. But how could Mary believe in Him otherwise than carnally, when she wept for Him as a man?

AUGUSTINE. (i. de Trin.) Touch is as it were the end of knowledge¹; and He was unwilling that a soul intent upon Him should have its end, in thinking Him only what He seemed to be.

CHRYSTOSTOM. (Hom. lxxxvi. 2.) Mary wished to be as familiar with Christ now, as she was before His Passion; forgetting, in her joy, that His body was made much more holy by its resurrection. So, *Touch Me not*, He says, to remind her of this, and make her feel awe in talking with Him. For which reason too He no longer keeps company with His disciples, viz. that they might look upon Him with the greater awe. Again, by saying I have not yet ascended, He shews that He is hastening there. And He who was going to depart and live no more with men, ought not to be regarded with the same feeling that He was before: *But go to My brethren, and say unto them, I ascend unto My Father, and your Father; and to My God, and your God*.

HILARY. (de Trin.) Heretics, among their other impieties, misinterpret these words of our Lord's, and say, that if His Father is their Father, His God their God, He cannot be God Himself. But though He remained in the form of God, He took upon Him the form of a servant; and Christ says this in the form of a servant to men. And we cannot doubt that in so far as He is man, the Father is His Father in the same sense in which He is of other men, and God His God in like manner. Indeed He begins with saying, *Go to My brethren*. But God can only have brethren according to the flesh; the Only-Begotten God, being Only-Begotten, is without brethren.

AUGUSTINE. (Tr. cxxi.) He does not say, Our Father, but, *My Father and your Father: Mine* therefore and *yours* in a different sense; Mine by nature, yours by grace. Nor does He say, *Our God*, but, *My God*—under Him I am man—and *your God*; between you and Him I am Mediator.

AUGUSTINE. (de Con. Evang. iii. xxiv. 69.) She then went away from the sepulchre, i. e. from that part of the garden before the rock which had been hollowed out, and with her the other women. But these, according to Mark, were seized with trembling and amazement, and said nothing to any man: *Mary Magdalene came and told the disciples that she had seen the Lord, and that He had spoken these things unto her.*

GREGORY. (Hom. xxv.) So the sin of mankind is buried in the very place whence it came forth. For whereas in Paradise the woman gave the man the deadly fruit, a woman from the sepulchre announced life to men; a woman delivers the message of Him who raises us from the dead, as a woman had delivered the words of the serpent who slew us.

AUGUSTINE. (de Con. Evang. iii. 25.) While she was going with the other women, according to Matthew, *Jesus met them, saying, All hail.* (Matt 28:9) So we gather that there were two visions of Angels; and that our Lord too was seen twice, once when Mary took Him for the gardener, and again, when He met them by the way, and by this repeating His presence confirmed their faith. And so Mary Magdalen came and told the disciples, not alone, but with the other women whom Luke mentions.

BEDE. Mystically, Mary, which name signifies, mistress, enlightened, enlightener, star of the sea, stands for the Church, which is also Magdalen,

i. e. towered, (Magdalen being Greek for tower,) as we read in the Psalms, *Thou hast been a strong tower for me.* (Ps. 61:3) In that she announced Christ's resurrection to the disciples, all, especially those to whom the office of preaching is committed, are admonished to be zealous in setting forth to others whatever is revealed from above.

20:19–25

19. Then the same day at evening, being the first day of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and saith unto them, Peace be unto you.

20. And when he had so said, he shewed unto them his hands and his side. Then were the disciples glad, when they saw the Lord.

21. Then said Jesus to them again, Peace be unto you: as my Father hath sent me, even so send I you.

22. And when he had said this, he breathed on them, and saith unto them, Receive ye the Holy Ghost:

23. Whose soever sins ye remit, they are remitted unto them; and whose soever sins ye retain, they are retained.

24. But Thomas, one of the twelve, called Didymus, was not with them when Jesus came.

25. The other disciples therefore said unto him, We have seen the Lord. But he said unto them, Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe.

CHRYSTOM. (Hom. lxxxvi.) The disciples, when they heard what Mary told them, were obliged either to disbelieve, or, if they believed, to grieve that He did not count them worthy to have the sight of Him. He did not let them however pass a whole day in such reflections, but in the midst of their longing trembling desires to see Him, presented Himself to them: *Then the*

same day at evening, being the first day of the week, when the doors were shut where the disciples were assembled for fear of the Jews.

BEDE. Wherein is shewn the infirmity of the Apostles. They assembled with doors shut, through that same fear of the Jews, which had before scattered them: *Came Jesus, and stood in the midst.* He came in the evening, because they would be the most afraid at that time.

THEOPHYLACT. Or because He waited till all were assembled: and with shut doors, that he might shew how that in the very same way he had risen again, i. e. with the stone lying on the sepulchre.

AUGUSTINE. (Serm. cx. et cl. Pasch. aliquid simile.) Some are strongly indisposed to believe this miracle, and argue thus: If the same body rose again, which hung upon the Cross, how could that body enter through shut doors? But if thou comprehendest the mode, it is no miracle: when reason fails, then is faith edified.

AUGUSTINE. (Tr. cxx.) The shut door did not hinder the body, wherein Divinity resided. He could enter without open doors, who was born without a violation of His mother's virginity.

CHRYSTOSTOM. (Hom. lxxxvi.) It is wonderful that they did not think him a phantom. But Mary had provided against this, by the faith she had wrought in them. And He Himself too shewed Himself so openly, and strengthened their wavering minds by His voice: *And saith unto them, Peace be unto you,* i. e. Be not disturbed. Wherein too He reminds them of what He had said before His crucifixion; *My peace I give to you;* (c. 14:27; 16:33) and again, *In Me ye shall have peace.*

GREGORY. (Hom. xxvi. in Evang.) And because their faith wavered even with the material body before them, He shewed them His hands and side: *And when He had said this, He shewed them His hands and His side.*

AUGUSTINE. (Tr. cxxi.) The nails had pierced His hands, the lance had pierced His side. For the healing of doubting hearts, the marks of the wounds were still preserved.

CHRYSTOSTOM. (Hom. lxxxvi.) And what He had promised before the crucifixion, *I shall see you again, and your heart shall rejoice*, is now fulfilled: *Then were the disciples glad when they saw the Lord*.

AUGUSTINE. (de Civ. Dei.) The glory, wherewith the righteous shall shine like the sun in the kingdom of their Father, i. e. in Christ's body, we must believe to have been rather veiled than not to have been there at all. He accommodated His presence to man's weak sight, and presented Himself in such form, as that His disciple could look at and recognise Him.

CHRYSTOSTOM. (Hom. lxxxvi.) All these things brought them to a most confident faith. As they were in endless war with the Jews, He says again, *Then said Jesus unto them again, Peace be unto you*.

BEDE. A repetition is a confirmation: whether He repeats it because the grace of love is twofold, or because He it is who made of twain one.

CHRYSTOSTOM. (Hom. lxxxvi. 3) At the same time He shews the efficacy of the cross, by which He undoes all evil things, and gives all good things; which is peace. To the women above there was announced joy; for that sex was in sorrow, and had received the curse, *In sorrow shalt thou bring forth*. (Gen. 3:16) All hindrances then being removed, and every thing made straight, (πατωρθωται.) he adds, *As My Father hath sent Me, even so send I you*.

GREGORY. (Hom. xxii. in Evang.) The Father sent the Son, appointed Him to the work of redemption. He says therefore, *As My Father hath sent Me, even so send I you*; i. e. I love you, now that I send you to persecution, with the same love wherewith My Father loved Me, when He sent Me to My sufferings.

AUGUSTINE. (Tr. cxxi.) We have learnt that the Son is equal to the Father: here He shews Himself Mediator; *He Me, and I you*.

CHRYSTOSTOM. (Hom. lxxxvi. 2.) Having then given them confidence by His own miracles, and appealing to Him who sent Him, He uses a prayer to the Father, but of His own authority gives them power: *And when He had*

said thus, He breathed on them, and saith unto them, Receive ye the Holy Ghost.

AUGUSTINE. (iv. de Trin. c. xx.) That corporeal breath was not the substance of the Holy Ghost, but to shew, by meet symbol, that the Holy Ghost proceeded not only from the Father, but the Son. For who would be so mad as to say, that it was one Spirit which He gave by breathing, and another which He sent after His ascension?

GREGORY. (Hom. xxvi.) But why is He first given to the disciples on earth, and afterwards sent from heaven? Because there are two commandments of love, to love God, and to love our neighbour. The spirit to love our neighbour is given on earth, the spirit to love God is given from heaven. As then love is one, and there are two commandments; so the Spirit is one, and there are two gifts of the Spirit. And the first is given by our Lord while yet upon earth, the second from heaven, because by the love of our neighbour we learn how to arrive at the love of God.

CHRYSOSTOM. (Hom. lxxxvi.) Some say that by breathing He did not give them the Spirit, but made them meet to receive the Spirit. For if Daniel's senses were so overpowered by the sight of the Angel, how would they have been overwhelmed in receiving that unutterable gift, if He had not first prepared them for it! It would not be wrong however to say that they received then the gift of a certain spiritual power, not to raise the dead and do miracles, but to remit sins: *Whosoever sins ye remit, they are remitted unto them, and whosoever sins ye retain, they are retained.*

AUGUSTINE. (Tr. cxxi. 3.) The love of the Church, which is shed abroad in our hearts by the Holy Spirit, remits the sins of those who partake of it; but retains the sins of those who do not. Where then He has said, *Receive ye the Holy Ghost*, He instantly makes mention of the remission and retaining of sins.

GREGORY. (Hom. xxvi.) We must understand that those who first received the Holy Ghost, for innocence of life in themselves, and preaching to a few others, received it openly after the resurrection, that they might profit not a few only, but many. The disciples who were called to such works of humility, to what a height of glory are they led! Lo, not only have

they salvation for themselves, but are admitted¹ to the powers of the supreme Judgment-seat; so that, in the place of God, they retain some men's sins, and remit others. Their place in the Church, the Bishops now hold; who receive the authority to bind, when they are admitted to the rank of government. Great the honour, but heavy the burden of the place. It is ill if one who knows not how to govern his own life, shall be judge of another's.

CHRYSTOM. (Hom. lxxxvi. 4.) A priest though he may have ordered well his own life, yet, if he have not exercised proper vigilance over others, is sent to hell with the evil doers. Wherefore, knowing the greatness of their danger, pay them all respect, even though they be not men of notable goodness. For they who are in rule, should not be judged by those who are under them. And their incorrectness of life will not at all invalidate what they do by commission from God. For not only cannot a priest, but not even angel or archangel, do any thing of themselves; the Father, Son, and Holy Ghost do all. The priest only furnishes the tongue, and the hand. For it were not just that the salvation of those who come to the Sacraments in faith, should be endangered by another's wickedness. (Hom. lxxxvii. 1). At the assembly of the disciples all were present but Thomas, who probably had not returned from the dispersion: *But Thomas, one of the twelve, called Didymus, was not with them when Jesus came.*

ALCUIN. Didymus, double or doubtful, because he doubted in believing: Thomas, depth, because with most sure faith he penetrated into the depth of our Lord's divinity.

GREGORY. (Hom. xxvi.) It was not an accident that that particular disciple was not present. The Divine mercy ordained that a doubting disciple should, by feeling in his Master the wounds of the flesh, heal in us the wounds of unbelief. The unbelief of Thomas is more profitable to our faith, than the belief of the other disciples; for, the touch by which he is brought to believe, confirming our minds in belief, beyond all question.

BEDE. But why does this Evangelist say that Thomas was absent, when Luke writes that two disciples on their return from Emmaus found the eleven assembled? We must understand that Thomas had gone out, and that in the interval of his absence, Jesus came and stood in the midst.

CHRYSTOSTOM. (Hom. lxxxvii. 1.) As to believe directly, (ἀπλῶς) and any how, is the mark of too easy a mind, so is too much enquiring of a gross one: and this is Thomas's fault. For when the Apostle said, *We have seen the Lord*, he did not believe, not because he discredited them, but from an idea of the impossibility of the thing itself: *The other disciples therefore said unto him, We have seen the Lord. But he said unto them, Except I shall see in His hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into His side, I will not believe.* Being the grossest of all, he required the evidence of the grossest sense, viz. the touch, and would not even believe his eyes: for he does not say only, *Except I shall see*, but adds, *and put my finger into the print of the nails, and thrust my hand into His side.*

20:26–31

26. And after eight days again his disciples were within, and Thomas with them: then came Jesus, the doors being shut, and stood in the midst, and said, Peace be unto you,

27. Then saith he to Thomas, Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side: and be not faithless, but believing.

28. And Thomas answered and said unto him, My Lord and my God.

29. Jesus saith unto him, Thomas, because thou hast seen me, thou hast believed: blessed are they that have not seen, and yet have believed.

30. And many other signs truly did Jesus in the presence of his disciples, which are not written in this book:

31. But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name.

CHRYSTOSTOM. (Hom. lxxxvii.) Consider the mercy of the Lord, how for the sake of one soul, He exhibits His wounds. And yet the disciples deserved credit, and He had Himself foretold the event. Notwithstanding, because one person, Thomas, would examine Him, Christ allowed him. But

He did not appear to him immediately, but waited till the eighth day, in order that the admonition being given in the presence of the disciples, might kindle in him greater desire, and strengthen his faith for the future. *And after eight days again His disciples were within, and Thomas with them: then came Jesus, the doors being shut, and stood in the midst, and said, Peace be unto you.*

AUGUSTINE. (in Serm. Tap. ad Cat. ii. 8.) You ask; If He entered by the shut door, where is the nature of His body? (ubi est modus corporis.) And I reply; If He walked on the sea, where is the weight of His body? The Lord did that as the Lord; and did He, after His resurrection, cease to be the Lord?

CHRYSOSTOM. (Hom. lxxxvii. 1.) Jesus then comes Himself, and does not wait till Thomas interrogates Him. But to shew that He heard what Thomas said to the disciples, He uses the same words. And first He rebukes him; *Then saith He to Thomas, Reach hither thy finger, and behold My hands; and reach hither thy hand, and thrust it into My side:* secondly, He admonishes him; *And be not faithless, but believing.* Note how that before they receive the Holy Ghost faith wavers, but afterward is firm. We may wonder how an incorruptible body could retain the marks of the nails. But it was done in condescension; in order that they might be sure that it was the very person Who was crucified.

AUGUSTINE. (de Symb. ad Cat. ii. 8) He might, had He pleased, have wiped all spot and trace of wound from His glorified body; but He had reasons for retaining them. He shewed them to Thomas, who would not believe except he saw and touched; and He will shew them to His enemies, not to say, as He did to Thomas, *Because thou hast seen, thou hast believed,* but to convict them: Behold the Man whom ye crucified, see the wounds which ye inflicted, recognise the side which ye pierced, that it was by you, and for you, that it was opened, and yet ye cannot enter there.

AUGUSTINE. (xxii. Civ. Dei, xix.) We are, as I know not how, afflicted with such love for the blessed martyrs, that we would wish in that kingdom to see on their bodies the marks of those wounds which they have borne for Christ's sake. And perhaps we shall see them; for they will not have deformity, but dignity, and, though on the body, shine forth not with bodily,

but with spiritual beauty (virtutis). Nor yet, if any of the limbs of martyrs have been cut off, shall they therefore appear without them in the resurrection of the dead; for it is said, *There shall not an hair of your head perish*. But if it be fit that in that new world, the traces of glorious wounds should still be preserved on the immortal flesh, in the places where the limbs were cut off there, though those same limbs withal be not lost but restored, shall the wounds appear. For though all the blemishes of the body shall then be no more, yet the evidences of virtue are not to be called blemishes.

GREGORY. (Hom. xxvi.) Our Lord gave that flesh to be touched which He had introduced through shut doors: wherein two wonderful, and, according to human reason, contradictory things appear, viz. that after the resurrection He had a body incorruptible, and yet palpable. For that which is palpable must be corruptible, and that which is incorruptible must be impalpable. But He shewed Himself incorruptible and yet palpable, to prove that His body after His resurrection was the same in nature as before, but different in glory.

GREGORY. (Mor. xii. 31.) Our body also in that resurrection to glory will be subtle by means of the action of the Spirit, but palpable by its true nature, not, as Eutychius says, impalpable, and subtler than the winds and the air.

AUGUSTINE. (Tr. cxxi.) Thomas saw and touched the man, and confessed the God whom he neither saw nor touched. By means of the one he believed the other undoubtingly: *Thomas answered and said unto Him, My Lord and my God*.

THEOPHYLACT. He who had been before unbelieving, after touching the body shewed himself the best divine; for he asserted the twofold nature and one Person of Christ; by saying, *My Lord*, the human nature, by saying, *My God*, the divine, and by joining them both, confessed that one and the same Person was Lord and God.

Jesus saith unto him, Because thou hast seen Me, thou hast believed.

AUGUSTINE. (Tr. cxxi.) He saith not, Hast touched me, but, *hast seen me*; the sight being a kind of general sense, and put in the place often of the other four senses; as when we say, Hear, and see how well it sounds; smell, and see how sweet it smells; taste, and see how well it tastes; touch, and see how warm it is. Wherefore also our Lord says, *Reach hither thy finger, and behold My hands*. What is this but, Touch and see? And yet he had not eyes in his finger. He refers them both to seeing and to touching, when He says, *Because thou hast seen, thou hast believed*. Although it might be said, that the disciple did not dare to touch, what was offered to be touched.

GREGORY. (Hom. xxvi.) But when the Apostle says, *Faith is the substance of things hoped for, the evidence of things not seen*, (Heb. 11:1) it is plain that things which are seen, are objects not of faith, but of knowledge. Why then is it said to Thomas who saw and touched, *Because thou hast seen Me, thou hast believed*? Because he saw one thing, believed another; saw the man, confessed the God. But what follows is very gladdening; *Blessed are they that have not seen, and yet have believed*. In which sentence we are specially included, who have not seen Him with the eye, but retain Him in the mind, provided we only develope our faith in good works. For he only really believes, who practises what he believes.

AUGUSTINE. (Tr. cxxi.) He uses the past tense, the future to His knowledge having already taken place by His own predestination.

CHRYSTOSTOM. (Hom. lxxxvii.) If any one then says, Would that I had lived in those times, and seen Christ doing miracles! let him reflect, *Blessed are they that have not seen, and yet have believed*.

THEOPHYLACT. Here He means the disciples who had believed without seeing the print of the nails, and His side.

CHRYSTOSTOM. (Hom. lxxxvii.) John having related less than the other Evangelists, adds, *And many other signs truly did Jesus in the presence of His disciples, which are not written in this book*. Yet neither did the others relate all, but only what was sufficient for the purpose of convincing men. He probably here refers to the miracles which our Lord did after His resurrection, and therefore says, *In the presence of His disciples*, and they being the only persons with whom He conversed after His resurrection.

Then to let you understand, that the miracles were not done for the sake of the disciples only, He adds, *But these are written, that ye might believe that Jesus is the Christ, the Son of God*; addressing Himself to mankind generally. And, this belief, he then says, profits ourselves, not Him in Whom we believe. *And that believing ye might have life through His name*, i. e. through Jesus, which is life.

CHAP. 21

21:1–11

1. After these things Jesus shewed himself again to the disciples at the sea of Tiberias; and on this wise shewed he himself.

2. There were together Simon Peter, and Thomas called Didymus, and Nathanael of Cana in Galilee, and the sons of Zebedee, and two other of his disciples.

3. Simon Peter saith unto them, I go a fishing. They say unto him, We also go with thee. They went forth, and entered into a ship immediately; and that night they caught nothing.

4. But when the morning was now come, Jesus stood on the shore: but the disciples knew not that it was Jesus.

5. Then Jesus saith unto them, Children, have ye any meat? They answered him, No.

6. And he said unto them, Cast the net on the right side of the ship, and ye shall find. They cast therefore, and now they were not able to draw it for the multitude of fishes.

7. Therefore that disciple whom Jesus loved saith unto Peter, It is the Lord. Now when Simon Peter heard that it was the Lord, he girt his fisher's coat unto him, (for he was naked,) and did cast himself into the sea.

8. And the other disciples came in a little ship; (for they were not far from land, but as it were two hundred cubits,) dragging the net with fishes.

9. As soon then as they were come to land, they saw a fire of coals there, and fish laid thereon, and bread.

10. Jesus saith unto them, Bring of the fish which ye have now caught.

11. Simon Peter went up, and drew the net to land full of great fishes, an hundred and fifty and three: and for all there were so many, yet was not the net broken.

AUGUSTINE. (Tract. cxxii.) The preceding words of the Evangelist seem to indicate the end of the book; but He goes on farther to give an account of our Lord's appearance by the sea of Tiberias: *After these things Jesus shewed Himself again to the disciples at the sea of Tiberias.*

CHRYSTOSTOM. (Hom. lxxxvii.) He says, *Afterwards*, because He did not go continually with His disciples as before; and, *manifested Himself*, because His body being incorruptible, it was a condescension to allow Himself to be seen. He mentions the place, to shew that our Lord had taken away a good deal of their fear, and that they no longer kept within doors, though they had gone to Galilee to avoid the persecution of the Jews.

BEDE. The Evangelist, after his wont, first states the thing itself, and then says how it took place: *And on this wise shewed He Himself.*

CHRYSTOSTOM. (Hom. lxxxvii.) As our Lord was not with them regularly, and the Spirit was not given them, and they had received no commission, and had nothing to do, they followed the trade of fishermen: *And on this wise shewed He Himself. There were together Simon Peter, and Thomas called Didymus, and Nathanael of Cana in Galilee; he who was called by Philip, and the sons of Zebedee, i. e. James and John, and two other of His disciples. Simon Peter saith unto them, I go a fishing.*

GREGORY. (Hom.) It may be asked, why Peter, who was a fisherman before his conversion, returned to fishing, when it is said, *No man putting*

his hand to the plough, and looking back, is fit for kingdom of God. (Luke 9:62).

AUGUSTINE. (Tract. cxxii.) If the disciples had done this after the death of Jesus, and before His resurrection, we should have imagined that they did it in despair. But now after that He has risen from the grave, after seeing the marks of His wounds, after receiving, by means of His breathing, the Holy Ghost, all at once they become what they were before, fishers, not of men, but of fishes. We must remember then that they were not forbidden by their Apostleship from earning their livelihood by a lawful craft, provided they had no other means of living. For if the blessed Paul used not that power which he had with the rest of the preachers of the Gospel, as they did, but went a warfare upon his own resources, lest the Gentiles, who were aliens from the name of Christ, might be offended at a doctrine apparently venal; if, educated in another way, he learnt a craft he never knew before, that, while the teacher worked with his own hands, the hearer might not be burdened; much more might Peter, who had been a fisherman, work at what he knew, if he had nothing else to live upon at the time. But how had he not, some one will ask, when our Lord promises, *Seek ye first the kingdom of God and His righteousness, and all these things shall be added unto you?* (Matt. 6:33) Our Lord, we answer, fulfilled this promise, by bringing them the fishes to catch: for who else brought them? He did not bring upon them that poverty which obliged them to go fishing, except in order to exhibit a miracle¹.

GREGORY. (Hom. lxxxiv.) The craft which was exercised without sin before conversion, was no sin after it. Wherefore after his conversion Peter returned to fishing; but Matthew sat not down again for the receipt of custom (ad telonii negotium resedit). For there are some businesses which cannot or can hardly be carried on without sin; and these cannot be returned to after conversion.

CHRYSOSTOM. (Hom. lxxxvii.) The other disciples followed Peter: *They say unto him, We also go with thee;* for from this time they were all bound together; and they wished too to see the fishing: *They went forth and entered into a ship immediately. And that night they caught nothing.* They fished in the night, from fear.

GREGORY. (Hom.) The fishing was made to be very unlucky, in order to raise their astonishment at the miracle after: *And that night they caught nothing.*

CHRYSTOSTOM. (Hom. lxxxvii.) In the midst of their labour and distress, Jesus presented Himself to them: *But when the morning was now come, Jesus stood on the shore: but the disciples knew not that it was Jesus.* He did not make Himself known to them immediately, but entered into conversation; and first He speaks after human fashion: *Then Jesus saith unto them, Children, have ye any meat?* as if He wished to beg some of them. *They answered, No.* He then gives them a sign to know Him by: *And He said unto them, Cast the net on the right side of the ship, and ye shall find. They cast therefore, and now they were not able to draw it for the multitude of fishes.* The recognition of Him brings out Peter and John in their different tempers of mind; the one fervid, the other sublime; the one ready, the other penetrating. John is the first to recognise our Lord: *Therefore that disciple whom Jesus loved saith unto Peter, It is the Lord;* Peter is the first to come to Him: *Now when Simon Peter heard that it was the Lord, he girt his fisher's coat unto Him, for he was naked.*

BEDE. The Evangelist alludes to himself here the same way he always does. He recognised our Lord either by the miracle, or by the sound of His voice, or the association of former occasions on which He found them fishing. Peter was naked in comparison with the usual dress he wore, in the sense in which we say to a person whom we meet thinly clad, You are quite bare. Peter was hare for convenience sake, as fishermen are in fishing.

THEOPHYLACT. Peter's girding himself is a sign of modesty. He girt himself with a linen coat, such as Thamian and Tyrian fishermen throw over them, when they have nothing else on, or even over their other clothes.

BEDE. He went to Jesus with the ardour with which he did every thing: *And did cast himself into the sea. And the other disciples came in a little ship.* We must not understand here that Peter walked on the top of the water, but either swam, or walked through the water, being very near the land: *For they were not far from land, but as it were about two hundred cubits.*

GLOSS. A parenthesis; for it follows, *dragging the net with fishes*. The order is, *The other disciples came in a little ship, dragging the net with fishes*.

CHRYSTOSTOM. (Hom. lxxxvii.) Another miracle follows: *As soon then as they were come to land, they saw a fire of coals there, and fish laid thereon, and bread*. He no longer works upon already existing materials, but in a still more wonderful way; shewing that it was only in condescension¹ that He wrought His miracles upon existing matter before His crucifixion.

AUGUSTINE. (Tract. cxxii.) We must not understand that the bread was laid on the coals, but read it as if it stood, *They saw a fire of coals there, and fish laid on the coals; and they saw bread*.

THEOPHYLACT. To shew that it was no vision, He bade them take of the fish they had caught. *Jesus saith unto them, Bring of the fish which ye have now caught*. Another miracle follows; viz. that the net was not broken by the number of fish: *Simon Peter went up, and drew the net to land full of great fishes, an hundred and fifty and three: and for all there were so many, yet was not the net broken*.

AUGUSTINE. (Tract. cxxii.) Mystically, in the draught of fishes He signified the mystery¹ of the Church, such as it will be at the final resurrection of the dead. And to make this clearer, it is put near the end of the book. The number seven, which is the number of the disciples who were fishing, signifies the end of time; for time is counted by periods of seven days.

THEOPHYLACT. In the night time before the presence of the sun, Christ, the Prophets took nothing; for though they endeavoured to correct the people, yet these often fell into idolatry.

GREGORY. (Hom. xxiv.) It may be asked, why after His resurrection He stood on the shore to receive the disciples, whereas before He walked on the sea? The sea signifies the world, which is tossed about with various causes of tumults, and the waves of this corruptible life; the shore by its solidity figures the rest eternal. The disciples then, inasmuch as they were still upon the waves of this mortal life, were labouring on the sea; but the

Redeemer having by His resurrection thrown off the corruption of the flesh, stood upon the shore.

AUGUSTINE. (Tract. cxxii.) The shore is the end of the sea, and therefore signifies the end of the world. The Church is here typified as she will be at the end of the world, just as other draughts of fishes typified her as she is now. Jesus before did not stand on the shore, but went into a ship which was Simon's, and asked him to put out a little from the land. In a former draught the nets are not thrown to the right, or to the left, so that the good or the bad should be typified alone, but indifferently: *Let down your nets for a draught*, (Luke 5:4) meaning that the good and bad were mixed together. But here it is, *Cast the net on the right side of the ship*; to signify those who should stand on the right hand, the good. The one our Lord did at the beginning of His ministry, the other after His resurrection, shewing therein that the former draught of fishes signified the mixture of bad and good, which composes the Church at present; the latter the good alone, which it will contain in eternity, when the world is ended, and the resurrection of the dead completed. But they who belong to the resurrection of life, i. e. to the right hand, and are caught within the net of the Christian name, shall only appear on the shore, i. e. at the end of the world, after the resurrection: wherefore they were not able to draw the net into the ship, and unload the fishes, as they were before. The Church keeps these of the right hand, after death, in the sleep of peace, as it were in the deep, till the net come to shore. That the first draught was taken in two little ships, the last two hundred cubits from land, a hundred and a hundred, typifies, I think, the two classes of elect, circumcised and uncircumcised.

BEDE. By the two hundred cubits is signified the twofold grace of love; the love of God and the love of our neighbour; for by them we approach to Christ. The fish broiled is Christ Who suffered. He deigned to be hid in the waters of human nature, and to be taken in the net of our night; and having become a fish by the taking of humanity, became bread to refresh us by His divinity.

GREGORY. To Peter was the holy Church committed; to him is it specially said, *Feed My sheep*. That then which is afterwards declared by word, is now signified by act. He it is who draws the fishes to the firm shore,

because he it was who pointed out the stability of the eternal country to the faithful. This he did by word of mouth, by epistles; this he does daily by signs and miracles. After saying that the net was full of great fishes, the number follows: *Full of great fishes, an hundred and fifty and three.*

AUGUSTINE. (Tract. cxxii.) In the draught before, the number of the fishes is not mentioned, as if in fulfilment of the prophecy in the Psalm, *If I should declare them, and speak of them, they should be more than I am able to express*; (Ps. 41:7) but here there is a certain number mentioned, which we must explain. The number which signifies the law is ten, from the ten Commandments. But when to the law is joined grace, to the letter spirit, the number seven is brought in, that being the number which represents the Holy Spirit, to Whom sanctification properly belongs. For sanctification was first heard of in the law, with respect to the seventh day; and Isaiah praises the Holy Spirit for His sevenfold work and office. The seven of the Spirit added to the ten of the law make seventeen; and the numbers from one up to seventeen when added together, make a hundred and fifty-three.

GREGORY. (Hom. xxiv.) Seven and ten multiplied by three make fifty-one. The fiftieth year was a year of rest to the whole people from all their work. In unity is true rest; for where division is, true rest cannot be.

AUGUSTINE. (Tract. cxxii.) It is not then signified that only a hundred and fifty-three saints are to rise again to eternal life, but this number represents all who partake of the grace of the Holy Spirit: which number too contains three fifties, and three over, with reference to the mystery of the Trinity. And the number fifty is made up of seven sevens, and one in addition, signifying that those sevens are one. That they were *great* fishes too, is not without meaning. For when our Lord says, *I came not to destroy the law, but to fulfil*, by giving, that is, the Holy Spirit through Whom the law can be fulfilled, He says almost immediately after, *Whosoever shall do and teach them, the same shall be called great in the kingdom of heaven*. In the first draught the net was broken, to signify schisms; but here to shew that in that perfect peace of the blessed there would be no schisms, the Evangelist continues: *And for all they were so great^l, yet was not the net broken*; as if alluding to the case before, in which it was broken, and making a favourable comparison.

21:12–14

12. Jesus saith unto them, Come and dine. And none of the disciples durst ask him, Who art thou? knowing that it was the Lord.

13. Jesus then cometh, and taketh bread, and giveth them, and fish likewise.

14. This is now the third time that Jesus shewed himself to his disciples, after that he was risen from the dead.

AUGUSTINE. (Tract. cxxiii.) The fishing being over, our Lord invites them to dine: *Jesus saith unto them, Come and dine.*

CHRYSOSTOM. (Hom. lxxxvi.) John does not say that He ate with them, but Luke does. He ate however not to satisfy the wants of nature, but to shew the reality of His resurrection.

AUGUSTINE. (xiii. de Civ. Dei, c. xxii.) The bodies of the just, when they rise again, shall need neither the word of life that they die not of disease, or old age, nor any bodily nourishment to prevent hunger and thirst. For they shall be endowed with a sure and inviolable gift of immortality, that they shall not eat of necessity, but only be able to eat if they will. Not the power, but the need of eating and drinking shall be taken away from them; in like manner as our Saviour after His resurrection took meat and drink with His disciples, with spiritual but still real flesh, not for the sake of nourishment, but in exercise of a power.

And none of His disciples durst ask Him, who art Thou? knowing that it was the Lord.

AUGUSTINE. (Tract. cxxii.) No one dared to doubt that it was He, much less deny it; so evident was it. Had any one doubted, he would have asked.

CHRYSOSTOM. (Hom. lxxxvii.) He means that they had not confidence to talk to Him, as before, but sat looking at Him in silence and awe, absorbed in regarding His altered and now supernatural form, and unwilling to ask any question. Knowing that it was the Lord, they were in fear, and only ate

what, in exercise of His great power, He had created. He again does not look up to heaven, or do any thing after a human sort, thus shewing that His former acts of that kind were done only in condescension: *Jesus then cometh, and taketh bread, and giveth them, and fish likewise.*

AUGUSTINE. (Tract. cxxiii. 2.) Mystically, the fried fish is Christ Who suffered. And He is the bread that came down from heaven. To Him the Church is united to His body for participation of eternal bliss. Wherefore He says, *Bring of the fishes which ye have now caught;* to signify that all of us who have this hope, and are in that septenary number of disciples, which represents the universal Church here, partake of this great sacrament, and are admitted to this bliss.

GREGORY. (Hom. xxiv.) By holding this last feast with seven disciples, he declares that they only who are full of the sevenfold grace of the Holy Spirit, shall be with Him in the eternal feast. Time also is reckoned by periods of seven days, and perfection is often designated by the number seven. They therefore feast upon the presence of the Truth in that last banquet, who now strive for perfection.

CHRYSOSTOM. (Hom. lxxxvii.) Inasmuch, however, as He did not converse with them regularly, or in the same way as before, the Evangelist adds, *This is now the third time that Jesus shewed Himself to His disciples, after that He was risen from the dead.*

AUGUSTINE. (Tract. cxxiii. 3.) Which has reference not to manifestations, but to days; i. e. the first day after He had risen, eight days after that, when Thomas saw and believed, and this day at the draught of fishes; and thenceforward as often as He saw them, up to the time of His ascension.

AUGUSTINE. (de Con. Evang. iii. 25.) We find in the four Evangelists ten occasions mentioned, on which our Lord was seen after His resurrection: one at the sepulchre by the women; a second by the women returning from the sepulchre; a third by Peter; a fourth by the two going to¹ Emmaus; a fifth in Jerusalem, when Thomas was not present; a sixth when Thomas saw Him; a seventh at the sea of Tiberias; an eighth by all the eleven on a mountain of Galilee, mentioned by Matthew; a ninth when for the last time

He sat at meat with the disciples; a tenth when He was seen no longer upon earth, but high up on a cloud.

21:15–17

15. So when they had dined, Jesus saith to Simon Peter, Simon, son of Jonas, lovest thou me more than these? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my lambs.

16. He saith to him again the second time, Simon, son of Jonas, lovest thou me? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my sheep.

17. He saith unto him the third time, Simon, son of Jonas, lovest thou me? Peter was grieved because he said unto him the third time, Lovest thou me? And he said unto him, Lord, thou knowest all things; thou knowest that I love thee. Jesus saith unto him, Feed my sheep.

THEOPHYLACT. The dinner being ended, He commits to Peter the superintendence over the sheep of the world, not to the others: *So when they had dined, Jesus saith to Simon Peter, Simon, son of Jonas, lovest thou Me more than these?*

AUGUSTINE. Our Lord asked this, knowing it: He knew that Peter not only loved Him, but loved Him more than all the rest.

ALCUIN. He is called Simon, son of John, John being his natural father. But mystically, Simon is obedience, John grace, a name well befitting him who was so obedient to God's grace, that he loved our Lord more ardently than any of the others. Such virtue arising from divine gift, not mere human will.

AUGUSTINE. While our Lord was being condemned to death, he feared, and denied Him. But by His resurrection Christ implanted love in his heart, and drove away fear. Peter denied, because he feared to die: but when our Lord was risen from the dead, and by His death destroyed death, what should he fear? *He saith unto Him, Yea, Lord; Thou knowest that I love Thee.* On this confession of his love, our Lord commends His sheep to him:

He saith unto him, Feed My lambs: as if there were no way of Peter's shewing his love for Him, but by being a faithful shepherd, under the chief Shepherd.

CHRYSOSTOM. (Hom. lxxxviii. 1.) That which most of all attracts the Divine love is care and love for our neighbour. Our Lord passing by the rest, addresses this command to Peter: he being the chief of the Apostles, the mouth of the disciples, and head of the college. Our Lord remembers no more his sin in denying Him, or brings that as a charge against him, but commits to him at once the superintendence over his brethren. If thou lovest Me, have rule over thy brethren, shew forth that love which thou hast evidenced throughout, and that life which thou saidst thou wouldest lay down for Me, lay down for the sheep.

He saith to him again the second time, Simon, son of Jonas, lovest thou Me? He saith unto Him, Yea, Lord; Thou knowest that I love Thee.

AUGUSTINE. (Tract. cxxii) Well doth He say to Peter, *Lovest thou Me* (ἀγαπᾷς diligis), and Peter answer, *Amo Te* (φελῶ amo), and our Lord replies again, *Feed My lambs*. Whereby, it appears that *amor* and *dilectio* are the same thing: especially as our Lord the third time He speaks does not say, *Diligis Me*, but *Amas Me*. *He saith unto him the third time, Simon, son of Jonas, lovest thou Me?* A third time our Lord asks Peter whether he loves Him. Three confessions are made to answer to the three denials; that the tongue might shew as much love as it had fear, and life gained draw out the voice as much as death threatened.

CHRYSOSTOM. (Hom. lxxxviii.) A third time He asks the same question, and gives the same command; to shew of what importance He esteems the superintendence of His own sheep, and how He regards it as the greatest proof of love to Him.

THEOPHYLACT. Thence is taken the custom of threefold confession in baptism.

CHRYSOSTOM. (Hom. lxxxviii.) The question asked for the third time disturbed him: *Peter was grieved because He said unto him the third time, Lovest thou Me?* He was afraid perhaps of receiving a reproof again for

professing to love more than he did. So he appeals to Christ Himself: *And he said unto Him, Lord, Thou knowest all things*, i. e. the secrets of the heart, present and to come.

AUGUSTINE. (de Verb. Dom. serm. 50) He was grieved because he was asked so often by Him Who knew what He asked, and gave the answer. He replies therefore from his inmost heart; *Thou knowest that I love Thee*.

AUGUSTINE. (Tract. cxxiv.) He says no more, He only replies what he knew himself; he knew *he* loved Him; whether any else loved Him he could not tell, as he could not see into another's heart: (non occ.). *Jesus saith unto him, Feed My sheep*; as if to say, Be it the office of love to feed the Lord's flock, as it was the resolution of fear to deny the Shepherd.

THEOPHYLACT. There is a difference perhaps between lambs and sheep. The lambs are those just initiated, the sheep are the perfected.

ALCUIN. To feed the sheep is to support the believers in Christ from falling from the faith, to provide earthly sustenance for those under us, to preach and exemplify withal our preaching by our lives, to resist adversaries, to correct wanderers.

AUGUSTINE. (Tract. cxxiii.) They who feed Christ's sheep, as if they were their own, not Christ's, shew plainly that they love themselves, not Christ; that they are moved by lust of glory, power, gain, not by the love of obeying, ministering, pleasing God. Let us love therefore, not ourselves, but Him, and in feeding His sheep, seek not our own, but the things which are His. For whoso loveth himself, not God, loveth not himself: man that cannot live of himself, must die by loving himself; and he cannot love himself, who loves himself to his own destruction. Whereas when He by Whom we live is loved, we love ourselves the more, because we do not love ourselves; because we do not love ourselves in order that we may love Him by Whom we live.

AUGUSTINE. (Serm. Pass.) But unfaithful servants arose, who divided Christ's flock, and handed down the division to their successors: and you hear them say, Those sheep are mine, what seekest thou with my sheep, I

will not let thee come to my sheep. If we call our sheep ours, as they call them theirs, Christ hath lost His sheep.

21:18–19

18. Verily, verily, I say unto thee, When thou wast young, thou girdedst thyself, and walkedst whither thou wouldest: but when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee, and carry thee whither thou wouldest not.

19. This spake he, signifying by what death he should glorify God.

CHRYSOSTOM. (Hom. lxxxvii.) Our Lord having made Peter declare his love, informs him of his future martyrdom; an intimation to us how we should love: *Verily, verily, I say unto thee, When thou wast young, thou girdedst thyself, and walkedst whither thou wouldest*. He reminds him of his former life, because, whereas in worldly matters a young man has powers, an old man none; in spiritual things, on the contrary, virtue is brighter, manliness stronger, in old age; age is no hindrance to grace. Peter had all along desired to share Christ's dangers; so Christ tells him, Be of good cheer; I will fulfil thy desire in such a way, that what thou hast not suffered when young, thou shalt suffer when old: *But when thou art old*. Whence it appears, that he was then neither a young nor an old man, but in the prime of life.

ORIGEN. (super. Matt.) It is not easy to find any ready to pass at once from this life; and so he says to Peter, *When thou art old, thou shalt stretch forth thy hand*.

AUGUSTINE. (Tract. cxxiii. 5.) That is, shalt be crucified. And to come to this end, *Another shall gird thee, and carry thee whither thou wouldest not*. First He said what would come to pass, secondly, how it would come to pass. For it was not when crucified, but when about to be crucified, that he was led whither he would not. He wished to be released from the body, and be with Christ; but, if it were possible, he wished to attain to eternal life without the pains of death: to which he went against his will, but conquered by the force of his will, and triumphing over the human feeling, so natural a one, that even old age could not deprive Peter of it. But whatever be the

pain of death, it ought to be conquered by the strength of love for Him, Who being our life, voluntarily also underwent death for us. For if there is no pain in death, or very little, the glory of martyrdom would not be great.

CHRYSTOM. (Hom. lxxxviii.) He says, *Whither thou wouldest not*, with reference to the natural reluctance of the soul to be separated from the body; an instinct implanted by God to prevent men putting an end to themselves. Then raising the subject, the Evangelist says, *This spake He, signifying by what death he should glorify God*: not, should die: he expresses himself so, to intimate that to suffer for Christ was the glory of the sufferer. (non occ.). But unless the mind is persuaded that He is very God, the sight of Him can in no way enable us to endure death. Wherefore the death of the saints is certainty of divine glory.

AUGUSTINE. (Tract. cxxiii.) He who denied and loved, died in perfect love for Him, for Whom he had promised to die with wrong haste. It was necessary that Christ should first die for Peter's salvation, and then Peter die for Christ's Gospel.

21:19–23

19. And when he had spoken this, he saith unto him, Follow me.

20. Then Peter, turning about, seeth the disciple whom Jesus loved following; which also leaned on his breast at supper, and said, Lord, which is he that betrayeth thee?

21. Peter seeing him saith to Jesus, Lord, and what shall this man do?

22. Jesus saith unto him, If I will that he tarry till I come, what is that to thee? follow thou me.

23. Then went this saying abroad among the brethren, that that disciple should not die: yet Jesus said not unto him, He shall not die; but, If I will that he tarry till I come, what is that to thee?

AUGUSTINE. (Tract. cxxiv.) Our Lord having foretold to Peter by what death he should glorify God, bids him follow Him. *And when He had*

spoken this, He saith unto him, Follow Me. Why does He say, *Follow Me*, to Peter, and not to the others who were present, who as disciples were following their Master? Or if we understand it of his martyrdom, was Peter the only one who died for the Christian truth? Was not James put to death by Herod? Some one will say that James was not crucified, and that this was fitly addressed to Peter, because he not only died, but suffered the death of the cross, as Christ did.

THEOPHYLACT. Peter hearing that he was to suffer death for Christ, asks whether John was to die: *Then Peter, turning about, seeth the disciple whom Jesus loved following; which also leaned on His breast at supper, and said, Lord, which is he that betrayeth Thee? Peter seeing him saith to Jesus, Lord, and what shall this man do?*

AUGUSTINE. (Tract. cxxiv.) He calls himself *the disciple whom Jesus loved*, because Jesus had a greater and more familiar love for him, than for the rest; so that He made him lie on His breast at supper. In this way John the more commends the divine excellency of that Gospel which he preached. Some think, and they no contemptible commentators upon Scripture, that the reason why John was loved more than the rest, was, because he had lived in perfect chastity from his youth up. *Then went this saying abroad among the brethren, that that disciple should not die: yet Jesus said not unto him, He shall not die; but, If I will that he tarry till I come, what is that to thee?*

THEOPHYLACT. i. e. Shall he not die?

AUGUSTINE. (Tract. cxxiv.) *Jesus saith unto him, What is that to thee?* and He then repeats, *Follow thou Me*, as if John would not follow Him, because he wished to remain till He came; *Then went this saying abroad among the disciples, that that disciple should not die.* Was it not a natural inference of the disciple's? But John himself does away with such a notion: *Yet Jesus said not unto him, He shall not die; but, If I will that he tarry till I come, what is that to thee?* But if any so will, let him contradict, and say that what John says is true, viz. that our Lord did not say that that disciple should not die, but that nevertheless this was signified by using such words as John records.

THEOPHYLACT. Or let him say, Christ did not deny that John was to die, for whatever is born dies; but said, *I will that he tarry till I come*, i. e. to live to the end of the world, and then he shall suffer martyrdom for Me. And therefore they confess that he still lives, but will be killed by Antichrist, and will preach Christ's name with Elias. But if his sepulchre be objected, then they say that he entered in alive, and went out of it afterwards.

AUGUSTINE. (Tract. cxxiv.) Or perhaps he will allow that John still lies in his sepulchre at Ephesus, but asleep, not dead; and will give us a proof, that the soil over his grave is moist and watery, owing to his respiration. But why should our Lord grant it as a great privilege to the disciple whom He loved, that he should sleep this long time in the body, when he released Peter from the burden of the flesh by a glorious martyrdom, and gave him what Paul had longed for, when he said, *I have a desire to depart and be with Christ*? If there really takes place at John's grave that which report says, it is either done to commend his precious death, since that had not martyrdom to commend it, or for some other cause not known to us. Yet the question remains, Why did our Lord say of one who was about to die, *I will that he tarry till I come*? It may be asked too why our Lord loved John the most, when Peter loved our Lord the most? I might easily reply, that the one who loved Christ the more, was the better man, and the one whom Christ loved the more, the more blessed; only this would not be a defence of our Lord's justice. This important question then I will endeavour to answer. The Church acknowledges two modes of life, as divinely revealed, that by faith, and that by sight. The one is represented by the Apostle Peter, in respect of the primacy of his Apostleship; the other by John: wherefore to the one it is said, *Follow Me*, i. e. imitate Me in enduring temporal sufferings; of the other it is said, *I will that he tarry till I come*: as if to say, Do thou follow Me, by the endurance of temporal sufferings, let him remain till I come to give everlasting bliss; or to open out the meaning more, Let action be perfected by following the example of My Passion, but let contemplation wait inchoate till at My coming it be completed: *wait*, not simply remain, continue, but wait for its completion at Christ's coming. Now in this life of action it is true, the more we love Christ, the more we are freed from sin; but He does not love us as we are, He frees us from sin, that we may not always remain as we are, but He loves us heretofore rather, because hereafter we shall not have that which displeases Him, and which He frees

us from. So then let Peter love Him, that we may be freed from this mortality; let John be loved by Him, that we may be preserved in that immortality. John loved less than Peter, because, as he represented that life in which we are much more loved, our Lord said, *I will that he remain* (i. e. wait) *till I come*; seeing that that greater love we have not yet, but wait till we have it at His coming. And this intermediate state is represented by Peter who loves, but is loved less, for Christ loves us in our misery less than in our blessedness: and we again love the contemplation of truth such as it will be then, less in our present state, because as yet we neither know nor have it. But let none separate those illustrious Apostles; that which Peter represented, and that which John represented, both were sometime to be.

GLOSS. *I will that he tarry*, i. e. I will not that he suffer martyrdom, but wait for the quiet dissolution of the flesh, when I shall come and receive him into eternal blessedness.

THEOPHYLACT. When our Lord says to Peter, *Follow Me*, He confers upon him the superintendence over all the faithful, and at the same time bids him imitate Him in every thing, word and work. He shews too His affection for Peter; for those who are most dear to us, we bid follow us.

CHRYSOSTOM. (Hom. lxxxviii. 2.) But if it be asked, How then did James assume the see of Jerusalem? I answer, that our Lord enthroned Peter, not as Bishop of this see, but as Doctor of the whole world: *Then Peter, turning about, seeth the disciple whom Jesus loved following, which also leaned on his breast at supper*. It is not without meaning that that circumstance of leaning on His breast is mentioned, but to shew what confidence Peter had after his denial. For he who at the supper dared not ask himself, but gave his question to John to put, has the superintendence over his brethren committed to him, and whereas before he gave a question which concerned himself to another to put, he now asks questions himself of his Master concerning others. Our Lord then having foretold such great things of him, and committed the world to him, and prophesied his martyrdom, and made known his greater love, Peter wishing to have John admitted to a share of this calling, says, *And what shall this man do?* as if to say, Will he not go the same way with us? For Peter had great love for John, as appears from the Gospels and Acts of the Apostles, which give many proofs of their close

friendship. So Peter does John the same turn, that John had done him; thinking that he wanted to ask about himself, but was afraid, he puts the question for him. However, inasmuch as they were now going to have the care of the world committed to them, and could not remain together without injury to their charge, our Lord says, *If I will that he tarry till I come, what is that to thee?* as if to say, Attend to the work committed to thee, and do it: if I will that he abide here, what is that to thee?

THEOPHYLACT. Some have understood, *Till I come*, to mean, Till I come to punish the Jews who have crucified Me, and strike them with the Roman rod. For they say that this Apostle lived up to the time of Vespasian, who took Jerusalem, and dwelt near when it was taken. Or, *Till I come*, i. e. till I give him the commission to preach, for to you I commit now the pontificate of the world: and in this follow Me, but let him remain till I come and call him, as I do thee now.

CHRYSTOSTOM. (Hom. lxxxviii.) The Evangelist then corrects the opinion taken up by the disciples.

21:24–25

24. This is the disciple which testifieth of these things, and wrote these things: and we know that his testimony is true.

25. And there are also many other things which Jesus did, the which, if they should be written every one, I suppose that even the world itself could not contain the books that should be written. Amen.

CHRYSTOSTOM. (Hom. lxxxviii. 2.) John appeals to his own knowledge of these events, having been witness of them: *This is the disciple which testifieth of these things*. When we assert any undoubted fact in common life, we do not withhold our testimony: much less would he, who wrote by the inspiration of the Holy Ghost. (Acts 2:32) And thus the other Apostles, *And we are witnesses of these things, and wrote these things*. John is only one who appeals to his own testimony; and he does so, because he was the last who wrote. And for this reason he often mentions Christ's love for him, i. e. to shew the motive which led him to write, and to give weight to his history. *And we know that his testimony is true*. He was present at every

event, even at the crucifixion, when our Lord committed His mother to him; circumstances which both shew Christ's love, and his own importance as a witness. But if any believe not, let him consider what follows: *And there are also many other things which Jesus did.* If, when there were so many things to relate, I have not said so much as the other, and have selected often reproaches and contumelies in preference to other things, it is evident that I have not written partially. One who wants to shew another off to advantage does the very contrary, omits the dishonourable parts.

AUGUSTINE. (Tract. cxxiv. 8.) *The which, if they should be written every one, I suppose that even the world itself could not contain the books that should be written;* meaning not the world had not space for them, but that the capacity of readers was not large enough to hold them: though sometimes words themselves may exceed the truth, and yet the thing they express be true; a mode of speech which is used not to explain an obscure and doubtful, but to magnify or estimate a plain, thing: nor does it involve any departure from the path of truth; inasmuch as the excess of the word over the truth is evidently only a figure of speech, and not a deception. This way of speaking the Greeks call hyperbole, and it is found in other parts of Scripture.

CHRYSOSTOM. (Hom. lxxxviii.) This is said to shew the power of Him Who did the miracles; i. e. that it was as easy for Him to do them, as it is for us to speak of them, seeing He is God over all, blessed for ever.

1. chief of, E. T. principium. Vulg. Col. 1:18.

1. *factum* Vulg. *came* E. T.

1. *datusest* Vulg. *made*, Eng.Tr.

1. νοῦς

2. ψυχῇ iv. [iii.] 3.

1. Verbum Verbi ed. Ben. Dei Aq.

1. διὰ

1. Vulgate

1. Vulg.

1. τὸν περὶ τῆς προνοίας λόγον. *Life*, he says. The Hom. continues: Life, the Evangelist says, in order that we might not be incredulous as to so many things having come from Him. For as, &c.

1. Nicolai, for this passage which is incorrectly given, substitutes the following. (Origen, Tom. ii. c. 13. in Joh.) Now if the life is one with the light of men, none who in darkness lives, and none who lives is in darkness; since every one who lives is also in light, and conversely, whoever is in light, also lives. Again, as in thus discoursing on contraries, we may understand the contraries to them which are omitted, and life, and the light of men, are the subjects of our discourse; and the contrary of life is death, and the contrary of the light of men is the darkness of men: we may perceive, that whoever is in darkness, is also in death, and he who does the works of death, is certainly in darkness; whereas he who does the things which are of the light, that is, he whose works shine before men, and who is mindful of God, is not in death, as we read in Ps. 6. He is not in death who remembereth thee. [Vulg. Quoniam non est in morte qui memor sit tui. Eng. T. In death no man remembereth thee.] But whether men's darkness and death are so by nature or not, is another consideration. *We were sometime darkness, but now light in the Lord*; although we be in some degree holy and spiritual. Whosoever was sometime darkness, did, as Paul, become darkness, although being capable and framed such as to be made light in the Lord. And again, The light of men is our Lord Jesus Christ, Who manifested Himself in human nature to every rational and intelligent creature, and opened to the hearts of the faithful the mysteries of His Divinity, in Which He is equal to the Father; according to the Apostle's saying, (Eph. 5:8) Ye were sometime darkness, but now are ye light in the Lord. Hence the light shineth in darkness, because the whole human race, not by nature but as the desert of original sin, was in the darkness of ignorance of the truth; but after His Birth of the Virgin, Christ shineth in the hearts of those who discern Him. But because there are some who still abide in the most profound darkness of impiety and deceit, the Evangelist

adds, And the darkness comprehended it not; as though he would say, The Light, &c.

1. ἐξ αἱματῶν

1. γέγονεν

1. ἐγένετο facta Vulg. E. T. came.

2. αὐτοαλήθεια

3. gratis

1. secreto

1. Heracleon.

1. Vulg. Ecce repeated

1. magister

1. participus

1. ὑδρίαί.

1. μετρηταὶ kins.

1. sinibus

1. Triclinium, three couches, see p. 84.

1. gratis

2. gratis

1. added from S. Aug.

1. added from S. Aug.

2. hujus ordinationis caput tenet.

1. εἰδὼς τὴν πρόσκαιρον αὐτῶν θερμότη τα Aq. tempus opportunum manifestè sciens.

1. Vulg.

1. ἀνυπαρξίαν, destruction, Nicolai, non salutare.

1. Ed. Nicolai.

1. The nearest passage is one of S. Cyril. (Nic.)

1. ref. not found

1. Matthew, in Aquinas and Aug. De Con. Ev. l. ii. c. xlvii. Mark 6:45.

1. non famem feret accipiendi sermonem.

1. exinanitio

1. Nic. water

1. miseria et misericordia.

1. ratio

1. ποιεῖτε, *ye do*, or *do*.

1. i. e. if God were your Father, &c.

1. adhuc inunctus loquitur.

2. meruit

1. ἑτέραν ἑαυτῷ

1. exponit.

1. non intelligetis Aug. non permanebitis Vulg.

2. præter.

1. vivit Vulg.

1. ψυχῇ, life.

1. συνεχῶς ἐπιχωρίαζεν

1. παρρησία openly before all

2. V. tollis αἰρεῖς

1. predestinatus V.

1. sacramenta corporis

1. λάθρα silentio V.

1. pessimam famam.

1. being

1. ἐγγὺδ τῆς ἐρή μιν ἐπλησίας.

1. ex fide renunciant

1. hinc est quod intelligitis.

1. not in A.

2. *on* not *in*.

1. μεταβῆ, transeat V.

1. plerosque

1. ab exuberantiâ spiritus.

1. specie non virtute

2. alterum de altero stimulet.

1. secretum

1. i. e. Augustine.

1. non different genere.

2. proprietate naturæ.

3. genera.

1. naturam

1. verba fidei faciebat

1. legati

2. legati

1. proprietas

1. proprietas

2. suggeret Vulg.

1. lucrum facere de inimicis

1. quæ percipit super se

1. kept—observaverant, Vulg.

2. observabit, Vulg.

1. inferis

1. in substantiam nativitatis.

2. sacramenta.

3. ex nativitate subsistere.

1. clarificatio

2. profectum Divinitatis.

1. c. 16:31, 32.

1. ἀρχή

1. intelligentiam

1. supr. c. 14:23.

1. make known

1. auditum

1. non al.

1. Practicæ, physicæ, et theologicæ.

1. tam subtilis

2. pari sensu

1. notionis

1. sortiuntur

1. dispositum miraculum

1. dispensationem

1. sacramentum

1. τοσούτων tanti

1. in castellum